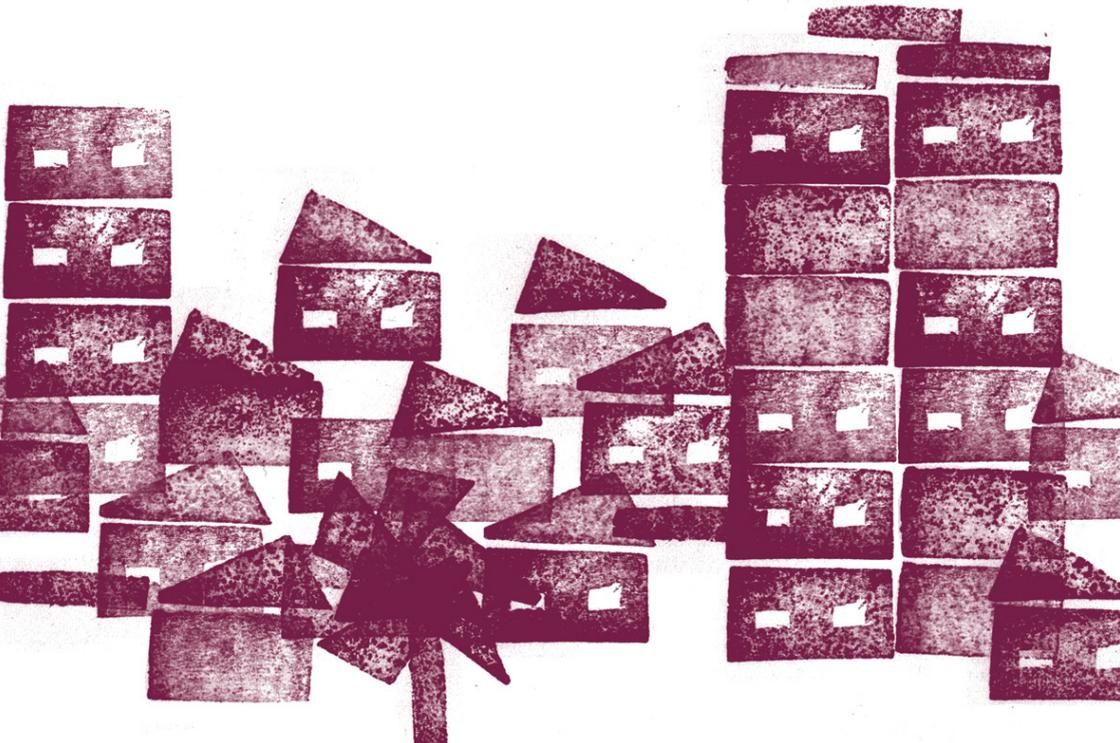




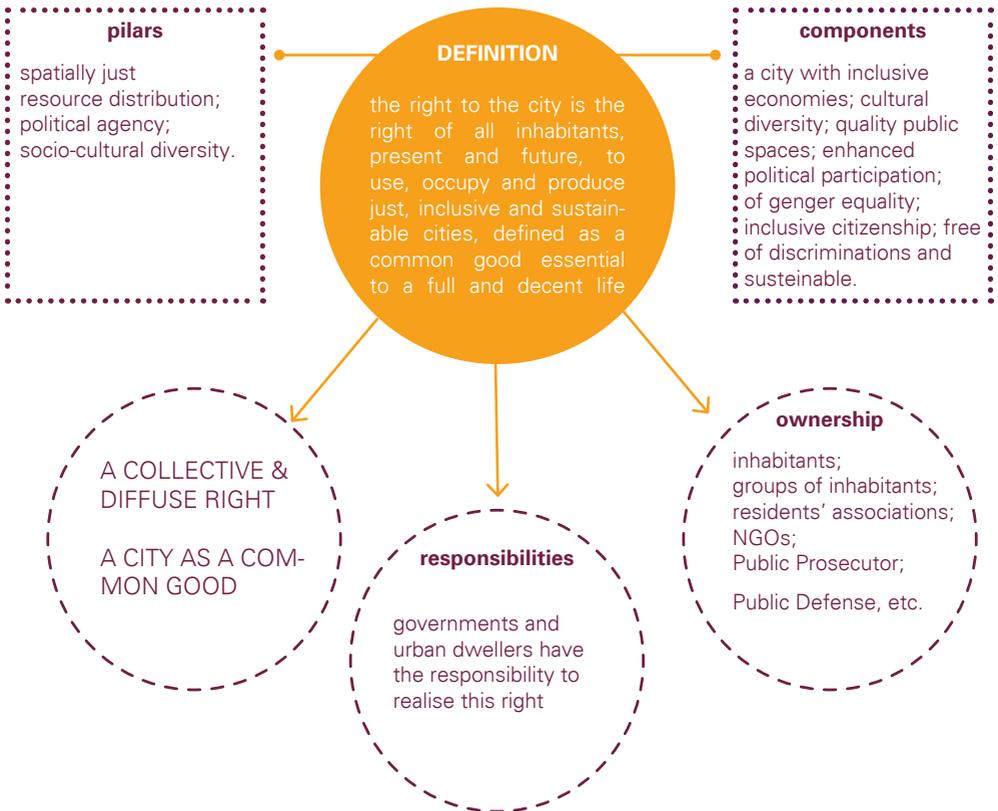
Global Platform for the Right to the City
Plataforma Global por el Derecho a la Ciudad
Plataforma Global pelo Direito à Cidade

what's the right to the city?

inputs for the New Urban Agenda



matrix of the right to the city



1. what's the right to the city?

