Educating Cities and Cultural Heritage: theoretical approach

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ABSTRACT

The proposal is to review the concept of Educating City, in order to better understand the cities that have this seal of approval and relate it to the actions inherent to the process of defining and safeguarding the Cultural Heritage, establishing a theoretical approach between both concepts. The aim is to discuss the approaches that enhance the dialogue between the different social agents in the solution of problems characteristic of living in cities. To do so, a bibliographical review will be made, approaching both the recent discussions on Cultural Heritage and the beginning of the discussions that raised the idea of " educative city" to become the Educating City concept. In this sense, the Charter of Educating Cities defines points that consider important documents such as the Declaration of Human Rights, among others. Finally, it is verified how the experiences in the Educating City can contribute to the preservation of the Cultural Heritage defined by social groups and communities that identify themselves with this heritage and how the conceptual meeting between Educating City and Cultural Heritage can be contemplated in the practices of Heritage Education.

KEYWORDS: Cultural heritage. Educating City. Community Actions.

1 INTRODUCTION

Education, culture and city. These three elements, which in theory are inseparable, because every city has its directorships for education and culture, many times may not have a close dialogue, acting more bureaucratically than effectively in essence. Related to this subject, important discussions have arisen that seek to elaborate documents and measures that refer to a new concept, that of Educating Cities. At the same time, in the field of Cultural Heritage, some new approaches are also being proposed: Heritageization Processes, for example, is being discussed from a conception that is closer to the anthropological one, in which social groups that were previously excluded from the processes of heritage preservation are being heard. Therefore, the conception of heritage only by the material character of exceptionality and aesthetic excellence, as it was previously understood, loses strength to the attribution of value by groups and communities that understand the property as a collective identity. Thus, the proposal here is to review the concept of Educating City, expose three case studies to understand the actions that make a municipality achieve the seal of approval to become an Educating City, in the full sense of the concept and, based on this, approach the understanding of the concept of Cultural Heritage to the objectives defined in the Charter of Educating Cities.

In general, as Castro, Oliveira Neto and Palheta (2020, p. 3) comment, in many cities there is a "[...] deficit of public policies that think of cities as the territory of the multiplicity of relationships, subjects, times and ways of life"[1], and some consequences of this scenario are violence, unemployment, degradation of the Cultural Heritage, lack of sanitation, health and quality education, among other factors that the authors (CASTRO; OLIVEIRA NETO; PALHETA, 2020) point out. Given this, Morigi (2010, p. 16-17) states that an attitude of respect for our environment and those who live in it and the fight against indifference are possible ways to reduce these social weaknesses. And it is against this backdrop that the proposals of the International Association of Educating Cities have been developed to enable more cities to become an Educating City.

> A true fusion of the formal educational stage with adult life, of the resources and formative potential of the city with the normal development of the educational, labor and social system must take place. The right to an

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[1] From the original: "[...] déficit de políticas públicas que pensem as cidades como o território da multiplicidade de relações, sujeitos, tempos e formas de vida"

> educating city must be a relevant guarantee of the principles of equality among all people, of the social justice and of the territorial balance. This emphasizes the responsibility of local governments towards the development of all the educational potentialities that the city contains, incorporating the principles of the educating city in its political project. (MORIGI, 2010, p. 17).[2]

In this sense, we work with the understanding of "education" in a complete and broad approach, not limited to formal school education, but extending to all cultural, political, living, and leisure experiences, and to any kind of process that provides learning and active participation of the social individual (ZITKOSKI, 2006, p. 12). Active participation is also important in heritage processes, as we will see. Thus, in the relationship that we intend to establish here between Educating City and Cultural Heritage, it is interesting to point out that

> Concepts are constructed in the challenge and through the stimulus with the context in which the subjects are emersed and, in this sense, the beginning is always the reality and the practical experience, from which one arrives at what can be defined as culture, memory, identity and heritage. In this sense, the movement goes from reality towards the construction of concepts, the latter being the final stage of the process. Thus, the way heritage education has traditionally acted is inverted. (SCIFONI, 2017, p. 11).[3]

To contribute to the efficiency of the Educating City proposal, the International Association of Educating Cities (IAEC) was created in 1994, which represents those cities that propose to apply the principles established in the Charter of Educating Cities (VIEIRA; AQUINO, 2015). Inserted in the AICE, specifically for Brazil, we have the Brazilian Network of Educating Cities (INTERNATIONAL ASSOCIATION OF EDUCATING CITIES, 2021).

