

Winter Session 2018

Report of the meeting of the Education and Culture Committee

Date: Tuesday 23 January 2018

Venue: Agora, room G03

Speakers:

- Claude Vivier Le Got, Chairwoman of the Education and Culture Committee
 - Julianne Lagadec, Vice-Chairwoman of the Education and Culture Committee
 - Sabine Rohmann, former Chairwoman of the Education and Culture Committee (2011-2017)
 - Ivana d'Alessandro (head) and Francesca Lionetti of the Intercultural Cities unit of the Directorate General of Democracy (DGII)
 - Eladio Fernández Galiano, head of the Culture, Nature and Heritage Department of the Directorate of Democratic Citizenship and Participation (DGII)
 - Iamvi Totsi, Vice-Chairwoman of the Human Rights Committee
 - Rinaldo Rosso, representative of the FEDE (Federation for EDucation in Europe – Fédération Européenne des Ecoles)
-

I. OFFICIAL PART OF THE MEETING OF THE EDUCATION AND CULTURE COMMITTEE	2
1) INTRODUCTION	2
2) LIFELONG LEARNING	2
3) INTERCULTURAL CITIES	4
4) HERITAGE AND CREATION, SHAPING EUROPE	7
5) CONCLUSION OF THE FIRST PORTION	8
II. INTERACTIVE PART OF THE MEETING OF THE EDUCATION AND CULTURE COMMITTEE.....	11
1) SHARED DISCUSSION TIME FOR WORKING GROUPS 'INTERCULTURAL CITIES' AND 'HERITAGE AND CREATION, SHAPING EUROPE'	11
<i>Intercultural Cities</i>	11
<i>Heritage and creation, shaping Europe</i>	12
2) DISCUSSION TIME FOR WORKING GROUP NUMBER TWO ON LIFELONG LEARNING	14
3) CLOSURE OF THE SESSION IN PLENARY	15

I. Official part of the meeting of the education and culture committee

1) Introduction

Claude Vivier Le Got opened the session. She began by thanking Sabine Rohmann and assuring the members of the Committee that care would be taken to ensure continuity with previous work. She referred in particular to the Framework of Competences for Democratic Culture and work conducted on intercultural dialogue, which should be a reference for all the working groups. *Claude Vivier Le Got* gave the floor to Sabine Rohmann.

Sabine Rohmann, Robert Schuman Institute for Europe (IRSE)

Continuity is essential. The previous Office of the Education and Culture Committee has passed on the work accomplished over the past six years; this work is thorough but unfinished. Every ending is also a beginning. The transition by the new President and Vice-Presidents has been smooth, for which Sabine Rohmann thanked *Claude Vivier Le Got*, Julianne Lagadec and Karl Donert.

During the Prague Forum, attended by *Claude Vivier Le Got* (representing the Conference of INGOs) and Sabine Rohmann (representing Germany), a new framework was established, namely the “Reference Framework of Competences for Democratic Culture in the Council of Europe”. Twenty competences were identified in connection with knowledge, capabilities, values and attitudes. Central here are concepts of harmonious living, work and democracy. The idea is to create active and democratic citizens.

The DGII (Democracy) and the representatives of member states of the CDPPE (Steering Committee for Education Policy and Practice) are working to implement the Reference Framework established in Prague. The focus is on pedagogy; that is, on the training of teachers, who are key contact points, and of the educational community more generally. We must not overlook informal education and the development of a school culture that fosters our values. Our shared mission is to work along these lines, bearing in mind that much remains academic at this stage. We also need to find ways to ensure we are “reaching every school in Europe” as well as the communities associated with European schools – in other words, every single European.

Sabine Rohmann concluded by expressing her support for the creation of new working groups whose shared reference point could be the Prague Framework. She was applauded.

Claude Vivier Le Got wished the INGOs to allow her to put in place an ‘observation cell’ to ensure continuity with previous work. She warned against the temptation of proposing new working groups without taking into account the work already done. The ‘cell’ would have the task of ensuring that previous work was being applied.

2) Lifelong learning

The floor was given to the Vice-President of the Education and Culture Committee Julianne Lagadec so that she might introduce the working group on lifelong learning.

Julianne Lagadec

The proposals made are only starting points; we need to use the INGOs' expertise in developing them.

