

**The interface between Master Plan and Educating Cities: an alternative
for planning post-pandemic cities**

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ABSTRACT

This research seeks to understand the possibilities of qualitative urban changes in urban space, which municipal master plans can enhance through the application of precepts outlined by the 2030 Agenda and educating cities according to the International Association of Educating Cities, conceived after the COVID-19 pandemic. Initially, this study presents and expands the tacit and informal knowledge that transforms the adjuvant urban space into the informal education process, complementary to the explicit knowledge that the official curriculum contents address. It shows that urban space, as a social instance, extrapolates its physical materiality and contains symbols and signs that enable rereading the culture that built it, also revealing historical moments and techniques that have transformed it over time, making the city an enormous classroom, decisively inducing the construction of citizenship. It evidences the advantages of treating the city planning and management from the standpoint of education for all, touching on social encounters as a way to promote alterity, politicize urban life, and exchange knowledge, noting that the Brazilian Federal Constitution requires public participation in the very preparation of master plans. Methodologically, the research supports all knowledge made explicit, presenting references from several renowned authors, and evidences some singularities of the spaces regarding the coexistence in the urban environment. During and after the pandemic, the municipal master plan, taking space as a social instance that educates for sustainability, as proposed in the 2030 Agenda, will assuredly be one of the structuring axes of quality of life in the post-pandemic period.

KEYWORDS: Municipal Master Plan. Educating Spaces. Urban Environmental Guidelines.

1 INTRODUCTION

Throughout history, the city has always held poles of power and knowledge; and its space has mirrored the civilizing process in almost all its nuances. A more permissive place than the countryside, urban space can incite the development of alterity through the opportunities offered by the encounters and confrontations of different groups and social agents, especially in its collective spaces, unveiling the cultural diversities and generating innovations through countless aspects.

The latent exchange of tacit and informal knowledge makes the city an adjuvant in the process of informal education, complementing the explicit and curricular knowledge, potentiating an enormous and open classroom in its public spaces, offering knowledge that cannot be learned inside the school “*stricto sensu*” but that decisively influences the construction of citizenship.

The planning processes became more evident at the end of the 19th century, when cities became paradigmatic by radically renewing their spaces, connecting them to new demands of society, as was the case of Paris. In Brazil, similar processes occurred in several cities soon after the Proclamation of the Republic and throughout the entire 20th century, culminating in the enactment of the City Statute by Law No. 10,257/2001. It is important to highlight that in the State of São Paulo, Law No. 9,204/1965 compulsorily imposed the preparation of municipal master plans comprising the entire municipality for all cities in the State, without which no financial assistance or loan would be granted by the State to the municipalities.

The City Statute, seeking to qualify better the urban space, whose logic verged on chaos, has come to offer new qualification perspectives for the urban space. It should be proposed under the aegis of the city’s social function, extending the possibilities by using several transformation instruments that became mandatory and can be summarized in the compulsory nature of public participation, environment preservation, the connection of the plan with budget laws (auto-applicability), and addressing property fundamentally from the standpoint of its social

function (Law No. 10,257/2001).

Globalization and the emergence of new instruments offered by technological advances, fruits of scientific, informational, and organizational development, have profoundly altered the relationships between humans in the last decades, who would have to coexist in the so-called “knowledge society.” The precariousness of the traditional educational framework was unveiled; its pace does not keep up with the demands of this new type of organization, which stands out due to the instantaneity and ephemerality of the contents.

It appears that global organizations started to look for new ways to improve the education system in the 1970s through UNESCO researches. The institutional culmination of this search happened in 1990 with the foundation of the International Association of Educating Cities – IAEC at the Fundació Barcelona Olímpica, aiming at turning the city into a great school, whose constituent members are cities that share successful projects and try to transform all municipal actions in educating acts in themselves (AICE, 1990).

Today, IAEC has about 515 member cities in 34 countries, and 22 of them are in Brazil (Belo Horizonte - MG, Camargo - RS, Carazinho - RS, Caxias do Sul - RS, Curitiba - PR, Guarulhos - SP, Horizonte - CE, Marau - RS, Mauá - SP, Nova Petrópolis - RS, Porto Alegre - RS, Santiago - RS, Santo André - SP, Santos - SP, São Bernardo do Campo - SP, São Carlos - SP, São Gabriel - RS, São Paulo - SP, Soledade - RS, Jequié - BA, Sorocaba - SP, and Vitória - ES). They are all governed by the Charter of Educating Cities, a document containing twenty items, written in Barcelona (1990), improved in Bologna (1994) and Genoa (2004), which intend to render cities more welcoming and fair, aiming at the formation of critical and active citizens, seeking to transform the city into the “greatest school in the world.”

The spaces and their rugosities evidence the current productive forces in society (MERLIN; QUEIROGA, 2011), which are now directly or indirectly governed by globalization, inducing major urban transformations. Simultaneously to this scenario, in 2020, the world faced a pandemic caused by the coronavirus SARS-CoV-2, popularly known as COVID-19, which has provoked several economic and social aggravating factors, evidencing the fragilities of the capitalist mode of production, which materialize in spaces, and their perverse consequences for large masses of the population. As a result, many families have seen their jobs affected and their income reduced, causing not only a health crisis but also an economic one.