The right to the city is the right of all inhabitants, present and future, permanent and temporary to use, occupy and produce just, inclusive and sustainable cities, defined as a common good essential to a full and decent life.

- It is therefore **an existing collective and diffuse human right**, developed from bottom-up approach, that belongs to all inhabitants of cities. Its interpretation is similar to the environmental rights enshrined in international agreements on the environment and sustainable development and cultural rights, as enshrined in international conventions, which establish precedents for collective and diffuse rights. As a **collective right**, it pertains to the diversity of all inhabitants on the basis of their common interest. As a **diffuse right**, the right to the city belongs to present and future generations; it is indivisible and not subject to exclusive use or appropriation.
- It entails conceiving **cities as commons**, meaning all inhabitants should have the capacity to equally access the urban resources, services, goods, and opportunities of city life; and participate in the making of the city.

2. pillars and components of the right to the city

The Right to the City has an interdependent and cross-cutting structure based on three pillars:

pillar1: spatially just resource distribution

The right to the city envisions a socially and spatially just distribution and planning of material resources, ensuring good living conditions across the human settlement continuum.

These resources, accessible in both formal and informal sectors and areas, are defined by acceptable quality standards, and include:

- public space and the urban commons;
- investments in gender responsive services (e.g. water, electricity, waste, and sanitation);
- appropriate, accessible, affordable and gender responsive transportation system;
- appropriate and dignified housing and settlements;
- equitable livelihoods, opportunities, and decent jobs, including solidarity and circular economy initiatives;
- education;

- material and immaterial cultural heritage;
- healthcare;
- investments in the preservation of ecosystems and biodiversity, and in climate resilience/disaster management (such as: earthquake, storm).

This pillar envisions all inhabitants, particularly **women**, as caretakers and as protagonists in the delivery and enjoyment of these resources for a full life. In this regard, specific policies are required to ensure that **women**, as well as **marginalized groups** (e.g. young people, migrants and refugees, informal workers, street dwellers and the differently abled), have effective access to political agency.

how would the city look like?

- **a city with inclusive economies** that ensures access to secure livelihoods and decent work for all inhabitants, that gives room to other economies, such as solidarity economy, sharing economy, circular economy, and that acknowledges the role of women in the care economy.
- **a sustainable city** that respects rural-urban linkages, and protects biodiversity, natural habitats, and surrounding ecosystems, and supports city-regions, city-town cooperation, and connectivity.
- **a city with quality public spaces** that enhances social interactions and political participation, promotes socio-cultural expressions, embraces diversity, and fosters social cohesion; a city where public spaces contribute to building safer cities and to meeting the needs of inhabitants (especially those related to livelihoods).
- **a city fulfilling its social functions**, that is, ensuring equitable access for all to shelter, goods, services and urban opportunities, particularly for women and other marginalized groups; a city that prioritizes the collectively defined public interest, ensuring a socially just and environmentally balanced use of urban and rural spaces.

pillar 2: political agency

The right to the city is realized only when structures, processes, and policies enable all inhabitants as social and political actors to exercise the full content and meaning of citizenship.

In this regard, specific policies are required to ensure that **women**, as well as **marginalized groups**, have effective access to political agency. Together with **all levels of government**, the inhabitants of all settlements (including temporary and transitional dwellers) are protagonists in (re)making and

shaping their living environment.

This process takes place to a standard that fully meets the everyday **needs** and **aspirations** of inhabitants, and which is able to confront the challenges faced by settlements.

In this way, this pillar lessens the relatively high control by capital and state elites over decisions regarding the organization and management of the city and its spaces, and reconfigures urban space, land, and property in a manner that maximizes **use-value** for all inhabitants.

It requires transparency, accountability, democratization of data for decision making and the allocation of sufficient opportunities and resources for political participation.

how would the city look like?

- **a city of inclusive citizenship** in which all inhabitants, whether permanent or transitional, are considered as citizens and granted equal rights; e.g. women, those living in poverty or situations of environmental risk, informal economy workers, ethnic and religious groups, LGBT persons, the differently abled, children, youth, the elderly, migrants, refugees, street dwellers, victims of violence and indigenous peoples.
- **a city with enhanced political participation** in the definition, implementation, monitoring, and budgeting of urban policies and spatial planning in order to strengthen the transparency, effectiveness and inclusion of the diversity of inhabitants and their

pillar 3: socio-cultural diversity

The right to the city fully embraces diversity and difference in gender, identity, ethnicity, religion, heritage, collective memory, cultural and economic practice, and sociocultural expression.

This pillar calls for the recognition of **culture, neighboring, and stake-holding** as a lever for social cohesion, social capital, innovation, safer cities, self-expression, and identity.

It requires that the city creates possibilities of **encounter, interactions,** and active **connections**, in which reciprocal relations and mutual understanding advances a renewed form of urban life.

