

**EDUCATION AND CULTURE COMMITTEE
SPRING SESSION
CONF/EDUC(2019)SYN1**

Spring session 2019

Minutes of the *Education and Culture Committee's* plenary session

Date : Tuesday 9 April 2019

Place : Agora, room G03

I. Speakers during the second consultation on European cultural identity (14.30 - 16.30):

- **Mr. Sjur BERGAN, Council of Europe (CoE), Head of the Education Department**
- **Karl DONERT, EUROGEO, Vice-Chair of the Education and Culture Committee**
- **Mr. Manuel MONTOBBIO DE BALANZÓ, Ambassador & Permanent Representative of Spain at the Council of Europe (CoE), Chair of the Executive Committee of the CoE's North-South Centre**
- **Ms. Joanna NOWICKI, University Professor specialised in cultural areas and the history and circulation of ideas**
- **Mr. Marco PASQUALINI, UNESCO, specialist working within the Global Citizenship Education Division**
- **Mr. Francesc PEDRO, UNESCO, Chief of the Educational Policy Section within the Division of the Lifelong Learning Policies and Systems**
- **Ms. Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee**

II. Speakers during the debate on the topic 'City of Tomorrow' (16.30 - 18.00):

- **Mr. Carlos MORENO, Professor at the University of Panthéon-Sorbonne and the Institute of Business administration (IAE) in Paris, and expert on smart and sustainable cities**
 - **Mr. Jean-Christophe FROMANTIN, French politician, Mayor of Neuilly-sur-Seine since 2008 and specialist in the pooling of services in urban areas**
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I. Second consultation on European cultural identity from an educational perspective

1) Introductory speech of the Education and Culture Committee's Chairwoman

Mr. Ambassador, distinguished Directors, ladies and gentlemen, dear guests and friends,

Let me first extend my warmest thanks to you for being here today for this second meeting/debate on European cultural identity.

The Education and Culture Committee has chosen to dedicate its three-year mandate, begun in June 2017, to the controversial question of European cultural identity. The need for an in-depth

examination of this subject results from two recent phenomena that have caused much debate in Europe: mass migration and the return of populist discourse.

The Committee has chosen to organise its work using a transversal approach. It has established four working groups, each focusing on a different associated contemporary issue: lifelong learning, digital citizenship, intercultural cities and heritage and creation in Europe; this last group is in charge of directly overseeing analysis of the overarching question of European identity. A white paper on European cultural identity will be published in June 2020 on the basis of our working groups' findings. The white paper will have an educational role. It will set out preliminary definitions and ideas that everyone (individuals, teachers, towns, States and institutions) will be able to adopt. We aim to detail a range of unique, open-minded approaches that are tolerant of diversity in our contemporary intercultural world.

In order to involve all stakeholders and to enhance the contents of the white paper, we have decided to organise discussions between INGOs and high-level political actors (ambassadors, ministers, experts and European, national and local representatives) on how we might construct the modern foundations of European identity. The chief objective: to generate – from within civil society – a modern definition of European cultural identity.

This large-scale dialogue will take the form of three consultations, each examining European cultural identity from a distinct point of view. The first, which focused on European cultural identity from a philosophical and cultural perspective, took place on 27 June 2018 and brought together Council of Europe ambassadors and European political actors. I will return to this first consultation in a moment so as to present the preliminary findings that emerged.

The second consultation, taking place today, will approach European cultural identity from the perspective of education. Taking part will be experts on education from the UNESCO, the Council of Europe and the 'Dialogue Nord Sud' conference. The third consultation will be held at the end of October 2019 at the upcoming plenary session of the Conference of INGOs. It will focus on the experience of Europe's rural regions and will be an opportunity for local and regional actors and members of the Congress of the Council of Europe to present their ideas.

Having now introduced the aims and overall structure of the work of our Committee, I would like to return briefly to the main ideas that emerged from our first consultation in June 2018.

Our debate with Council of Europe ambassadors and European political actors focused for the most part on the importance of culture in society and the importance of creative thinking and cultural diversity. We must not be misled by the rigid term 'identity'; indeed, our aim is by no means to inscribe in stone who we are and where we have come from. European identity necessarily mirrors Europe's plurality and ongoing construction; it combines our history and our future, our memory and our shared destiny. It refers, also, to Europe's roots and, as an expression of these roots, to our tangible and intangible heritage. And it plays a role in promoting Council of Europe values such as humanism, active citizenship and respect for democracy and human rights.

Consequently, our first consultation laid the foundations for our subsequent work and enabled us to identify the key themes of our proposed white paper.

Issues relating to European identity are divisive even within European societies. The challenges we must take on are closely tied to contemporary geopolitical issues, in particular mass migration. Even though Europe has its origins in migration, a certain number of European countries and regions claim they are no longer prepared to host new arrivals. The resulting tensions, accentuated by the 2008

crisis, have reached a level whereby they are destabilising whole nations and threatening European construction. They have even led to Brexit in the United Kingdom.

In such a context, some European populations regard the notion of European cultural identity as a threat to their national identities. In a bid to protect these national identities, certain voters have resorted to open conflict, as has been seen in Italy, Hungary and Poland. The excesses of hypernationalism in the twentieth century had terrible consequences. And they are continuing to stoke the fears of disoriented European citizens.

Based as it is on a diversity of perspectives and thousands of years of history, European cultural identity is a living identity that is constantly evolving. However, this dynamic process of perpetual construction does require a basic definition so as to increase its stability in the face of challenges and avoid misunderstandings with regard to existing national and regional identities. Indeed, the emergence or continuation of European cultural identity does not pose a threat to local and national identities; rather it brings them together via a shared sense of brotherhood and of timeless peace.

At the end of the first debate the speakers felt it was necessary to draw up clear, normative definitions that could be adopted by everyone. They also considered that civil society and INGOs must play the role of facilitators and regional relays to ensure communication between young people and the Council of Europe. Finally, it was deemed crucial to establish dialogue between actors and learn from one another with regard to good citizenship policy; in this way, constructive action in one country can be repeated in another. Generating and sharing inspiring ideas helps develop our European cultural mix and will contribute to the emergence of an accessible conception of European identity that our citizens can adopt with enthusiasm.

The overriding goal of today's debate is to understand and analyse the policies and activities of the Council of Europe and UNESCO with regard to European citizenship education. This will be the subject of our discussion. We aim to develop our ideas on education and culture, considering these to be dynamic seeds for cultivating European identity.

Education both feeds and preserves culture. It generates and maintains culture but also ensures it is passed on to future generations. Indeed, culture is at the heart of a virtuous circle in which civil society functions as an engine. Education is intrinsically linked to social integration. It is also key to maintaining a balance between identity and diversity since it encourages us to reflect collectively on our future.

Our second consultation, held today, is extremely important. Indeed, at the end of the first meeting-debate in June 2018 we identified not only a real consensus with regard to a pluralist and humanist European identity, but also, and above all, a glaring need to ensure that we help all members of our societies to understand their shared identity. Thanks to the expertise of the UNESCO and Council of Europe representatives who are present here today, we will be reflecting together on the place and role of education in our daily lives – in the context, of course, of the broader issue of European cultural identity.

I would like to open today's debate with the words of his Excellency Ambassador *MONTORBIO DE BALANZÓ* (Ambassador and Permanent Representative of Spain at the Council of Europe and President of the Executive Committee of the Council of Europe's North-South Centre), whom we are honoured to have amongst us today: 'Being European implies an awareness of the rest of the world; but the final goal is not to be European but to be human.' Indeed, might we not say, particularly given the presence amongst us today of UNESCO experts, that the ultimate goal of our discussion is not so much to define what makes us European but rather to define what makes us human? I sincerely believe we should

approach European cultural identity not from a limited regional perspective but from the perspective of shared humanist values.

On the other hand, our initial debates have given us a better understanding of the motivations of those who are tempted to undermine Europe and its identity (European identity is, of course, the basis of European citizenship). With this in mind, it is important we adopt a realist perspective and be sensible of the danger of any conception of European cultural identity that is remote from the everyday realities of our populations.

Therefore, in order to pay adequate attention to more 'down-to-earth' aspects, the Education and Culture Committee will be speaking to the Congress of Local and Regional Authorities of the Council of Europe as well as to local representatives, in particular mayors and the representatives of intercultural cities. The aim will be to understand how European cultural identity is experienced on the ground and how the positions and ideals we have generated during our initial debates are perceived by migrant and non-migrant populations in Europe. Our third consultation will take place between 28 and 31 October 2019 during the upcoming session of the Conference of INGOs.

Thanks to these three consultations, the Conference of INGOs of the Council of Europe hopes to contribute to the construction of European cultural identity, focusing, of course, on education.

The Education and Culture Committee hopes that today's debate will act as a pivot for its work on European cultural identity. Before giving the floor to our various speakers, I would particularly like to thank the UNESCO's Denise Bax and Paola Leoncini Bartoli, Director of Cultural Policies and Development of the Sector for Culture; also their Excellencies Ferit Hoxha and Christian Michelet, Ambassadors of Albania and Switzerland respectively, with whom we have been discussing the organisation of today's debate since 2018. Let's not forget that the Executive Committee of the UNESCO is meeting in Paris this week. I am also extremely grateful to Sjur Bergan, head of the Education Service of the Council of Europe, for his loyalty and unfailing support for our work on European cultural identity in the context of European construction.

I would also like to thank Mr. *Karl DONERT*, Vice-Chair of the Education and Culture Committee, and the co-coordinators of the working groups *Iamvi TOTSI*, *Gabriela FREY*, *Hugo CASTELLI EYRE* and *Noël ORSAT* for their invaluable contributions. I also thank the members of the numerous INGOs who have helped us progress in our work.

In order to produce as rich a synthesis as possible, we require a great variety of approaches; I would like sincerely to thank our speakers for being with us today to make that possible. They are:

- Mr. *Francesc PEDRO*, Chief of the Educational Policy Section of the Policies and Lifelong Learning Systems Division at the UNESCO;
- Mr. *Marco PASQUALINI*, specialist working within the Global Citizenship Education Division at UNESCO;
- His Excellency *Manuel MONTOBBIO DE BALANZÓ*, Ambassador and Permanent Representative of Spain at the CoE and Chair of the Executive Committee of the CoE's North-South Centre;
- Ms. *Joanna NOWICKI*, university professor specialising in cultural areas and the history and circulation of ideas; *Ms NOWICKI* has the difficult task of synthesising the various views expressed by our speakers and of drawing a general conclusion.
- And, of course, Mr. *Sjur BERGAN*, Head of the Education Department of the Council of Europe.

I would like to conclude my presentation and open our debate by quoting the Greek philosopher and teacher Socrates who said, '*I am neither Athenian nor Greek. I am a world citizen*'.

Many thanks to everybody. I wish you an excellent debate.

2) Statements by Ambassador MONTOBBIO DE BALANZÓ, Mr. BERGAN, Mr. PEDRO and Mr. PASQUALINI

a.) Manuel MONTOBBIO DE BALANZÓ

Thanks a lot Madam the Chairwoman.

To illustrate my point, I will proceed as with the *matriochki* (Russian dolls) by having successive approaches to answer the question of the day on European cultural identity.

The **first matriochka** for me would be the great contradiction of the globalization of the information society. In today's world, this big contradiction lies in the fact that Humanity is connected and forms a whole, but our cultures prepare us to be 'us' in front of or against 'others', and this is a great dilemma, the real issue.

According to Valle-Inclán (inventor of the Spanish theatre known as '*esperpento*'), reality can be spoken of in terms of concave mirrors and convex mirrors. Valle-Inclán's thesis is that to speak truly of reality, one must not reflect this reality in a white mirror but in a concave or convex mirror, so that, by looking at it in its deformation, we can see it more truly.

I think the problem is that our culture makes us believe that there is only one reality, in a single white mirror, when in fact we look at reality in a concave or convex mirror. Our culture makes us believe that there is only one reality, but this reality is biased by our identity and culture. In my opinion, there are at least four large mirrors that constitute so many angles to apprehend the reality of Humanity:

- Western universality, which cannot be universal, because it is Western even if Westerners firmly believe that their culture is universal and can be applied to all;
- Orientalism, that is to say the construction of the East, the other, sometimes close, are cities like Damascus, traditionally part of the Romanesque world. There are some cultural evolutions in the construction of the Other;
- Occidentalism, i.e. the reaction of the East to build the West as the cause of all evils;
- Since the beginning of this millennium, we have witnessed the transition from the affirmation of Asian values to an era of Asian ideas now.

What are the major paradigmatic challenges?

According to me, there are great authors who can give us food for thought.

Already in 1966, Kenneth E. Boulding wrote an essay on economic theory entitled '*The Economics of the Coming Spaceship Earth*'.

He explained that we have always lived in the philosophy of the cowboy figure in the Wild West, where we can do more and more, we have more land to conquer, more spaces to discover and colonize. Now, however, we are only in one spacecraft, and there is nothing more to discover, and the only journey we have to make is the one of all humanity to let the '*spaceship Earth*' in good conditions of navigability for our children. The '*Earth ship*' must continue to sail despite the great doubts about the future of future generations.

The **second matriochka** is about identity.

The second author who gives us a good metaphor is Peter Sloterdijk in an essay called '*In the same boat*'. Humanity has taken a very big step to build the 'we' by moving from a hunter-fisherman lifestyle to agriculture. From the original boat navigation on the river, the 'we' of the tribe was rather biological,

based on family relationships, but how did Humanity move from hunting and fishing lifestyle to agriculture and the construction of civilizations as well as great empires with millions of people?

The author tells us that it is because of the effect of culture that he defines as *'the social uterus of the State'*. Culture was born as a common referent to ensure that human beings who do not know each other, who may never see each other in their lives, who are very distant, people who are in short very different, can consider themselves, identify themselves around a unifying *'us'*, built against the *'others'* (era of cabotage navigation).

We are alone on a big sea, all on a big transatlantic and when there is a storm, the captains of each part of the boat want to sail in their own direction. There is no longer anyone who really deals with navigation, which is a political problem of global governance, but it is mostly a problem of construction of culture.

It is necessary to be aware that we are now all in the same transatlantic to address the issue of identity. We must become aware of this culture through identity. But what is identity? This issue needs to be addressed today.

I would say that identity is one of the four great essential needs of the human being along with security, well-being and freedom. According to Amin Maalouf in his book *'Murderous identities'* (in French *"Les identités meurtrières"*), each identity is unique, individual, but at the same time collective. In fact, each of us is unique because each of us is a unique combination of different identities that can converge in us. Collective identities bring very different individuals together (e.g. women, blacks, Spaniards, Catalans, doctors, civil servants, etc.).

Every collective identity has a great intention that implies that someone wants to become the great writer of that collective identity, a great source of power in any human society. Finally, we are all in a great paradigm: we live in a collective theatre work but in a historical narrative.

This identity as a fundamental need of the human being can be liberating, refuge or project. For this reason, I believe that there is an essential idea carried by the Spanish philosopher María Zambrano who defined the human being as the only living being who does not suffer History but who also makes History, who has the willingness, the passion to make History through beliefs (towards the past) and ideas (towards the future). Indeed, once a man has an idea, he has the passionate and subliminal ambition to realize it. There can be horrible ideas and wonderful ideas.

In the liberalism's thoughts, theory tells us that we are completely free. But Michael Walzer explains that we are in fact subjected to things in an involuntary way: we do not choose our family, our sex, our nationality, etc. We must be aware of these involuntary associations that are part of the identity of each individual.

I believe that in historical construction, there is also a great challenge that lies in the tension between religion and secularism, as a way to build societies. The problem is not collective identities, but it is about overcoming the problem or meeting the challenge, and I will use the *'radio'* metaphor.

We can listen a lot of radios, we can speak different languages, and on each frequency, we can understand each other. On the radio, for each frequency, there is a program. But as human beings, we need only one frequency for the whole humanity. In this respect, creating this frequency is the real challenge among multiple identities and citizenships at various levels. For human identity, it is therefore necessary to find the right frequency to be able to speak to everyone as well as to be understood by everyone.

After this second matriochka about identity, I am now going turn to my **third matriochka**, which deals with universality and its construction.

This means addressing both History and the construction of the Other. Faced with the construction of the Other, there is the challenge of building the '*collective us*'.

