

**ABSTRACT:** In recent years, several cities in Israel have labeled themselves *Education Cities*, concentrating on education as their central theme. Employing qualitative techniques, this article aims to describe, define, and conceptualize this phenomenon as it is being realized in three such cities. Findings show that Education Cities differ from one another but have common principles. Four main characteristics of Education Cities are presented: an arranging concept, a unique educational style practiced in the local school system, local government's involvement in education, and collaborations among various city entities. Further research should examine Education Cities' outcomes and follow further developments of this concept.



In recent years, several cities in Israel have begun calling themselves *Education Cities*, indeed concentrating on education as their central theme and impetus for future development. Aiming to bring about comprehensive municipal transformation, these cities adopt an innovative approach that considers the city to be a learning field and a source of individual empowerment. This stems from the belief that the local education system is a key tool for citywide development and that the city is a key tool in the development of the local education system. This article describes, defines, and conceptualizes this phenomenon.

Note that the term *Education City* has various uses. In Qatar, this term is used for a relatively large place containing a large-scale multicampus network of educational institutions and organizations. It is also used for the Internet-based interactive e-learning resource named EducationCity.com, which features various learning activities for children. This article deals with another meaning of Education City: a real city that chooses to make education its central theme and see itself as a social educational network, focused on the realization and development of both the individual and the city as a whole.

There are several Education Cities in Israel, and this article focuses on three: Bat Yam, Tiberias, and Hadera. Bat Yam is part of the Tel Aviv metropolitan area. Established in 1926, it grew dramatically due to mass immigration in the 1950s and again in the early 1980s through the late 1990s. Today, it has about 130,000 residents and the 12th-largest population in Israel. Tiberias is located on the western shore of the Sea of Galilee, in

northern Israel, and has about 42,000 inhabitants. Its past is extraordinary. It was established about 2,000 years ago, serving for several centuries as the central city of all Jews, and since the 16th century, it has been considered one of the Jewish Four Holy Cities. Hadera, which is situated near the Mediterranean coastal plain, is home to about 81,000 people. Its establishment in 1891 as a farming colony was instrumental in the founding of modern Zionism, leading to Israel's independence.

Bat Yam began the process of becoming an Education City in 2005, while Tiberias began this process in 2008 and Hadera in 2009. The idea came from Ya'acov Hecht, founder and leader of the Institute for Democratic Education in Israel, who later transferred his activity to the Education Cities Organization. In 2008, Bat Yam won the Education Award of the Israeli Ministry of Education; Hadera won it in 2011; and Tiberias followed suit in 2012. The description and definition of the Education City concept presented in this article are based on their actual manifestation in these three cities.

I became acquainted with Education Cities when I was a school principal in one of these cities—Tiberias. As part of my job, I was intensely involved in the municipal educational process in various ways, such as participating in meetings and discussions, receiving and giving explanations on the subject, and putting ideas into practice. To write this article, I have visited other Education Cities, spoken with officials, observed local educational activities, and read relevant documents.

## Background

### Educating Cities

A term that sounds similar to *Education City* but is in fact quite different is *Educating City*. In 1973, the Organization for Economic Co-operation and Development came up with the initiative to define seven cities worldwide as Educating Cities. The concept was further developed at the First International Congress on Educating Cities, organized by the Barcelona City Council in 1990. Since then, this congress is being held every 2 years, each time in a different city in the world. The Educating Cities movement, founded at the first congress, was formalized some years later, in 1994, as the International Association of Educating Cities. By June 2012, the association had a membership of 441 cities in 35 countries.

When the Barcelona City Council coined the idiom *Educating City*, it did so in the belief that the city is an educating entity by the mere virtue of its being a city—that is, a city's very essence is educational. Multiple urban aspects—such as culture, sports, health, traffic, safety, and services—include and generate various forms of citizen education. The main goal of an Educating City is to incorporate education as a continual process throughout its citizens' entire lives. To accomplish this, the Educating City mobilizes all

its resources in every domain to develop and enrich all its human potential for the fostering of personal growth, maintenance of social cohesion, and creation of prosperity (Goncalves, 2008; Lucio & Neves, 2010; Yang, 2010). A term closely related to *Educating City* is *Learning City* or *Learning Community*, typically defined as follows:

A learning community addresses the learning needs of its locality through partnership. It uses the strengths of social and institutional relationships to bring about cultural shifts in perceptions of the value of learning. Learning communities explicitly use learning as a way of promoting social cohesion, regeneration and economic development which involves all parts of the community. (Yarnit, 2000, p. 11)

Another definition, from a vocational education and training viewpoint, is "any group of people, whether linked by geography or some other shared interest, which addresses the learning needs of its members through proactive partnerships. It explicitly uses learning as a way of promoting social cohesion, regeneration and economic development" (Kearns, McDonald, Candy, Knights, & Papadopoulos, 1999, pp. 61–62).