Although the discussions about Educating City started in the 1970s and continued for the following decades, as seen, in 2010 Morigi (2010, p. 31) treats the theme as a still recent proposal, precisely during the decade in which Castro, Oliveira Neto and Palheta (2020, p. 7) point out a drop in discussions on the subject, which reinforces, in fact, the novelty of the concept. For this reason, a review of the concept of Educating City will be made in order to better understand what has been discussed about it, but first, the discussion will begin by presenting the bases on which the current notion of Cultural Heritage is based.

2 CULTURAL HERITAGE

Over the years, the concept of heritage has been placed before specific facts of each place, especially to what residents and frequenters designate susceptible of heritage recognition. According to Scifoni (2013), the role of social mobilizations in favor of heritage has been intensifying the new

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[2] From the original: "Deve produzir-se, então, uma verdadeira fusão da etapa educativa formal com a vida adulta, dos recursos e do potencial formativo da cidade com o normal desenvolvimento do sistema educativo, laboral e social. O direito a uma cidade educadora deve ser uma garantia relevante dos princípios de igualdade entre todas as pessoas, de justiça social e de equilíbrio territorial. Esta acentua a responsabilidade dos governos locais no sentido do desenvolvimento de todas as potencialidades educativas que a cidade contém, incorporando no seu projeto político os princípios da cidade educadora."

[3] From the original: "Conceitos são construídos no desafio e por meio do estímulo com o contexto no qual os sujeitos estão emersos e, neste sentido, o início é sempre a realidade e a experiência prática, a partir da qual se chega ao que pode ser definido como cultura, memória, identidade e patrimônio. Neste sentido, o movimento vai da realidade em direção à construção de conceitos, esse desempenhando a etapa final do processo. Inverte-se, assim, a forma como, tradicionalmente, a educação patrimonial tem atuado."

notion of heritage and such manifestations can occur through two antagonistic actions: through the struggle against the mercantile logic of space production and through the maintenance of the status quo, which by using the heritage discourse, aims to practice actions of social segregation. The author (SCIFONI, 2013) points out that it is necessary to analyze the real intentions of the Heritageization Processes process and realize when there is a true discourse of social conquest, differentiating it from the discourse of social segregation. Thus, it becomes necessary to know who are the subjects of preservation, what are their interests, what motivates their struggles and what are the circumstances of the struggle for protection (SCIFONI, 2013). It should be added that

> Heritage can be understood lately as a subjective representation, in which we identify values, memory, and cultural and social meanings that help us make sense of the present, our identities, and give us a sense of physical and social place. (SMITH, 2011, p. 45, our translation).[4]

In this sense, the Cultural Heritage is always a field of tensions, in which economic and political interests are confronted with social demands (SCIFONI, 2013, p. 326). According to Smith (2011), heritage is a construction of representations in the face of cultural processes, and in it memories, values and meanings are created because "heritage is a cultural process that has to do with the negotiation of memory, identity and sense of place" (SMITH, 2011, p. 42).[5]

The conceptual renewal in this area was the result of two articulated movements: one theoretical, from transformations in the thinking about heritage, and another of practical order, which occurred within the institution, moved and fed by this new social demand (SCIFONI, 2013, p. 516). Adds Scifoni (2013) that, in the face of conceptual transformation, one notices the incorporation of measures that favor references to collective memory and nature that permeate the city "and that contribute not only to the environmental quality, but have a function in the social imaginary" (SCIFONI, 2013, p. 522).[6]

According to Smith (2011) the new concept of heritage "is about affirming and expressing identity, and re/creating the social and cultural values and meanings that underpin it all" (SMITH, 2011, p. 60).[7] Thus, the struggles for heritage affirm the need for social use and fruition of the city from its referential collective memory - a square, a square, a house - assets that need to remain, from choices of the communities that live the space there and live their history collectively (SCIFONI, 2013, p. 523). Thus,

> [...] to speak and care for cultural goods is not to speak of things or practices in which we have identified intrinsic meanings, proper of the things themselves, obediently embedded in them, but it is to speak of things (or practices) whose properties [...] are selectively mobilized by societies, social groups, communities, to socialize, operate and make act their ideas, beliefs,

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[4] From the original: "El patrimonio puede ser entendido útilmente como una representación subjetiva, en la que identificamos los valores, la memoria y los significados culturales y sociales que nos ayudan a dar sentido al presente, a nuestras identidades, y nos dan una sensación de lugar físico y sócia.l"

[5] From the original: "el patrimonio es un proceso cultural que tiene que ver con la negociación de la memoria, la identidad y el sentido de lugar."

[6] From the original: "e que contribuem não somente para com a qualidade ambiental, mas têm uma função no imaginário social."