In his book '*The open society and its enemies*', Karl Popper presents an essential differentiation between closed and open universals. In order to be a community and represent a culture, this implies a sharing. The universal can be closed (e.g. religion, political regime): we believe that Jesus Christ is the son of God (Christianism) or we believe what the Nazis said about the inferiority of the Jews (political regime), we believe in these truths. In history, universals have often been closed. If we share this universal, we become part of this community.

The other way of building is through open universals that are like signs of traffic, that is, shared values and ideas allowing everyone to freely choose the closed universals with which they want to live.

The Council of Europe is the political construction of open universals, of an open society: human rights, democracy and the rule of law are ideas coming from an open universalist vision.

The challenge of building a society based on these open universal principles is to have the capacity to be aware that it is legitimate for all of us to have closed universals, but also to ensure that these closed universals are compatible with collective desires for open universality. It is not a question of substituting one universal for another.

In this sense, there is a magnificent essay by George Steiner '*Nostalgia for the absolute*' in which the author describes very well how, after the religious retreat, great collective passions appeared such as marxism or psychoanalysis, which were put forward with the same faith as the old religious faith. However, the challenge is not to substitute one faith for another, it is not to substitute a religion for an ideology, it is a challenge of form. The open society, the open universals have a lot to do with attitudes and values. Attitudes and values are weak by definition because for any open universal, there is no single truth and we must accept the other and become aware that we are one person among others. Reflection must be the result of this collective construction.

Plato's temptation, as Popper defined it in his book entitled '*The open society and its enemies*', is to try to redefine the notion of the human condition and to realize great ideas in society, and this overnight if necessary and possible.

The great danger lies in the definitions proposed by the one who claims to have a monopoly on a collective identity and who would be the great writer of this identity with all the others, the masses who contribute to writing his vision of History.

On the other hand, it can be said that in a democracy, History is written step by step by everyone, this process cannot be achieved quickly. Each of us must put a brushstroke in the large final painting that reflects a historical discourse and contributes to the affirmation of an identity.

The **fourth matriochka** is the one concerning European construction.

This peace project, which aims to fight against totalitarianisms (Nazi or Soviet) that led to the disaster of the Second World War. It is above all a social contract that intends to open up society, to create an open society. It is also the first real social contract from a legal point of view. After Jean-Jacques Rousseau and historically since the French Revolution, the source of legitimacy of the social contract has been changed: the first French constitution was adopted in 1791 and the first Spanish constitution in 1812. Previously, legitimacy came from God who transmitted it to his self-proclaimed representatives, the Pope or kings, but nevertheless, citizens continued to have a national identity. What characterizes the law is the prior construction of the monopoly of force.

To better control society, the monopoly of force is invested by laws, and the source of legitimacy of laws has changed over the course of History. For example, perhaps *Mr. PEDRO* remembers it, when I was a child in the 1970's, it was said '*Francisco Franco, Caudillo of Spain (the leader) by the grace of God*' and not by the willingness of the Spaniards. This situation has changed.

For the first time, European Union law is a law that exists, which is applied by the police and judges of the Member States without building a prior monopoly of force. It is all of us (the EU countries) who put our capacities as States at the service of laws passed in our national parliaments but also for those coming from the European Institutions.

However, this leap in the political construction that is the EU has a weakness, perhaps a disease.

In his book '*World democracy: for another global governance*', Pascal Lamy believes that '*Europe is a power without totems*'. By this he means that power needs emotional identification, and this is one of the major problems in building open societies with open universals. Every individual or society needs emotional identification (e.g. religion, nationalism).

The issues of freedom and culture must now be addressed. You can't talk about identity without thinking about freedom. Sometimes, some people are afraid of freedom and prefer to give up freedom, for being fused into a collective identity because they do not want to be alone (e.g. Nazism).

Political societies are units under the same stress, and you have to endure that stress to build freedom.

On the other hand, culture is what is obvious, what is unconscious, what we do not realize.

When I was posted in Jakarta, I had the opportunity to realize that the term '*no*' does not exist in the '*bahasa indonesia*' (Indonesian culture) because this notion is not conceivable in Indonesian culture. Saying no to someone is a Western approach that does not seem very civilized, or even uncultured on the spot. To Spanish companies wishing to develop their business in the country, I told them that it was necessary to find a way to interpret the words of their local interlocutors and ultimately understand them. We still live in mental paradigms because of our culture. However, when we talk about European culture, we must make all these unconscious issues conscious. But what is the real challenge of this emotional construction, the real need?

The French philosopher Simone Weil in 1943, shortly before her death, tried to write about what the Universal Declaration of Human Rights should be ('*The Rooting or Prelude to a Declaration of Duties to the Human Being*'). According to her, human rights do not exist, what must exist is the human obligations to respect these rights. This is not natural, and the ultimate reason for this obligation is the need to '*be in syntony with our soul*'. What we have tried to build politically since the Enlightenment century is with spirit, cleverness, reason, but perhaps we have somewhat forgotten the soul.

And Europe's real challenge is to find the soul. And there is only one soul, the universal soul. The paths that allow us to reach the universal soul are diverse paths. That is why being European means being able to do justice to what Kant said to define the human being, the only being who can transcend himself. To be European is to accept that we are not Europeans but human beings. As human beings, Europeans represent only 5% of the world's population with much more in their possession than 5% of the world's wealth.

The only way to do honour to be European is to be human first and foremost. With this presentation, I've tried to answer the question of the day on European cultural identity.

The participants thank *Ambassador MONTORBBIO DE BALANZÓ* for his speech.

b.) Sjur BERGAN

Mr. BERGAN thanks the INGO Conference of the Council of Europe (CoE) for its outstanding work on educational issues.

His presentation is entitled '*Democracy and diversity: an education view*'.

When we talk about European identity, we cannot only talk about territorial identity, we must also talk about human rights, the rule of law and democracy. At the CoE level, education is seen as an element to defend and promote these three fundamental values of modern democracy. When we talk about education at the CoE, we are talking about how education participates in democracy, in democratic culture.

Democracy is not exercised naturally; it is necessary to acquire specific skills to bring out a culture of democracy. The CoE has carried out a major project over five years to develop a framework for the skills needed for democratic culture. This competency framework was presented in April 2018 and is organized around the following four main themes: values, attitudes, skills, and knowledge and critical understanding.

Elections alone cannot bring democracy as we have seen with the fall of the Berlin Wall in 1989. Indeed, at that time in Europe, expectations were high, and democracy was envisaged mainly through the organisation of constitutional reforms and free elections, but this was not enough.

Democracy means accepting that the majority decides, but above all it means taking into account the fact that the minority has rights due to be respected. In addition, you must want to wish to progress, and ethics is necessary to develop a democratic culture. Dialogue must prevail over violence, and participation, deliberation and public space are crucial in this regard.

Education specialists traditionally define learning outcomes in the following way: what does the learner know, what does he or she understand and what is he or she able to do?

But there is an additional aspect that should not be forgotten: what does the learner want to do, and not do? In other words, what is the learner's ethics?

The democratic culture is formed on the results of these learnings and the ethics of each individual. The CoE competency framework is structured around four themes: values, attitudes, skills, as well as knowledge and critical understanding.

- Values: Valuing human dignity and human rights; Valuing cultural diversity; Valuing democracy, fairness, equality and the rule of law.
- Attitudes: Openness to cultural otherness and other beliefs, world views and practices; Respect; Civic mindedness; Responsibility; Self-efficacy; Tolerance of ambiguity.
- Skills: Autonomous learning skills; Analytical and critical thinking skills; Skills of listening and observing; Empathy; Flexibility and adaptability; Linguistic, communicative and plurilingual skills; Cooperation skills; Conflict-resolution skills.
- Critical knowledge and understanding: Knowledge and critical understanding of the self; Knowledge and critical understanding of language and communication; Knowledge and Critical understanding of the world: politics, law, human rights, cultures, religions, history, media, economies, environment, sustainability.

According to this model, which is classified into four themes, there are about twenty skills to be acquired in order to build the democratic life and culture of a society.

The emergence of a democratic culture is mainly achieved through education and learning, by listening and reading, in theory. But schools must be less naive when they teach and must adapt to the target groups, allowing students to learn by doing concrete things.

We all have one or more identities: (e.g. the Alsatian has multiple identities). How does it work, do we have a shared culture in Europe?

We all need an identity, but few individuals have only one identity. Every European citizen has a local, national, European and global identity that varies according to his or her country of origin and history. But do we have a common history, culture, language, governance and future? Moreover, are identity and critical thinking compatible?

In Europe, for example, there is a form of democratic and parliamentary culture, but also a classical culture (paintings, arts, music, etc.). On the linguistic level, there are many common points, but there are also a lot of different European languages. Looking forward to a common European future is a great hope, but can I share your identity if I am not like you in the beginning? Identity is not only about the past, but also about projecting oneself into the future. The two most well-known approaches to this concept are French theory and the American postulate.

An identity without critical thinking skills is dangerous. Multiperspectivity is a concept developed in the teaching of History. The perspective must be multiple because my story is not only mine, it is also yours. For example, after 1945, France and Germany, enemies for many decades, had to and could envisage a common future. Similarly, it was only in the 1980's that the Norwegians and Swedes reflected in a balanced way on the division of their kingdom in 1905. Each of the two identities, Norwegian and Swedish, certainly very similar in many respects, had their own framework of understanding to explain this political split.

Multiperspectivity is not an excuse for absolute relativism. One of the most important topics when it comes to History and Democracy is the distinction between understanding and accepting. It is crucial to understand why the Shoah took place, why slavery existed for a long time in History, to draw the consequences of these dramatic phenomena without accepting them, in order to avoid their repetition. In the context of the CoE, the European Convention on Human Rights plays a leading role in defending and promoting the absolute value of respect for human rights.

In view to illustrate his speech on the multiperspectivity of an identity, *Mr. BERGAN*, who is originally from Denmark, presents an engraving representing Vikings, historical figures of great importance in Scandinavian identity and culture. The Vikings are considered heroes in Scandinavia, whereas they were perceived as bloodthirsty barbarians in much of Europe. The same individuals are perceived differently depending on the culture of belonging. However, it seems clear that the Vikings were able to play a positive role in the development of European trade and were not just torturers.

Europe is a unique balance between what brings us together and what makes us different. We are similar enough to be operational and different enough from each other to be interesting. The role of education is fundamental because we need to think about the type of society that we want in order to know what education system will enable us to pass on and train future generations.

The society we want for Europe is a society in which we are both aware that we are European and that we come from different parts of the continent with different cultural references. This society must be based on respect for democracy, human rights and the rule of law.

The participants thank *Mr. BERGAN* for his PowerPoint presentation, which will be sent to them along with the minutes of the meeting.

c.) [Francesc PEDRO](#)

On behalf of UNESCO, we are honoured and grateful to participate in this second consultation on European cultural identity organised by the Education and Culture Committee of the Conference of INGOs. This contribution will focus on education and will be divided into two parts.

As the Head of the Education Policy Section of the Division for Policies and Lifelong Learning Systems, I will first introduce to the participants the general framework of our Organization's work for Global Citizenship Education. This framework presents the world's current educational challenges and details UNESCO's vision, which is very aware and knowledgeable about the issue.

Then in a second part, my colleague *Marco PASQUALINI* will develop UNESCO's vision, including how education can help us become better global citizens while cultivating and preserving our own cultural identity.

The contemporary world is evolving very quickly: inequalities are increasing between countries but also within societies, and global warming is accelerating. The level of migrations is unprecedented, and people are often moving for dramatic reasons. Today, almost 70 million people are currently displaced and no longer live in their country, and 45 000 people leave their country of origin every day due to conflict and/or judiciary proceedings.

These people often arrive in places where they aren't necessarily welcome because of the fear of what's different and unknown. As a result, violent and extreme forms of nationalism and xenophobic discourses are developing throughout the world.

At the same time, the digital revolution is making the world even more connected and offering endless opportunities. But it also raises challenges because it facilitates the spread of extremist propaganda and conspiracy theories, dividing people among democratic societies.

Nationalist movements take advantage of the vulnerability of individuals and societies to divide, promote hatred of others and provoke intercultural tensions to serve their objectives.

These elements show that there is currently a deep identity crisis. It is in this regard that UNESCO has a fundamental role to play in that geopolitical context.

It's a paradox that the current situation brings UNESCO back to its roots. Immediately after the Second World War, UNESCO's main objective was indeed to maintain and rebuild peace in the minds of women and men, using the soft power of education, culture and sciences to create deep, lasting and humanistic resistance to violence.

In many countries, there is an identity crisis that can only be overcome through education: increasing skills to develop critical thinking, improving intercultural communication and dialogue, including by the rise of opportunities for civic engagement. And there is nothing better than education to address these multiple challenges.

To build peace, we must start with school. In 2015, the UN Member States decided to set 17 Sustainable Development Goals (SDGs) to be achieved by the year 2030. Among these 17 SDGs, the SDG n°4 aims to create quality and inclusive education. For the first time, we have seen the whole world commit to a common goal that goes far beyond universal access to education. Through these SDGs, all Member States are committed to building peaceful societies through Global Citizenship Education (GCED).

GCED doesn't concern citizenship from a legal or territorial point of view but aims to know how to live in a world under pressure, increasingly interconnected and intercultural. The objective is to discuss new forms of cultural literacy and skills based on respect and dignity for all. It aims to empower learners to take an active role in addressing global challenges, to act locally and to become proactive contributors to a more inclusive, peaceful and safe world. GCED provides learners with socio-emotional skills that will help them understand worlds' changes and dynamics at both local and global levels.

Ladies and Gentlemen,

The complexity of the contemporary world and the resulting identity crisis call for greater implementation of Global Citizenship Education (GCED). GCED doesn't aim to promote a single or globalised culture but on the contrary, it urges learners to become more aware of their culture(s), as well as that of their place of residence, and those of the world around them.

It is also essential that everyone's belonging to plural identities be highlighted. Reducing one's identity to a single element isn't possible and can only be a factor of exclusion.

UNESCO fosters the enhancement of these local, regional, shared and universal identities. Its actions in the field of culture and heritage perfectly illustrate that willingness. Heritage's study and promotion contribute to the promotion of GCED, which reminds us that we live on a unique planet.

It's through this search of anchoring GCED in national and local cultures that UNESCO began to contextualize GCED. In many countries and societies, there are national, local, traditional concepts whose purpose is to promote ideas that echo those which are at the heart of GCED.

This is the case, for example, of the French motto '*Freedom, Equality, Fraternity*' ('*Liberté, Egalité, Fraternité*' in French) or the South African concept of '*ubuntu*', which means '*I am because we are, we are because I am*'. As we have already said, both globalization and the digital revolution are changing the way we learn. They also change the way we inform ourselves and learners' expectations and needs. Education must adapt to this new world. That is why UNESCO is supporting teachers in these changes by giving them the tools and information they need to face the 21st century challenges. It is within this framework that we publish guides for teachers and decision-makers. It is also for this reason that UNESCO helps the Member States to train teachers, to work with families and societies, that they will be able to face new technologies and virtual worlds' challenges.

Because education is not just about school, it is now emerging on social networks. We are developing tools that enable teachers to understand, decrypt and address divisive topics and hate speech that is particularly prevalent online and on social networks, such as anti-migrant and anti-refugee speech, conspiracy theories, Islamophobia and anti-Semitism. This work is based on UNESCO's experience in peace education, the prevention of violent extremism, the fight against anti-Semitism and the memory of violent past.

We are exploring the role of education in promotion and transformative commitment, even political engagement, but teachers cannot do everything alone. All actors have a crucial role to play. Everyone

must feel concerned and take part in this collective effort to transmit GCED's values, by all means, and in all contexts. The role of NGOs must be more highlighted.

Finally, I would like to quote the Director-General of UNESCO, Audrey Azoulay, who recently said that *'the challenges we are facing can only be taken up by our collective intelligence'*. UNESCO is aimed to support NGOs in this effort, and I now give the floor to *Mr. PASQUALINI*.

The participants thank *Mr. PEDRO* for his speech.

d.) [Marco PASQUALINI](#)

Mr PASQUALINI's presentation is entitled *'Global Citizenship Education (GCED): a major challenge of the 21st century'*. At UNESCO, GCED is indeed an important tool to meet the 21st-century challenges, as *Mr. PEDRO* already said.