It requires **respecting and valorizing** all religions, ethnicities, cultures, economies and customs. It also envisions the **promotion of artistic expressions** as a means to unlock social potential and creativity, and to build community and solidarity.

Central to city life is also the use of urban space, particularly for **women** in their reproductive and productive work.

This pillar calls finally for the need to acknowledge **recreation and leisure** as part of a full life.

how would the city look like?

- **a city free of discrimination** based on gender, age, health status, income, nationality, ethnicity, migratory condition, or political, religious or sexual orientation.
- **a city of gender equality** which adopts all necessary measures to combat discrimination in all its forms against women, men, and LGBT people in political, social, economic and cultural terms; a city which takes all appropriate measures to ensure the full development of women, to guarantee them equality in the exercise and fulfillment of fundamental human rights, and a life free of violence.
- **a city with cultural diversity**, which respects, protects, and promotes the diverse livelihoods, customs, memory, identities, expressions, and socio-cultural forms of its inhabitants.

3. frequent questions about the right to the city

<p>Why should we acknowledge a new right?</p>	<p>It is not exactly a new right as it envisions the effective fulfillment of all internationally agreed human rights, sustainable development objectives (as expressed through the Sustainable Development Goals) and the commitments of the Habitat Agenda.</p> <p>However, the right to the city provides a major opportunity to improve and expand human rights and sustainability as it insists on the need to implement these principles in cities and human settlements from an interdependent, interrelated and indivisible approach.</p>
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<p>Then, the right to the city is the juxtaposition of existing human rights' standards?</p>	<p>No. Classic human rights' standards do not tackle the impact of spatial exclusion. Urban space and its functions are both contributors to and expressions of social and gender exclusion. Thus the need to address spatial exclusion from a rights-based approach.</p> <p>The right to the city provides an alternative framework to re-think cities and urbanization trying to minimize social and spatial injustices stemming from the commodification of the city and of its public spaces.</p>
<p>Is the right to the city, defined as "collective and diffuse", very different in nature than other existing human rights?</p>	<p>No. The interpretation of the right to the city is similar to environmental rights as enshrined in international agreements, which acknowledge collective rights. See, for example, the Rio Declaration on Environment and Development (1992), which establishes that "[t]he right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations" (Principle 3); the United Nations Convention on the Law of the Sea (1982); and the Declaration and Principles Governing the Sea-bed and Ocean Floor and Subsoil Thereof beyond the Limits of National Jurisdictions (1970), both defining the sea-bed and ocean floor and their resources as the "common heritage of mankind".</p> <p>The right to the city is also similar in nature to cultural and natural heritage rights, as enshrined in international conventions, which acknowledge diffuse rights. See, for instance, the Convention concerning the Protection of the World Cultural and Natural Heritage (1972), which places a duty on State Parties of "ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage situated on its territory" (art. 4), and acknowledges the spatial dimension of cultural heritage (art. 1). Under this convention, many cities, old towns and other urban districts have been declared "World Heritage" (such as Potosí, Bolivia, 2014; the Old City of Jerusalem and its Walls, 1982; or Liverpool – Maritime Mercantile City, United Kingdom of Great Britain and Northern Ireland, 2012).</p> <p>These rights and conventions establish precedents for collective and diffuse rights, as well as the possibility to conceive cities as commons.</p>

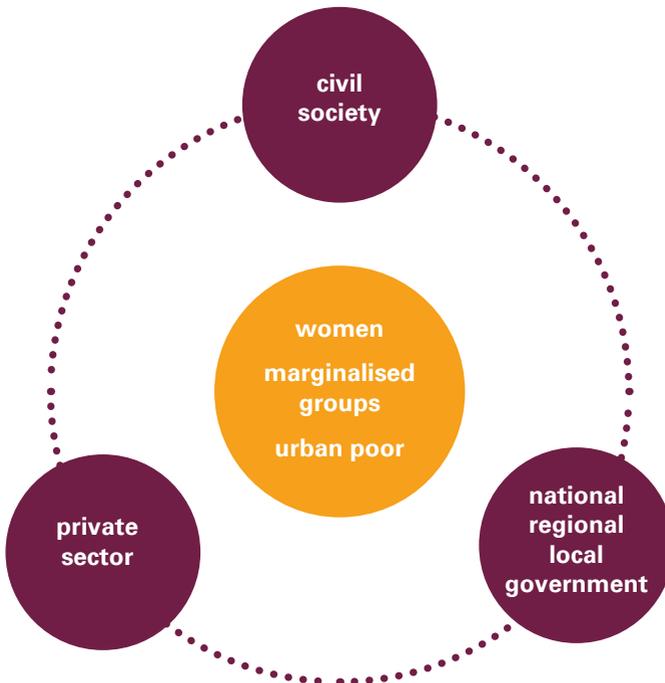
<p>Does the right to the city deepen the rural/urban divide?</p>	<p>The right to the city is not limited to urban areas, but applies to all cities and human settlements, from large metropolitan areas, to cities, towns, villages and small rural settlements. In fact, the term “city” is understood as “local political community”.</p>
<p>Will the right to the city increase States’ legal obligations?</p>	<p>The right to the city does not impose new human rights obligations on member states as it is not a new human right. It rather provides a framework which boosts the implementation of already existing human rights in cities and human settlements, together with territorial and environmental objectives.</p>
<p>Is the right to the city the same as “cities for all”?</p>	<p>No. The right to the city draws on 50 years of debate and social struggles. It was first theorised by French philosopher and sociologist Henri Lefebvre and later operationalized in global compacts, national legislation, and city charters around the world.</p> <p>Global compacts include: the World Charter for the Right to the City (2005); the Rio de Janeiro Manifesto on the Right to the City (World Urban Forum, 2010); the Global Platform for the Right to the City Action Plan and Thematic Axes (2014).</p> <p>Relevant national legislation includes Brazil’s City Statute (2001) and Ecuador’s Constitution (2008), as well as its National Law on Territorial Occupation and Land Management and Use (2016).</p> <p>Finally, city charters include the European Charter for the Safeguarding of Human Rights in the City (Saint Denis, 2000), the Mexico City Charter for the Right to the City (2010), the Global Charter-Agenda for Human Rights in the City (UCLG, 2011), and Gwangju Guiding Principles for a Human Right City (2014).</p> <p>Therefore, the right to the city has a very precise definition and has been endorsed by a number of civil society organisations and urban social movements, as well as national and local governments.</p> <p>The concept “cities for all” (like other narratives such as “cities for people” or “cities for life”) have appeared more recently to call for people-friendly cities, cities without discrimination or even physically accessible cities. Its precise understanding seems to vary depending on the stakeholder who uses it.</p>