These cities are based on the concept of lifelong learning, which refers to the continuous use of formal and informal learning opportunities, such as higher education, life experience, training, and counseling, throughout the course of a lifetime to foster the development and improvement of knowledge and skills (indeed, any outcome) needed for employment, personal fulfillment, and finding meaning in existence (Su, 2011; Williams, 2012).

In contrast to that of the Education City, which aims to develop the whole city by activities carried out within the local school system, the uniqueness of the Educating City (as well as the Learning City) is precisely that it perceives education in its broadest sense, beyond that manifested by the school system: It is committed to the lifelong education of its inhabitants, no matter what their age, even those who do not belong to any organized form of learning; in the most varied ways, consisting not only of actions related to the local departments of education but also through shared projects involving all departments of the local administration, as well as various levels of government and civil society.

### **Deschooling Society**

The Education City concept was influenced by Ivan Illich's ideas, which appear in his book *Deschooling Society* (1972). Ivan Illich (1926–2002) was an Austrian-born philosopher, priest, and anarchist whose series of critical essays on institutions of modern Western society and their effects on various areas—such as education, medicine, economic development, work, and gender—was widely circulated in the 1970s (Illich, 1972, 1973, 1975, 1978; Inman, 1999). *Deschooling Society* is his most famous work, in which he argues that schooling cannot create a civilized society in which people are free and

happy and that school is not an option for proper education, neither for the individual nor for society as a whole, for various reasons. Among these reasons, he notes the inequality of the educational system, the passivity of the learners, and the schools' role in perpetuating capitalism. According to Illich, the institutionalization of education is a means for institutionalizing society; therefore, formal institutions should be prevented from holding a monopoly over schools and other knowledge sources.

The alternative offered by Illich (1972) is an education system that has three purposes: (1) to provide all who wish to learn with easy access to information resources at any point in their lives; (2) to enable those who desire to share their knowledge with others to do so and to find those wishing to learn from them; and (3) to create opportunities for those interested in presenting any issue to make their arguments known to the public. Illich proposed that students should be given access to any educational resource that may help them achieve their goals, and he suggested several distinct channels to facilitate this: (1) to grant access to objects necessary for learning, which may be stored in libraries, laboratories, and exhibition halls or in daily use in factories, airports, or farms; (2) to allow people to list their qualifications, the conditions under which they are willing to serve as examples for others, and the addresses at which they can be reached; (3) to let people describe the learning activity in which they wish to engage, hoping to find partners; and (4) to give out the addresses and self-descriptions of professionals, with conditions of access to their services. These Illich called *educational or learning webs*.

Illich's ideas influenced many educators. Informed by the alternative educational philosophies of Illich and others, Uhl and Struchal (2011) asked themselves what it would be like to guide students through the most important lessons of life, and they answered that to live meaningful lives, humans need healthy relationships with themselves, with one another, and with the world. Brown (2010) claimed that satisfaction from the effect of e-learning on higher education, based on the market penetration of virtual learning environments alone, would be a mistake and suggested that Illich's concepts of learning webs would be more reliable guides to future developments. By using the theories of Illich and Paulo Freire, two other philosophers of education, Kahn and Kellner (2007), argued that a critical pedagogy of technology with the ability to fulfill current needs may be constructed. Hart (2001) considered how the Internet has created opportunities for the implementation of Illich's ideas for exchanging institutionalized schooling with community-driven opportunity webs, allowing learners to take control of their learning and permitting teachers to offer their services in an entrepreneurial manner.