Thus, urban planning and the guidelines of the Master Plan should assist the conception of the new spaces in the post-pandemic city, encouraging urban pedagogy in the public spaces at another level, both through their function and materiality, as the world has changed, demanding more sanitary knowledge. This comprises the customs of citizens individually and public policies in the field of sanitation and sustainability in the urban environment.

In short, one must consider that a large part of the population shall use the public space as a form of leisure differently during and after the pandemic. It will be essential to develop new principles in Brazilian cities to shape the educating spaces as an alternative to face these issues. In fields related to urban planning, it will be required to reduce the social inequalities aggravated by the pandemic. By increasing the understanding of the factors that shape a place, it is possible to build the civic identity through the knowledge of the history that roots the individuals in the territory. Therefore, it will be essential that spaces explore their educating potentialities to

promote the culture and knowledge of the individuals who frequent them.

1.1 Educating Cities

The exchange of knowledge among the city's users makes it an adjuvant in the education process for what cannot be apprehended inside classrooms but decisively influences the construction of citizenship. According to Milton Santos (1987), when acknowledging all these educating potentialities of space, which support the formation of citizens and equally contribute to socio-economic development, the urban space starts to be recognized as a social instance. In other words, it is not only a material physical space, a stage, but also an environment with the capacity to form and inform people who visit it.

Therefore, through the knowledge acquired by the experiences in the city, new active citizenship is created. According to Gadotti, Padilha, and Cabezudo (2004, p. 13), this practice contributes to "forming citizens knowledgeable about their rights and obligations regarding society, who, through knowledge of and identification with their own city, take a participative and transforming action of the latter."

Accordingly, UNESCO has sought alternative forms of education as a tool to face the problems related to urban life, such as violence and socio-spatial segregation, since the past century. Its support to the International Association of Educating Cities was an act to ratify the need to perpetuate the city as a space suitable for education and disclose successful programs among the member cities with the purpose to encourage the appropriation of these principles by planners and managers.

IAEC drew up the Charter of Educating Cities based on civic virtue and ethics. Written in Barcelona in 1990, with improvements made in Bologna, in 1994, and Genoa, in 2004, this document with twenty principles (AICE – Carta das Cidades Educadoras, 1990) seeks to rule the actions of the cities that claim to be educating. The following are presented as its premises: to develop schools as a community space; to develop the city as a large educating space; to learn in the city, with the city, and with the people; to value experience-based knowledge; and finally, to give priority to the formation of these values, seeking equality between people through the democratization of spaces.

One must thus think of the city as a complex totality, which needs to be recovered as a public space for discussion and achievement, hence strengthening the development of cultural experiences through the exercise of citizenship. (GADOTTI; PADILHA; CABEZUDO, 2004, p. 24-25).¹

Consequently, the educating spaces promote cultural diversity through constructing a collective identity, which values memory and social interaction in the city through the experiences that constitute people's learning, whether by means of contact with other individuals or understanding the symbology and materiality of architecture.

For this reason, it is important to preserve the buildings and the spaces of one's city as

¹ Original Portuguese passage: *"Devemos pensar, então, a cidade como totalidade complexa, que é necessário recuperar como espaço público de discussão e realização, fortalecendo assim o desenvolvimento de experiências culturais através do exercício da cidadania."*

they reveal the proposals of the makers, of the political and economic moment of their conception, presenting historical reports through signs from past events using architecture and urban planning. Even if this relationship is not direct, one should comprehend that the meanings of space extrapolate materiality, which characterizes architecture as an informative and formative object, understanding that the “physical space” goes beyond a geometrical space deprived of a historical past.

An educating city must promote the respect for diversity and make the affirmation of its own cultural identity easier, a collective identity supported by the adherence to the past, memory, symbols, and festivals, but also to the construction of a collective future in this common territory provided to them by the city. (GADOTTI; PADILHA; CABEZUDO, 2004, p. 13).²

When recognizing the city as an intervening agent in life and social relationships, one glimpses the relevance of the spaces that constitute it, and consequently, this makes it possible to explore fully the potentialities offered. According to Gadotti, Padilha, and Cabezudo (2004, p.30) “every city is educational, but not educating. This implies a passage carried forward based on political will, citizen participation, and construction of a collective strategy.” Therefore, when designing a public space, guidelines can guide the conception of more inclusive spaces and that somehow bring together knowledge and experiences to the users, fulfilling its educating role.

Thus, one should comprehend education as a multifaceted process that develops itself beyond the scope of the school environment. The authors of this education are not limited only to teachers but also to the spaces and their own citizens who frequent them, making them active protagonists in the public administration. Therefore, education is a responsibility of society as a whole and a collective commitment, which planning and management processes must contemplate. When developing a space from an educating standpoint, it is decisive to seek a balance between these citizen relationships that comprise people from different social classes present in Brazilian society and thus achieve full democracy and the exercise of citizenship.