The digital revolution is changing the way we live in an increasingly globalised world, where identity themes are returning. In this context, it is necessary to consider how to teach and learn in 2019. This meeting is therefore a very good opportunity for UNESCO to promote a different type of education, at a time when there are many questions about the role of school in training citizens to make them ready to work towards building a better world.

The question of GCED comes at a time when a new generation ask for change and for broader participation in political life and decision-making (e.g. young high school students committed to fighting global warming).

Besides, there is an international will to act in this field, through the Education 2030 Agenda and the Sustainable Development Goals (SDGs), notably Target 4.7 of the Sustainable Development Agenda which deals with GCED and education for sustainable development. One of the manifestations of this global identity crisis is the rise of nationalist movements and the increase of popular support for violent extremist and political groups. In the United States for instance , white supremacists enjoy some support, despite the many hate crimes perpetrated against minorities.

1) Why can we talk about Global Citizenship Education (GCED)?

As the world becomes increasingly interconnected, peace and sustainable development continue to be threatened by human rights violations, inequality and poverty. There are great contemporary challenges that transcend our borders and concern all citizens.

Global Citizenship Education (GCED) is UNESCO's response to these challenges. Through its action, the Organization provides learners of all ages with the means to reflect on these issues on a global and not just local scale, and to become active promoters of more peaceful, tolerant, inclusive, safe and sustainable societies. We speak of Global Citizenship Education (GCED) because this vision is driven by a new generation that has changed educational practices and discourse in response to demand and will at international level. GCED is a strategic area of UNESCO's Education Sector programme, which benefits from the Organization's work in the fields of peace and human rights. It aims to instil in learners the values, attitudes and behaviours that underpin responsible global citizenship: creativity, innovation and commitment to peace, human rights and sustainable development.

When we try to measure the current influence of nationalism, we notice an increase in so-called nationalist policies and hate crimes, which can lead to risks of escalating violence in multicultural

societies. Some many causes and factors can explain these nationalist phenomena characterizing a deep identity crisis:

- A feeling of economic inequality and a lower quality of life compared to the past;
- Economic globalization and changes in the world of work;
- Cultural anxiety;
- Distrust of political staff and institutions, and a sense of powerlessness;
- The digital revolution.

UNESCO aims to start acting at the educational level to overcome the identity crisis and the rise of nationalism.

2) Education for Global Citizenship Education (GCED)

According to UNESCO, *'[...] global citizenship is a sense of belonging to a large community and common humanity[...], it emphasizes political, economic, social and cultural interdependence and the interconnection between the local, national and global levels [...]'*.

Global Citizenship Education (GCED) is based on the principle that the human community is united by values, which implies a sense of responsibility to meet this aspiration.

When we talk about learning, we mean learning to know, learning to do, learning to live together and learning to be. GCED must enable learners to play an active role in society in addressing global challenges and working towards a more peaceful, tolerant, inclusive, sustainable, fair and safe world. GCED intends to bring out values, attitudes, behaviours but also a knowledge of international issues and challenges. It also considers various conceptual dimensions such as cognitive, socio-affective and behavioural aspects.

- **Cognitive:** Understanding the world / Analytical skills and critical thinking ;
- **Socio-affective:** Sense of belonging to a common humanity / Solidarity, respect for others ;
- **Behavioural:** Responsible behaviour for living together sustainably / Citizen engagement.

The learning objectives of the GCED vary according to the age of the concerned persons: Pre-school and the first cycle of primary education (5-9 years); Second cycle of primary education (9-12 years); Lower cycle of secondary education (12-15 years); Upper cycle of secondary education (15 - 18 years).

The idea is to address learning objectives depending on the level of complexity, adopting a *'spiral'* approach whereby concepts related to GCED can be introduced at pre-school or at primary level and then taught with increasing depth and complexity as learners mature through all stages of education. As education systems, levels of education and students' age groups vary from country to country and are purely indicative. Users are free to choose, adapt and organise their learning objectives in a way that seems appropriate to their national context and students' abilities.

The learning objectives of the GCED address the **following 9 topics**: Local, national and global systems and structures; Issues affecting interaction and connectedness of communities at local, national and global levels; Underlying assumptions and power dynamics; Different levels of identity; Different communities people belong to and how these are connected; Differences and respect for diversity; Actions that can be taken individually and collectively; Ethically responsible behaviour; Getting engaged and taking action. UNESCO's action in these areas focuses on three aspects: policy dialogue, exchanges of knowledge and good practices; technical support for each country invested in GCED.

3) Advancing Global Citizenship Education (GCED)

The world's great cultural diversity implies a plural understanding of the issues and expressions related to GCED. It is necessary to contextualise the GCED to adapt it locally to the cultural specificities of each Member State.

There are 3 fundamental concepts of GCED in any culture or identity around the world, but there are also local variations according to regions. These 3 major concepts are as follows:

- A. Respect for diversity: peaceful social relations/ integrity of the native land
- B. Solidarity: hospitality / generosity / fair socio-economic development
- C. A shared sense of humanity: food security / harmony with the natural environment

GCED is about focusing on common and shared values while including local approaches and allowing interconnections between the global and the local. Of course, in each country, there are variations in the implementation of these concepts. At the end of this work, UNESCO proposed four main recommendations to Member States to promote and develop GCED:

- Focus on the three common values identified in the GCED: respect for diversity, solidarity and a shared sense of humanity;
- Really focus on the local level to reach the international level;
- Instead of talking about global, talk about the interconnectivity between local and global;
- Encourage the implementation of common values within the community and beyond, so that there is a shared sense of humanity.

It is only through collective intelligence that we will achieve our goals. Finally, it should be mentioned that GCED can't be only achieved through formal education in schools. It is a general societal approach in which all relevant actors can promote its values: the media, influencers, families. This multifaceted approach is the real strength of UNESCO, a multisectoral organization working on educational, cultural and scientific issues, in order to promote GCED's values.

Finally, in response to the rise of nationalist influence in Europe, UNESCO has developed three areas of reflection: vision, skills and approaches.

In terms of vision, GCED aims to '*learn living together*' by relying on the local level. In addition, it focuses on how to live concretely in peace based on historical knowledge of a violent past.

Regarding skills, GCED aims to create a responsible transformative commitment in order to develop self-awareness and emotional intelligence, by promoting critical questioning and the integration of skills for digital citizenship. In this regard, UNESCO is currently working on the role of school in teaching responsible transformative engagement, be it political or otherwise.

Concerning the envisaged approaches, it is needed to focus on the most marginalized populations who do not have access to quality education. In addition, another objective is to target policymakers willing to engage in GCED and transmit its values to the widest possible number of citizens (through education, the media, and inclusive political discourse). There is also a need to redefine teacher training and develop partnerships.

For more information on UNESCO's work on GCED, please click on the following two UNESCO links:

<https://en.unesco.org/themes/gced>

<https://www.gcedclearinghouse.org/front?language=en>

You can also contact UNESCO experts working on these topics via this email address: gced@unesco.org

The participants thank *Mr. PASQUALINI* for his PowerPoint presentation which will be sent to them together with the minutes of the meeting.

3) Brief synthesis of the second consultation by Ms Joanna NOWICKI

Due to time constraints during the particularly busy session, *Joanna NOWICKI* was unable to present her summary at the meeting. Nevertheless, her summary has been forwarded to the Chairwoman of the Education and Culture Committee, and you can read the transcript of this document below.

Ms. Claude VIVIER LE GOT opens the session by presenting the objectives and context of the consultation and emphasising that the issue of European identity is controversial.

Starting from the dual observation that the return of populism and migratory flows make the European situation complex, the Education and Culture Committee (CEC) is carrying out three consultations on European cultural identity (axis 4 of the 2018-2021 action plan) with a view to drafting a *White Paper* by April-June 2020. The first debate took place on 27 June 2018 with European personalities; the second takes place today with experts from UNESCO and the CoE; the third will take place on Tuesday 29 October 2019 with local elected officials and mayors, and members of the Congress of Local and Regional Authorities of the CoE.

The *White Paper* aims to propose elements for reflection that everyone (individuals, educational personnel, cities, States, institutions) can appropriate, promoting variations in unique, open and civil postures towards diversity in the contemporary intercultural world.

The second consultation aimed to answer these three general questions:

- How to determine conceptually the idea of European cultural identity (ECI) and is it legitimate to speak about this notion?
- In the context of solvency of national and regional identities in the ECI, why claim that federating is not destroying?
- What policies and actions do institutions carry out to educate people about European citizenship?

After the first consultation of June 2018, which focused on the importance of culture, this second consultation aimed at presenting the UNESCO and CoE work on education, and on the appropriation and mobilisation of culture as dynamic elements of European cultural identity (ECI).

The ECI is based on plurality, memory and shared destiny, but also on four fundamental values: humanism, citizenship, human rights and democracy. The current questioning of the European construction's project and the feeling that national identities would be threatened by this project are awakening nationalisms. However, it is necessary to stress that the ECI is alive and that it does not under any circumstances destroy national identities. Through its territorial network, citizens' policies and the cultural mix it fosters, civil society is at the heart of the European project, with education as the key to balance. The purpose of all identity is to be above all human and therefore common, as the quotation from the philosopher Socrates attests: *'I am neither Athenian nor Greek, I am a citizen of the world'*. To fully understand and respect identities that are sometimes diverse and complex, we must return to the field because all identities are connected to reality. In other words, the central question is how the high ideals promoted by decision-makers and governments are actually felt by the population?

According to **Ambassador Manuel MONTOBBIO DE BALANZÓ**, the globalization of the communication media puts us in front of or against 'others'. The situation is a bit like the Spanish theatre '*esperpento*' where to talk about reality, you have to look in a concave or convex mirror, because the flat mirror does not offer a good overview of what is real. Four mirrors are to be considered when talking about identity: Western universality, Orientalism (building the Other), Westernism, and the Asian era. The main current challenge is that we are all in the same boat, that there is nothing to discover, but the only possible journey is that of Humanity as a whole. The term 'we' is constructed in relation to others. Nowadays, we are in a transatlantic ship without a captain, because there is no real governance at world level. Identity is one of the four main needs of human beings (along with well-being, security and freedom). In any collective identity, there will always be someone tempted to be the priest or writer of that identity. It is needed to know if we want a refuge identity or a project identity. The notion of universality can be open or closed, but it is not a question of replacing one ideology with another, and everyone can add their own brushstrokes to the great picture of human identity. To be European is to become aware and accept to be human above all.

According to **Sjur BERGAN of the Council of Europe**, European cultural identity cannot only be understood in terms of space and territory, but it is also a concept. There is a direct link between education and democracy because you cannot become a democrat if you do not know where you come from. After the fall of the Berlin Wall in November 1989, democrats believed that holding elections would be enough to bring open societies to the former '*people's democracies*' of Eastern Europe. But procedures are not enough, and even if in a democratic culture, it is the majority that decides, minorities have rights. In a democratic framework, dialogue, deliberation and ethics must be promoted in the public space. In any identity, there is a paradox because no one has only one identity (national, European, global). On paper, it is not certain that the future of Humanity is common, so it is crucial to have different perspectives to understand my identity in relation to those of others. Moreover, each story is a particular truth, but the values defended by the Council of Europe (European Convention on Human Rights) must be perceived as absolute.

According to **UNESCO experts Francesc PEDRO and Marco PASQUALINI**, the concept of citizenship can now be envisaged at the global level. In recent years, time has accelerated, and we are now experiencing the greatest crisis since the end of the Second World War: displacement of people, exclusion, violence, digital revolution. Faced with these challenges, the goal is to counter the conspiracy and nationalist discourses that divide societies and promote a '*clash of civilizations*' that they believe is inevitable. In this identity crisis, UNESCO role is to develop critical thinking among citizens, intercultural communication, inclusive education, sustainable development, and ultimately peace. The Global Citizenship Education (GCED) promoted by UNESCO should provide keys for States and civil society to act locally to make the world more peaceful, and to strengthen awareness of one's own identity and understanding of belonging to a plural identity. UNESCO provides many pedagogical tools for teachers to train their students, particularly in the field of social networking education (e.g. combating online hate speech).

4) Exchanges with INGOs and conclusions

[Jean-Claude GONON \(European Teachers' Association - AEDE\)](#)

Mr. Ambassador, in your speech, you magnificently defined the construction of an identity by an individual as a process. But it should also be stressed that this construction process is always carried

out through the meeting with otherness. On the other hand, with regard to the polysemy of the term 'identity' as it has been presented today, I think that identity is essentially a personal matter and that when we talk about collective identity, we are entering an extremely slippery ground. It is on these notions of collective identity that identity claims and retreats, and even the reconstruction of nationalisms, are built. It would be better to use the word '*belonging*' because our identity consists of the combination or puzzle of our various belongings. In Europe, our space of citizenship is essentially an ideological space. We are based on fundamental values and not on a geographical area, as is the case in the construction of citizenship. On this subject too, we must be extremely precise and rigorous in terms of semantics to avoid opening the way to dangerous misinterpretations.

[Lilia BENSEDRINE THABET \(Institute Robert Schuman for Europe - IRSE\)](#)

Mr Ambassador, thank you for having quoted the book written twenty years ago by Amin Maalouf '*Murderous identities*', but which is still relevant today. Identities are more deadly than ever, and this is a constant challenge and a subject that is widely addressed by the Education and Culture Committee and its '*Intercultural cities*' working group. Education must make it possible to respect otherness and diversity. Amin Maalouf's latest book is entitled '*The Sinking of Civilizations*' but my question is how to avoid such a shipwreck?

[Harry ROGGE \(European Association of Geographers – EUROGEO\)](#)

Thank you all for your very interesting contributions. I would like to make some remarks on the interventions of Mr. BERGAN and UNESCO experts. Once all this information has been digested, I have the feeling that I have in my hands a manual for building a car. But the question is how to adapt these general reflections for students between the ages of 12 and 18, because we are talking about cultural identity through education. As a former teacher for 40 years, it is very interesting to see all the work done by UNESCO and the Council of Europe (CoE) in the interests of students. I have two points to make. The first concerns the CoE map that Mr BERGAN presented in his speech, and I would like to stress that, as a geographer, there is the EU map, the CoE map and the physical map of European territory. For the same generic concept of Europe, we are already approaching its map in three different ways, and it seems to me that this awareness is essential in our discussions today.

My second point concerns UNESCO's assertion that '*Humanity is on the move*'. Yes, 'Humanity is on the move' but what strikes me the most is the sense of belonging. Students in higher education institutions want to belong to something, but it is very difficult to create a global link that brings together very different people. There are of course global citizens, but when you look at Europe, the citizens of this region tend to reject the European idea and have difficulty in having a sense of belonging, while in the United States, there are programmes to develop this sense of belonging to the American nation. It is true that all students are aware of the opportunities for exchange and travel in today's globalised world, but European students should really become aware of their cultural identity, and the multiple benefits it brings them. All the work of the CoE and UNESCO must lead to a real awareness among future European citizens of their shared values: freedom of expression, freedom of association, the rule of law, etc.

[Manuel MONTOBBIO DE BALANZÓ \(Spanish Ambassador at the Council of Europe\)](#)

We can talk about collective belonging or identity but using one word or another will not change the reality. The issue of collective identities can be perceived as a passive membership, but there are builders, instigators, inciters of these collective identities, and this is not something we receive. The

difficulty lies in the construction of collective identity and the practical problem in the future put forward by *Lilia BENSEDRINE THABET* is to avoid the 'shipwreck of civilizations'.

On this point, I don't have the answer, but I can share some ideas with you. How can we, collectively but also individually, prevent the 'shipwreck of civilizations'? It is absolutely necessary to personally integrate all aspects of our own civilization in order to be able to fight against a possible sinking of it. The first thing to master is to be able to float yourself, not to sink, and to hold a course of navigation, to have a horizon, and this to be able to prevent a collective shipwreck.

Simone Weil in her book entitled 'The rooting' ('*L'enracinement*' in French) explains that we all have a universal soul, but this soul is rooted at various levels (family, ancestors, society, language, etc.). We are like trees that connect to each other, and we are not able to change so easily. Wanting to change must above all be a personal process. To create the civilization of civilizations, it is necessary to 'tame the panther, the beast' as Amin Maalouf says in his '*Murderous identities*'. Each of us must fight our own identity impulses that can become murderous.