We live in constantly evolving societies that are facing major challenges. The working group will start from the conviction that an inclusive society is a learning society. In other words, everyone must be given the tools necessary for self-emancipation.

The working group will focus mostly on the education of adults who have dropped out of the school system. Often this topic is considered from the perspective of employment. The broader challenge is one of continuous, lifelong adaptation, both as professionals and as citizens.

If we are to bring together various worlds – worlds that need to work together and create synergies – then we cannot reflect only in terms of education. Our thinking process should therefore include economic and membership organisations and social workers; that is, all actors providing some form of assistance to others. We need to think about the skills necessary for tomorrow's citizens and professionals (soft skills, adaptational and behavioural capacities).

Claude Vivier Le Got intervened in order to draw attention to teaching in prisons; this was illustrated by a photograph on the PowerPoint.

Julianne Lagadec recalled the existence of recommendation 2006/962/CE on key competences in education and lifelong training; this recommendation needs to be updated by the European Union. Not all of the twenty-eight Member States have put in place a system ensuring the necessary framework is established.

We should consider how the Council of Europe can, at its own level, impact on lifelong learning. Is the right to lifelong learning guaranteed by the European Charter? Not as such, though the Charter does include a number of rights associated with education at various stages of life. The working group must therefore establish how the INGOs define lifelong learning and bring together and recognise their contributions to instating this right in the geographical space covered by the Council of Europe.

Through their various activities, our INGOs help, on a day-to-day basis, to build a learning society. Many INGOs who are members of the Education and Culture Committee might testify and share their experience and best practice in terms of social and professional integration of adults.

The aim is to continue the Council of Europe's current work. It has already established certain tools, such as the toolbox for the linguistic integration of refugees and the European Qualifications Passport for Refugees. However, INGOs must be aware of the existence of these tools and know how to use them. Along the same lines as the European Qualifications Passport for Refugees, we might envisage how all our citizens might better showcase their careers and experience.

Claude Vivier Le Got thanked Julianne Lagadec for her presentation and opened the floor for questions from the INGO representatives.

Léon Dujardin (ESAN). The European Social Charter contains an article concerning retired people, who ought to have the right to continue working. We might therefore think about training for retired people. Indeed, retired people with experience in companies are well-positioned and have the time necessary to supervise young people entering the work market.

3) Intercultural cities

Claude Vivier Le Got welcomed Ivana d'Alessandro and Francesca Lionetti of the Intercultural Cities unit of the Directorate General of Democracy of the Council of Europe. The floor was first given to Ivana d'Alessandro, head of the unit.

Ivana d'Alessandro greeted the audience in French and thanked the Education and Culture Committee for inviting her. She said she was pleased to be able to share the work of her unit with representatives of civil society who, she said, play an extremely useful role in driving local and national public authorities to enact changes for the benefit of all. She then explained the work of the unit in English.

Ivana d'Alessandro

The Intercultural Cities unit is part of the antidiscrimination department.

The Intercultural Cities programme is a long-term programme that began ten years ago. It aims to help local authorities by proposing policies allowing for greater cultural diversity. The programme started out by considering how to integrate people with different cultural backgrounds.

The ensuing thought process built in particular on the work of researchers and academics, among which the British Think Tank Comedia and the works of John Berry of Queens University. The idea was to consider the process of integration by adopting the perspective of migrants.

- When migrants accept the host culture but reject the culture of origin we speak of 'assimilation'. In such cases the host culture does not benefit from the potential inherent to diversity as the contact with the culture of origin has been lost.
- When migrants reject both the host culture and the culture of origin we speak of 'marginalisation'.
- When migrants reject the host culture but maintain their culture of origin we speak of separated communities.
- Integration therefore requires a form of hybridisation and the creation of a new culture that conserves the best aspects of both the host culture and the culture of origin.

From a political point of view several scenarios can also be envisaged.

- Ignoring diversity: this leads to a form of segregation since although migrants are included in the job market, they are excluded from society at large and the latter lose the benefits of diversity.
- Denying diversity: although arising from a good intention – that of promoting equality – this approach leads to migrants trying to distance themselves from their culture of origin, so that the potential benefits of diversity are again lost.
- Over-emphasizing diversity: this does not allow for optimal interaction and tends to result in communitarianism (different cultures evolve in parallel) rather than interculturalism.
- Interculturalism means promoting diversity on an egalitarian basis through mixing and interaction. According to this model we must accept that society will evolve as a whole and that certain aspects of our worldview will change. We must allow everyone to participate in building a collective identity – not a unique identity, but one that is made of multiple identities.