### **Local Government's Role in Education**

In classic Education Cities, local government becomes highly involved in the local education system. Local government is the level of government

closest to citizens, sharing some of its authority with the central government (national or federal, as the case may be). As a result of extensive structural changes that have occurred in recent decades in many democratic countries, there has been a redistribution of responsibility between central and local governments: The definition of local government's role has greatly expanded, and now both residents and central government require that it meet varied demands for which it was not previously required to meet (Atkinson & Wilks-Heeg, 2000; John, 2001; Kersting, Caulfield, Nickson, Olowu, & Wollemann, 2009). This movement toward decentralization and devolution, sometimes called *new localism* (Pratchett 2004), has several versions, each of which has its strengths and limitations (Hodgson & Spours, 2012). Although current local government has an ever-greater number of tasks, it must manage with much the same resource allocations as its predecessors or even with less, due to budget cuts (Borraz & John, 2004).

The trend of broadening local government's role and moving toward localism is reflected *inter alia* in education, as processes of reducing centralism and "top down" culture take place in this field (Avis, 2009; Crowson & Goldring, 2009; Payne, 2010). In this context, many support the reduction of federal involvement in U.S. education in favor of empowering state and local leaders. They claim that it is necessary to eliminate or consolidate the majority of federal education programs and delegate appropriate control of education to states and localities (Burke, 2011). This is a recent subject of heated debate, yet there are those who claim that eliminating or curtailing federal involvement in education would be a serious mistake (Jennings, 2011; Riddle, 2011). Similarly, there is a debate about shifting responsibility and funding of education from the state to local level (Weston, 2011). Note that even without deciding on decentralization of responsibility, local government has a significant role in shaping the implementation of national guidance in the schools in a manner that accommodates national regulations effectively, thus contributing to the possibility of applying state laws and regulations for education through the various components of this chain of actions, developing a better interplay among the different levels of the education sector (Nilsen, 2011).

Following the expansion of local government's role in education, the involvement of mayors in this area has intensified during recent years, and prominent mayors initiate comprehensive processes in their local education systems. Boston mayor Thomas Menino, for example, has provided 4-year-olds in his city with full-day schooling, rapidly improving the opportunities of the district's students to succeed (Sachs & Weland, 2010). New York City mayor Michael Bloomberg has chosen to apply a statistical results-based approach in the city's public schools to produce higher outcomes for all students, leading educational reforms that have been among the most ambitious of any large urban system in the country, unparalleled in U.S. public education (O'Day, Bitter, & Gomez, 2011). Bogota mayor Antanas Mockas, previously president of the National University in Colombia, transformed

his city into a huge classroom, not only bringing a new view of government to his administration but also changing the way that people exercised their citizenship. He resorted to a creative communicative and pedagogical effort to change the citizens' hearts and minds in favor of peaceful coexistence and legal compliance. Unconventional techniques, symbols, metaphors, and humor became the language through which the local government enforced its measures to deal with urban violence, stop crime, and develop a new sense of citizenship (Buentia, 2010).

Wong (2011) has described an emerging model of governance allowing mayors of large cities to establish authority over the education system, a significant departure from the dominant practice of district governance under an independently elected school board. However, this change may be particularly characteristic of large cities. As Germeten (2011) has noted, although Norway's new school reform, the Knowledge Promotion, put a strong emphasis on the quality of the school owners, who were often the mayors on behalf of the municipalities, the principals of the schools in northern Norway were adamant that they alone make all the decisions in implementing the new curriculum.

## Method

This research employed qualitative techniques due to their ability to provide rich description and deep comprehension of a given phenomenon. In qualitative research, personal acquaintance with the subject in question is an advantage, as I have with Education Cities, due to my work as a school principal in one of these cities. This study focused on three main Education Cities in Israel—Bat Yam, Tiberias, and Hadera—used three primary tools:

*Interviews:* with at least four public figures from each city who lead the Education City aspect of the city, including mayors, holders of the education portfolio in the municipality, education division directors, city program directors and pedagogic directors, and school principals. An interview was also held with Yáacov Hecht, chairman and owner of Education Cities Organization. All the interviews were semistructured, flexibly composed yet with a list of themes to explore.

*Observations:* on local educational life, such as school routines, meetings and discussions on education, and local ceremonies. These were participant observations, with the researcher not completely an outsider but at the same time not a total insider.

*Collection of documents:* such as pupils' notebooks, schools' and municipalities' annual work plans, external evaluation reports, and publications for the internal and the external public (printed and online).