On the other hand, peoples and in particular Westerners, have a real challenge to face, which is to rebuild universality by assuming that each vision of universality is one among others, in a world that has become polycentric. In this context, we must define universality together and despite our cultural and identity differences. To be truly universal, this universality must not be ours alone. If human rights, the rule of law and democracy - three values at the heart of the Council of Europe's work - became universal in everyone's mind, shipwreck could be avoided, but everything is primarily at stake at the individual level.

[Francesc PEDRO \(UNESCO\)](#)

Regarding the question of *Harry ROGGE* (European Association of Geographers - EUROGEO), three aspects should be taken into account.

Firstly, concerning the age of the students targeted, it is very important to pay particular attention to students between the ages of 12 and 18, because it is during this period of life that each human being builds his or her own identity. As a result, UNESCO is increasingly focusing on this age group in its work on Global Citizenship Education (GCED).

Secondly, on the links between students and the sometimes overly conceptual content of teaching, it is necessary to create a school environment that not only provides opportunities to learn content (about for example, what cultural identities or diversity means), but also allows students to live in different contexts and accumulate varied learning experiences. In many European countries, this approach to identity and diversity is far from being so open. Thirdly, we must be aware that a large part of the socialization process (which is in a way part of the general education process) is now done virtually on social networks. That is why we have focused on this theme during our presentations.

[Sjur BERGAN \(Council of Europe\)](#)

What is said in this room is obvious to most of the people present, but outside this room, it is not necessarily the case. As regards the institutional map presented, Belarus is not a member of the Council of Europe for political reasons - although it is a party to the European Cultural Convention - but it is a European country. It is very important not to cut off links with Belarusian citizens who share the same values as those of the CoE, who would like to be part of the CoE or the EU because they feel deeply European. Awareness of belonging to an identity must be the first step. But every identity changes, evolves, is not fixed and European values allow these changes.

[Marco PASQUALINI \(UNESCO\)](#)

On how to transmit educational material to learners, UNESCO is working on the content of knowledge but mostly on the most relevant means of communication and pedagogical tools to ensure that this knowledge is integrated by learners. Furthermore, we know that learning by playing or doing is a very effective technique.

With this in mind, UNESCO regularly publishes manuals or guides such as the one concerning the 'Prevention of Violent Extremism': <https://en.unesco.org/news/unesco-launches-teacher-s-guide-prevention-violent-extremism>

On the other hand, with regard to the sense of belonging, each individual has multiple affiliations, but the Erasmus revolution that has taken place in Europe over the last thirty years is helping to create a European cultural identity that we would all share.

Jean-Christophe FROMANTIN (Mayor of Neuilly-sur-Seine)

The challenge is to bring all these unstable issues to bear on the values that underpin political and public action. When you are elected locally, especially in a big city, you feel many legitimate identity forces on the one hand, but at the same time, you have to ease any tensions and make compromises. Nevertheless, the harmony must not be static in order to be able to carry out projects. On a daily basis, public space is the common good of a city, a territory, a district, but in increasingly dense modern cities, the tendency is to cut down part of this public space, a vital meeting place for the community. This public space is probably the last place on which we can build this appeasement, this concord and also this ambition somewhere. The public space is a place of culture, meetings, discussions, entertainment and political action.

As mayor, my main subject is to create, open and animate public spaces to generate political spaces but also to fight against isolation, a new and in a way paradoxical pathology of our big cities. There is a contrast between urban hyper-proximity and the individualism of isolated citizens. If we want to fight against this distancing between the individual and the community in which we live, we must constantly recall and support the idea that the encounter on public space is a central element. The aim is to know ourselves, to limit our fears, to encourage dialogue, to maintain this harmony and to share an ambition nourished by the particularities brought by each person. In this sense, each mayor has a fundamental role to play.

Claude VIVIER LE GOT

I would like to thank you all very much for the quality of the exchanges we have just had. This second consultation allowed us to identify the decisive elements for the accomplishment of our project. This will continue over the next 14 months, including a third and final consultation on Tuesday 29 October 2019 with European mayors and local elected representatives and members of the Congress of Local and Regional Authorities of the CoE during the Committee's Autumn plenary session. Finally, the drafting of the *White Paper on European cultural identity* must be finalised by April-June 2020, and I once again invite and encourage each of you to take an active part in this collective work.

II. Debate on the topic of the 'City of Tomorrow'

The working group *Intercultural Cities* of the Education and Culture Committee works on urban coexistence and the successful integration of all citizens in the cities.

This question involves examining the civilizational, societal, environmental and cultural aspects inherent to the integration of groups of different origins, but also to think about the organisation of urban spaces, public policies and private education initiatives.

In this perspective, this debate focuses on the theme of the *'City of Tomorrow'* in order to bring out and promote best practices for building modern cities where everyone can find their place. As a reminder, the two speakers in this debate are:

- **Mr. Carlos MORENO**, Professor at the University of Panthéon-Sorbonne and the Institute of Business administration (IAE) in Paris, and expert on smart and sustainable cities
- **Mr. Jean-Christophe FROMANTIN**, French politician, Mayor of Neuilly-sur-Seine since 2008 and specialist in the pooling of services in urban areas

1) Presentation of Mr. Carlos MORENO

Mr. MORENO's main research theme focuses on the major challenges facing cities and their inhabitants in the 21st century. Its presentation is entitled *'Cities and Challenges of the 21st Century'*.

To briefly bounce back on the question of cultural identity, it is interesting to address the notion of **topophilia**, that is memory or love of places. It is indeed a very strong component of each identity, a foundation, but this concept is neglected by specialists. However, urban topophilia makes it possible to build links between individuals and the community and becomes a major point in addressing the challenges associated with identity crises.

Whenever we imagine the future of large cities in 2030 or 2050, we shall first and before all think about global warming. It's a matter of life and death for the human kind. Indeed, either we manage to stabilize the planet's temperature, or the human kind comes to an end. It's a race against the clock, as we already see around us the effects of climate change.

In order to be carbon-neutral before 2050, dioxide emissions level must be reduced by 40% by 2030. We only got ten years to make a difference and start diminishing these emissions that increased in the last decades. If we were not to achieve this carbon-neutral goal, it would become impossible to go back in time, reduce the temperature and therefore save the planet.

Cities are at the core of this environmental issue as they host most of the human population. That's why we're talking about the 21st century as the *"century of the cities"*.

Scorching heat waves have become the normality in some parts of the globe, a bit more intense every year, but politicians fail to grasp the importance of this matter, and above all, fail to determine common achievable goals. This lack of conscience was portrayed by the Spanish artist Isaac Cordal in his sculpture *'Politicians discussing global warming'* that is in Berlin.

Pontevedra city, the Galician hometown of Isaac Cordal, is an example: it has managed to change its ways and allowed pedestrians a bigger role in the public space, with a better quality of life.

As declared in a famous discourse by the Denver's Mayor in 2007: *'the 19th century saw the rise of the empires, the 20th century saw the birth of nation-states, the 21st century will be one of the cities'*. Their demographic weight and the importance given to their management, seem to suggest he was right.

In less than 70 years, the world population went from 2,3 billion to 7,3 billion inhabitants. Since 2013, we've been on alert mode due to the high rate of carbonated particles in the atmosphere. Each year this situation becomes more and more alarming and difficult to reverse. Urban habits will be a major preoccupation as new ways to live, produce and consume must arise to face environmental issues.

If we were to concentrate all cities on the planet in one place, it would cover only 2% of the global surface of our world, and yet would represent 54% of the world population, consume 70% of the needs in energy, produce 75% of the dioxide emissions and also 80% of the world wealth.

In 1979 in Colombia, there was a ratio of 70% of rural population for 30% of urban population. It has now been completely reversed: in 2019 the urban population represents 80% of the global one. This intense urbanization process happened everywhere: in South America, in Europe (77% of the population), in France (75% of the population). Every hour, the portion of people living in big cities all over the world is increasing: 10 more inhabitants for London, 85 for Lagos in Nigeria, 80 for New Delhi, 75 in Dakar.

From 1950 to 2050, the European population will have stagnated around 600 and 700 million of inhabitants. We cannot begin to understand the contemporary Europe if we do not understand the urban evolution of the continent. To talk about the cultural European identity is also to talk about this evolution.

Most of the world Gross Domestic Product (GDP) is produced by 800 cities, and most of the European GDP is produced by 140 cities, each city concentrating power and a GDP superior to the one of many States. Let's take the example of China: the 35 most important cities have a GDP superior to a lot of European countries.

This phenomenon of a concentration of the urban world in a digital era rises the following questions: what city do we want to live in today and how does this territorializing happen?

The urban is now to differentiate from its area and we may use the concept of **topophilia**: a concept to see the urban environment in a broad way, not only as a place, but also as a creator of alterity and memory with its culture, its identity and its territory.

The urban individual, hyperconnected is now more and more asocial, massively disconnected at social level. He's losing his culture and his memory and it's a major change for the human kind. The only answer needed is to choose between a post carboned era or not (for each citizen to choose in between the gourd of the plastic bottle). The anthropocentric era, recently defined by the whole of the scientific competent community, shows that the Humanity has vastly impacted its planet. We are transforming our environment at a dangerous pace and against ourselves, putting our specie at risk. In this context, it is now time to act and follow the example of young people concerning the climate. In this regard, we must understand the specificities of the city way of life in order to imagine the future of urbanism.

There are **six great fights** to be led that are impacting all people living in cities: search of air, water, shadow, space, time and silence. Space, time and silence have become scarce resources, and a major problem for the contemporary urban are.

We will need to reinvent urban equipment thinking about these six major fights to recreate an inclusive space where technology shall play a crucial role, transforming '*smart cities*' in '*happy cities*'. The City of tomorrow must be about recreating a social link and an identity within its inhabitants, for them to thrive.

Participants thank *Mr. MORENO* for his presentation.

2) Speech of Mr. Jean-Christophe FROMANTIN

As Mayor of Neuilly-sur-Seine, I worked on an urban model, which is not necessarily alternative, but different. For several years now, I have been wondering whether urban concentration is an end in itself. Is this phenomenon a natural human movement that would condemn us all to live in ever larger megacities? To answer this question, we must identify the determinants that guide our lives and paths.

Until the Enlightenment Century, the main determinant was the territory because people lived and worked where they were born, almost under house arrest. The region and territory of belonging conditioned 99% of the population's life because only 1% was mobile in the 18th century. Then, the industrial revolution changed this determinant and led citizens to move living where there was work. Factories, often located in the city, have become the new determinant of the career path. Little by little, the city has become richer, but also the place of leisure, the place of hygiene, care and health, the place of a whole series of progress. The great Universal Exhibitions of the 19th and early 20th centuries sanctuarized the City as a place of authentic progress.

Today in the digital age, where the available services are more and more numerous and varied, accessible everywhere, it is questionable whether urban concentration is still consubstantial with progress. In other words, are we condemned to live in these cities, and what do they bring us so that we can look to the future in these megacities?

By looking at the arguments defending urban development, we only find deadlocks.

Firstly, the city is not a space for environmental progress. It forms heat islands responsible for the greenhouse effect.

Secondly, it does not really offer real economic opportunities in the context of globalization. Coupled with globalization, urban development is contributing to the emergence of an undifferentiated and deculturated economy where everyone does the same thing. The economic risk associated with metropolization is the financialization of the economy. When products tend to be increasingly similar, economic performance is measured less by the particularities of the product, by the diversity of the offer, than by the return on investment, i.e. the ability of an economy to inject capital to improve the return rate. As a consequence, economic competition becomes a financial competition that participates in the least social and ecological aspects; it leads to a search for financial performance at the expense of economic diversity. The metropolitan economic deadlock is caused by the standardization of products, which constantly fuels financial competition.

Thirdly, the city's impasse is also social for two reasons. It creates exclusion and inequalities that are widening within cities themselves, not necessarily between cities and their periphery. However, the more the metropolization movement grows, the more internal urban inequalities will increase. Furthermore, the city is a ferment of isolation, and it is an almost universal phenomenon that can be observed everywhere. Proximity is neither a value of sociality nor a value of solidarity but generates promiscuity that leads to mistrust, isolation and ultimately individualism. In my opinion, the metropolis is not a strong social promise because many city dwellers tend to isolate themselves.

Fourthly, the city's deadlock is also cultural. Globalization, metropolization and digitalization are part of a cultural levelling, a subject addressed by Pope Francis in his Encyclical on Ecology untitled "*Laudato si'*". However, to be effective, you must be unique, original, use your cultural roots and identity to differentiate yourself from others. If globalization is not an opportunity to better understand what is foreign to us, then it will not be a source of progress.

Based on this general observation, we can ask ourselves what the '*City of Tomorrow*' will be like. For me, the '*City of Tomorrow*' does not exist, but there is a new territorial paradigm, called by some '*archipelagos*' and by others '*inverted movements*'.

Tomorrow, I think we will be able to work where we want to live, and no longer where there is work. There will be a kind of revolution, in the sense of a total reversal. The main determinant will no longer be this obligation to live in the city but the search for well-being, choice or the life project.

For the first time, innovation will allow us to access our work tool where we are, so everyone will be free to live where they want (in the countryside, in a small town, in the mountains or by the sea, in a megalopolis, etc.).

Technological progress and the digital revolution must be put at the service of this freedom and the life projects of citizens. Otherwise, digital will look like what *'voluntary servitude'* was to tyranny in Etienne de La Boétie's text in the 16th century.

Finally, digital asks us a central question: that of knowing whether these data are at the service of the citizens' life project or whether it is the citizens who are at the service of the data collected by companies. The real revolution to come is not a digital revolution, but it is the one that mankind will generate by using digital for his life projects.

Companies are starting to launch this trend. As time goes on, they are starting to build head offices in which the number of places has been halved. Half of the employees work at headquarters and the others work where they want to live (in coworking spaces, teleworking at home, etc.). For example, the Walloon Region in Belgium has equipped its 7 500 employees with a cloud system (connected network), a laptop computer and a Skype connection. The objectives are the same as before, but everyone is free to achieve them where they want to live.

The *'City of Tomorrow'* will be built in a double pivot system. The metropolis will be a hub, a place of connections, but will not be a place of habitation.

The second pivot will be the medium-sized city, as it is the preferred place to live for most individuals. These cities are on a human scale and balanced with a certain number of available services, but will above all be places where there is *'space, time and silence'*, to use Mr. MORENO's wording. The *'City of Tomorrow'* will be made up of compromises.

On this idea of overthrowing or redistributing the city, the re-acculturation of the economy is a fundamental element. If we do not recreate in the economy the value of differentiation, we are probably preparing for an economic model dominated by finance and governed by predators. In China, the State economy is predatory and accelerates the country's expansion around the world. In the United States, the economic model is based on finance. In Europe, the economic heritage is acculturated, and many products and services have emerged from the continent's history. Europe's soul is probably our most precious treasure.

Before I conclude, I would like to share with you an experience that left me a lasting impression. In 2010, I had the opportunity to spend a month in Shanghai during the Universal Exhibition and I was able to meet many stakeholders. When I returned, I decided to launch the project to organize a Universal Exhibition. Until 2018, I chaired France's bid for the Paris Universal Exhibition in 2025, a project that was halted in 2018 for reasons that I will not mention.

In the frame of this project, I have travelled a lot and reflected on this notion of universality, which is being debated at length today. To be sure to keep up with current trends and the needs of the new generations, we set up a panel discussion with 1000 young people aged between 20 and 25, from 71 countries. The main question addressed to them was the following: what is the core value on which the 2025 Universal Exhibition should be based? The young people replied that the most important value should be **hospitality**.

According to them, hospitality has three dimensions. First, it is a form of life insurance on trust, there is no trust without hospitality, nor hospitality without trust in a world of mistrust. Hospitality is the headlight that guarantees us human universality.

The second dimension is about culture. According to them, culture allows us to be happy. When you welcome someone, part of the pleasure is to make them discover something they don't know, and *vice versa*. Culture is inseparable from hospitality.

The third dimension concerns space. In 2050, for example, the giant conurbation between Lagos in Nigeria and Dakar in Senegal could be made up of a billion people, with huge inequalities and probably endemic violence. Without space, by giving in to these megacities, the problems will be exponential. Therefore, to think about the '*City of Tomorrow*', it will be necessary to redistribute cities thanks to courageous and visionary land-use planning policies.