The above model has been integrated into the Council of Europe framework, which focuses on human rights. It was first tested in eleven cities in order to deduce general practices. We might say that the cities in question were laboratories for innovation.

If policies are to be successful, we need to bring about a change in attitudes so that people are not only seen through their needs but are considered as being people with talents and resources. Indeed, everyone can contribute skills and know-how. If we consider migrants as resourceful people, policies take on a whole new form.

Rights, opportunities and duties are essential. We need to encourage participation on the basis of residency.

All actors must accept change on the basis of shared values. Policies must encourage cultural reciprocity and consider all cultures to be equal. In this way it will be possible to create hybrid identities.

This will be possible if we create open spaces where all of a city's cultures can meet. Places strongly associated with public services, such as museums and public libraries, should be designed as sharing spaces. Likewise, the town's public officials should be 'bridge-builders' rather than 'gatekeepers'.

Finally, we must accept that diversity can lead to conflicts. Rather than cover up such conflicts, it is important that they be anticipated, managed and understood through appropriate mediation.

We have gone from the initial 11 pilot cities to 121 cities signed up to the programme in the world today. The model is relatively flexible and can respond to various needs, since expectations are not the same on all five continents. The cities work in a network. The greater the diversity of the cities involved, the more the model is enriched by new examples and practices.

The programme offers cities:

- Diagnostic and profiling tools. An initial questionnaire identifies the cities' strengths and weaknesses. The cities are compared so that they can learn from each other and improve their respective strategies.
- Guides; opportunities to try out new methods.
- Annual themed events focusing on subjects suggested by the cities themselves, as well as (bilateral or collective) visits
- A network providing for peer-to-peer learning and mentoring (through examples of towns that have faced the same challenges, experience sharing)

How can we be sure that cultural integration works? A study was published by the Migration Policy Group (MPG) in December of last year that proved a strong link between local wellbeing (measured through the quality of life Index) and intercultural integration policies. This is a strong argument to use in convincing States to adopt integrational strategies. Integration policies are an effective tool for changing opinions on migrants (from a negative to a positive narrative). Stimulating interaction improves relations with migrants. Trust in public institutions is also improved, this being a non-negligible long-term outcome.

Barriers at the national level prevent certain types of progress at the local level. For this reason, too, it is important for States to get involved; the question of coordinating policies and actions at all levels of governance must be addressed.

The 'Policy Lab' platform was created to encourage discussion and interaction, the aim being to collectively devise new strategies that might serve as a general framework. The experiment is set to continue.

The Intercultural Cities unit is already working with NGOs. When a city joins the network, an event is organised in cooperation with civil society. One of the recommendations is to identify NGOs that might stimulate cities to join the programme and to transmit intercultural competences of their members.

Ivana d'Alessandro concluded by expressing her wish to continue working on this theme with the Education and Culture Committee. She gave the floor to her colleague Francesca Lionetti.

Francesca Lionetti

Several members of the Education and Culture Committee have already been in contact with the Intercultural Cities unit, particularly to address questions relating to diaspora and religion.

Work has begun in Jordan and Morocco to see whether the model can function in very different contexts. For example, Jordan has experienced significant waves of migration due to the war in Syria. Morocco, on the other hand, more closely resembles the situation in Europe.

An essential part of the programme is the fight against stereotypes.

Claude Vivier Le Got opened the floor to the Committee members for questions.

Manuèle Amar (ECWF). Do schools have a specific role to play in the Intercultural Cities programme?

Ivana d'Alessandro. Whenever there is a need to change perceptions and teach respect for dignity and human rights, schools will always play a major role. Schools must educate new citizens. While there do exist recommendations for schools, municipal authorities sometimes have little leeway for implementing them because the authority to do so is invested at the national level (it is generally at the national level that school curricula are set and teachers recruited). This is another reason why it is necessary to extend the programme to the national level.

Francesca Lionetti. In Jordan, Syrian and Jordanian children attending school together have been encouraged to overcome stereotypes.

Léon Dujardin (ESAN). The Intercultural Cities programme could benefit from contact with the Network of Social Representatives, which is present in a number of European cities.

Francesca Lionetti. It is certainly essential to adopt a transversal perspective, to cooperate with different actors and to innovate.