Triangulation was employed to determine what to include in the findings. Concepts that were not found in at least three interviews or via different

data collection methods were omitted from the findings. Informant feedback (member check) was also employed: The compiled report containing my interpretations was given to participants for feedback.

## Findings

Findings show that Education Cities differ from one another, although they do have common principles implemented in different ways. Four main characteristics are repeatedly found in Education Cities: an arranging concept, a unique educational style practiced in the local school system, local government's involvement in education, and collaborations among various city entities. The subsequent sections explain and demonstrate these characteristics of Education Cities.

## Arranging Concept

Each Education City coins an arranging concept as a framework for its activities. This concept connects the various projects into one whole picture. The arranging concept, which may also be considered as the city's narrative, is usually expressed by a short and catchy phrase or logo, which inspires action in varied areas. It is a cornerstone for many components of the municipal activities, serving as the principal engine for the citywide strategic plan.

The arranging concept of the Bat Yam Education City, for example, is Personal Education, and its implementation program is called the Bat Yam Model for Personal Education. According to this title, the city aims to enable each student in the city to realize his or her inherent potential. In Tiberias, the arranging concept is Past Cultivating Future—that is, utilizing the city's heritage as a basis for current growth of the city and its residents. This vision relies on the city's cultural, historical, and geographic treasures, linking the city's strengths with the personal empowerment of each student. Hadera's arranging concept is "Hadera in Green, Blue, and White," expressing the city's uniqueness: Green symbolizes its agricultural lands (the name Hadera is derived from the word *greenish* in Arabic), while blue and white, the colors of the Israeli flag, stand for the Zionist pioneering spirit manifested in the story of the city's establishment, with its 120 years of absorbing and integrating immigrants. The main word in Hadera's arranging concept is *can*, which is an acronym (in Hebrew) of "green, blue, and white."

Referring to his city's arranging concept, the mayor of Tiberias, Zohar Oved, said during a meeting with local school principals,

For us, Past Cultivating Future is not just a program or a project, which has a limited time span and will end after a while. It is our local being, which will continue even when I will not be mayor anymore. It will last forever, and people will come from all over the world to learn from it.

## Unique Educational Style Practiced in the Local School System

Inspired by the arranging concept, Education Cities develop a unique way of education for their local education systems, differing from common educational ways used elsewhere. They expect their schools to not only fulfill their duties successfully but also adopt and implement the city's unique educational way. The special nature of the educational work done in Education City schools, characterizing the specific city and distinguishing it from others, may be seen as the municipal educational identity.

As mentioned, Bat Yam's arranging concept is Personal Education. Accordingly, its local education system aims to enable each student to realize his or her potential. To achieve this, the local education system employs a variety of measures, such as letting students share personal thoughts and experiences with classmates during daily morning sessions; helping each student to create a "personal study contract," including scholastic, social, and personal excellence goals; and providing each student with personal tutoring. In Tiberias, the arranging concept is about personal empowerment, and the local education system consequently aims to help each student realize his or her dream. The local education system thus assists students in formulating their dreams, planning ways to realize them, finding sources of support, and facing whatever difficulties might come up. Hadera, whose keyword is *can*, emphasizes the abilities of each student, linking each to the abilities of his or her school and city.

The unique educational path of each Education City is determined for justifiable reasons: Underlying this path is a worldview, of which the educational path is actually a derivative. However, the uniqueness is also an end in itself, aimed at creating a feeling of belonging to a unique place. In Tiberias's annual external evaluation report, one of the principals was quoted as saying,

Since the municipal process has begun I feel it is meaningful that I am the principal of a school specifically in this city and not in any other. In the past, the work we do at our school could have been done in any other place. Now our school's educational way stems from our location here in Tiberias, which has a unique municipal educational concept, and this is a truly wonderful feeling.

It is important to emphasize that the educational ways of all three Education Cities are similar: They all seek to enable each student to realize his or her unique potential, dream, or ability. The similarity among them stems from the fact that they are all being guided by the Education Cities Organization, which believes in the Multidimensional Human concept, meaning that people are not merely divided into more successful and less successful; there is a range of abilities, with people each possessing different strengths. Ya'acov Hecht, chairman and owner of Education Cities Organization, explained this concept:

The belief that every person has fields or abilities in which he is strong, medium or weak, may sound obvious, but nowadays the approach is to divide people into strong, medium or weak. Whoever is good in math, for instance, is considered

strong even if his emotional intelligence is very low, and whoever has a hard time reading or writing is considered weak even if he's a talented painter. The "multidimensional person" approach cancels the preference of certain fields as indicators of strength or weakness. Each one of us is a genius in one field and weak in another, or, in other words, "multidimensional."