[7] From the original: "consiste en afirmar y expresar la identidad, y re/crear los valores y significados sociales y culturales que respaldan todo esto."

affections, their meanings, expectations, judgments, criteria, norms, [...] in short, their values. (MENESES, 2009, p. 32).[8]

The fact is that it is necessary to understand that heritage escapes from a pre-established idea to become a process of social construction, in which everyone has the right to choose, decide and form their own cultural assets. What is more, as Simone Scifoni (2013) states, heritage is understood as a social conquest.

As Tolentino (2018) points out, the reproduction at national level, of the European molds as an influence in the way of facing and acting in relation to heritage, offers the risk of losing the necessary formation and affirmation of an original identity, in a context of nation formation. Therefore, the discussions here are important in the face of Heritageization Processes, in search of updating the ways of understanding the social processes that involve the issue of Cultural Heritage. As Meneses (2009, p. 38) puts it well, the "field of values" has no pre-defined determinations, but is defined as "an arena of conflict", which makes Cultural Heritage "an eminently political field" - in the sense of shared management of citizens.

3 THE EDUCATING CITIES

According to Vieira and Aquino (2015, p. 316-317), "[...] already in 1971 UNESCO had constituted an International Commission for the Development of Education. From there came the proposal of an educating city." The intention of the proposal was to expand education in the understanding and practice as a right of the population and as a way to encourage a social conscience, being an active subject in the city; discussion that will influence the elaboration of the Charter of Educating Cities, a document that points guidelines for an educating city, emphasizing the relationship between the city and education in the formation of its citizens (VIEIRA; AQUINO, 2015).

The difference in nomenclature, changing from Educating City to Educating City, is pointed out by Pilar Figueiras, secretary general of the International Association of Educating Cities (IAEC) from 1994 to 2012, in her text presenting the concept of Educating City in the official documents of the IAEC:

> When the city of Barcelona, at the 1st International Congress of Educating Cities in 1990, the City Council coined the phrase "educating city", it did so with the clear conviction that the city is an educating city merely for being a city; it is the source of education in itself, with its multiple spheres and for all its inhabitants.
>
> The city is educative when it imprints this intention on the way it presents itself to its citizens, aware that its proposals have attitude-related and co-existential consequences and generate new values, knowledge and skills. All areas are involved and are of concern to the entire city population.(FIGUEIRAS, 2021, s.p).

About the concept of the active role of the agents and spaces of Education, in a broad and integrative approach, Paulo Freire defines:

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[8] From the original: "[...] falar e cuidar de bens culturais não é falar de coisas ou práticas em que tenhamos identificado significados intrínsecos, próprios das coisas em si, obedientemente embutidos nelas, mas é falar de coisas (ou práticas) cujas propriedades [...] são seletivamente mobilizadas pelas sociedades, grupos sociais, comunidades, para socializar, operar e fazer agir suas ideias, crenças, afetos, seus significados, expectativas, juízos, critérios, normas, [...] em suma, seus *valores*."

> The ontological need for education, for the formation to which the City, which becomes educative because of this very need, is obliged to respond, this is universal. The way in which this need to know, to learn, to teach is met is not universal. [As an educator, the City is also an educatee. Much of its educative task implies our political position and, obviously, the way we exercise power in the City and the dream or utopia that we imbue politics with, in the service of what and whom we do it for. The politics of public spending, the cultural and educational politics, the politics of health, the politics of transportation, the politics of leisure. (FREIRE, 1993, p. 26)[9]

The Charter of Educating Cities had its initial version at the first International Congress of Educating Cities held in Barcelona, in November 1990 - being renewed in 2004, at the Congress of Genoa -, establishing the basic principles for a city to become an educating city (CHARTER OF EDUCATING CITIES, 2004). Moreover, it establishes that the "[...] permanent goal [of Educating Cities] will be to learn, exchange, share and, consequently, enrich the lives of its inhabitants" (CHARTER OF EDUCATING CITIES, 2004, p. 1)[10], in search of a more "democratic and plural city" (CASTRO; OLIVEIRA NETO; PALHETA, 2020, p. 8).