To conclude, I would like to say that Europe, which has great cultural diversity and rich territorial heritage, has a responsibility to bring about a new model of redistributed urban development, different from the concentrated Chinese and American models.

The participants thank *Mr. FROMANTIN* for his speech.

3) Exchanges with speakers and INGOs

Marco PASQUALINI (UNESCO)

When you travel on other continents, you see many topographical differences and very different ways of understanding the fact of living in the city. When you travel in Europe, you recognize a European urban specificity. In this context, I have two questions. On the one hand, can the identity of the European City be placed within the more general framework of shared European cultural identity, and what are the specific characteristics of any European City in relation to other cities? On the other hand, in the future, what is the city that Europeans want, are the needs and desires of Europeans different from those of citizens living in other parts of the world?

Farouk ALLOUCHE (The European Council of Doctoral Candidates and Junior Researchers - Eurodoc)

I would like to thank you for the quality of this afternoon's interventions. I can only agree with everything you have just said about technological progress. In view of the ongoing technological revolution, it is needed to reflect on the role to be given to these technologies. The main challenge is to better support financially certain disciplines that tend to be overlooked, such as the humanities or social sciences, and which must regain their full place in teaching and education. It is precisely these disciplines that will enable us to reflect on European cultural identity as well as the future European society of the future, and the role of technologies in coming decades. I would like to conclude by paraphrasing Robert Oppenheimer, inventor of the atomic bomb, who said the day after the first bomb was dropped on Hiroshima in August 1945: '*I created it, I know how it works, but I can't tell you why to use it*'. This is why we need to reflect on this issue through the contribution of disciplines such as the humanities and social sciences.

Gabriela FREY (European Buddhist Union - EBU)

I would like to ask a question to the UNESCO representatives because I was really challenged by your description on education. Currently, I am co-coordinator of the *Intercultural Cities* working group of the Education and Culture Committee, and I have worked extensively on good practices to reduce anxiety and exclusion in cities. At the base, we have problems of violence in the city, because there is a lack of know-how to communicate and manage emotions. It is therefore necessary to develop

emotional balance and empathetic communication skills, elements that become essential even in education. In this context, we try to find solutions to improve communication skills, to establish emotional understanding and for everyone to work constructively with their own emotions. What interests me in your approach is whether you take into consideration all this 'psychological' work? Does UNESCO have or is it creating tools to manage these emotions and develop empathic communication?

[Anne NEGRE \(University Women of EUROPE - UWE\)](#)

In the future city you are proposing to us, digital is obviously irreplaceable. However, we know that digital today has biased sexes, i.e. that all programs reflect the people who code algorithms. The digital world is totally dependent on these algorithms, which are only the image of dramatic stereotypes. In this context, I am extremely concerned about the future we will create for ourselves. Do you have any thoughts at UNESCO or elsewhere to counterbalance gender stereotypes?

[Iamvi TOTSI \(International Confederation of Professional & Intellectual Workers \(CITI\) and co-coordinator of the working group Intercultural Cities\)](#)

On the one hand, I have a question for *Mr. FROMANTIN*. In your proposal for the 'City of the Future', what are the economic links between a medium-sized city and the metropolis? What is the economic model you are considering creating and enhance your proposal for an intermediate city?

On the other hand, I would also like to ask *Mr MORENO* a question about the next major revolution to come, which will be the autonomous car revolution. Since this change will revolutionize the City by freeing up a lot of space, do you think it can be an opportunity to create more public spaces and social cohesion between city dwellers?

[Léon DUJARDIN \(European Social Action Network - ESAN\)](#)

I very much appreciated the quality of all the speeches, but I would like to raise a very important point described by *Mr. FROMANTIN*, which is the need to reconsider the question of space. I am part of the generation that, after the Second World War, experienced Moderate Rent Housing (MRS). I can tell you that at the time, people living in MRS were so much on top of each other (like 'in rabbit cages'), that their lives were complicated, and this situation of promiscuity was creating serious crises in the community. In this context, I am in admiration of these centres such as the Philanthropic Society, which only build places for the elderly where they are only 25 people at most with green spaces. In these places, we can feel the elderly are pleased thanks to the green spaces and the available space, and it seems to me that this is a very important issue.

[Philippe GROLLEAU \(Pax Romana\)](#)

In your presentations, particularly on medium-sized and decentralized cities, I understood that progress would be based on current means of communication whose manufacture requires the use of 'rare earths'. But how do you integrate the fact that some renowned scientists alert the population to the use of these 'rare earths', available in limited quantities at the global level, often monopolized by some countries? How can we take into account the possible serious shortage of these rare materials, which could lead to a shortage of our tools and means of communication?

Anne-Marie CHAVANON (International Federation for Housing, Urban Planning and Territorial Planning - FIMUAT)

I would like to thank you very much for the quality of your presentations. For your information, our INGO FIMUAT was created by the British urban planner Ebenezer Howard, the father of garden cities. You mentioned the Cities-World and urban concentration, which seemed inevitable but is not, according to *Mr. FROMANTIN*. The Chinese believe that the number of 80 million inhabitants is the critical threshold for urban development, which makes us shudder as Europeans. In France, there are still very small municipalities and villages where culture is very close to the decision-making process. *Mr. FROMANTIN*, are we ready to develop a polycentric urban model, to have a more organised urban planning? Should very small urban structures such as French villages be maintained? On the other hand, *Mr. MORENO*, can we be sure that the urban polycentrism you are considering will really exist?

4) Speakers' answers and debate's conclusions

Marco PASQUALINI (UNESCO)

The answer concerns the question on emotional balance and communication, which are part of a whole range of skills that we have mentioned in the socio-emotional part of learning. Several practices are implemented by NGOs, including in schools. I will just mention two projects that are currently under way at UNESCO, in the field of human and social sciences. The first is a '*Handbook on Intercultural Dialogue*' that can be used in schools and that really helps to develop intercultural dialogue and communication skills in groups of people, especially young people. The second project concerns the development of empathic skills among young people.

Francesc PEDRO (UNESCO)

To return to the gender issue raised by *Ms. NEGRE*, girls are much better at school than boys up to the age of university entry, all over the world. However, from the time of university entry, the number of girls in some scientific disciplines is not sufficient, despite their higher level in terms of academic capacity. The answer is not necessarily educational because everywhere in the world, many things are being done to avoid this gender differentiation. But the question arises much earlier.

For example, try to experiment with a four-year-old child (girl or boy) in English (because there is no female or male in this language) and ask him/her to draw an astronaut, a doctor or a scientist. You will see that the drawings will reflect societal stereotypes already embedded in children's brains, regardless of their gender. In summary, education has a role to play, but there are other things that impact children's subconscious minds long before they start school. These preconceived ideas have negative consequences in terms of human rights but also in economic terms. If women, who have higher academic capacities than men, had more access to certain positions (e.g. engineering positions), the Gross National Product of each country would probably be higher.

Jean-Christophe FROMANTIN (Mayor of Neuilly-sur-Seine)

To answer the question on the characteristic of the '*European City*', I do not know if there is a European city, but every city in Europe has a history and heritage that are not artificial. The European city that simply exists, the one that stimulates the sense of belonging that we have talked about a lot this afternoon, is a very structuring element in our collective projects.

The '*European City of Tomorrow*' will take up the criteria or 'battles' mentioned earlier by *Mr. MORENO*: water, air, shade, space, time and silence. The search for these six elements will perhaps characterise the European cities of the future. According to some fifteen extremely interesting surveys

carried out throughout the world, the desire of citizens to leave large cities is overwhelmingly strong. In a recent study conducted in France, 32% of respondents stated that they wanted to live in a village, which shows that, although it is not necessarily the village in its urban construction that attracts people, the social, economic and solidarity values conveyed by the idea of a village are attractive.

On the other hand, the Dutch-American sociologist and economist Saskia SASSEN believes that it is necessary to create a system of connections, and describes the City not as a place to live but as a place of meetings and junctions. The big city or metropolis, in this network system that many specialists highlight as the infrastructure of the contemporary world and economic relations, is not so much a place where everything happens but rather a place of connections.

In my work with geographers, the idea is to put all medium-sized cities at a maximum of 1h-1h30 from a large metropolis but also to put the whole catchment area, i.e. the whole country, at 15 minutes from a medium-sized city. These two hubs do not exclude the existence of the village or isolation somewhere, but connect medium-sized cities that form the local network (social equity to have a medium-sized city less than 15 minutes from home) with a metropolis connected to the world, and located less than ninety minutes from each of these medium-sized cities.

In this perspective, it will be necessary to review the construction of metropolises in many countries and to go much further in a determined policy to make certain cities real connected metropolises and prevent peripheral territories from dying. We must not forget what the French geographer Fernand Braudel said about the fact that a city only exists through the prosperity of the surrounding territories. A city that thinks it is self-sufficient is a dead city or one that will die. For example, the tertiary economy present in a city does not exist if there is no productive economy. Europe's prosperity lies in its ability to make all that is unique prosper, and the prosperity of our territories will very quickly determine the sustainable prosperity of cities.

The risk of shortage is also linked to the fact that we have split the world in two, with from one side, metropolitan areas where we consume, and from other side, territories where we only produce extensively in an anxious logic of profitability that ensures that we get the most out of our territories possible. These territories are being exhausted by going too fast to feed urban dwellers eager for consumption, which can lead to a shortage.

Concerning urban promiscuity (*'rabbit cages'*), to put Humanity above ground is to run to its downfall. Without being an *'ayatollah'* of ecological theories, I can affirm mankind is the fruit of entire generations having lived in contact with nature, indeed we aren't flourishing above-ground, without any link with our natural environment. Nature has built us and is consubstantial with our authentic happiness.

The German sociologist Hartmut Rosa has just published a book entitled *'Resonance'* in which he explains that each human being is constructed according to three dimensions: an absolute dimension, an otherness dimension and a material dimension, and that our happiness lies in the balance between these three dimensions. However, if we look at today's society, human beings have totally neutralized the dimension of the absolute, notably his relationship to Nature and amazement, or his relationship to religion and spirituality. We are in the process of making otherness artificial through networks and artificial intelligence. Otherness is becoming increasingly monetized as shown by the existence of the *'Book a friend'* website. Artificialized or monetized otherness represents a risk of breaking the real value of otherness, which is above all cultural and human.

On these three dimensions, when you have neutralized the first one, artificialized the second, all that remains is materiality. And since this dimension is now the only one of the three to be concrete, it occupies your whole life. Happiness would therefore require a right to consume, which is never equal to the needs that many consider necessary for their development. Many political crises can be explained by this overestimation of the right to consume because the balance between the absolute, the otherness and the materiality is totally disturbed.

Carlos MORENO (University Professor)

Cities mentioned here are very old European cities whereas, in some regions of the world like the Gulf States, cities rise in a day, from nothing. European cities have an history of surviving to realms, empires, States, and kept on growing.

We must consider two elements when speaking about the European cities: 80% of the French population lives in 20% of the country and the 140 richest European cities represent 60 of the global European GDP. The post WWII Marshall Plan and an urban development centered around three main ideas help to explain how cities were conceived on an economical, sociological and environmental levels.

These three main ideas mentioned before are: the generalization of a vertical, concrete and artificial habitat, roadworks devoted to motorized vehicles with an affordable oil economy, and a lack of humanity in our production and consumption, leading to the conception and purchase of useless products for 70 years.

Due to all of this, we now witness a disembodiment of the urban act as such. As an example, I worked quite a time on Paris' urban spatialization and on the social gap that resulted from it. In the 1970's, white collars lived in the Western part of the city, the 92 county of Hauts-de-Seine (Which GDP is equal to the 6th European economy), near the Défense, whereas blue collars live in the Northern part of the city, where all factories were in Seine Saint-Denis (93). In this case, we talk about an urban organization of the space according to specific urban social functions.

For the last ten years, I've been thinking of a new concept of the 'quarter of an hour city' ("*ville du quart d'heure*" in French) to transform the existing city in an intelligent way, supported by local, democratic and participative governances. The post-World War II City was not thought to comply inhabitants' life, and a vast number of fundamental aspects for an optimized and smart territorial development were ignored when constructing new buildings. These buildings basically matched the social identity of their inhabitants, making the social gap visible on the territory: Défense' towers for the white collars, home suburbs for the middle class, and social housing suburbs for blue collars.

The "*ville du quart d'heure*" is a different way to think essentially focused on shaping urban life and not just building a city. It means being able to hold the conversation with and between mayors, local elected people, urbanists, builders, architects and economical actors of the territory.

Indeed, the City must be relying on three converging circles whatever happens: an ecological development thought to match the global warming situation, a social development to have a more inclusive urban space, and an economic development in order to create added value.

Mayors and even '*enlightened*' local elected people shall not realize alone this vast urban transformation, and must rely on social, economic and ecological local actors. We can now find

territorial examples where the concept of “*ville du quart d’heure*” thrives, and the general tendency is positive as soon as an efficient collective multisectoral governance is put in place.

However, this concept and my work around it should not be mistaken for the concept of the ‘City of Tomorrow’ or use to sell ‘*smart cities*’, both being overused marketing concepts. Our true goal must be to identify the factors that will be decisive in transforming or changing the urban space, and not to get confused in the way with the concept of transition.

The most important difficulty lying in the fact that even courageous or visionary mayors are limited by their 5- or 6-years term of office that cannot allow them to act in the long term for the urban wellbeing. Mayors that take courageous decisions at social, ecological or economic levels must resist pressures and apply their vision without obeying an electoral timetable.

The Seoul mayor in charge in 2002 resisted to an unpopular wave when he started destroying the 10 kilometers highway that was going through the city to build a vast urban park. At the time, this project encountered a strong opposition that lasted 15 years, but nowadays it’s one of the most beautiful urban park in the world, well seen by the local population. To put in place this kind of project is to rely on an urban local ecosystem, aware of all the issues at stake, as a mayor alone cannot do anything.

[Karl DONERT](#) (Vice-Chair of the Education and Culture Committee, European Association of Geographers - EUROGEO)

I would like to thank the speakers and participants of this very interesting plenary session. On the other hand, the Conference of INGOs as a whole is particularly interested in the impact of the digital environment, and we really need your expertise. You are therefore warmly invited to participate in the meeting of the Transversal working group on *Digital Citizenship* on Thursday 11 April in the afternoon. In addition, this discussion on the impact of digital transformations on the citizens’ lives will continue during the plenary session of the Conference of INGOs on Friday 12 April. In this context, we have circulated a small survey that can be completed in five to ten minutes on the impact of the digital environment on your NGO, not on you as an individual. The question is how does your NGO adapt to this new environment and the digital revolution in its operations but also in its advocacy strategy? It will present the restrictions you may have put in place, the challenges your NGO faces, but also the opportunities that can be created through digital development. The aim of this survey is to begin to highlight some issues at Council of Europe’s level, such as the importance of protecting freedoms and accountability, but also issues of concern to INGOs. I repeat, but we need your feedback and experiences.

[Claude VIVIER LE GOT](#)

Thank you for having stayed so long and in such numbers. I would remind you that the Education and Culture Committee is organising the meetings of its three working groups on Thursday 11 April 2019: from 10.00 to 12.00, the *Intercultural Cities* working group; from 14.30 to 16.30, the *Right to Lifelong Learning* working group; and from 16.30 to 18.30, the *Heritage and Creation, Shaping Europe* working group, with the exceptional presence of the former French Minister and MEP *Alain LAMASSOURE*, who will present the draft observatory on History teaching in Europe. This is a very important meeting for this working group.