Stephen Gatt (UNAEC). The question of language is very important. Some refugees have been in the country for a long time; should language lessons be obligatory?

Ivana d'Alessandro. Cities are spaces that allow for innovation. Compared to States, local authorities play less of a legislative role. However, they can test out new practices. In terms of language, specific programmes can be introduced in schools. Language is also fundamental for adults but the measures adopted vary greatly from country to country. In Norway a lot of money has been invested in obligatory language lessons, attendance at which is remunerated (this allows the migrants to become familiar with tax declarations and bank accounts, which is not negligible, particularly for the women). In Italy it

is felt that newcomers will learn by talking more freely with Italians. If a language programme is put in place specifically for refugees, a test is necessary to check whether or not the lessons are really needed.

Francesca Lionetti. The needs of migrants should not be considered different from those of other inhabitants. Migrants should have access to the same services and to the same means of acquiring skills as all other members of society.

Claude Vivier Le Got concluded the presentation and warmly thanked Ivana d'Alessandro and Francesca Lionetti.

4) Heritage and creation, shaping Europe

Claude Vivier Le Got said she had wanted to have a working group dedicated to culture, heritage and landscape. She had therefore invited Eladio Fernández Galiano, head of the Culture, Nature and Heritage Department of the DGII to attend the session. She gave him the floor.

Eladio Fernández Galiano began by wishing those present a happy new year and by expressing his pleasure in being once again before the Education and Culture Committee.

Eladio Fernández Galiano

We have now begun 2018, which the EU has declared European Year of Cultural Heritage. It is very pleasing to see that the Conference is interested in this theme.

Currently there is a tendency whereby a number of countries are promoting a vision of Europe as increasingly intolerant and authoritarian and less in line with the values of the Council of Europe. How has this happened? One hypothesis is that we have concentrated on economics and gradually forgotten our soul. In order to avoid populisms and nationalisms, we need citizens who are Europeans. Today we need to recognise that culture is the soul of Europe.

The Council of Europe knows how important it is to create European citizens. In 1954, five years after its founding, the Council adopted the European Cultural Convention. It also quickly established heritage and landscape programmes.

For example, numerous heritage conventions have been adopted. The most recent, the Faro Convention, aims to put forward a vision of heritage that is not only public, but also more democratic, and with which citizens can feel truly engaged.

Moreover, sustainable development should not be brought to bear only in economics and ecology; it is also relevant when discussing culture.

It is also essential to take an interest in the digitalisation of culture. Two recommendations have been formulated on this subject by the Council of Ministers. We are interested first and foremost in democratic access to culture. For this we need an Internet of citizens and to avoid an oligopoly of corporations controlling all online content. Transparency is key.

In terms of cultural heritage, we need to learn to consider culture as a source of development and not as a financial drain. Culture and heritage are the basis of one of the main industries in Europe: tourism. They are important investments. Cities that take care of their heritage prosper.

The Cultural Routes programme consists of routes provided by museums, organisations, cities etc. The routes are dedicated to specific art forms or constitute routes taken by famous people etc. The Santiago de Compostela Pilgrim Routes, which were the first of the Cultural Routes, are now celebrating their thirtieth anniversary. The Routes have become a key economic resource for the town of Santiago (which has almost more tourists than inhabitants). Helping people to discover the Route is a way of highlighting the exchanges happening across Europe.

The Council of Europe certifies the Routes. Three countries must be involved. The Programme is also a way of getting to know the heritage of other countries. Some routes are referred to as pilgrim routes, others as knowledge routes.

This year the Lucca Forum in Italy provided an opportunity to bring together the actors involved in the Routes programme: those representing the Routes, the Council of Europe, universities etc.

Finally, we must not forget landscapes, which are also a part of heritage.

The floor was given to the Committee members.

Jacques Levy (World ORT). In terms of labelling the routes, what connection is there with other labels such as 'heritage of humanity'?

Léon Dujardin (ESAN). Television programmes help the public to discover the richness of European heritage. It is important to educate using popular media.

Eladio Fernández Galiano.

The European Heritage Days attract millions of people of all ages and from all backgrounds. They help to bring people together through heritage.

In terms of labelling, the Council of Europe certifies the Routes but it is also in contact with UNESCO, which has its own routes. An agreement was signed in Madrid with the Organization of Ibero-American States and there also exists a cooperation agreement with The World Tourism Organization.