4. who has the responsibility to implement the right to the city?

The materialisation of the right to the city calls for the strategic alliance of governments, citizens and the private sector.

Among these groups, **women, marginalised groups** and the **urban poor** should have an enhanced role. Specific policy measures should be taken to eradicate their discrimination and to guarantee their equal say in the making of the city.

The implementation of the right to the city needs to be **trans-scalar** and take place at the global, national, and local level.



- **Citizens** have a responsibility to participate in the making and shaping of the city, as well as in open governance processes to claim and defend the right to the city. They might do so individually or through groups, communities and their representative organizations (including residents' associations, NGOs, trade unions, worker organizations, and other interest groups). It is particularly important to enable and foster equal participation of women and traditionally marginalized urban groups (e.g. the urban poor, ethnic minorities, etc.).

- **Governments** have the responsibility to ensure an equitable social and spatial distribution of available resources, and to foster political participation and socio-economic diversity within locally agreed interpretations of the right to the city.

- **National and regional governments** need to focus on enabling legislative frameworks to consolidate and strengthen relevant elements already in place. Some states have even developed constitutional provisions to provide the highest legal foundation to the right to the city. Information-sharing on participatory and rights-based practice is an important government role.

- **Local governments** are central to implementing the right to the city and to establishing a strategic vision and operational framework for it.

Cities have adopted many different approaches: adoption of city charters; adaptation of municipal laws enshrining human rights and the right to the city; establishment of local ombudsman; and creation of social and spatial inclusion programmes, among others. A critical role for local governments is to ensure transparent and participatory program-planning, decision-making, program implementation, and policy monitoring. Developing co-produced knowledge with local communities is key. Establishing a specialized local government department for the right to the city to promote it transversally through all local policies is also important.

- The **private sector** provides much of the funding on which urban development depends. Working in partnership with all tiers of government and civil society is needed to prioritize social investment objectives and ensure inclusive approaches to urban development.

5. what's the legal basis of the right to the city?

The Right to the City encompasses all civil, political, economic, social, cultural, and environmental rights as enshrined in existing international human rights treaties, covenants, and conventions.

In accordance with the Vienna Declaration (1993), it calls for a universal, interdependent, and interrelated implementation to human rights.

The following table provides a list of some of the most relevant **human rights instruments** and Sustainable Development Goals from the perspective of the principles of the right to the city.

components	key human rights instruments	SDG targets
A city free of discrimination	Universal Declaration of Human Rights (1948) (Art. 1, Art. 2, Art. 25 (1)) The 1951 Convention Relating to the Status of Refugees (Art. 3, Art. 17, Art. 18, Art. 21) The 1965 International Convention on the Elimination of All Forms of Racial Discrimination (Art. 3, Art. 5 (e)) The 1979 Convention on the Elimination of All Forms of Discrimination against Women (Art. 3, Art. 14 (1, 2) and Art. 15 (2)) The 1989 Convention on the Rights of the Child (Art. 2, Art. 4, Art. 27 (1, 3)) Vienna Declaration and Programme of Action (1993) on universality and indivisibility of human rights	1.3, 1.4, 1.5
A city of inclusive citizenship	The 1966 International Covenant on Economic, Social and Cultural Rights (Art. 2(2), Art. 6, Art. 11(1), Art 15 (a, and b)) The 1966 International Covenant on Civil and Political Rights (Art. 1, Art. 18(1))	1.4, 1.5, 5.1, 10.1, 10.6, 10.7
A city with enhanced political participation	Universal Declaration of Human Rights (1948) (Art. 1, Art. 2, Art. 25 (1)) The 1966 International Covenant on Civil and Political Rights (Art. 1, Art. 18(1))	5.1, 5a, 5b, 5c, 11.3
A city with quality public spaces	The 1966 International Covenant on Economic, Social and Cultural Rights (1966) Art. 6, Art. 11, Art 15 (a, and b)) Human rights and sustainable development (SDG target 11.7 on public space)	11.7
A city of gender equality	The 1979 Convention on the Elimination of All Forms of Discrimination against Women (Art. 3, Art. 14 (1, 2) and Art. 15 (2))	5.1, 5a, 5b, 5c