No city is essentially educating but rather becomes educating through clear intentionality. This requires planning and decision-making by local governments, which must provide the resources and promote the strategies required for a city to be educating. (GADOTTI; PADILHA; CABEZUDO, 2004, p. 41).³

1.2 Contextualization

The city as it is known is an immense collection and repertoire of all past events

² Original Portuguese passage: “Uma cidade educadora deve promover o respeito à diversidade e facilitar a afirmação da própria identidade cultural, uma identidade coletiva que se apoia na adesão ao passado, na memória, nos símbolos e festas, mas também na construção de um futuro coletivo nesse território comum que a cidade lhes oferece.”

³ Original Portuguese passage: “Nenhuma cidade é essencialmente educadora, mas se torna educadora a partir de uma manifesta intencionalidade. Isso requer um planejamento e uma tomada de decisão dos governos locais, que devem providenciar os recursos e promover as estratégias necessárias para que uma cidade seja educadora.”

simultaneously with the current facts, materializing the results of the interests and decision-making by urban agents, that is, by the population, leaders, entrepreneurs, and landowners in a capitalist context.

Such a mode of production affects spaces, materializing the purchasing power differences that exist in Brazilian society. According to Lefebvre (2008), space relates essentially to the reproduction of social relationships of production. As society lives in a context in which the differences and inequalities are clear, and the growth and the enrichment occur at the expense of the exploitation of other individuals, urban spaces embody this differentiation, causing the fragmentation of the territory divided into regions that show certain homogeneity of social classes among themselves.

By having this territorial division, social heterogeneity in the spaces dissipates, and consequently, democratic processes collapse. This is because the land has a commodity value. The real estate, in turn, which is a consequence of capitalism, speculates on its values according to the advantages of its location, defining prices and standardizing regions. This enables the homogenization of the occupation in neighborhoods, making social segmentation in the urban land evident, which ends up divided into areas mostly occupied by the elites and middle classes and areas occupied by the working classes, which are the vast majority.

According to Villça (2000), this ideology of segregation by region of the city is intrinsic to Brazilian society, and this way of thinking gets clear with the version that the old centers of Brazilian cities are deteriorating, simply because the elite no longer “sponsors” them and the working class has started to do so. The ruling class thinks or assumes that its center is the city center and alters the space to benefit from it, creating new centralities and seeking to shorten its travel time around the city.

This speculation occurs because construction turned into a crucial branch of the reproduction of capital, overcoming another crisis of capitalist economy, in which the real estate market seizes the urban to create new centralities and locations that stimulate people’s migration, generating the urban transformations, due to the rental market and the sales of real properties. This dynamic, other than promoting urban expansion, expels low-income social classes from the locations close to such centralities (gentrification), causing them to move to remoter areas. This synchronous movement contributes to the degradation of the architecture and urban-planning framework, thus creating economic, cultural, and social segregation that instigate spatial transformations.

Urban planning deals with all of this: the territory transformations, how these transformations occur and have occurred, the individual who promotes them, their intentions, the techniques used, the expected results, the successes achieved, the problems that, one at a time, arise, inducing new transformations. (SECCHI, 2006, p. 18).⁴

Simultaneously to this scenario, globalization and technological advances have

⁴ Original Portuguese passage: “O urbanismo ocupa-se de tudo isso: das transformações do território, do modo em que essas acontecem e aconteceram, do sujeito que as promovem, de suas intenções, das técnicas utilizadas, dos resultados esperados, dos êxitos obtidos, dos problemas que, um de cada vez, surgem, induzindo novas transformações.”

contributed to the consolidation of these social differences. That said, the 21st-century cities become the main environment to include and comprise all these differences and materialize them in their spaces, including the advantages and disadvantages of these technological advances and the actions and consequences resulting from them. This makes these differences a challenge for planners in the search for concrete solutions and sustainable proposals that resolve or mitigate urban problems deriving from this technological capitalist society, making urban planning a tool to work with qualitative spaces.

Usually, there is an attempt to emphasize that the city becomes more and more the place of the difference, a collection of cultural, religious, linguistic, ethnic minorities of income levels, lifestyles, architectures, and knowledge that tend to isolate themselves through complex processes of exclusion-inclusion, within actual “suburbs,” enclaves, or “fortresses,” thematic cities, in the best cases, “traces of community,” which emerge in a sea of mass isolation and arise in a period in which each individual and activity is more and more strongly attracted toward the countless aspects of globalization. (SECCHI, 2006, p. 89).⁵

Some urban problems relate directly to changes that occurred due to technological advances, in which the spaces of the city start to configure themselves in distinct ways with the purpose to meet the demand caused by this new globalized society. In the latter, the speed of life and events resulted in major spatial and time transformations, establishing ephemerality and instantaneity, which increase the rampant consumerism.