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23/08/2019

ANNEXES

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2. **ANNEX 2**: Final minutes of the working group's meeting *Right to Lifelong Learning* of Thursday 11th April 2019 from 14:30 to 16:30 **from page 43 to page 50**
3. **ANNEX 3**: Final minutes of the working group's meeting *Heritage and Creation, Shaping Europe* of Thursday 11th April 2019 from 16:30 to 18:30 **from page 51 to page 59**
4. **ANNEX 4**: Final minutes of the transversal working group's meeting Digital Citizenship of Thursday 11th April 2019 from 14:00 to 17:00 **from page 60 to page 61**

ANNEX 1:

Spring Session 2019

Minutes of the working group meeting *Intercultural Cities*

Date: Thursday 11th April 2019 from 10.00 to 12.00

Place: Palais de l'Europe, room 2

Co-coordinators of the working group:

- Gabriela FREY, European Buddhist Union (EBU)
- Iamvi TOTSI, International Confederation of Intellectual Workers (CITI)

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I. Opening of the working group *Intercultural Cities*

During the meeting, the following persons were present:

- Mr Michel AGUILAR, European Buddhist Union (EBU) - **SPEAKER**
- Monika BECKER, European Network of Teacher Training Institutes (Comenius)
- Lilia BENSEDRINE THABET, Robert Schuman Institute for Europe (IRSE)
- François BOUTELOUP, Rotary International
- Jean-Louis BURBAN, Académie Est
- Joëlle CROES, European Grouping for the Research and Training of Christian, Believing and All Believing Teachers (GERFEC)
- Pierre DUSSERE, Catholic International Education Office (OIEC)
- Ms Kari FLORNES, GERFEC - **SPEAKER**
- Stephen GATT, Union of Former Students of Catholic Education in European Countries (UNAEC-Europe)
- François GOETTELMMANN, Rotary International
- Laurent GREGOIRE, UNAEC-Europe
- Philippe GROLLEAU, Pax Romana
- Odile GROLLEAU, Pax Romana
- Marie-Hélène HALLIGON, Religious in Europe Networking Against Trafficking and Exploitation (RENATE)
- Béata HILDEBRAND, International Association of Urban Planners (ISOCARP/AIU)

- Gisela HOEVE, European Alliance of Catholic Women's Organisations (ANDANTE)
- Geneviève LALOY, Comenius
- Salomon LEVY, International Council B'NAI B'RITH (ICBB)
- Rémi LOISON, Federation for Education in Europe (FEDE)
- Patrick LONG, European Social Action Network (ESAN)
- Annie LOTTMANN-LIETAR, European Federation of Psychoanalysis and Strasbourg Psychoanalytical School (FEDEPSY)
- Elisabeth MARIE, Caritas Europa
- Luminata PETRESCU, International Federation for Mediation Therapy and Support Relationships (FITRAM)
- Maritchu RALL, European Centre for the International Council of Women (CECIF)
- Rinaldo ROSSO, FEDE
- Martine SCHMELCK, Médecins du monde
- Marie-José SCHMIDT, European Action of Persons with Disabilities (AEH)
- Bertrand SHOENTGEN, CITI
- Claude VIVIER LE GOT, Chairwoman of the Education and Culture Committee, FEDE

First of all, **Gabriela FREY**, co-coordinator of the working group, briefly presented the agenda of the meeting.

The first part focuses on a presentation by **Kari FLORNES** from the 'European Grouping for the Research and Training of Christian, Believing and All Believing Teachers (GERFEC) on a Norwegian Training Programme dedicated to empathetic communication. This work on empathetic communication is part of a larger project to reduce anxiety and exclusion.

The second part will be dedicated to two presentations by **Michel AGUILAR**, one on the draft European Charter for Interconvictionality and the other on the presentation of a civil society initiative aimed at bringing the hyper-rurality into an economic, social, ecological and democratic transition entitled "*Geopolitical solutions for a rural territory: the example of the Combrailles in Auvergne*".

In a third point, participants will be invited to express their opinions on the organisation and follow-up of the work of the working group. This will include considering the follow-up to the project launched in 2018 on "*the Empathetic Communication and Emotional Balance*".

Finally, **Iamvi TOTSI**, co-coordinator of the working group, will return to the debate on the *City of Tomorrow* organised on 9 April during the plenary session of the Education and Culture Committee, in the presence of two specialists on the subject: **Jean-Christophe FROMANTIN** (French politician, mayor of Neuilly-sur-Seine since 2008 and specialist of the mutualisation of urban territories) and **Carlos MORENO** (University professor and expert on smart and sustainable cities).

Gabriela FREY recalls that this working group is partly responsible for reflecting on the civilizational, societal, environmental and cultural aspects inherent to the integration of groups of diverse origins in contemporary cities. The members of the group are also working on parallel themes that have to be considered, such as urban planning, public policies and private initiatives in the field of education. The main issue to be addressed will be to understand how cities can take concrete action to enable the real integration of all members of the city, and to combat anxiety and exclusion, leading to

discrimination against vulnerable groups, such as women, youth, LGBTI, religious minorities, refugees and migrants ?

Madame FREY also recalls one of the main objectives of the working group's project to reduce anxiety and exclusion by developing emotional balance and communication skills. Wanting to reduce or eliminate anxiety and fear, or simply deciding to run away does not solve the problem. It is far better to understand the dynamics at work, find the root causes and provide techniques to address them (organisation of seminars, collection of good practices to make them more visible, etc.).

II. "The empathetic communication" by Kari FLORNES

Originally from Bergen, a multicultural Norwegian city, Kari FLORNES is the president of the GERFEC, an INGO whose pedagogy is based on the following six themes:

- Create a democratic and inclusive culture in a safe and secure environment at school;
- The empathetic communication must be appreciated and practiced;
- Inter-convictional dialogue must be learned and practiced;
- Non-violence and the fight against hate speech are addressed in all disciplines;
- The teaching of controversial issues must be carried out;
- Permanent contextualisation is necessary to explain things as best as possible.

When the Council of Europe has established the competence framework for a culture of democracy and the campaign *"Safe to learn free to speak"*, Ms FLORNES felt personally concerned about the progressivism and modernity of her country, Norway, with regard to *"empathetic communication"*. In this context, the GERFEC has strengthened its work on empathetic communication and Ms FLORNES has started working on this concept in mosques of her city, Bergen. The results of these first actions are an encouragement to greater tolerance.

GERFEC's pedagogy aims to achieve several objectives:

- To develop a pedagogy of dialogue between people of all cultures and convictions, at all levels of education;
- Promoting education for democratic citizenship and human rights in the context of today's Europe;
- Developing a *"better living together"* in a multicultural Europe;
- To implement quality education aimed at the personal development of every individual.

In this context, actions aimed at developing empathetic communication have enabled some individuals to feel more accepted and integrated in Norway. For example, Mona Ibrahim Ahmed explains that *"at the Fargespill, you are not considered as a victim and you are not judged on your language skills or considered as a refugee. No one asks you about your past experiences, because the present moment, here and now, is more important. I feel that the members of the Fargespill believe in me and consider me as a person with many talents. If people treat you this way, then you can, in turn, start believing in them"*. This type of program emphasizes that attitude is the most important aspect for a person to evolve, or even change and adapt to his or her cultural environment while integrating into society.

On the other hand, GERFEC organizes seminars which aim to contribute to the construction of:

- an inclusive society in which each person knows his or her rights and duties according to his or her religious or non-religious culture and beliefs;

- a "living together" based on equality in culturally diverse democratic societies.

In addition, GERFEC's pedagogical objectives are:

- To present and analyse the approaches used in Europe to welcome people of different origins, in formal and non-formal education;
- To identify key issues regarding communication between students from different cultures, religions and beliefs;
- To integrate into professional practices the various skills required for the development of a democratic culture;
- To set up and develop a network for exchanges, multiplication and sharing of good practices for the benefit of professionals.

To succeed in designing an empathetic communication that can be understood and practiced, it is necessary to create a democratic and inclusive culture in a secure school environment.

In Norway, work on the importance of empathy in education is so extensive that it exist an Institute of the empathetic communication: <https://www.empatisk.no/>

To illustrate this approach in concrete terms, *Kari FLORNES* is showing a video on the notion of sharing for young schoolchildren, which you can watch via this link:

<https://www.youtube.com/watch?v=6hV8exmWFpM>

In view of the importance of this subject, the Council of Europe has launched a campaign entitled « *Free to speak – Safe to learn* ». This project aims to highlight the commitment to democratic values and principles in the life and culture of schools in Council of Europe's Member States: <https://www.coe.int/en/web/campaign-free-to-speak-safe-to-learn>

This global approach is in line with the reflections of the Danish philosopher *Soeren KIRKEGAARD* (1813-1855) who said that "to really help a person move from one place to another, you must first locate the person where he/she is". This fundamental work is not only for children but also for parents. *Kari FLORNES* organizes training seminars aimed at "educating adults" to better support children's personal development.

The recommendations of this training are as follows: Show that you love your child / See and follow your child's initiative / Take part in the child's emotions / Compliment and show your gratitude / Common attention / Giving sense to experiences / Building relationships / Helping to help yourself, plan, support, facilitate, set positive boundaries.

Finally, *Kari FLORNES* informed the participants that the Catholic International Education Office (OIEC) is organizing its next congress in New York from 5 to 8 June 2019, entitled for the occasion "**Educate in supportive humanism to build a "civilization of love"**". You can find all the information about this event via this link : <https://www.fr-oieccongress.com/congres>

To conclude, *Ms FLORNES* invites all participants to come to Bergen in November or January of each year to follow a training course to develop their empathetic communication.

The participants thank *Kari FLORNES* for her PowerPoint presentation, which will be sent to them along with the minutes of the working group's meeting.

III. The draft European Charter for Interconvictionality and the synthesis of the study on hyper-rurality entitled "Towards a geopolitical solution for the Combrailles" by Michel AGUILAR

1) The draft European Charter for Interconvictionality

First, *Michel AGUILAR* presented to the participants the draft **European Charter for Interconvictionality**.

For several centuries, international relations have been organised through many treaties or pacts, and intercultural cooperation has resulted in many international conventions.

Nevertheless, "interconvictional" relationships between persons or communities with different beliefs have never been the subject of legal mechanisms or have not been addressed by institutions designed to clarify them, to specify their role and objectives and to determine their forms. Nowadays, interreligious relations are no longer enough, and it is now necessary to take into account all convictions in pluralistic globalised societies.

In this context, the **working group International, Intercultural and Interconvictional G3i** suggests that a **European Charter on Interconvictionality** be drafted and implemented, the terms of it applicable to the States and peoples of Europe. Indeed, this G3i working group, composed of men and women of various nationalities and a range of cultures, religions and philosophies, aims to contribute to the development of European citizenship and society by promoting the functioning of the innovative concept of interconvictionality, which would lead to better cohesion within multicultural and multiconvictional societies. A European Charter for interconvictionality could then provide both theoretical and operational support for this concept. Once the Charter has been drafted and ratified, the objective is that each institution concerned should be invited to implement it. In a European society that has become globalised and has always been mixed, this draft text aims to apply in practice the provisions of many international texts that recognise cultural and religious differences.

The draft Charter is divided into three parts and consists of 17 articles:

- Title I: Convictions (7 articles)
- Title II: Interconvictional exchanges and personal identity (4 articles)
- Title III: Interconvictional debates and collective life (6 articles)

The participants thank *Michel AGUILAR* for his PowerPoint presentation, which will be sent to them at the same time as the draft **European Charter on Interconvictionality** and the minutes of the meeting. All participants are invited to widely disseminate this draft Charter towards their networks.

2) Summary of the study « Towards a geopolitical solution for the Combrailles »

In a second step, *Michel AGUILAR* presents to the participants the **original project developed in the rural territory of Combrailles located in Auvergne**.

In order to prevent the countryside and rural areas from dying in twenty years' time, with the planned closure of many agricultural holdings and farms, this political economy project, which began fifteen months ago, proposes several concrete measures that can be implemented in the short term.

The Combrailles are located in the far outskirts of the Clermont-Ferrand metropolis and fall into the category of hyper-rurality. As a result of this dual remoteness and typology of the French countryside, this region is often reduced to a series of disadvantages that supposedly deprive the territory of any perspective for development. Over the past thirty years, new realities have emerged simultaneously at all scales: local, national, international.

The Combrailles are not alone in wondering whether it is in their interest to reject this new situation, to adapt to it, to adopt it or simply to assimilate it. Territories reputed to have to endure handicaps

greater than their advantages are totally reversing the situation, and examples are multiplying all over the world.

In the context of the uncertainties and changes we are currently experiencing, **five main determinants** must be considered in order to have the keys to understand and being able to act in a concrete way: climate, natural resources, the economic and social, the institutions and law, as well as technologies.

Climatic and environmental change is increasingly modifying the physical, human and economic geography, both at the scale of the biosphere and at the scale of local territories.

In terms of **natural resources**, the peak of conventional oil is behind us, and the President of Total has announced that the peak of non-conventional oil will be reached around 2060. Peaks in minerals and other natural resources are also expected between 2020 and 2080 depending on the categories considered. The decline in the production of phosphate, copper, and other resources will be a major problem for agriculture.

At the **economic and social** level, the irreversible decline in oil stocks is causing the global economy to shrink.

As far as the **institutions** are concerned, they now appear not only criticized but explicitly contested, the judgments of the European Court of Human Rights are despised by many States. In general, intermediate bodies fall into disgrace, believers disaffiliate themselves from historical religious institutions, the family as an institution is not to be outdone. However, challenging institutions is an attack on the law because it is the legal corpus that first gives justification, then legitimacy, and ultimately power to institutions.

With regard to **new technologies**, emerging digital products are introducing a cascade of disruptions in lifestyles: nano and biotechnologies raise the question of the limits of life, forcing us to rethink fundamental ethical issues. Internet use has been diverted from its original purpose by the network giants who are implementing their ultralibertarian project. Through data capture, they dispossess each person of their professional knowledge, social and lexical skills, in short, the autonomy of judgment that underlies free will and therefore dignity.

Based on this worrying observation, **what can local stakeholders do to adapt to these new realities?** The challenge is to find ways to cushion the convergence of climate, technological and energy shocks in Combrailles, so that the democratic parenthesis does not close. In other words, how to change direction in Combrailles?

In the current context, there are four main avenues to explore:

- First and foremost, it is important to provide all citizens with trustworthy information on the contemporary situation, to facilitate a clear understanding of the challenges facing the territory.
- To promote innovation in agriculture to update the Combrailles' agricultural economic model and escape the productivist agricultural capitalism, from the farm to the company.
- To encourage the settlement in Combrailles of young developers in artificial intelligence (AI). Among the students graduating from engineering schools, young graduates wish to exercise their talents in AI in a preserved and rural environment, and to offer to their children an education at the interface between advanced technology and life in a natural environment.
- To boost agriculture and bring the territory to the forefront of technology makes it possible to stimulate local activities and boost the labour market for young people who can engage in service

activities, for seniors who can bring their experience and perspective to innovative start-ups. In addition, many Europeans living in Combrailles are well able to contribute to local economic and social dynamism.

To sum up, field actions must be carried out to build on agriculture; raise the technological level of the territory; induce a diversified and decent labour market; and create bridges between the agricultural world and AI developers, in order to enhance the territory and stimulate a contributory and shared economy. To achieve these ambitious goals allowing the development of Combrailles, tools and aids are available. French and European local authorities and territories already involved in the energy, economic, social and ecological transition can provide examples of good practices and mistakes to be avoided.

The first field actions are beginning to be implemented:

- The launch of a "nomadic academy"

A small group of people competent in several areas propose to organise meetings with the public, in the towns of the region. The objective is to inform and reflect together about the key elements for the future of the territory starting from the contemporary realities of the post-oil period, the conditions for energy transition, the de-Westernization of the world and the conditions for the development of local democracy.

- Identification of good practices

The idea is to gather successful field experiences from local authorities and/or territories in energy, economic, social, ecological and democratic transition. The objective would be to build a network of territories in transitional co-construction to develop, in respect of each local culture, a contributing and supportive socio-economy of the 21st century.

- The establishment of a prospective monitoring unit

Given the acceleration of scientific, technological and societal developments, it is essential to understand the main innovations and their applications.

- The transformation of local contradictions into innovation

The fact of wanting to change the functioning of an organisation (territorial, industrial or other) places the stakeholders in front of a wall of contradictions that must be transformed into local innovations.

- Communication aimed at young engineers

A booklet promoting Combrailles can be downloaded from the Internet and weekends for discovering Combrailles with entrepreneurs are organised to attract a young, well-trained population eager to live in a pleasant natural environment.

- The establishment of a mediation unit

This unit is in charge of the ethics of territorial transition, the ethics of change management and the development of the talents and informal skills of the inhabitants of the territory.

To conclude, *Michel AGUILAR* believes that the technological prospects will allow great innovations in agriculture, economics, society, ecology and democracy. The various actors of the territory (civil society in general, locally elected officials, industrialists) are engaged in a process of "turning point" of the territory.