Nowadays Internet content is replacing TV programmes in terms of what we can consider as popular educational media. In order to raise awareness of the Cultural Routes, the Council of Europe has set up a system of 'bloggers' trips'. Young people are paid to travel the routes and share their trip on social networks.

Culture and heritage are also relevant when thinking about intercultural cities. In the Bilbao region migrants are using their skills to help restore cultural heritage.

The Council of Europe does not design the Routes, which are suggested and organised by, for example, NGOs. The Faro Convention underlines the following point: heritage is essential, but so too is the management of that heritage. Civil society must be fully conscious of this principle and be invested to that end.

5) Conclusion of the first portion

Claude Vivier Le Got stated that certain INGOs that had been unable to attend the collective meeting the day before had asked that the outline of the roadmap be presented a second time along with the corresponding video.

Video and speech by *Claude Vivier Le Got*.

Lien vers la vidéo : <https://www.youtube.com/watch?v=stSDaSTjb1s>.

An intercultural city is a fraternal city.

2008 was a turning point – one that still seems irreversible – in terms of the structuring of human space: ever since, the majority of the world's population has been living in towns. Today one person in five lives in an agglomeration of more than a million inhabitants. The populations of these metropolises are characterised by plurality. The diversity of nationalities, languages, faiths and cultures engenders different sorts of lifestyle. Paradoxically, the city both testifies to a desire to live side by side – a desire to come together – and represents microcosms, fear, exclusion and isolation.

The building of fraternal cities requires both a collective and individual effort. Accepting and integrating populations in all their diversity is a global challenge. To live, we need a habitat. It would seem illusory to conceive of living together harmoniously without also thinking in terms of the spatial planning of cities, knowledge of others and learning. In order to continuing the work begun by the previous working group on intercultural dialogue, the Committee suggests considering education, culture and urban landscape as a three-fold means of invigorating the concept of harmonious living.

An inclusive society is a learning society.

Economic, technological and human generations do not evolve at the same speed or at the same rhythm. Breaks in dialogue are deepening between those who work and those who do not; between graduates starting out on the job market and employees striving to update their skills; between workers in less technologically advanced nations and those trained to use the latest tools; between displaced men and women and the companies in a position to employ them.

The right to education is a fundamental right, and this includes lifelong learning. Dignity, citizenship and work are closely linked. In this context, lifelong learning is a social issue. It helps to prevent workers' skills from becoming obsolete. It eases adaption to cosmopolitan environments and plays a role in socialisation, integration and mobility. In this sense, every social and economic organisation is responsible for lifelong learning.

The Education and Culture Committee suggests, among other things, considering equipping every member of society, and not just certain groups, with an evolving skills passport.

To conceive of European cultural identity is to travel shared cultural routes

Land, maritime and virtual routes connect us from one end of Europe to the other. In the past, wool, cod, iron, coal and lace travelled along these routes. So too did traditional recipes, tales and legends and folk dances and music.

Notwithstanding vast distances, borders and wars, our citizens have built a collective European history and share a desire for belonging. This desire is evident in art and in the spirit of sport. It can also be seen in research. Intellectual, economic, scientific, artistic and philosophical migrations, along with the migrating knowledge of carpenters and stonecutters, fuel our desire to travel further together.

To live together is to share landscapes, histories and collective experiences. The European Cultural Routes are replete with heritage; they also pass on traditions that are rich in cultural value. The diversity of this heritage, be it material or abstract, is the essence of European cultural identity. This was the idea behind the Council of Europe's Cultural Routes Programme, namely: bringing citizens together via their shared history and heritage. The Education and Culture Committee suggests that the Cultural Routes be thought of as cement for European identity.

Education, culture, human rights, democracy, social cohesion, global challenges, digital technology as revolutionising how we think, lifestyles and modes of action

Men and women are no longer simply encouraged to enter the digital world – they are obliged to do so. Sometimes they inhabit this world against their will and often they are not entirely aware of doing so.

These connected citizens have the right to grow in a safe and secure environment. They have the right to protection of and respect for their lives, which are these days expressed and broken down in terms of data. They have the right to reliable and accurate information. Monitoring those who monitor us, controlling information flows and the use of our vast amounts of data, reporting fake news – all of these are new global challenges.