Considering the ease of communication through digital media and the access to information, people are increasingly fleeting in their relationships in the spaces with other individuals, contributing to the trivial spatial mode of production, deprived of the current widely constructed meanings. Therefore, the obsolescence of public spaces has been quite recurring in Brazilian cities, making people enjoy less and less collective coexistence and perceive them more as places of transition that allow displacements and comprise all kinds of informality and violence.

Here, it is possible to understand the public space, above all, as the space of political action or, at least, the possibility of political action in contemporary times. It is also analyzed from a critical perspective of its incorporation as merchandise for the consumption of few, within the logic of production and reproduction of the capitalist system on a global scale. In other words, even though it is public, few benefit from this space that is in theory common to everyone. (SERPA, 2007, p. 9).⁶

⁵ Original Portuguese passage: “Normalmente, procura-se ressaltar que a cidade se torna cada vez mais o lugar da diferença, acervo de minorias culturais, religiosas, linguísticas, étnicas, de níveis de renda, de estilos de vida, de arquiteturas e saberes que tendem a se isolar, mediante complexos processos de exclusão-inclusão, no interior de verdadeiros “subúrbios”, enclaves ou “fortalezas”, cidade temática, nos melhores casos, “vestígios de comunidade”, que emergem em um mar de isolamento em massa e que advém em um período no qual todo sujeito e toda atividade são cada vez mais fortemente atraídos em relação aos diversos aspectos da globalização.”

⁶ Original Portuguese passage: “O espaço público é aqui compreendido, sobretudo, como o espaço da ação política ou, ao menos, da possibilidade da ação política na contemporaneidade.

As a result, the space previously conceived to promote public life and social relationships ends up being considered as a mere geometrical requirement, causing the political bias of citizen participation to gradually dissolve, and the public spaces of one's city to become solely a place of passage. This leads to wondering about the possibilities of dealing with spaces in a way that recovers the political nature inherent to public spaces in Brazil, starting with the planning processes and urban redesign of Brazilian cities.

For the urban planner, the city and the territory are not only an immense file of documents from the past; they are mainly an inventory of the possible. Urbanism is not only the study of what happened and what is possible to happen, but it is, above all, the imagination of what is possible to make happen. (SECCHI, 2006, p. 42).⁷

Globalization creates the challenge of solving the adversities found in the urban environment, especially in the large urbanization centers that are usually inclined to capital, mainly when conflicts of interest occur between the State and the social classes. Proposals that should aim at the common good and society remain only in the discourse; while, in practice, the individualist ambitions are those that in fact materialize. According to Secchi (2006, p. 144), the biggest problem is that “the contemporary city is full of policies that are often contradictory to each other, provisions that are frequently obsolete and in fact devoid of a project,” which end up contributing greatly to the city's obsolescence.

Indeed, the space of the capitalist society claims to be rational when, in practice, it is commercialized, torn apart, sold in pieces. Thus, it is simultaneously global and pulverized. It seems logical and it is absurdly compartmentalized. These contradictions explode at the institutional level. At this level, it is possible to note that the bourgeoisie, the ruling class, has a dual power over space; firstly, due to the private property of the land, which is generalized throughout space, except for the rights of the collectivities and the State. Secondly, due to the globality, the knowledge, the expertise, the strategy, and the action of the State itself. (LEFEBVRE, 2008, p. 57).⁸

Ele também é analisado sob a perspectiva crítica de sua incorporação como mercadoria para o consumo de poucos, dentro da lógica de produção e reprodução do sistema capitalista na escala mundial. Ou seja, ainda que seja público, poucos se beneficiam desse espaço teoricamente comum a todos.”

⁷ Original Portuguese passage: “Para o urbanista, a cidade e o território não são apenas um imenso arquivo de documentos do passado, eles são principalmente um inventário do possível. O urbanismo não é somente o estudo daquilo que aconteceu e do que é possível que aconteça, mas é, sobretudo, a imaginação do que é possível fazer acontecer.”

⁸ Original Portuguese passage: “Com efeito, o espaço da sociedade capitalista pretende-se racional quando, na prática, comercializado, despedaçado, vendido em parcelas. Assim, ele é simultaneamente global e pulverizado. Ele parece lógico e é absurdamente recortado. Essas contradições explodem no plano institucional. Nesse plano, percebe-se que a burguesia, classe dominante, dispõe de um duplo poder sobre o espaço; primeiro pela propriedade privada do solo, que se generaliza por todo o espaço, com exceção dos direitos das coletividades e do Estado. Em

1.3 Discussion

Urban space has certainly been considered by UNESCO as a tool to face such problems, emphasizing the role of space as a social instance (SANTOS, 1987), something that surpasses its materiality and contributes to the field of language, which provides the world with symbolic meanings. In this framework, the urban project and planning can propose public spaces, whose uses and allocations enable the fair and unison coexistence before all social classes, assisting in education, the formation of individuals as citizens, the construction of identity, and the socio-economic development.