<p>A city fulfilling its social functions</p>	<p>The 1966 International Covenant on Economic, Social and Cultural Rights (Art. 2(2), Art. 6, Art. 11(1), Art 15 (a, and b)) 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage (Art. 4, Art. 6(1), Art. 11, Art. 12) The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (Art. 2, Art. 11 and Art.15) The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions (UNESCO) The ‘right to adequate housing’ Basic Principles and Guidelines on Development-Based Evictions and Displacement A/HRC/4/18, 2007, Committee on Economic, Social and Cultural Rights, General Comment 15, The right to water (Twenty-ninth session, 2003), U.N. Doc. E/C.12/2002/11 (2002), reprinted in Compilation of General Comments and General Recommendations Adopted by Human Rights Treaty Bodies, U.N. Doc. HRI/GEN/1/Rev.6 at 105 (2003) Resolution The human right to water and sanitation. Resolution A/RES/64/292. UN General Assembly, 28 July 2010 (Art. 1 and Art. 2)</p>	<p>6.1, 11.1, 11.2, 11.3</p>
<p>A city with cultural diversity</p>	<p>The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions (UNESCO)</p>	<p>11.4</p>
<p>A city with inclusive economies</p>	<p>The International Labour Organization’s 1962 Convention No. 117 concerning Basic Aims and Standards of Social Policy (Art. 1, Art. 2, Art. 5 (1)) International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990) (Art.7, Art.43(1))</p>	<p>4.4, 8.3, 8.5, 8.8, 9.1</p>
<p>A sustainable city</p>	<p>The 1966 International Covenant on Economic, Social and Cultural Rights (1966) (Art. 2(2), Art. 6, Art. 11(1), Art 15 (a, and b)) Declaration and Principles Governing the sea-bed and ocean floor and subsoil thereof beyond the Limits of national Jurisdictions - Resolution 2749 (XXV) of 17 December 1970 (Art. 1) United Nations Convention on the Law of the Sea, 10 December 1982 (Art. 133 and Art. 136) Declaration on the Right to Development . Resolution A/RES/41/128 4 December 1986 (Article 1 and Article 2) Human rights and climate change International arrangement on forests beyond 2015 The Economic and Social Council, Recalling its resolution 2000/35 of 18 October 2000 Resolution adopted by the Economic and Social Council on 22 July 2015 [on the recommendation of the United Nations Forum on Forests (E/2015/42 and Corr.1)] 2015/33.</p>	

In many jurisdictions, these components are already protected by **national, regional or local laws**.

In any case, the right to the city is to be **interpreted by member states** through their own legislation and jurisdictions.

However, it is central to the right to the city the **participation of all urban dwellers**, and particularly women and disadvantaged groups, in policy-making, implementation and monitoring.

6. good practices

Many examples of good practice are already found. However, the challenge remains to use the right to the city as a paradigm and draw on all its components in order to adopt a holistic approach to its operationalization.

country/ city	good practice	component
Brazil	<p>Brazil is one of the few countries in the world having explicitly adopted the right to the city (together with Ecuador). Brazil’s City Statute (2001) is a national law that specifically enshrines the right to the city after strong social mobilisation led by the National Urban Reform Movement, a platform gathering civil society organizations and social movements. The City Statute expands on articles 182 and 183 of the Constitution and acknowledges the social function of land and property, and translates this principle into urban planning policies through different types of mechanisms: strategic planning, taxation or participatory city management.</p> <p>The City Statute also gives municipal governments the power to foster the utilization of underused or vacant lots that are important for city development, and to regulate the use of vacant lots in areas defined as “social interest zones” (ZEIS), as well as on the perimeter of the urban center.</p> <p>Owners of underused or vacant lots are further subject to a progressive tax. After a 5-year period, if the site is not developed and occupied, it can be expropriated.</p> <p>Finally, the law established the creation of the Ministry of Cities (set up in 2003) and of a nation-wide participatory mechanism to ensure the involvement of citizens in the conception and follow up of urban policies: the Council of Cities (set up in 2006).</p>	<p>A city with enhanced political participation</p> <p>A city fulfilling its social function</p>