The potential of new technology is not always fully harnessed in terms of diffusing information, furthering education, mobilising citizens and promoting a new form of European citizenship. New educational tools are an opportunity to diversify forms of learning in the context of both formal and informal education.

The Education and Culture Committee suggests shaking up the traditional economic order and presenting the creators of new technology with a fresh vision; in short: promoting the conception and creation of new, civil society-driven guidelines in line with our hopes for the world of tomorrow – a world inhabited by democratic citizens.

End of the first part

II. Interactive part of the meeting of the education and culture committee

1) Shared discussion time for working groups 'Intercultural cities' and 'Heritage and creation, shaping Europe'

Rinaldo Rosso, who attended the 2017 Cultural Routes Forum in Lucca (Italy) and Iamvi Totsi, architect and Vice-Chairwoman of the Human Rights Committee, facilitated the discussions chaired by Claude Vivier Le Got.

Intercultural Cities

Iamvi Totsi

Cities contribute to human, economic and artistic development.

It is essential to make European citizens aware that cities can help to create a sense of belonging. This is one of the motives behind the creation of the working group.

We will bear in mind the work undertaken by the Intercultural Cities Programme.

We might also take into consideration that 2018 is European Year of Cultural Heritage.

Lilia Bensedrine (IRSE) said that she had appreciated Ivana d'Alessandro's presentation. Cities are the laboratories of a changing world. Everyone must be allowed to connect and participate. Empathy and reciprocity are also important and are central to the work of many NGOs. Education is the key to harmonious living.

Claude Vivier Le Got recalled that the first step was to focus on the challenges that have been identified. She therefore asked that the challenges listed on the PowerPoint be put to a vote by the NGOs.

- Welcoming and supporting all groups of people: vote in favour;
- assisting with the planning of urban space: vote in favour;
- respecting differences: vote in favour;
- building dialogue: vote in favour (note: we need not only to build dialogue, but also to make use of existing initiatives);
- integration through education and culture: vote in favour.

Cornelia Woll (SIE). Showing an interest in architecture is a relatively new phenomenon. All cities have their museums, religious sites and traditions, all of which are interesting spaces. How about organising a competition amongst primary school children? The children would be asked to speak up and to express their culture. We already see collective intercultural schemes in sport and theatre, but they could be extended to other domains.

Claude Vivier Le Got. Following the same line of thought, it might be worth thinking again about the French 'à PAC' (*Projet Artistique et Culturel* [art and culture project]) classes programme

Lilia Bensedrine (IRSE). The *Sacrées Journées de Strasbourg* [Strasbourg Holy Days] festival is unique in France and more or less unique in Europe. Held from 1-4 February, it aims to bring together three different religious groupings at the same time and in a single place of worship. It is an example of pedagogy through coming together and through spiritual elevation.

Hugo Castelli (ESAN).

In Spain there is a group named 'religion to support migrants' whose members represent a dozen different religions. They meet every 2-3 months. Following the terrorist attacks in Barcelona, all the religions came together to denounce what had happened.

European Buddhist Union (EBU). Cities need to reinvent themselves; it is a bad idea to build housing blocks where all of a city's foreigners live together. Cities also need to be better connected and aware of what is working in other cities. The dialogue needs to involve politicians, NGOs, and everybody who can identify good and poor practice in cities.

Martina Melchiori (EGAM) spoke about the Lampedusa-Berlin project. A series of meetings has been organised in several cities, including Lampedusa, Budapest, Berlin and Strasbourg. The aim is to bring together associations and refugees and to address how to put in place better policies, develop intercultural dialogue and fight against racism.

Roseline Moreau (GERFEC). How can education and culture be used to improve harmonious living in intercultural cities?

European Buddhist Union (EBU). Managing conflict is essential and can be addressed from the perspective of civil society. Certain spaces within cities, outside of the political and judicial systems, could be used to engage with this issue.

A member of the Committee. We should not overlook the personal dimension. Coming together is vital, but often meetings remain politically correct. It is also important to allow people to talk freely, to argue, to have intellectual debates.

Iamvi Totsi. In relation to what has just been said, it is indeed essential to reinstate collective public space, space for civic debate, which is currently diminishing in our cities.

Cornelia Woll (SIE). How can we implement the theoretical intentions that have been expressed?