Thus, this reveals that the city is recognized as a living organism provided with potentials of all kinds, especially the educating ones that become effective through the practices of urban coexistence and spatial typologies that, historically, have been little taken into consideration in the conceptions of urban design approaches, public policies, and planning processes when it comes to space.

It is important to note that if the physical space does not directly promote the coexistence between citizens, as it depends on cultural values, its role is to facilitate such encounters, especially now, when contacts that comply with the sanitary dictates to fight the pandemic are required. Perhaps a theater that increases its area to accommodate more people should be conceived considering the horizontality and verticality to ensure appropriate views in a certain dispersion of humans. If the space, by definition, does not directly promote the encounters, its design should not create obstacles for this.

The main instrument for these demands should be the Municipal Master Plan, whose proposal may present new needs regarding the physical and territorial aspects in a participative planning process, introducing principles of the educating cities, through which it would begin to play a greater role in the search for better urban living conditions and citizen improvement. However, in practice, this reality is quite distant.

In the Brazilian territory, the Master Plan gained new visibility with the Brazilian Federal Constitution of 1988 and the City Statute in 2001, which regulates the objective and innovative guidelines for the production of the city, opening space for the inclusion of educating principles aiming at better urban living conditions, when the social function of the city is announced.

A set of statements at the same time theoretical and practical, descriptive and institutional, analytical and regulatory, composed of interferences and decisions, of assertions and decrees: the urban plan is many things at once and, as such, has imposed difficulties for many critics. It is an image of the future of the city and territory, an anticipation of what they could be or that one would like them to be. It is a programming of the interventions that are regarded as required to realize this same image and fulfill the desires, meet the demands and the needs it attempts to interpret. [...] It is a set of rules that define the relationships between the different parts of society, indicating the places of encounter and behaviors, which guide the actions of each one of them. It is a way to define the areas of competencies and responsibility of each individual and institution. It is the concrete definition of what makes a

segundo lugar, pela globalidade, o saber, o conhecimento, a estratégia, a ação do próprio Estado.”

group of individuals a society; it is a pact between the same society and its administration, a definition of its relationships with history and the actions aimed at its protection and defense, at its conservation and transformation. (SECCHI, 2006, p. 131-132).⁹

Therefore, the way to plan cities has acquired great complexity; and the “old master plans of integrated development” became demoralized due to the inefficiency to transform the city positively, based on good intentions but with no possibilities of concrete implementation. Today, the local government suffers from changes that come from forces external to the municipality due to significant economic, technological, and political transformations that have gained prominence since the 1990s in Brazil.

Even with laws regulating the exercise of the Master Plan, through guidelines in the City Statute, it is possible to note that, in practice, they end up not defending the interests of the majority of the population regarding the improvement in the quality of life, causing the Master Plan to escape or evade its real purpose of serving the collective. For Villaça (2005, p. 6), this happens because, in practice, “the public debates of the Strategic Master Plan and even its content were associated with the violent political and economic power inequality that exists in large and medium-sized Brazilian cities, as indeed, throughout the country.” The discussions end up being masked by the idea that they are for the community when, in fact, they are favoring the real estate market and making landowners rich once again.

The Brazilian legislation is replete with dispositions requiring the preparation of a wide variety of urban plans. [...] The ease and even irresponsibility with which the preparation of plans is required contributes much to its demoralization and that of the law itself because, frequently, the practice ends up revealing that the law is not for real. (VILLAÇA, 2005, p. 19).¹⁰

This situation makes the achievement of inclusive and democratic spaces in Brazilian cities distant, even if this study in the scope of educating spaces and the collectivity in the construction of Brazilian cities exist. In other words, the social conflicts that engender the current

⁹ Original Portuguese passage: “*Conjunto de enunciados ao mesmo tempo teóricos e práticos, descritivos e institucionais, analíticos e regulamentares, composto de interferências e de decisões, de afirmações e de decretos: o plano urbanístico é muitas coisas ao mesmo tempo e, como tal, tem posto muitos críticos em dificuldade. É imagem do futuro da cidade e do território, antecipação do que eles poderiam ser ou que se desejaria que fossem. É programação das intervenções que são consideradas necessárias para realizar essa mesma imagem e satisfazer os desejos, as demandas e as necessidades que ela tenta interpretar. [...] É conjunto de regras que definem as relações entre as diversas partes da sociedade, que indicam os lugares de encontro e os comportamentos, que orientam as ações de cada uma delas. É modo de definir as áreas de competências e de responsabilidade de cada sujeito e de cada instituição. É definição concreta daquilo que faz de um conjunto de indivíduos uma sociedade; é pacto entre a mesma sociedade e sua administração, definição de suas relações com a história e com as ações dirigidas a sua proteção e defesa, à sua conservação e transformação.*”

¹⁰ Original Portuguese passage: “*A legislação brasileira é rica em determinações que obrigam a elaboração de grande variedade de planos urbanos. [...] A facilidade e mesmo irresponsabilidade com que é exigida a elaboração de planos, muito contribui para sua desmoralização e a da própria lei, pois frequentemente a prática acaba por revelar que a lei não é para valer.*”

society, which result from the capitalist mode of production, accentuate income concentration and perpetuate inequalities, distancing society more and more from accomplishing egalitarian urban spaces.