Through this multi-perspective innovation, the challenge is to offer each inhabitant of Combrailles the opportunity to develop their own talents to participate in the revitalisation of the territory. Moreover, the needs of climate, environmental, social, economic, economic, energy and democratic transition

are the same all over the world. It is therefore necessary to set up a network of rural and semi-rural territories to co-construct the " *turning point* ", each one implementing it according to its local culture.

If this innovative approach is of interest to a place of life or a territory that is close to the participants' hearts, they are invited to contact *M. AGUILAR* : territoiresenbifurcation@gmail.com

This global project was presented to the elected representatives of the territory because it is necessary to reach an agreement with political decision-makers, but this initiative will continue to come from civil society.

Using a quote from the Irish politician and philosopher **Edmund BURKE** (1729 - 1797) who said that "*evil only triumphs through the resignation of good people*", *Michel AGUILAR* concludes that the long historical trajectory of the Combrailles clearly shows that the "*good people*" who live there are particularly attached to this territory.

The participants thank *Michel AGUILAR* for his PowerPoint presentation which will be sent to them together with the synthesis on the Combrailles study and the minutes of the meeting.

IV. Update on the functioning of the Intercultural Cities working group

After the presentations of the two speakers, *Gabriela FREY* warmly thanks them, and suggests that the participants react to these presentations. She then indicates that she would like to discuss the follow-up of the activities of the working group.

The topics covered since the creation of the working group in 2018 are very interesting, but time is now limited until June 2020. The working group is expected to draft a final document with a list of recommendations and good practices for representatives of European intercultural cities. It would be wise to bring together all the best practices in a kind of guide. In parallel, it is essential to continue the work and collect new information on topics that have not been addressed until now, such as the gender dimension or the isolation of vulnerable people. In this perspective, it is necessary to think about how to compile all the data collected in order to reach the people who need it the most.

On these various aspects, several participants take the floor as follows:

Lilia BENSEDRINE THABET (IRSE) explained that she did not have specific answers, but rather questions. We are at a pivotal moment in European history when differences will be met in a violent or empathetic way. The main subject is to consider the design of cities that allow people to meet others and accept diversity in all its forms because there are risks of tension and conflict but also deep fears. In his book *Murderous identities*, *Amin MAALOUF* questions the notion of identity and the conflicts it can cause, and indicates that fear is more dangerous than threat. However, this fear can lead to the destruction of our civilization. In our working group, we have tools, skills and expertise on these topics, but how can we translate these good ideas into a concrete tool that would educate people to respect otherness? In addition, she explains that the "*Sacrées journées*" of Strasbourg allow differences to be met through music. During concerts and meetings organised in important places in Strasbourg (places of worship and culture), artists or groups of different spiritualities and religions (Christianity, Judaism, Islam, Buddhism, Hinduism) are performing one after the other: <https://www.sacreesjournées.eu/>

Laurent GREGOIRE (UNAEC-Europe) explains that the Union of Former Students of Catholic Education in European Countries supports the Council of Europe's programme on skills to be developed to ensure

effective intercultural dialogue. To develop this type of competence among the youngest (schoolchildren and students), teacher training is essential to transmit to their students the values of respect for democracy and human rights.

Joëlle CROES (GERFEC) said that she is the head of a school in Brussels, with pupils aged between two and eighteen years old, from very different social and cultural backgrounds (about thirty nationalities). To create social and intercultural links between students, teachers and parents, the school organises once a year "*The intercultural supper*". Each family brings back a dish from their region or country of origin to share with all the participants. This event is a great success and is appreciated by students, parents and educational staff alike.

Michel AGUILAR (EBU) insists on the fact that the mistake not to make is to propose measures full of certainty without involving the stakeholders concerned.

Salomon LEVY (ICBB) recalls that following the desecration of a Jewish cemetery in 2004, an Inter-Cultural Committee had been set up to offer certain educational facilities to schools. On the other hand, he leads the Strasbourg Intercultural Rally, which aims to bring together all affiliations under the same roof of a church, a Protestant or Buddhist temple, a mosque or a synagogue. Some teachers interested in interfaith or facing community tensions within their classes participate in these meetings. Education remains the best medium for dealing with intolerance. Concerning hyper-rurality, Mr. LEVY pointed out that the French region of Haute-Loire has the same problems of desertification as Combrailles: farms disappear, villages are emptying, rurality is dying.

Martine SCHMELCK (Médecins du monde) explains that the INGO "Médecins du monde" has carried out a study on health and access to health care in the Combrailles (Saint-Eloy-les-Mines). Supporting Mr. AGUILAR's speech, she confirms the decline of the rural way of life in this region, which is also materialized by a very high suicide rate.

Claude VIVIER LE GOT (FEDE) says that the French city of Joigny in Yonne, which had decided to receive refugees without involving the inhabitants, had established a rapprochement with teachers within the framework of the Municipal House of Law and Secularism. The idea was to make a population initially reluctant to understand the interest of this welcoming process. A few months later, Joigny College won a prize for its innovative proposals to explain secularism to primary school students.

Béata HILDEBRAND (ISOCARP/AIU) explains that it would be wise to put benches back on the streets so that people can talk again. According to this professional urban planner, benches create social bonds. In poor cities or difficult neighbourhoods, contact is no longer made directly, but through social networks. New technologies are very positive in many ways, but they have dramatic consequences for social life and social ties.

Luminata PETRESCU (FITRAM) reminds us that we must first find our own inner peace before we can be empathetic towards others. However, education places too much emphasis on competition and not enough on cooperation.

Martin RAMSTEDT (EBU) briefly introduces his proposal to add as good practice "*restorative justice training as a community-based approach to conflict resolution, beyond punishment*". He will present a more in-depth introduction on the subject during the next meeting of the *Intercultural cities* working group at the October 2019 session.

Finally, participants agreed on the next steps to be taken and the objectives to be achieved by the working group in the coming months. The following tasks will therefore have to be carried out:

- Organise meetings with representatives of intercultural cities to see if the group's work is going in the right direction, and to gather suggestions and information from them;
- Prepare a list of good practices or a toolbox. Each participant is invited to send a list of examples and suggestions (websites, documents of interest) to *Gabriela FREY*;
- Elaborate seminars and training programs. This work could be done with GERFEC based on the experiences developed over the period 2015-2018 (Learning to live better together with different convictions). It will also involve preparing a questionnaire to fully understand in advance the concrete needs of each city;
- Think about creating safe spaces by starting to write a list of ideas (e.g. media libraries, etc.);
- Draft a final document with a detailed report on the work done and the results obtained.

V. Item concerning the debate about the "City of tomorrow" of 9th April 2019 by *Iamvi TOTSI*

Iamvi TOTSI, co-coordinator of the working group reminds participants that the **Intercultural Cities** group also works on urban cohabitation and on the factors of good integration of all citizens in the cities. These questions involve examining the civilizational, societal, environmental and cultural aspects inherent in the integration of groups of diverse origins, but also the organisation of urban spaces and public policies as well as private initiatives in the field of education.

This general issue complements the group's work specifically led by *Gabriela FREY* on empathetic communication and on reducing anxiety and exclusion in multicultural cities.

Iamvi TOTSI says that during the plenary session of the Education and Culture Committee on Tuesday 9 April 2019, a debate had been held on the theme of the "**City of tomorrow**" with the following two experts:

- *Jean-Christophe FROMANTIN*, French politician, mayor of Neuilly-sur-Seine since 2008 and specialist in the mutualisation of urban territories;
- *Carlos MORENO*, Professor at the University of Panthéon-Sorbonne and at the Institute of Business Administration (IAE) in Paris, and expert on smart and sustainable city.

This debate on the "**City of tomorrow**" is part of the *Intercultural Cities* working group in view of the ultra-densification of cities, the restriction of public space, the emergence of new technologies, and their consequences on the governance and organisation of cities and territories in Europe.

In a context of transition, *Carlos MORENO* recalls the societal and environmental problems that are emerging in large cities with high concentrations. He pointed out that mega-cities, which are widespread in Asia and Africa, lead to a new spatial and political organisation at the global level and are often a source of new geopolitical tensions. According to him, we must provide answers to six main challenges to preserve our humanity: water, air, shade, and more particularly for the largest and densest cities, space, time and silence.

Then, *Jean-Christophe FROMANTIN* underlines that megacities produce cultural, environmental and societal deadlocks that have harmful consequences on the rise of individualism, the explosion of social inequalities and the climate. We are living in a period of anthropological revolution during which we will have to choose how we want to live in the digital age. Either technological evolution will be put at

the service of our life project, or human beings will be considered as a data set. The choice is before us. The future of the “*Cities of tomorrow*” will depend on their simultaneous ability to serve the territories and connect with the rest of the world.

This debate aimed to highlight and promote best practices for building modern cities where each individual can find his/her place. In the current context of societal and urban transition, the concentration of people in large cities is such that solutions must be considered so that their inhabitants can recover space, time, air and space. These four dimensions will be crucial for the future of living together in urban areas.

Globally, based on hospitality and the European culture of open-mindedness and hospitality, Europe can propose a model of urban development that is different from the American and Chinese systems. In an increasingly complex world, the “*City of Tomorrow*” will have to be equipped itself with new open and solidarity-based urban systems, but above all with a new governance to respond adequately to social, security, economic and environmental challenges. Creating villages in large cities and re-creating the network of territories are among the medium-term challenges to be met.

To conclude the meeting, the Chairwoman of the Education and Culture Committee, *Claude VIVIER LE GOT*, provides information to participants on the afternoon meetings of the other Committee’s working groups.

The meeting of the working group on the ***Right to Lifelong Learning*** will be held from 14.30 to 16.30 with the general theme “*Higher education and refugees*” and the interventions of Professor *Mathieu SCHNEIDER* and sociologist *Sophie MARINO*.

The meeting of the working group ***Heritage and Creation, shaping Europe*** will take place from 16.30 to 18.30 with the exceptional presence of the MEP *Alain LAMASSOURE*, who will speak on the project to create a European observatory on History teaching.

These two meetings will be held in the same room 2 of the Palais de l'Europe.

End of the document – 23/07/2019

ANNEX 2 :

Spring session 2019

Minutes of the working group meeting *Right to Lifelong Learning*

Date: Thursday, 11 April 2019 from 14.30 to 16.30

Place: Palais de l'Europe, room 02

Co-coordinators:

- Farouk ALLOUCHE, The European Council of Doctoral Candidates and Junior Researchers (EURODOC)
- Rémi LOISON, Federation for Education in Europe (FEDE)

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I. Opening of the working group

The following persons were present:

- Isabel ALONSO, Right to Die Europe (RtDE)
- Catherine BAROSO, European Committee for Home-based Priority Action for the Child and the Family (EUROCEF)
- Michel BERTET, International Office for Catholic Education (OIEC)
- Jean-Louis BURBAN, International Confederation of Professional and Intellectual Workers (CITI)
- Patrick CHINIARD, EUROCEF
- Hedi CONDROYER, European Social Action Network (ESAN)
- Herminio CORREA, European Parents Association (EPA)
- Léon DUJARDIN, ESAN
- **Mr Jean-Louis DURAND-DROUHIN, ESAN – SPEAKER**
- Pierre DUSSERE, OIEC
- Guillaume FROGER, Confederation of European Companions (CEEG)
- Claude-Laurent GENTY, CITI
- Philippe GROLLEAU, Pax Romana
- Laurent GREGOIRE, European Union of Former Students of Catholic Education (UNAEC-EUROPE)
- Beata HILDEBRAND, International Society of City and Regional Planners (ISOCARP)

- Alkistis KALANTZI, ESAN
- Geneviève LALOY, European Network of Teacher Training Institutes (Comenius)
- Annie LOTTMANN-LIETAR, European Federation of Psychoanalysis and Psychoanalytical School of Strasbourg (FEDEPSY)
- René LEDDERMANN, ESAN
- Patrick LONG, ESAN
- Elisabeth MARIE, Caritas Europa
- Jean-Bernard MARIE, Conference of European Justice and Peace Commissions (Justitia Pax)
- **Ms Sophie MARINO**, National School of Fine Arts in Paris (ENSBA) - **SPEAKER**
- Maritchu RALL, European Centre of the International Council of Women (ECICW) / ESAN
- Rinaldo ROSSO, FEDE
- Hélène ROZET, International Movement ATD - Fourth World (ATD)
- Bertrand SENELLE, OIEC
- **Mr Mathieu SCHNEIDER**, Vice-President of the University of Strasbourg and President of the Network "*Migrants in the higher education*" (MEnS) – **SPEAKER**
- Bertrand SCHOENTGEN, CITI
- Marie-Françoise THULL, ESAN
- Gaël VIALA, CCEG
- Claude VIVIER LE GOT, Chairwoman of the Education and Culture Committee, FEDE

II. Higher education and migration – The social responsibility of French universities by Mathieu SCHNEIDER

Mathieu SCHNEIDER is a lecturer in musicology, Vice-President "Culture, Sciences in Society" at the University of Strasbourg and President of the network "**Migrants dans l'Enseignement Supérieur (MEnS)**".

His research activity focuses mainly on the representation of national identities (Music and the construction of national identities in the 19th century, Baden-Baden, 2010), particularly in the South German and Swiss space (Swiss utopia in romantic music, Paris, 2016) and on cultural transfers between France and Germany. Given his field of research, he has been an expert and rapporteur on cultural music policy and higher music education in France and abroad on several occasions. He has also been called upon since 2008 for various expert missions within the High Council for the Evaluation of Research and Higher Education (HCERES).

In 2015, he sets up one of the first specific facilities for the reception of students in exile at the University of Strasbourg and extended it to researchers in 2017. He is the national coordinator of the French host network **MEnS (Migrants dans l'Enseignement Supérieur)**, which he founded in September 2017, supported by the Conference of University Presidents. In this context, he has been invited to many European countries to discuss the role of universities in welcoming and integrating migrant populations.

Over the last few centuries, migratory movements in higher education have been frequent. Research is essentially international and has been for a long time (e. g. Kepler or Galileo). Many researchers had to leave their country because they could no longer practice their vocation freely (Albert Einstein, Marie Curie, Karl Popper or Ernst Gombrich).

These migrations can be explained by political reasons, such as the emergence of a political regime threatening or denying academic freedom, the deterioration of the political climate (war, revolution) or the questioning of individual freedoms (religious or cultural reasons). Personal reasons are sometimes taken into consideration: research environment (infrastructure, human resources management); economic attractiveness (salaries, living conditions); or geographical attractiveness (climate, quality of life).

After this short historical review, one wonders what migration policy for higher education and research should be implemented. Several hypotheses are possible:

- Is it a way to promote cooperation and mutual assistance between richer and poorer countries?
- Is it a question of defending academic freedom as a fundamental right of researchers, students (and free countries)?
- Should diversity (cultural, social, scientific, epistemological) be considered as a richness and should we encourage diverse academic communities?

The answer is plural and must ensure inclusive excellence with cohesive and socially responsible universities with strong values.

This general goal must at the same time make it possible to maintain a high level of scientific excellence to defend national or European interests in a highly competitive global economic market, but also to preserve a healthy competition with researchers and students from host countries. The whole question is therefore to find the right balance between these two main objectives.

The case of the French network "Migrants in Higher education (MEnS)"

In 2015, the migration crisis linked to the Syrian civil war reached its peak with the arrival in Europe of more than one million people fleeing the conflict. About 3770 refugees perished on the way, often drowned in the Mediterranean. At that time, Angela Merkel dared to welcome many of these people when France was reluctant to take responsibility.

In 2016, Germany registered 745545 asylum applications (440000 were accepted) while France only registered 85000 (25300 were accepted) out of a total of 1323000 registered in Europe. Of these, 15% to 20% are students or about 250000 individuals.

In this situation, the French academic world progressively understood that many refugees would have to be welcomed to continue their studies and training. In autumn 2015, the first university initiatives were launched in Lille, Strasbourg, Grenoble and Paris 1.

In spring 2016, a central point of contact for universities was created at the Ministry of Higher Education, Research and Innovation (MESRI) and a meeting of universities involved in the reception of refugees was held. In September 2016, a second meeting with 25 universities involved was organised at MESRI. In January 2017, the PAUSE programme (in French, Programme national d'aide à l'Accueil en Urgence des Scientifiques en Exil - Emergency Reception Program for Scientists in Exile) was launched.