<p>Canadá, Montreal</p>	<p>In January 2006, the city of Montreal adopted the Montreal Charter of Rights and Responsibilities, which binds all elected officials and employees of the city and its agencies, to adopt the charter's principles. The charter has seven themes: democratic life, economic and social life, cultural life, leisure and sport, environment and sustainable development, security and municipal services.</p> <p>The text also includes the right of initiative, which entitles citizens to initiate a public consultation at the borough or city level to introduce new public policy (provided it does not refer to any excluded subject, such as the administrative organizational chart, the city budget, or municipal taxes, among others).</p>	<p>A city of inclusive citizenship</p> <p>A city with enhanced political participation</p>
<p>Chile</p>	<p>In 2014 the government of Chile enacted a National Policy for Urban Development that considers five pillars to guide the future of Chilean cities: social integration; economic development; identity and heritage; environmental balance; and institutional framework and governance.</p> <p>This policy was the result of a participatory process that lasted two years and now is under implementation. To do so, the Government created a National Council of Urban Development made up of representatives from the public sector, academics, professionals and civil society.</p>	<p>A city with enhanced political participation</p> <p>A city fulfilling its social function</p>
<p>Colombia</p>	<p>The 1991 Constitution acknowledges the social function of private property (art. 58). The Law 388/1997 on Land-use Planning develops this constitutional provision, together with some other dimensions related to the right to the city, namely the right to housing, access to public services, defence of public spaces and environmental protection.</p>	<p>A city fulfilling its social function</p> <p>A city with quality public spaces</p>
<p>Colombia, Bogotá</p>	<p>The Land-use Plan (2012-2016) seeks to create a city that reduces segregation and discrimination, puts people at the heart of the development process, confronts climate change, and defends and strengthens the public interest.</p> <p>New residential development should reserve a minimum of 20% for social housing, rising to 30%. A nested social, economic and environmental plan should be produced every 4 years.</p>	<p>A city fulfilling its social function</p> <p>A sustainable city</p>

<p>Colombia, Bogotá</p>	<p>The Programme for the Overall Improvement of Neighbourhoods seeks to reduce the imbalances and the territorial, socio-cultural, socio-economic and environmental segregation of urban and rural human settlements, and the precariousness in housing and environmental conditions.</p> <p>One of its lines of action entails fostering artistic, cultural and heritage initiatives that promote community organisation, harmonious coexistence in the territory and/or transformations of places and environments marked by violence and insecurity. The programme represented progress in the recognition and affirmation of cultural rights of communities and of the diversity of cultural territories and forms of expression in the city. It also implied the recognition of culture as one pillar of development and coexistence.</p>	<p>A city of cultural diversity</p> <p>A city of inclusive citizenship</p>
<p>Ecuador</p>	<p>Ecuador's 2008 Constitution includes much-heralded 'rights to nature' and in Arts 30 and 31 a "right to fully enjoy the city and its public spaces".</p> <p>Later, the right to the city was included in Ecuador's National Development Plan (2009-2013), followed by the setting up of an Under Secretary of Housing and Human Settlements in 2011 aimed at operationalizing the right to the city, among others.</p> <p>The following National Development Plan (2013-2017) refers more overtly to several elements related to the right to the city, such as land planning, environmental sustainability, risk management, democratic management of cities, access to public space, living together and citizen security</p>	<p>A city fulfilling its social function</p> <p>A city with enhanced political participation</p>

<p>Ecuador</p>	<p>The National Law on Territorial Occupation and Land Management and Use (2016) establishes several general principles and rules to foster an egalitarian and sustainable territorial development and the implementation of the right to the city.</p> <p>The overarching principles of the law are the social and environmental function of property and ensuring an inclusive urban development for the “good life” (buen vivir) of people.</p> <p>The law establishes some mechanisms and tools to control land speculation and to guarantee an equitable distribution of urban benefits, public investments and increased land value.</p> <p>It also aims at ensuring the right to a safe and healthy habitat, to adequate and decent housing, to citizen participation, and to property in all its forms. To operationalise this set of regulations, the law strengthens the role of local government .</p>	<p>A city fulfilling its social function</p> <p>A sustainable city</p>
<p>Europe (several cities)</p>	<p>The European Charter for the Safeguarding of Human Rights in the City (Saint-Denis, 2000) devotes its first article to the right to the city.</p> <p>The text then enshrines a set of classic human rights principles, combined with some specific provisions related to urban issues and local governance, such as international municipal cooperation (art. 6), the principle of subsidiarity (art. 7), the right to public municipal services of social protection (art. 12), the right to harmonious city development (art. 19), the right to movement and tranquillity in the city (art. 20) and local administration of justice (art. 25).</p> <p>Around 400 European municipalities have endorsed the European Charter to date. Among these local administrations, there is a strong presence of Spanish and Italian cities, followed by local governments from France, Germany and the United Kingdom.</p>	<p>A city of inclusive citizenship</p> <p>A city free of discrimination</p>