The Education Cities Organization has developed the concept of Education City, and it guides all cities that adapt this concept according to its belief in the Multidimensional Human concept. However, an Education City can shape other educational ways as well, as stated by Yoav Treidel, Tiberias's education division director:

It doesn't matter exactly what the educational way of the city is. It is very important that the city should have an educational way, but it does not matter that much what the content of this way is. Instead of focusing on dreams of children we could focus on environment or other ideas.

The Education City also creates a municipal educational "language," which consists of terms related to the arranging concept and municipal educational identity. These are supposed to be known to all members of the local education system as well as to all the residents of the city. These terms are usually the basic components of the Education City's activity. In Bat Yam, which advocates Personal Education, there is an "educationalist"—a member of the school staff who takes charge of a small group of students (between 15 and 20, about half of the "home" class). This personal mentor forms a personal relationship with each child and his or her family on a daily basis and coordinates the formal education system with the informal, as well as the welfare system. Another term used in Bat Yam is *mitine*—meaning a meeting of the educationalist with his group to mark the beginning of every school day. This meeting enables students to share their thoughts, reflections, and doubts with a small group of friends on a daily basis. In Hadera the core term is *can*, and various discussion forums in the city incorporate this word in their names. In addition, Hadera uses the term *treasure chest* to express students' strong points, as well as those of their school and city. Some of Tiberias's terms reflect aspects of its city life, such as its settlement, economic, or religious life: A *crowm* is an aspect of city life on which an elementary school is focused and according to which the students of this school are supposed to establish a museum; a *flag* is an aspect of city life on which a specific grade level in all schools in the city is focused, preparing a display on it in school hallways; and a *shield* is a focal subject of a certain class, which is derived from the school's crown and from its grade level's flag. In addition, a *symbol* is an expression indicating the unique qualities and qualifications of the individual. Here, too, the unique local terms are used for practical reasons—namely, to enable all participants in a complex system to use unified language regarding common topics. As we have already explained, the terms' uniqueness is an end in itself, contributing to the creation of a feeling of being part of a unique place, generating a sense of local belonging and pride.

### Local Government's Involvement in Education

Local government in Israel does not provide education services. It is responsible for operational aspects, such as student registration in kindergartens and schools, school maintenance and security, and students' transportation to and from school. However, the actual studies are the state's responsibility: The Ministry of Education is the teachers' employer, and it determines the curriculum, especially in primary schools. In Education Cities, however, local government is intensely involved in education contents: It sets the motto of the local school system's educational work. Legally speaking, schools are not obliged to fulfill the local government's guidelines in this matter, but in practice, they want to. Specifically, they want to do so due to the contacts that they have with the local government, since it is coordinated with the Ministry of Education and since they were convinced that being an Education City is important and beneficial. For this reason, Education Cities usually make significant efforts—mainly in the beginning of the process of their becoming such cities—to excite their schools about it. As mentioned earlier, local government's involvement in education is a contemporary worldwide trend, signifying the expansion of local government's role in general and particularly in education. A culture of decentralism, rather than a top-down culture, is emerging in many states in the context of their education systems.

The mayors of Education Cities are personally involved in their local education systems, too—to a much higher degree than are other mayors and much more than their own involvement before their cities became Education Cities. They become involved in forming their cities' arranging concepts and educational styles, as well as monitoring their performances. Shlomi Lahiani, mayor of Bat Yam, explained his personal involvement during a conference on Education Cities:

Education is the city's soul, and a mayor's most important job is to create a reality in which every kid in the city will get the exact same options to advance in life as the richest and most advantaged kid living in it. A mayor who decides to make education his top priority must first internalize his duty to be responsible for creating a situation where every student in the city feels that the mayor is personally interested in advancing each and every student.

It is most usual that an Education City's mayor himself—or a member of his political party with whom he works in mutual appreciation and close cooperation—takes on the education portfolio and not a member of a rival party, as part of the municipality coalition agreement. The mayors also lead an effort to mobilize foundations, businesses, volunteer organizations, the media, and the entire community to support the process of becoming an Education City and participate in it. Mayors do indeed see their involvement in education as a political resource (a phenomenon currently on the rise worldwide), as mayor of Bat Yam Shlomi Lahiani humorously put it: "Nothing

will win mayors more votes than mothers or grandmothers whose children or grandchildren have changed from being savages to outstanding students.”