In short, as a result, there are spaces that favor the private market and not the common good. In these spaces, urban proposals end up favoring, even more, the elite's locations, as the control of the urban land happens through the private market's interests that dictates the rules and concentrates the investment capitals in a single area of the city that favors them, distancing the government from working in the distribution of these resources. Real estate speculation gains space and generates a collective concentration that accentuates the territorial inequalities, contributing to socio-spatial segregation. Moreover, this becomes contradictory because, when analyzing the urban planning principles that, in theory, should always prioritize society over the private market, one realizes that such fact is not recurring.

At the moment of planning the latter, the role of the State becomes critical when it comes to solving or favoring the social participation conditions. Among other things, because one cannot forget an important fact: the space abandoned by the state investment in culture left the field open for the privatization and transnationalization of cultural relations. (GADOTTI; PADILHA; CABEZUDO, 2004, p. 72).¹¹

As verified, the Master Plan is the main instrument for urban planning to set growth guidelines in the economic, physical, and social spheres. However, in practice, Master Plans are created to comply with protocols and respond to the legal requirements, without a detailed study of the territory with consistent proposals, separate from the elite's and the real estate markets' interests that regulate the land's offer.

The Master Plan, which must serve the interests of the majority, ends up, in practice, meeting the interests of the privileged classes, subjecting itself to the interests of capitalism, which helps the accumulation of wealth for those who already own assets. "Actually, the danger is not to confuse the 'public interest' with that of everyone, but rather to contribute to identifying – as the Master Plan ends up doing in practice – the 'public interest' as the interests of a small minority" (VILLAÇA, 2005, p. 78).

Thus, it is clear how relevant the cities' spaces are as a political and social environment and how it is, in fact, necessary that urban planning happens impartially and generously with the neediest, as to follow sustainable and collective principles to transform cities truly. This strategy of rethinking urban spaces becomes crucial for the moment society will be facing: the post-coronavirus (SARS-CoV-2) pandemic (COVID-19) period.

There has been a substantial increase in unemployment in the country due to the pandemic, with consequences in people's purchasing power, which, reduced, causes an economic crisis that, in turn, accentuates social inequalities. The informal workers, mostly

¹¹ Original Portuguese passage: "É no momento de planejamento destas últimas que o papel do Estado se torna crítico, na hora de resolver ou favorecer as condições da participação social. Entre outras coisas, porque não podemos esquecer um fato importante: o espaço abandonado pelo investimento estatal em cultura deixou o campo livre tradicionalmente para a privatização e também para a transnacionalização das relações culturais."

composed of the poorest portion of society, have had a substantial reduction in their income, leading many people to live in extreme poverty.

In the text entitled The Least Developed Countries Report of 2020, UNCTAD anticipates that the falling of income levels, the widespread unemployment, and the growing fiscal deficits caused by the pandemic can lead up to 32 million people to extreme poverty in the 47 countries considered “less developed” by the UN. (PLADSON, 2020).¹²

In the face of this crisis that individually affects the citizens, nations must unite to try to reverse this situation. Since 2015, motivated by the economic, social, and environmental indicators of the last years, already pessimist regarding the future of the next generations, the member states of the United Nations – UN seek to save the environment and meet goals of sustainable development set for the year 2030, today transformed into a herculean task due to the COVID-19 pandemic.

Such an environmental scenario is threatening and turned into a globalized issue, affecting the rich and poor, demanding the union of all 193 member states of the UN, aiming at a sustainable society so that the everyone's life is not compromised. The strategy adopted was to define the guidelines determined by the 2030 Agenda and demand the achievement of all goals by all signatory states to ensure sustainable development. This international planning established 17 Sustainable Development Goals (SDGs), which are: 1) no poverty; 2) zero hunger and sustainable agriculture; 3) good health and well-being; 4) quality education; 5) gender equality; 6) clean water and sanitation; 7) affordable and clean energy; 8) decent work and economic growth; 9) industry, innovation, and infrastructure; 10) reduced inequalities; 11) sustainable cities and communities; 12) responsible consumption and production; 13) climate action; 14) life below water; 15) life on land; 16) peace, justice, and strong institutions; 17) partnerships for the goals and means of implementation.

Through effectively following these guidelines, it is believed that society will evolve in a fairer, healthier, and more egalitarian way. Moreover, among all objectives established as goals to achieve a more balanced and sustainable planet, it is important to note that almost all of them are linked to urban plans as urbanization has already reached over 80% of the world's population. The educating cities' proposals should develop, directly or indirectly, almost all items, especially regarding the sanitary issues related to the pandemic and, of course, to the post-pandemic period. Ensuring a healthy life and promoting well-being for all people of all ages will be of utmost importance to fight and prevent new global health crises from arising, providing the access to infrastructure to everyone, i.e., health care, leisure, and cultural spaces shall be prepared to be more flexible and deal with high demands without collapsing.