France	<p>Le Droit au lodgement opposable (DALO) (enforceable right to housing) is a recognised social right, enshrined in the preamble to the 1946 Constitution, and reaffirmed in a series of laws.</p> <p>Defining the possibility for everyone to have decent housing has been strengthened in 2008 with the Law on the Right to Enforceable Housing, that created an obligation for the state to provide housing solutions for the most vulnerable, considered as public priority by mediation committees (evicted families, homeless...).</p> <p>The right to housing is also enshrined through the public rental housing program, and actions to fight sub-standard housing.</p>	A city of inclusive citizenship
France	<p>National urban policies, first put in place after unrest in the 1980s in areas with high indices of deprivation, include an integrated approach; realignment of urban strategies to focus on economic and social regeneration in declining areas; and developing political and conceptual learning from these experiences. The cross-cutting approach combines initiatives on employment, literacy, socio-cultural activities, and anti-discrimination.</p> <p>The program covers almost 700 districts in the country and is updated every three years.</p> <p>A recent evaluation recommended strengthened citizen empowerment, and participatory policy definition, now being developed through a citizen's committee called Coordination Pas Sans Nous (No Coordination Without Us).</p>	<p>A city with enhanced political participation</p> <p>A city of inclusive citizenship</p>
Germany	<p>The Stadtwerke framework allowed many municipalities to municipalize energy production and consumption, by direct public management or through user cooperatives.</p> <p>In many cases, this way of managing public assets improved quality and access to services, enhanced renewable energy production and created resources for the commons.</p>	<p>A sustainable city</p> <p>A city with inclusive economies</p>
India	<p>In 2014, India passed a federal law, that seeks protect the livelihoods of street vendors, and to establish a participatory mechanism for regulating street vending. This significant piece of enabling legislation was passed as a result of long-term activism by street vendor organizations and others.</p>	A city with inclusive economies

Italy	<p>The gradual privatization of water services has been resisted through a strong popular movement and local government resistance, which overturned national government initiatives to privatize water utilities. The Forum Italiano dei Movimenti per l'Acqua (Italian Water Movements Forum), set up in March 2006, defended water as a common good. Privatization was rejected in national referendum in 2011, in which 27 million Italians voted.</p>	A sustainable city
Kenya	<p>The principle of participation is enshrined in many places in the 2010 Constitution of Kenya, e.g. in relation to: s.10, national values and principles of governance; s.69, obligations in respect of the environment; s.118, access to parliament; s.174, articles on devolved government; s.184, which provides for, 'participation by residents in the governance of urban areas and cities'; s.196, relating to public participation and county assembly powers, and many other provisions.</p>	A city with enhanced political participation
Mexico, Mexico City	<p>Mexico City (Federal District) became the first municipality to adopt a charter on the right to the city in 2011, the so-called Mexico City Charter for the Right to the City. This was the culmination of a three-year advocacy process led several civil society organisations and social movements.</p> <p>The text proposes a series of public policy measures to be carried out by various actors: the central local government, sub-district governments, the Legislative Assembly, the Superior Tribunal of Mexico City, public autonomous organisations, educational entities, social movements, civil society organisations, the private sector and citizens in general.</p> <p>These measures and commitments are related to 6 strategic foundations: full exercise of human rights in the city; social function of the city, of land and of property; democratic management of the city; democratic production of the city; sustainable and responsible management of urban and peri-urban commons (natural, public heritage and energetic resources); and democratic and equitable enjoyment of the city.</p>	<p>A city fulfilling its social function</p> <p>A city with enhanced political participation</p>

<p>Mexico, Mexico City</p>	<p>The Neighbourhood Improvement Community Programme is an initiative by Mexico City's Department of Social Development, in coordination with the Ministry of Works and Services and the Department of Urban Development and Housing. The programme enables social infrastructure projects to be carried out depending on the community's needs, such as community centres, cultural centres, parks, recreation and sports areas, improvement of the urban image, site museums, ecological projects, skateboarding tracks, service works, and the expansion or improvement of existing works, among many others.</p> <p>The programme is aimed at all social, civic, community and neighbourhood groups interested in promoting "comprehensive, sustained and participatory processes" for the physical, symbolic and cultural improvement of Mexico City's districts, neighbourhoods and colonias.</p>	<p>A city with enhanced political participation</p> <p>A city of inclusive citizenship</p>
<p>Republic of Korea, Seoul</p>	<p>The municipality of Seoul has developed a complex human rights system, consisting of several municipal ordinances, mechanisms to protect and promote human rights, a Human Rights Action Plan and municipal staff training.</p> <p>Three ordinances have been adopted: on human rights; on the rights of the differently abled; and on the protection of the children and youth rights. The Seoul Metropolitan Government has sought to institutionalize rights through creating: a Human Rights Division with a budget of almost USD 1 million, a Committee on Human Rights; a local ombudsperson; a Citizen Jury, and the Seoul Action Plan on Human Rights.</p>	<p>A city of inclusive citizenship</p> <p>A city free of discrimination</p>

<p>Republic of Korea, Gwangju</p>	<p>Gwangju is known as one of key leading human rights cities in the country.</p> <p>Following the adoption of the Human Rights Ordinance in 2009, the first of its kind in Korea, a Human Rights Office was created with a full-scale municipal human rights action plan accompanied by a set of 100 human rights indicators.</p> <p>In 2012 the city adopted the Gwangju Human Rights Charter, and in 2013 established the Ombudsman.</p> <p>In 2014 the municipal government adopted the Gwangju Compact: Guiding Principles for a Human Rights City, with 10 core principles (including the right to the city).</p> <p>Since 2011, Gwangju fosters city-to-city learning and exchange of experience in the field of human rights and the right to the city by organising each year the World Human Rights Cities Forum.</p>	<p>A city of inclusive citizenship</p> <p>A city free of discrimination</p>
<p>Russia, Rostov-on-Don City</p>	<p>Rostov-on-Don City Duma adopted the Charter of Rostov-on-Don City in 1997 (amended in 2015). The Charter affirms the implementation of individual and collective rights of citizens to self-governance of urban life, as well as other rights established by the country's constitution and legal acts and acts of Rostov oblast (state).</p> <p>It reaffirms citizens' rights to a safe and healthy living environment, to local self-governance and political participation, and to free access to socio-cultural resources, education, protection of rights of people with disabilities and pensioners, equal rights for different nationalities.</p>	<p>A city with enhanced political participation</p>