Thus, the Charter of Educating Cities

> [...] expresses the commitment of the cities that subscribe to it with all the values and principles that have been manifested in it. It is defined as open to its own reform and should be expanded with the aspects that the rapid social evolution requires in the future.(CHARTER OF EDUCATING CITIES, 2004, p. 7).[11]

The Charter of Educating Cities was based on international documents and charters that point to the growing need for an integrated action of public management, in favor of enhancing the quality of life and creating an educating mentality. In her master's degree about Educating Cities, Ana Luiza Pinhal, highlights the main references of the United Nations Organization (UNO), which constitute the Charter of Educating Cities, they are the Universal Declaration of Human Rights (1948), for guiding the issues related to the rights of the person in an expanded sense in various spheres of life; the International Covenant on Economic, Social and Cultural Rights (1966), which treats the guarantee of human rights as a condition for world peace; the Convention on the Rights of Childhood (1989),which defines the right to childhood, makes value the processes of formation inserted in the various fields of society; the World Declaration on Education for All (1990), in the midst of a growing crisis in developing countries, the letter highlights Education inserted in the approach of the city as an effective tool in tackling problems; and the Universal Declaration on Cultural Diversity (2001), which

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[9] From the original: "A ontológica necessidade da educação, da formação a que a Cidade, que se torna educativa em função desta mesma necessidade, se obriga a responder, esta é universal. A forma como esta necessidade de saber, de aprender, de ensinar é atendida é que não é universal. [...] Enquanto educadora, a Cidade é também educanda. Muito de sua tarefa educativa implica a nossa posição política e, obviamente, a maneira como exerçamos o poder na Cidade e o sonho ou a utopia de que embebamos a política, a serviço de que e de quem a fazemos. A política dos gastos públicos, a política cultural e educacional, a política de saúde, a dos transportes, a do lazer."

[10] From the original: "[...] objetivo constante será aprender, intercambiar, compartir y, por lo tanto, enriquecer la vida de sus habitantes.".

[11] From the original: "[...] expresa el compromiso de las ciudades que la suscriben con todos los valores y principios que en ella se han manifestado. Se define como abierta a su propia reforma y deberá ser ampliada con los aspectos que la rápida evolución social requiera en el futuro."

guides public policies to value the local in the global, respecting the pluralism of ideas and references on which the culture of cities is based (PINHAL, 2017). Finally, Ana Luiza Pinhal highlights that:

> These documents, each created in a unique historical period, are always an attempt to improve the relationships that occur in the context of social life. All contribute in some way to the formation and development of the city in order to promote participation in the daily life of society, with each person playing a role in the evolution of all people without social, economic, or political exclusion (PINHAL, 2017, p. 60).[12]

As mentioned, the Charter of Educating Cities contains principles that guide practices and goals of cities that adhere to the program. From these principles, it can be defined that:

> The educating city is a city with its own personality, integrated into the country where it is located. Its identity, therefore, is interdependent with that of the territory it is part of and the history from which it stems. It is also a city that is not closed in on itself, but one that relates to its surroundings: other urban centers in the same country or similar cities in other countries, a relationship that implies new learning, exchange and solidarity, enriching the lives of its inhabitants. (CABEZUDO, 2004, p. 12).[13]

For this reason, as Castro, Oliveira Neto and Palheta (2020, p. 7) put it, the Educating City proposal is a local experience, with "direct impacts" on the cities, with particular actions for each context. With its "own personality", therefore, the Educating City may contain various modes of expression of its identity and, even with particularities, keep in common among the various educating cities the objectives that focus on cultural promotion and training of its inhabitants, so that they can exercise their rights as citizens, through actions, participation in decisions and search for solutions to the problems involving the city (CABEZUDO, 2004; MORIGI, 2010). This conception is close to what Dresch (2016, p. 55) mentions: a city thought in networks of connections both of the internal elements and with other connection points with other cities, or part of them, according to an approximation of interests, needs and actions.

"The educating city is a complex system in constant evolution, which gives absolute priority to cultural investment and the permanent formation of its population" (MORIGI, 2010, p. 19).[14] The excerpt highlights the idea of continuity in this educational process, which is also emphasized by Zitkoski (2006) when dealing with the relationship between public policy and education in the city. In this way, there is an emphasis on actions that prioritize the communication between everything and everyone that make up the city, through the investment in an education that extends beyond the one

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[12] From the original: "Estes documentos, cada um criado num período histórico único, são sempre uma tentativa de melhorar as relações que ocorrem no contexto da vida social. Todos contribuem de alguma forma para a formação e desenvolvimento da cidade a fim de promover a participação na vida quotidiana da sociedade, desempenhando cada pessoa um papel na evolução de todas as pessoas sem exclusão social, económica, ou política."

[13] From the original: "A cidade educadora é uma cidade com personalidade própria, integrada no país onde se localiza. Sua identidade, portanto, é interdependente com a do território de que faz parte e da história da qual resulta. É, também, uma cidade que não está fechada em si mesma, mas, sim, uma cidade que se relaciona com seu entorno: outros núcleos urbanos do mesmo país ou cidades parecidas de outros países, relação que implica novas aprendizagens, intercâmbio e solidariedade, enriquecendo a vida de seus habitantes."