[Heritage and creation, shaping Europe](#)

Before opening the floor to discussion, *Claude Vivier Le Got* again suggested agreeing on the subjects to be addressed and to vote on whether or not to adopt each of the proposed themes and subthemes:

- Exchanges in the domains of art, sport, economics, science and philosophy: vote in favour;
- land, maritime and virtual routes: vote in favour;
- the sharing of ideas and ideals: vote in favour.

The floor was given to Rinaldo Rosso who attended the Cultural Routes Forum in Lucca.

Rinaldo Rosso

We should continue to contribute to European construction and reconstruction. It is already apparent that we have a shared history, and both UNESCO and the Council of Europe advocate paying attention to it. UNESCO focuses on heritage sites and the Council of Europe on cultural routes.

Eladio Fernández Galiano mentioned the Santiago de Compostela Pilgrim Routes. But there are also the routes of Charlemagne, Aeneas's voyage to Rome, the cod roads and the Franciscan voyages. Archaeology, architecture, painting and music all belong to a heritage that is largely shared.

We also share some intellectual and literary influences: Russian literature, Don Quixote, Voltaire, Kant or even Marx. They have all stirred the imagination and inspired journeys. Thinkers, writers, poets, painters and artists have travelled all over. They have pushed back borders.

We have shared routes, therefore. Moreover, thanks to increased mobility, they are easier and easier to discover. Trains and aeroplanes have expanded the field of possibilities – not that they prevent us from travelling the historic Routes on foot. It is an excellent idea to create interconnections between towns, countries and peoples.

Finally, promoting heritage also requires that tourism be made accessible to people of all ages and incomes.

Claude Vivier Le Got recalled that the aim of the working group is also to think about problems posed by events such as Brexit, the votes in Catalonia and Corsica etc., which can be considered red flags in the context of European cohesion and unity. To do so we need to think about European cultural identity not only in terms of history, but also in terms of current affairs. She gave the floor to the Committee members.

Jean-Claude Gonon (EAT). We should add to the list of routes another route that is currently under construction: that of European teachers. Generally speaking, it is useful to emphasise the idea of starting out on a journey. Meetings are the starting point for constructing identities. Europe's uniqueness lies in both its diversity and its similarities. We are all descended from migrants or from people who welcomed and accepted migrants.

Patrick Long (ESAN). Another route to explore is that of the Huguenots, which testifies to the displacement within Europe of more than 200 000 people.

A member of the Committee. Before we can get to know other people, we must first know ourselves and realise what we have to offer. Many Europeans are unaware of what makes their heritage so rich. And yet if they are to share its richness they must know about it. It is not possible to have others discover you and your heritage if you yourself are uncertain of what there is to discover! Moreover, we need to favour diversity and bring together people of different ages and social backgrounds. Concentrations of similar groups of people are problematic. We need places where we can meet and mix with others. Diversity in every sense needs to be maintained.

Iana Zbar (ICJW). The Cultural Routes make for interesting material to be discussed in schools. For this to happen, teachers need to be made aware of the Routes and receive appropriate training.

Salomon Levy (ICBB). The Jewish Route in Alsace, which has been extended across Europe, is a good model as it is travelled mostly by non-Jewish visitors, who thereby discover a part of Europe's heritage.

Mary McHugh (ANDANTE). Retired people, especially in Eastern Europe, often have significant financial resources along with a fairly poor knowledge of Europe and of history. They can discover this history thanks to the Routes. We should explore how we might include seniors in European heritage tourism. We should not focus only on the young and healthy!

Claude Vivier Le Got closed the discussion with the reminder that landscapes are also an integral part of heritage, as Eladio Fernández Galiano had pointed out in his presentation.

2) Discussion time for working group number two on lifelong learning

As the group's themes and approach had already been set out in plenary, the thirty minutes allocated for this discussion by the facilitator, the Vice-Chairwoman of the Education and Culture Committee, allowed each member wishing to participate to describe in turn their expectations and the types of expertise they felt could be used by the group.

Julianne Lagadec called for active participation, particularly on the part of the leaders of the working group, so as to ensure the group's work be meaningful and effective.

Sylvie Clause (ATD Fourth World) hoped to learn more about INGO practices thanks to her participation in the working group.

Hélène Rozet (ATD Fourth World) drew attention to the importance of the subject at hand, particularly for people living in extreme poverty.

Marie Salphati (FIACAT) addressed the working group. She proposed two areas to develop:

- Educating on human rights;
- training state officials in human rights.