<p>Spain, Barcelona</p>	<p>Spain concentrates 40 per cent of the total signatory municipalities of the European Charter for the Safeguarding of Human Rights in the City, 90% of them being concentrated in the province of Barcelona. The city of Barcelona has developed a complex human rights policy consisting of a Civil Rights Department, two municipal services to protect human rights (the Office for Non-Discrimination and the Office of Religious Affairs), a local Ombudsman, a Human Rights Observatory, a local charter (the Barcelona Charter of Rights and Duties, 2010), aware-raising initiatives and human rights training.</p> <p>Beyond Barcelona, the supra-municipal government of the province of Barcelona (Diputació de Barcelona) has played a key role with its 311 municipalities in fostering the adoption and implementation of the Charter.</p> <p>The initiatives undertaken by signatory towns and villages of the province of Barcelona are related to the following spheres of action: institutionalisation of human rights (creation of human rights departments within the municipality, adaptation of local regulations to the charter), services to citizens, fostering the right to employment, awareness-raising initiatives, human rights protection mechanisms (namely, local ombudsman) and fiscal measures.</p>	<p>A city free of discrimination</p> <p>A city of inclusive citizenship</p>
<p>Spain, Region of Catalonia</p>	<p>In 2015, the Region of Catalonia adopted a law to protect inhabitants against evictions and insecurity, which forbids the cut-off of electricity and gas, and creates a framework for local government to protect people against forced evictions.</p>	<p>A city of inclusive citizenship</p>
<p>Turquía Çanakkale</p>	<p>Çanakkale 2010 was an arts, culture, and community dialogue project organized by a civil society collective working in partnership with Çanakkale local government.</p> <p>The project aimed to increase visibility for all civil art and culture production; strengthen cooperation among active civil society agents in coordinating and programming cultural activities; and, above all, further local cultural policy development through shared support and ownership by the Municipality and civil society.</p> <p>The initiative was based on 12 themes/issues suggested by city residents during workshops and meetings that were related to Çanakkale and cultural policy. An open call for projects was developed, which prioritised public participation and gave priority to the participation of women, children, differently able people, and youth.</p>	<p>A city of cultural diversity</p> <p>A city with enhanced political participation</p>

<p>United States, San Francisco</p>	<p>The city of San Francisco has translated and implemented women rights locally as defined in the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The initiative started in 1998 with the approval of the so called 'CEDAW ordinance'. The policy has been funded through the municipal budget and led, administered, and developed by the City's Commission and Department on the Status of Women.</p> <p>The policy aims to support the rights of women, focusing in particular on employment, violence against women and girls, and health care. Implementation has followed two interrelated tracks: city-wide initiatives to integrate women's rights in City operations and a gender analysis of City departments' workforce, budget, and services. Community organizations and private companies have been involved in the policy. The policy has had a practical impact, especially on City departments. To a different extent depending on the case, the gender analysis has raised awareness of gender issues in the departments, has led to budget allocations that benefit more women than in the past, and has made departments' interventions, actions, and services friendlier to women and caregivers at large.</p> <p>There is evidence that not only women and girls of different ethnic and racial backgrounds have benefited from the policy, but also people performing care giving tasks, members of minorities, and specific religious groups.</p>	<p>A city of gender equality</p> <p>A city free of discrimination</p>
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<p>United States, Eugene</p>	<p>Eugene, Oregon, has taken a lead role in becoming a “Human Rights City” in the United States. It has an active Human Rights Commission composed of community volunteers appointed by the Mayor and City Council and established by a local ordinance. Its duties include making recommendations to the Mayor and City Council to advance human rights protection, and fostering human rights education and awareness-raising.</p> <p>Eugene city government incorporated reference to the full range of civil, political, social, economic and cultural human rights into the Social Equity section of their Triple-Bottom-Line Tool, a set of questions and guidelines that is being used by City government to help it make program and budget decisions. City staff also included an action item in the City’s five-year Diversity and Equity Strategic Plan (DESP) that calls for implementation of the human rights framework across all six City departments (e.g., Planning and Development, Library and Recreational Services, Police).</p>	<p>A city free of discrimination</p> <p>A city of inclusive citizenship</p>
<p>United States, New York</p>	<p>New York City Commission on Human Rights is one of the many local anti-discrimination agencies present in US cities. The Commission implements the city’s Human Rights Law, which provides a strong mandate to act in different domains and in different policy areas to prevent discrimination.</p> <p>Its main activities include the intake, investigation, and prosecution of complaints alleging violations of the Human Right Law; as well as human rights public education and encouragement of positive community relations.</p>	<p>A city free of discrimination</p> <p>A city of inclusive citizenship</p>

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