Guaranteeing inclusive and equitable quality education and promoting learning opportunities throughout life for everyone, definition of item 4, is nothing but what the Educating Cities' precepts have been trying to set as guidelines for urban spaces since the 1990s,

¹² Original Portuguese passage: “No texto, intitulado Relatório dos Países Menos Desenvolvidos de 2020, a UNCTAD prevê que a queda dos níveis de renda, o desemprego generalizado e os crescentes déficits fiscais causados pela pandemia podem levar até 32 milhões de pessoas à pobreza extrema nos 47 países considerados como “menos desenvolvidos” pela ONU.”

understanding that people need a continuous education that complements schools. Additionally, ratifying the availability and sustainable management of water and sanitation for everyone, pointed out in item 6, becomes essential after the coronavirus SARS-CoV-2 pandemic, in which the absence of sanitary infrastructures in several homes of a substantial portion of the population, for people to wash their hands to contain the spread of the virus, is evident.

Building resilient infrastructures, encouraging inclusive and sustainable industrialization, and promoting innovation, definition of item 9, are some of the aspects to be considered essential to fight the catastrophic effects of the pandemic, encouraging innovations in building and urban designs. Finally, by strengthening the means of implementation and revitalizing the global partnership for sustainable development (item 17), the goals and principles become feasible so that their implementation actually occurs in all territories.

The global scenario, and especially in Brazil, evidenced the social and economic imbalances with the crisis caused by SARS-CoV-2, bringing to the surface all fragilities of the capitalist mode of production, making the 2030 Agenda an important goal to achieve. As a result, all the problems related to social inequality will intensify and become more rampant, which leads to a rethink of how to live in and design Brazilian cities, and the most plausible option to this seems to adhere to all the Sustainable Development Goals simultaneously with the concepts outlined by IAEC. Appropriating the educating approach to mitigate these differences will be a path that can bring substantial gains for society as a whole and reduce social injustices.

2 OBJECTIVES

This paper aims at explaining the concepts of educating cities as one of the important devices for the preparation of a Master Plan in collaboration with other fields of knowledge, especially regarding the informal education issues, to be an alternative to face socio-territorial inequalities in Brazilian cities, mainly after the worsening of the social and economic crisis caused by SARS-CoV-2.

The globalization and the pandemic put at stake the trivial spatial mode of production deprived of meanings, which individuals face today in neighborhoods and public spaces of most Brazilian cities, leading to a reflection on the consequences and possible alternatives to face urban problems, in order to reduce socio-spatial inequalities that have worsened, mainly due to COVID-19. In addition, this study seeks to understand how the new form of master plans, under the protection of the instruments of the City Statute, conforms or not to the concept of educating spaces and the 2030 Agenda.

Therefore, this research investigates the relationship between the cities' planning process and verifies, exploring the educating potential linked to the SDGs of the 2030 Agenda, whether it is possible to promote the process of urbanity, socio-economic development, and democratic management of the city through IAEC's concepts, as tools aiming at the production of egalitarian and quality urban spaces.

3 METHODOLOGY

The method of approach will be the dialectical relationship of the theory (Educating

Spaces) applied in an empirical research (object of study that is the Master Plan and the laws that govern it), using methods of exploratory procedures, supported by documentary, bibliographic, and iconographic researches, through techniques of investigation, collection, analysis, and structuring of data by using instruments, such as consolidated bibliography, scientific articles, monographs, dissertations, theses, drawings, sketches, maps, and images. This paper will discuss, through the theoretical basis, what is the Master Plan and the interfaces between the municipal master plan and the concepts of educating cities related to the planning of the post-pandemic cities.

To this end, the study delved into researches to deepen in all this new Brazilian legal apparatus and analyses of recent master plans, seeking to verify how the new legal instruments have been included in the practice of planning and imposed in the urban network, pointing out its potentials, hindrances, and contradictions at the time of their application.

Therefore, it is revealed what obstacles have been hindering the technical instruments that favor the quality of life of the user population and to which agents that defend the city solely as a strict source of profit have been opposed. The influence of the latter has been one of the inductors of urban chaos and it corroborates the social contrast, evidenced by the pandemic since March 2020.

4 RESULTS AND CONCLUSION

Considering the current global scenario, human beings must reduce their impact on the planet as much as possible, seeking a dynamic balance between their actions and the consequences, that is, sustainability. Therefore, the Master Plan should be an instrument that sustainably seeks urban development, combating real estate speculation and favoring land title regularization of urban real properties in an effort to avoid the occupancies in environmentally fragile areas that result in the deterioration of life in these urban spaces.

It is ratified that the urban planning process is quite important, as it sets the guidelines for the city's orderly growth that can facilitate democracy in both the conception and appropriation of public spaces. In a Municipal Master Plan, prepared in the scope of the educating bias, ensuring the participation of all agents who enjoy, produce, or govern the city in the process of its elaboration is essential and a constitutional prerogative. These agents should be able to participate, as they need to know, unveil, and disclose the history and the culture of the location in a profound and intelligible way, revealing potentialities and obstacles.