[14] From the original: "A cidade educadora é um sistema complexo em evolução constante, que dá prioridade absoluta ao investimento cultural e à formação permanente de sua população"

promoted by the traditionally known institutions and that has the ideal to encompass all citizens (CABEZUDO, 2004), giving attention to an education that also contributes in

> [...] promoting respect for diversity and facilitating the affirmation of their own cultural identity, a collective identity that relies on adherence to the past, memory, symbols and festivals, but also on the construction of a collective future in this common territory that the city offers them. (CABEZUDO, 2004, p. 13).[15]

According to Vieira and Aquino (2015), the projects developed within this city proposal, for the most part, are aimed at the city's population in general, but there are also projects in the school setting and projects aimed at a more specific population, such as, for example, "[...] workers, ex-convicts, people in situations of social vulnerability, people with disabilities, homosexuals, transgendered people, indigenous people, immigrants, the sick, etc." (VIEIRA; AQUINO, 2015, p. 319).[16]

Such categories pointed out by Vieira and Aquino (2015), for contemplating different target audiences, have specific approaches in the issue of combining educational proposals, according to each specific purpose. It is important to remember that the intention is to provide a democratic and respectful environment between social groups, in which dialogue is prioritized "[...] in order to promote balance and harmony between identity and diversity" (CASTRO; OLIVEIRA NETO; PALHETA, 2020, p. 9).[17] Thus, for the population as a whole, Vieira and Aquino (2015) mention activities that are associated in a more general way with the objectives of the educating cities, in several fronts of action, and present

> As specific objectives [...] the development of environmental awareness, the improvement of quality of life, the increase of political participation and the strengthening of memory and cultural identity via links with the urban heritage. (VIEIRA; AQUINO, 2015, p. 319).[18]

Following with the other categories of target audience, the actions aimed at the school public intend to promote greater approximation between these institutions and the general population; while the goal of proposals aimed at more specific segments of society has an even sharper focus on social inclusion (VIEIRA; AQUINO, 2015).

Thus, the character of Educating City "[19][...] emphasizes the responsibility of local governments towards the development of all the educational potentialities that the city contains" (MORIGI, 2010, p. 17), because, as Mourão and Lopes (2020, p. 31) put it, the "simplest daily practices

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[15] From the original: "[...] promover o respeito à diversidade e facilitar a afirmação da própria identidade cultural, uma identidade coletiva que se apóia 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."

[16] From the original: "[...] trabalhadores, ex-presidiários, pessoas em situação de vulnerabilidade social, pessoas com deficiência, homossexuais, transgêneros, indígenas, imigrantes, enfermos, etc."

[17] From the original: "[...] no sentido de promover equilíbrio e harmonia entre identidade e diversidade"

[18] From the original: "Como objetivos específicos [...] o desenvolvimento da consciência ambiental, a melhoria da qualidade de vida, o aumento da participação política e o fortalecimento da memória e da identidade cultural via vinculação com o patrimônio urbano."

[19] From the original: "[...] acentua a responsabilidade dos governos locais no sentido do desenvolvimento de todas as potencialidades educativas que a cidade contém"

are related to the construction of citizenship, with the sense of community belonging to a concrete space, a territory of all".[20]

3.1 Means to make a city an "Educating City"

According to the International Association of Educating Cities (IAEC) (2021), any city that commits to the principles of the Charter of Educating Cities can become a signatory city. However, it is important to note that this issue "transcends the voluntary and simplistic adherence of a municipality to an international group, thus becoming one more slogan to put on official documents and in the city's marketing" (MORIGI, 2010, p. 21). Here, it is worth remembering that, as Aieta and Zuin (2012) point out, the educational measures for the city, taken following the referred charter, are proposed according to the specificities of each locality and valuing popular knowledge. The authors emphasize the importance of dialogue in this process:

> As the Educating City project proposes, human potential is not neutralized by technological rationality or by the desublimation of the subject. The discourse intended for this city, presupposes a model that values the dialogue between the parties, first with society and its environment, then with the government, to then consolidate the phenomenon of pleasure for the place. (AIETA; ZUIN, 2012, p. 210)[21].

At this point, it is pertinent to address some statements by Paulo Freire (1967) regarding education and awareness as means to freedom. According to the author, for a libertarian education to be effective, the conversation between the parts must be carried out through dialogue that, based on communication, considers the parts as equals through a relationship of "sympathy" and criticality - otherwise, the invasion of pre-established ideas prevents the real dialogue between the parts and the freedom provided by education becomes forbidden by impositive positions (FREIRE, 1967).