Elisabeth Marie (Caritas Europa) pointed out the connection between the work of this working group and the fight against poverty. Another major concern is the need for refugees to learn the language of their host country.

Anne Menneson (IFCU) spoke about a network of international initiatives to give migrants and refugees access to higher education. The working group must also consider the issue of disabilities.

ESAN. When considering lifelong learning, the key is to educate whilst avoiding exclusion. The group's upcoming work should therefore pay attention to the connection between exclusion and poverty.

Rares Craiut (ECYC). It would seem there are two important target groups to consider in upcoming work: the working class and migrants.

Monika Holtschneider (SIE). The working group should of course also cover the question of women's and girls' access to education.

Herminio Correa (EPA). This representative's INGO organises training sessions for parents.

François Debrowolska (GERFEC) explained how his work had put him in contact with a large number of companies and thereby enabled him to act as a bridge between job-seekers and the actors in the economy. He underlined the role played by informal education. He is a member of a RESO network that facilitates knowledge exchange. He is able to take Russian lessons in exchange for French lessons and for help preparing candidates for job interviews.

Maritchu Rall (ECICW) belongs to an organisation offering lessons in French as a foreign language to migrant women. It would be interesting to draw connections between the theme of the working group and poverty, women and families.

Joëlle Haeusser (EUW) emphasised, with reference to her career as a teacher of French as a foreign language, the importance of lifelong learning.

Marion Senellart de Vriere (FCFAE) wished for emphasis to be placed on the need for intergenerational interaction in order to ensure high-quality lifelong learning.

Jacques Levy (World ORT) spoke about his INGO, which every year plays a role in the lives of 300 000 young people in 37 countries. Its aim is to help young people open themselves up to life's opportunities.

Monique Bouaziz (AFEM) emphasised the efficacy of peer-to-peer education, particularly when it comes to instruction in every day matters amongst, for example, migrant women.

Danielle Levy (ECICW) described his work as a teacher in an underprivileged urban area – Seine Saint Denis in France.

Ascencio Garcia (AVE) underscored the need for the working group to adopt an innovative approach. He emphasised the role played by volunteers in lifelong learning.

Paula Jardon (Comenius Association). Comenius runs several projects that contribute to lifelong learning, in particular:

- A programme for seniors
- Training for social educators

Katarzyna Sokolowka (AEGEE) described the role of informal education in the projects run by her INGO.

Harry Rogge (Eurogeo) considered what might be the most effective way of contributing to the working group.

Julianne Lagadec thanked the participants and invited them to go to room G03 for the conclusion of the session in plenary.

3) Closure of the session in plenary

Claude Vivier Le Got encouraged those wishing to participate more actively to let the President or Vice-Presidents know of their intention to join the pilot group.

Guests will be invited to participate in the upcoming sessions. Claude Vivier Le Got suggested organising a meeting with the ambassadors of several European countries in order to discuss their ideas on what constitutes European culture. She asked those present for their opinion on this proposal. It was applauded.

The Committee will make available tools to be used when participating in the work of the various groups. More information on this will be provided over the next six months and during the summer session of the INGO Conference.

Sabine Rohmann (IRSE) expressed her satisfaction with the initial work undertaken by the Office of the Committee. She drew the attention of the 'Lifelong learning' working group to the Council of Europe's policies and the Reference Framework. Thought must be given to ways to implement the Framework and follow up on work already done.

Jean-Claude Gonon (AEDE). On 14 February a presentation on multicultural schools will be made in the Parliament of the Council of Europe. It is an open event but requires prior registration.

Claude Vivier Le Got concluded by, firstly, expressing her thanks to the members of the Committee for their unanimous votes in favour of the working groups' themes and subthemes and for their active participation. She also thanked Iamvi Totsi for her expertise and for providing a degree of crossover between Committees. She thanked Rinaldo Rosso for sharing his experience at the Lucca Forum, which he had attended at his own expense. She underlined that all the Committee members participate in the Council of Europe's activities and the Conference on a voluntary basis, a fact that it is important to recall from time to time. She finished by indicating that she would transmit the message submitted by the Education and Culture Committee to the Deputy Secretary General of the Council of Europe Gabriella Battaini-Dragoni on Wednesday 24 January 2018 (meeting report available).

End of document
08/02/2018