### Collaborations

Collaboration is one of the Education City's cornerstones, occurring in various spheres. First, there is collaboration among all the authorities, agencies, and institutions related to education. With all of them working in the same educational method and jointly carrying out the city's arranging concept, they have a lot in common. For this reason, Education Cities maintain a variety of discussion forums with several goals, such as deepening their participants' knowledge of and identification with the arranging concept, giving them an opportunity to participate in shaping the city's vision and implementing it, and expanding cooperation. For example, when the process of Tiberias's becoming an Education City began, all its school principals were summoned to a hostel for 2 days of free discussion, also attended by Mayor Oved, in an informal atmosphere. Since then, Tiberias's school principals meet approximately 10 times a year, always with the participation of the mayor. At these meetings, issues pertaining to city life are discussed. As a result of the familiarity among principals, schools cooperate with one another on various occasions.

Collaboration spreads to broader circles as well. Education Cities foster close relationships among different fields of education—formal and informal, with the latter including all organized educational activities taking place outside the school premises. The Education City combines these two systems, through cooperation and complementarity. In addition, there is a strong correlation between education and welfare. In the Bat Yam municipality, for example, the education and welfare departments were consolidated into one—termed the Community Division. Appointing social workers to schools encourages cooperation between education and welfare teams so that all factors help provide quick and accessible services for the children of the city. In Hadera, several discussion forums meet regularly, and as mentioned, they are called *am*. The municipal *am* discussion forum is composed of the mayor, municipality director, Education Division director, Welfare Division director, and Youth and Sports Division director.

First and foremost, collaboration in the Education City context means the linkage between the education system and urban space. Every city has many resources: museums, galleries, parks, sports centers, archaeological sites, tourist attractions, libraries, workshops, factories, offices, stores, experts from various fields, and more. An Education City will use these resources to enrich the education system's possibilities and opportunities: Each school provides its students with opportunities not only in accordance with its own resources but based on the resources of the entire city. Thanks to this collaborations network, the whole city becomes one big school, providing plenty of

educating and learning opportunities for every student. The Education Cities Organization believes that the concept of the Multidimensional Human can be realized only through collaborations, which explains the subtitle of this organization: The Art of Collaboration. From a broad perspective, collaborations in Education Cities are win-win games, benefiting all participants.

In Tiberias, for instance, high school students at risk manage a municipal extreme sports park and conduct outdoor sports training for groups. This collaboration enhances the activity at the park while empowering these students and making them role models for others. Other students become “culture ambassadors” of the city: They learn about the city's history and serve as visitor guides. At one school, students paved a walkway from their school to ancient tombs. The students won significant educational activities, and the city won a contribution to its tourism aspect. Dror Avital, city program director of Hadera, gave more examples of local collaboration from his city:

In Hadera, resources that may provide learning opportunities are called Quality Centers: Students learn about electricity at the electric company, and about recycling at the Environment Cities' Association, while art students prepare and present their artworks at the municipal gallery. The local memorial center is also a Quality Center, and a group of students has learned there about the legacy of heroism reflected by Hadera's sons who have died in the wars of Israel.

### Conclusion

According to the characteristics common to all Education Cities, the following definition is proposed: An Education City is a city that has an arranging concept, which is implemented by means of a unique educational style in the local school system, through local government involvement, via varied collaborative activities.

Apparently, the Education City approach may yield great outcomes, for the local education system and for the entire city. Further research should examine whether it is really so, and it should track Education Cities' outcomes from a variety of perspectives, such as students' achievements and schools' levels of violence, as well as sense of belonging among city residents and degree of confidence in the local government. These points must be monitored over time, to discern the effects of changes, such as moving toward professionalism or losing initial enthusiasm.

In addition, the future development of Education Cities should be followed. The Education City concept is in the making and not yet fully developed. Currently, it is spreading from Israel to other countries, a process that will probably require extensions or adjustments of its components. An Education Cities Network was recently founded, comprising eight municipal authorities centered on a network of mayors. Continued research should investigate Education Cities' further development. [16]

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