Menezes and Santiago (2014) add that dialogue, in the Freirean sense, is seen as an activity of living, as a dialogical practice that positions the subject to develop communication and generate democratic posture, because dialogue is seen as a category, dynamic of thought and practice of freedom. It places the subject as a being that lives the world in an active way, and not as a being that only exists in the world (MENEZES; SANTIAGO, 2014). In this context, the city can be a great contributor to an educational process in the sense approached, because it is a potential "educational agent dynamizer of non-formal and informal learning that allows its citizens to develop skills and strengthen the principles of active citizenship" (MORIGI, 2010, p. 25-26), corroborating with Mourão and Lopes (2020, p. 30) who speak of the reciprocal influence established in the formation of the individual/collective and the city and, thus, of a local identity.

Considering this, recapturing in a general way, the social problems of contemporary cities, Zitkoski (2006) points out, as a starting point, the need for a decentralization of the public power in order to bring the directorates/secretariats closer to each other and to the social groups, so as to prioritize the dialogue in a process that aims at emancipating the society with active participation in

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[20] From the original: "práticas cotidianas mais simples têm relação com a construção da cidadania, com o sentido de pertencimento comunitário a um espaço concreto, a um território de todos".

[21] "Como se objetiva no projeto para a Cidade Educadora, as potencialidades humanas não são neutralizadas pela racionalidade tecnológica ou pela dessublimação do sujeito. O discurso destinado a essa cidade, pressupõe um modelo que preza o diálogo entre as partes, primeiro com a sociedade e seu ambiente, depois com o poder público, para em seguida consolidar o fenômeno do prazer pelo lugar."

local issues. During this integration, it is also important to check the local social demands, understand the most urgent needs, to think of some actions that seek the "articulation of the different social agents" (ZITKOSKI, 2006, p. 15). In this way,

> The city takes on the adjective of educator when it systematizes actions, starting with its management, that enable the various agents present in its territory to develop a collective educational project. In developing this project they produce an integrating practice responsible for the formation for citizenship, besides their own self-training. (MOURÃO; LOPES, 2020, p. 29)[22].

And, returning to the concept of "network city" applied to the Educating City addressed by Dresch (2016), it can be placed as a further step in the formation of the Educating City, something that already happens with the association of various groups of cities that interconnect in networks of approximation of interests, as shown on the website of the *Associação Internacional de Cidades Educadoras* (2021), highlighting here, still according to the website of the AICE, the networks involving Brazilian cities, as the Brazil Network (REBRACE) and the Delegation for Latin America, networks in which the following cities represent Brazil: Araraquara, Camargo, Carazinho, Curitiba, Gramado, Guarulhos, Horizonte, Marau, Mauá, Nova Petrópolis, Passo Fundo, Santiago, Santo André, Santos, São Bernardo do Campo, São Carlos, São Gabriel, São Paulo, Soledade, Sorocaba, Vitória (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021).

As Castro, Oliveira Neto and Palheta (2020, p. 25) point out, in the city there are several "possibilities to work with education," and it is important to understand it in order to "understand its environment, its existence, from its place, from its lived experience, trying to understand the gravity of the problems faced on a daily basis by urban society". At this point, it is interesting to bring some examples of educational experiences in order to illustrate what has been pointed out so far.

3.2 Examples of educational experiences

With the intention of getting to know some actions of educating cities applied in practice, the three winning experiences of the Educating Cities 2020 Award were selected as examples - *"Aqui vive a cultura - Rede CATUL"* (Medellin, Colombia), *"Programa educativo para a inclusão e valorização da diversidade étnica e cultural"* (Santos, Brazil) and *"No coração da minha infância"* (Torres Vedras, Portugal) - an event organized by AICE whose goal is to "value and internationally recognize the work that Educating Cities develop and inspire other municipalities in building more educational and inclusive environments, highlighting the educational potential of culture" (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021).

Starting with the Colombian experience, contextualizing Medellín a little, it is a large city with more than 2 million inhabitants that has a "significant set of facilities dedicated to culture", among them, are those that are part of the Rede CATUL, which has "16 cultural facilities" and "extends to all neighborhoods and parishes of the city" ((ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021). As stated in the International Document Bank of Educating Cities (2021),

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[22] "A cidade assume o adjetivo de educadora quando sistematiza ações, a princípio a partir de sua gestão, que oportunizam os vários agentes presentes no seu território, a desenvolverem um projeto educativo coletivo. Ao desenvolver esse projeto eles produzem uma prática integradora responsável pela formação para a cidadania, além de sua própria autoformação."