[...] it is necessary to stop thinking about education exclusively from economic and productive parameters and promote a conception of the education that cultivates, above all, the values of democratic citizenship. It is the type of education that UNESCO (1996) defined as "learn to be," that is, the formation of creative citizenship, capable of transforming information into knowledge that, through difference, affirms the respect and appreciation of the "other," so that, in this way, they design together a common future of active and participative coexistence in the democratic life, as a privileged place to agree on objectives that reconcile the legitimate individual interests and the

collective ones. (GÓMEZ-GRANELL; VILA, 2003, p. 16).¹³

It is requisite to collectively seek scenarios to overcome inequalities, clearly explain the interests of each agent concerned with the production and use of the city, link the proposals approved in the budget laws to guarantee funds for their execution, seek the instruments offered to make the city a healthy place that brings all people together and promotes exchanges of knowledge between different social groups, promoting alterity. Local political power must mediate this process with neutrality and impartiality, mobilizing everyone around the values existing in the city that preserve memory and strengthen citizenship. These are some of the objectives of the educating master plans to ensure sustainability and reveal the value of space in the educating urban environment, aiming at a healthy and pleasant life, in order to improve human beings.

Thus, it is possible to comprehend that spaces are formative and informative, and the quality spaces are more educating than the trivial ones due to their inherent characteristics that cause estrangement and challenge the individual's perception. Therefore, it is important to highlight that the projects and planning proposals should explore the qualities of the spaces, preventing the conceptual void and the production of residual spaces. A social management policy applied to architecture and urban planning in the redesigning of the public space can change people's quality of life, reducing the violence usually found in the cities. Hence, it is possible to transform the city to make it as democratic as possible.

The post-pandemic situation will be a setback to the social development in the country and the world, and for this reason, it is important to adopt educating ideals in the production of spaces and to understand how the foundations of Educating Cities, genuine instruments in the search for quality urban spaces, constitute urbanity and civility. Such aspects inextricably relate to some of the objectives of the 2030 Agenda, making it easier to achieve its goals.

One of the challenges to develop a healthier, more democratic, and more egalitarian society is to achieve the permanent construction of cultural identity through plurality, and actual access to the most varied forms of culture, especially for children and young people. (GADOTTI; PADILHA; CABEZUDO, 2004, p. 78).¹⁴

¹³ Original Portuguese passage: “[...] é preciso que deixemos de pensar na educação exclusivamente a partir de parâmetros econômicos e produtivos e promovamos uma concepção da educação que cultive, sobretudo, os valores de uma cidadania democrática. É o tipo de educação que a UNESCO (1996) definiu como “aprender a ser”, isto é, a formação de uma cidadania criativa, capaz de transformar a informação em conhecimentos que, a partir da diferença, afirme o respeito e a valorização do “próximo”, para, dessa forma, projetarem juntos um futuro comum de convivência ativa e participativa na vida democrática, como lugar privilegiado para consensuar objetivos que conciliem os legítimos interesses individuais com os coletivos.”

¹⁴ Original Portuguese passage: “Um dos desafios que temos de enfrentar para desenvolver uma sociedade mais sadia, democrática e igualitária é conseguir a permanente construção da identidade cultural a partir da pluralidade e do acesso real às mais variadas formas da cultura, especialmente para crianças e jovens.”

When analyzing urban spaces, according to Rolnik (1988), one must recognize the city as a place for collective production management that organizes social life and, consequently, one must understand how the educating spaces in the city relate to the appropriation and growth guidelines dynamics set in the Master Plan and by its instruments. Consequently, qualifying public spaces becomes feasible, particularly regarding the educating potentials, as well as pointing out possible gaps when disregarding the territory's educating potentialities.

Therefore, it was possible to get a glimpse that the precepts of educating spaces can guide proposals and guidelines set by the municipal master plans, such as public participation, mandatory according to the Brazilian Federal Constitution of 1988 since its preparation process. In itself, this is a teaching act of management and politics so that the resulting urban spaces are modifying agents in the formation of citizens through collective coexistence, promoting social equality and contributing for the common principles to be effective and not only utopic.

Nevertheless, the possibility to include educating projects in the proper form to develop the plan was verified, offering different types of urban space production and approaching the concepts linked to the Charter of Educating Cities and the 2030 Agenda, whose objectives are symbiotic. It is possible to reveal the history and the culture of a city through understanding the different spatial layers amenable to interpretations, in the walls of the buildings and the spaces of the city, through its rugosities, with direct effects for the comprehension of the territory's history and formation. This results in the rooting of the community and the strengthening of citizenship. These important principles addressed by IAEC and the 2030 Agenda seem to coincide and can mitigate the perverse consequences of the pandemic for the near future. The knowledge about the history and rooting of the citizen strengthens the community to face and solve its most atrocious problems, especially when the environment is balanced and providing a happier life.

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