> The Rede CATUL weaves networks between different local actors, territories and institutions, based on the recognition of the other as an educating agent, the circulation of knowledge and experiences, and the dynamization of community-based cultural processes. The Rede seeks to ensure the appropriation and enjoyment of cultural rights. (BANCO INTERNACIONAL DE DOCUMENTOS DE CIDADES EDUCADORAS, 2021).[23]

The project counts with the participation of several institutions, social groups, collectives, artists, etc. and counts on the following actions: "Co-creation Laboratory", "CATUL Festival" - event to disseminate the activities developed in the cultural equipment -, "Neighborhood Museographies", "A first aid kit in your garden" - focus on knowledge and practices related to the action theme -, "School of co-creative thinking" - place to discuss new ways of teaching and learning -, "Sound production laboratory" (BANCO INTERNACIONAL DE DOCUMENTOS DE CIUDADES EDUCADORAS, 2021). It is noted the work with several social segments and several types of knowledge and learning, valuing artistic, cultural, collective experiences, knowledge and practices.

Now, we will enter the Brazilian experience awarded in 2020 and that took place in Santos, a city with more than 400 thousand inhabitants, located in the coast of São Paulo state, which has been investing in educational actions with focus on fighting racism since 2004 (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021). According to information present in the *Banco Internacional de Documentos de Cidades Educadoras* (2021), the project is coordinated by the Ministry of Education, also encompasses the participation of several social and institutional agents and "is structured in 7 axes of intervention": "Training of teachers, educational community and citizens"; "Reorganization of the school curriculum"; "Consolidation of a grant line" - acquisition of educational materials within the project theme -; "Use of the territory as an educational space"; "coordination and participation in congresses and meetings"; "Generation of alliances with other social and local agents"; and "Follow-up Forum".

According to the website of the *Associação Internacional de Cidades Educadoras* (2021),

> Among the changes generated by this initiative, the increasing number of cross-cutting projects in educational centers stands out, rising from 3 projects in 2010 to 45 in 2019. Through these actions, the reading of previously ignored authors has been promoted, valuing the cultural and aesthetic manifestations of marginalized peoples and discovering new heroes and heroines. In the same way, the educational centers have committed themselves to appreciating hitherto stigmatized black aesthetics - such as afro hair, among others -, responding forcefully to reports of cases of racism and actively involving families in the different proposals.[24]

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[23] "A Rede CATUL tece redes entre diferentes atores locais, territórios e instituições, a partir do reconhecimento do outro como agente educador, da circulação de saberes e experiências e da dinamização de processos culturais de base comunitária. A Rede busca garantir a apropriação e o gozo dos direitos culturais".

[24] From the original: "Entre as mudanças geradas por esta iniciativa, destaca-se o número crescente de projetos transversais em centros educativos, que passaram de 3 projetos em 2010 para 45 em 2019. Através destas ações, promoveu-se a leitura de autores anteriormente ignorados, valorizando as manifestações culturais e estéticas dos povos marginalizados e descobrindo novos heróis e heroínas. Do mesmo modo, os centros educativos comprometeram-se a apreciar a estética negra até agora estigmatizada — como o cabelo afro, entre outros —, respondendo de forma contundente às denúncias de casos de racismo e envolvendo ativamente as famílias nas diferentes propostas".

The next example of an educational experience awarded in 2020 is Torres Vedras, in Portugal, a city with almost 80 thousand inhabitants, having a remarkable characteristic that drove the project *"No coração da minha infância"*: the aging of its population - the percentage of children/adolescents almost equals the percentage of elderly, which is higher -, which accentuates the differences between age groups (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021). Thus, with activities developed integrating all age groups, the project proposes a "process of knowledge and sharing through activities that connect memory, life, and art" (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021).

The project has the following activities: "Creation of scrapbooks", "Creation of artistic works from the memories of the elderly", "Preparatory workshops for the Festival of Life Stories" - focused on elementary school students - "Scrapbook Exhibition" and "Festival of Life Stories" - presentation of the works developed, as well as testimonials. (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021).

> [...] the use of art - in its different forms of expression: literature, plastic arts, music, etc. - allows the creation of strong emotional, cognitive, and affective connections between people of different ages, contexts (rural and urban), socioeconomic and educational levels. [...]
>
> In a complementary way, working with the living memory of the community, through interaction with the elderly, contributes to a greater understanding of local history and to the strengthening of young people's sense of belonging. The project offers them an opportunity to learn about past life in their area, establishing a direct link with their ancestors and recognizing their contribution to the common good. The initiative is also a space for reflection about the fragilities of the different stages of life, [...] thus calling for intergenerational solidarity as a way to build inclusive communities. (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021).[25]

4 THE EDUCATING CITY AS A DRIVING FORCE FOR PRESERVING CULTURAL HERITAGE

According to Dresch (2016), corroborating also with Zitkoski (2006), in an Educating City, one seeks to build public policies that aim at the emancipation of citizens, counting on the participation of all municipal departments, in a collective way, with the same purpose and thinking about the creation of public policies that constitute an interdisciplinary vision and, in this way, stimulate full citizenship. The Educating City is in constant evolution and prioritizes the cultural investment, as well as the permanent training of its inhabitants in the different educational and social spheres. Many cities have

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[25] From the original: "[...] a utilização da arte — nas suas diferentes formas de expressão: literatura, artes plásticas, música, etc. — permite criar fortes ligações emocionais, cognitivas e afetivas entre pessoas de diferentes idades, contextos (rural e urbano), níveis socioeconómicos e educacionais. [...] De forma complementar, o trabalho com a memória viva da comunidade, através da interação com os idosos, contribui para uma maior compreensão da história local e para o reforço do sentimento de pertença dos jovens. O projeto oferece-lhes uma oportunidade de aprenderem sobre a vida passada no seu território, estabelecendo uma ligação direta com os seus antepassados e reconhecendo o seu contributo para o bem-estar comum. A iniciativa é, também, um espaço de reflexão sobre as fragilidades das diferentes etapas da vida, [...] apelando, assim, à solidariedade intergeracional como forma de construir comunidades inclusivas". (ASSOCIAÇÃO INTERNACIONAL DE CIDADES EDUCADORAS, 2021).

been transformed by providing dialogue and educational actions when seeking to be part of the AICE (MORIGI, 2010).

Such considerations about Educating City are bridges to associate the concept to questions related to Cultural Heritage, through what has been called "Heritage Education" which, according to Scifoni (2017), is a fundament that is still in the phase of initial discussions, in Brazil, and that, for some problematics, covers the content under different denominations besides "heritage education", making difficult this debate that is in the beginning. It is important to highlight that the meaning of Cultural Heritage allied to education and city treated here is the opposite of the old premise - sometimes still defended - of "knowing to preserve", a dated concept that today contributes to "depoliticize the debate on heritage education" considering that Cultural Heritage "[...] has become, contemporarily, object of social claim" (SCIFONI, 2017, p. 7).

The main relationships that can be observed between Educating City and the recent approach of Cultural Heritage are: the agreement to place social groups, communities and individuals in the main position in the developed processes, acting as active agents; the primacy given to the dialogue between institutions, groups, individuals, etc.; and the emphasis on the collectivity of the various experiences of formal, informal and non-formal teaching and learning. The culture, so precious to both concepts treated, "in the logic of the private, as a profitable business, is not compatible with critical reflection, with problematization and neither with understanding the meaning of the past" (SCIFONI, 2017, p. 9).

To mention just one example of an action that touches both the concept of Educating City and the universe of heritage, it is enough to recall the Portuguese educating experience "In the heart of my childhood", discussed above. This project included actions to bring generations together in the city of Torres Vedras, emphasizing the sharing of memories and the production of art, creating affective bonds among the participants and between them and the place, based on the feeling of identity (so highlighted in the heritage discourses), in search of a more inclusive and democratic society (characteristics emphasized in the conceptualization of Educating City).

It is considered, then, that the educating experiences of the cities constitute a potential means for social emancipation, with the full exercise of citizenship in the active voice of people and groups, in the exchange of practices and knowledge. And, thus, acting as a mediator in the treatment of the Cultural Heritage, starting from the groups and communities the attribution of value to a certain representative good of a collective memory.

5 FINAL CONSIDERATIONS

The educating becomes a collective act as much from the point of view of the formation of tolerance among different people as in the face of the methodological blends of formal and non-formal education. "The city offers us as a set of educational scenarios, schools, neighborhood associations, political parties, NGOS, museums, libraries, etc., which operate materially producing educational events of diverse nature and rich in experiences of collective construction" (DRESCH, 2016, p. 54). With the existence of endless educational means, the school (as well as the city) is in constant evolution and transformation, making it unfeasible to fix teaching and learning. In this sense, dialogue should be the most valuable means to found more educating cities, and the "heritage education" can be allied to this way of thinking and making the city, because,

An Educating City goes very close Paulo Freire's pedagogical project for an emancipatory process and, in this sense, the valorization of the Cultural Heritage, understood under a new perspective, which values cultural references such as the memory and the voice of communities, groups, and individuals is present in actions and projects that exercise the Heritage Education.

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