In September 2017, the MEnS network was officially launched, and since early 2018, negotiations have been ongoing between MEnS and MESRI to develop a national refugee plan. In May 2018, an inter-ministerial delegation for the reception and integration of refugees (DIAIR) was created.

On 12 April 2019, Frédérique Vidal (French Minister of Higher Education, Research and Innovation) was expected to announce a national plan for refugees.

You can find the Minister's announcements here (in French): <http://www.enseignementsup-recherche.gouv.fr/cid140994/les-etudiants-refugies-et-beneficiaires-de-la-protection-subsidaire-auront-acces-aux-bourses-et-aux-logements-du-crous-a-la-rentree-2019.html>

The MEnS network now includes many structures such as 38 French universities, the Francophonie University Association, Campus France, the CROUS, etc. The number of refugee students in specific programmes is currently about 2000 with a budget of €3.3 million for student schemes. This networking has ensured a permanent link with the Minister's office and the DIAIR and has created links and relationships with national associations. Thanks to this institutional work, the MEnS network can more easily defend its values: education as a vehicle of social integration; awareness of societal responsibility; defence of international cooperation and solidarity; defence of academic freedom; and defence of the unconditionality of the refugees' reception.

The general aim is to allow people to rebuild themselves after a complicated and even tragic period, but also to ensure that these same individuals will one day be able to participate in the reconstruction of their country (Syria, Afghanistan, Libya, Eritrea).

MEnS network universities have concretely implemented the following measures in the field:

- Creation of a central reception desk for welcoming and accompanying students;
- Exemption from registration fees;
- Accommodation in conjunction with the Regional Centres for University and School Works (CROUS);
- French courses and additional skills (cultural, societal);
- Integration into campus life and French society (associations, civic services);
- Assistance in the orientation and construction of a professional project.

Furthermore, the MEnS network makes it possible to exchange good practices, produce recommendations, negotiate for the implementation of these recommendations, be heard as the universities' spokesperson, and initiate a draft "*European Universities' Union*".

Finally, throughout Europe, 320 European universities are involved in this process of opening up, and between 10000 and 15000 students have already been welcomed. There are also 15 ERASMUS+ programmes for the reception of refugees. Nevertheless, there are wide disparities in the prerogatives granted to universities, and university action is still too uncoordinated and national migration policies are far too heterogeneous.

For further information on the MEnS network, please click on the following link (in French):

<https://www.campusfrance.org/fr/migrants-enseignement-superieur-reseau-etablissements-francais>

To sum up, the French experience of the MEnS network shows:

- The tremendous humanist movement that the 2015 migration crisis has generated;
- The awareness of French universities about their own social responsibility;
- The importance of networks in political decision-making and action;
- The need to increase international cooperation, especially at the European level;

- The need to strengthen cooperation with crisis regions to prevent refugee flows and prepare earlier for the reconstruction of countries at war.

This daily collective commitment has recently been resulted in the support given to **Pinar SELEK** (sociologist, feminist anti-militarist activist and Franco-Turkish writer), sentenced to life imprisonment by Turkey in January 2017 (in French): <https://pinarselek.fr/>
Since the failed coup attempt in July 2016, 6000 Turkish researchers and academics have been dismissed from their posts. Some of them are hosted in European universities to enable them to continue their work.

On this subject, *Farouk ALLOUCHE*, co-coordinator of the working group, informed the participants about the 2019 Václav HAVEL Human Rights Prize of the Parliamentary Assembly of the Council of Europe (PACE). The Standing Committee of the Conference of INGOs at the Council of Europe has decided to support the nomination of **Pinar SELEK** for this award and the application file will be sent before the end of April 2019.

This Prize, created in 2013, aims to reward outstanding civil society actions in the defence of human rights in Europe and beyond. It is awarded in memory of Václav HAVEL, one of the main symbols of opposition to despotism, the architect of the 1989 Velvet Revolution who became the Czechoslovak and Czech President in the 1990's. Nominated candidates must have improved the human rights situation of a given group, contributed to the revelation of large-scale structural violations of certain rights, or successfully mobilized public opinion or the international community on a specific cause. The Prize consists of a sum of €60000, a trophy and a diploma. It will be awarded on 30 September 2019 in Strasbourg.

In conclusion, Emmanuel Macron stated in October 2017 that '*Europe must build a common area of protection and solidarity, by creating a European Asylum Office and a common programme for the integration and training of refugees*'. It is to be hoped that this call will be heard soon and above all that it will be implemented more or less in the mid-term on the ground.

The participants thanked *Mr. SCHNEIDER* for his PowerPoint presentation, which will be sent to them at the same time as the minutes of the meeting.

III. Example of a programme for refugees in European higher education: the Herodotus programme by Sophie MARINO

Sophie MARINO taught at the University and the Ecole Supérieure d'Art of Avignon, then became a museographer for large cultural facilities at the Café Programmation agency.

As part of her research, she is interested in the processes of recomposition and transmission of knowledge. Her fields of reflection question the museum enunciation and the exhibition narrative, in particular as a means of fictional production.

At the beginning of the academic year in September 2017, Ms MARINO created the Herodotus programme within the Studies Department of the Ecole Nationale Supérieure des Beaux-Arts in Paris (ENSBA).

This programme is a resumption of studies support scheme for refugee or asylum-seeking artists who have undertaken or completed higher education in art in their country of origin.

The course offers intensive French as a foreign language (FLE – French as a foreign language) courses taught by ENSBA teachers, and includes personalised artistic support provided by volunteer students. Non-degree, the program welcomes artists for one academic year. These people follow FLE courses, depending on their level of French, at beginner or correct level, at the rate of three 1 hour and half sessions per week.

This training is a way for these artists to regain an artistic environment, to have access to all ENSBA courses as a free listener and possibly to prepare for entrance examinations to French art schools.

The integration of these people with the other students at the school is based on their background, history and status: Syrians, Ukrainians, Palestinians, Iranians, Turks, Kurds and even a stateless citizen are part of this program.

The students are invited as free listeners and have tutors who help them to organise two small exhibitions (art hangings) during the year. After completing this program, some are preparing entrance examinations to enter French schools.

After the second academic year of the programme (2018-2019), the association '*L'atelier des artistes en exil*' at the ENSBA provides these students with the possibility to access and discover French culture (theatre, opera, museum) and provides them with tools to overcome their administrative difficulties. By creating social ties, this network allows them to be better integrated into the French society.

For the start of the 2019-2020 academic year, it has been considered to make a selection of participants, but Ms MARINO is fundamentally against this idea because she considers that this programme is not a diploma and that aesthetic design is a secondary subject in the particular context of welcoming people who are often hurt by their history and background.

The following discussion during which the participants exchanged, can be summarized as follows.

In the context of the announced fees increases for foreign students in France, and for this program to be financially sustainable, it will be necessary to find additional funding. Better cooperation between rich and developing countries is necessary. Claude VIVIER LE GOT indicates that the tuition fees' increase is already causing major changes with a 26% drop in the number of sub-Saharan students enrolled, who tend to go even more studying in Morocco.

Participants generally felt that this political decision was not going in the right direction as the first language spoken in Africa in 2050 will be French (Canada is now preferred to France). This measure isn't a good signal to Africa, its youth and elites, traditionally trained in France.

In Belgium, there is neither a "Herodotus programme" nor a MEnS network, but the '*La commune hospitalière*' campaign targeting migrants in the broadest sense has made it possible to facilitate their access to education and to raise awareness in the university community about their situation.

The participants thank Ms. MARINO for her speech, the transcript of which will be sent to them in the minutes of the meeting.

IV. Recommendation on poverty and precarity amongst students in Europe by Jean-Louis DURAND-DROUHIN and Rémi LOISON

Rémi LOISON, co-coordinator of the working group, briefly explained to the participants that the issue of students' poverty in Europe has been of concern to the FEDE for several years. With a network of

200000 students or learners, the FEDE is aware of the numerous problems faced by young people in pursuing their studies.

Therefore, the FEDE wished to address this subject, which has been somewhat forgotten by political decision-makers at the CoE's level, by drafting a set of recommendations addressed to the Organisation's 47 Member States. The Recommendation contains suggestions addressed to governments on these twelve following themes:

- National strategies to reduce poverty and ensure equal opportunities for all;
- The implementation of measures to broaden and simplify access to scholarships;
- Professional missions to prepare students for the world of work;
- The development of apprenticeship and the revaluation of vocational courses;
- The phenomenon of student prostitution;
- Foreign students, refugees and those in migration situations;
- Support and promotion of civil society and INGOs for innovative individual actions;
- The call on the Council of Europe to address the issue of student poverty;
- The implementation of appropriate and equitable regulatory provisions, accompanied by financial incentives;
- Strengthening social action structures and staff as well as the global networking of social stakeholders and NGOs;
- National strategies promoting psychological support for students and better consideration of their mental health;
- Easier access to the ERASMUS programme for the most disadvantaged students.

This partnership between the European Social Action Network (ESAN) and the FEDE follows several exchanges initiated at the beginning of 2019 and a working meeting with ESAN representatives in March 2019. After co-drafting, this institutional document was presented to the plenary session of the Conference of INGOs on Wednesday 10 April and adopted by the 150 INGOs present at the vote (except for three abstentions). This Recommendation won't be legally binding on Member States but enjoys a wide consensus within the Conference of INGOs and will, therefore, have a certain political weight. This text could enable NGOs working with young people and students to use it for their advocacy strategies with national governments.

During the adoption vote on 10 April, two minor amendments were decided by the Conference and formally endorsed by the members of the working group.

For the whole document, the wording '*The European Social Charter of 1961*' is replaced by '*The Revised European Social Charter*'. Besides, at the end of point 6 of the Recommendation, which concerns foreign students, the expression '*to benefit from the same treatment and tuition fees as European students*' is replaced by '*to benefit from the same treatment and tuition fees as national students*'. The full language versions (English and French) of this Recommendation are available on the Council of Europe website through this link: [https://www.coe.int/en/web/ingo/texts-adopted#{"10852597":0}](https://www.coe.int/en/web/ingo/texts-adopted#{)

After this contextualisation, *Jean-Louis DURAND-DROUHIN* of the European Social Action Network (ESAN) points out that this Recommendation represents a good opportunity to question the European authorities on this urgent issue young people are facing. Despite very high levels of development and

wealth, many people are still unable to pursue higher education and the situation of students' poverty in Europe is not improving.

It is becoming more and more difficult for young people to study in good conditions, and sometimes even to eat enough. The ESAN is particularly sensitive to the issue of food aid, a prerequisite for an individual to be able to study under normal conditions. This assistance on the ground has only increased in recent years. In this context, the Fund for European Aid to the Most Deprived (FEAD) is expected to decrease, and some of the most vulnerable students will be in even greater difficulty. The FEAD, which aims to fight poverty and promote social inclusion, represents only 0.37% of the EU budget: <https://ec.europa.eu/social/main.jsp?catId=1089&langId=en>

In this context, the ESAN intends to approach the European Commission and broaden the scope of partnerships in order to make progress, particularly in the ERASMUS programme (EuRopean Action Scheme for the Mobility of University Students). The goal is to ensure that more disadvantaged European students have access to this great European success story.

After this presentation, the participants discussed, and their exchanges can be summarized as follows. *Mathieu SCHNEIDER* believes that a student, whether a foreigner or not, is foremost a student. The university community must continue to play its role as an integrator, as shown by the examples of the "*Migrants dans l'Enseignement Supérieur*" (MEnS) network and the Mediterranean Universities Union (UNIMED). For more information on the UNIMED network, please click on the following link: <https://www.uni-med.net/en/join-unimed/>

In addition, *Mr SCHNEIDER* said he was ready to support ESAN in any project that would raise the issue of foreign students with the public authorities.

Hélène ROZET (ATD Fourth World) highlighted the even more dramatic situation of people who are unable to attend school because of poverty. She believes that there are too many inequalities and differences between students.

Jean-Louis DURAND-DROUHIN (ESAN) said that strong action was needed and that a solidarity network should be created between high schools, students and apprentices. The ESAN is ready to go further for the most vulnerable young people so that the public authorities become aware of the problem and act accordingly for future generations.

The participants thank *Mr DURAND-DROUHIN* for his intervention.

The next meeting of the working group *Right to Lifelong Learning* will take place between Monday 28th and Thursday 31st October 2019 during the next session of the INGOs Conference.

To conclude the meeting, the Chairwoman of the Education and Culture Committee, *Claude VIVIER LE GOT*, pointed out that the meeting of the working group *Heritage and Creation Shaping Europe* will take place in the same room 2 from 16.30 to 18.30, with the exceptional presence of *Alain LAMASSOURE*, MEP, who will speak about the project of European Observatory for History Teaching.

End of the document - 30/07/2019

ANNEX 3 :

Spring session 2019

Minutes of the working group meeting *Heritage and Creation, Shaping Europe*

Date: Thursday 11th April 2019 from 16.30 to 18.30

Lieu: Palais de l'Europe, room 2

Co-coordinators :

- Hugo CASTELLI EYRE, European Network Church on the Move (EN-RE)
- Noël ORSAT, International Confederation of Professional and Intellectual Workers (CITI)

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I. Opening of the working group

Claude VIVIER LE GOT opens the meeting alongside the two co-coordinators of the working group, *Hugo CASTELLI EYRE* and *Noël ORSAT*. She told participants that former French MEP and former Minister *Alain LAMASSOURE* should arrive during the meeting. In view of his very busy agenda at the end of his European term of office, he will be given priority so that he can present his views on the project for a European observatory for History teaching.

At the meeting, the following people were present:

- **Mr Pierre BEDOUELLE**, the European Federation of Artists' Colonies (euroArt) – **SPEAKER**
- Lilia BENSEDRINE THABET, Robert Schuman Institute for Europe (IRSE)
- Michel BERTET, International Office for Catholic Education (OIEC)
- François BOUTELOUP, Rotary International
- Jean-Louis BURBAN, International Confederation of Professional & Intellectual Workers (CITI)
- Anne-Marie CHAVANON, International Federation for Housing, Urban Planning and Territorial Planning (FIMUAT)
- Hedi CONDROYER, European Social Action Network (ESAN)
- Jean-Louis DURAND-DROUHIN, ESAN
- Léon DUJARDIN, ESAN

- Pierre DUSSERE, OIEC
- Guillaume FROGER, Confederation of European Companions (CEEG)
- Stephen GATT, European Union of Former Students of Catholic Education (UNAEC-Europe)
- Claude-Laurent GENTY, CITI
- François GOETTELMANN, Rotary International
- Philippe GROLLEAU, Pax Romana
- Marie-Hélène HALLIGON, Religious in Europe Networking Against Trafficking and Exploitation (RENATE)
- Beata HILDEBRAND, International Association of Urban Planners (ISOCARP/AIU)
- Alkistis KALANTZI, ESAN
- Geneviève LALOY, European Network of Teacher Training Institutes (Comenius)
- **Mr Alain LAMASSOURE**, Member of the European Parliament – **SPEAKER**
- René LEDERMANN, ESAN
- Brigitte LE GOUIS, European Centre of the International Council of Women (CECIF)
- Salomon LEVY, International Council B'NAI B'RITH (ICBB)
- Rémi LOISON, Federation for Education in Europe (FEDE)
- Patrick LONG, ESAN
- Annie LOTTMANN-LIETAR, European Federation of Psychoanalysis and Strasbourg Psychoanalytical School (FEDEPSY)
- Elisabeth MARIE, Caritas Europa
- Sophie MARINO, National School of Fine Arts in Paris (ENSBA)
- Luminata PETRESCU, International Federation for Mediation Therapy and Support Assistance (FITRAM)
- Maritchu RALL, CECIF
- Rinaldo ROSSO, FEDE
- Hélène ROZET, International Movement ATD Fourth World (ATD)
- Bertrand SHOENTGEN, CITI
- Peter SCHWARZBICH, CCEG
- Xavier SOURON, Deputy Permanent Representative of France to the Council of Europe
- Marie-Françoise THULL, ESAN
- Gaël VIALA, CCEG
- Claude VIVIER LE GOT, Chairwoman of the Education and Culture Committee, FEDE
- Caterina ZADRA, CITI

II. The European observatory on History teaching by the MEP Alain LAMASSOURE

1) General speech

Claude Vivier LE GOT briefly presents the political career of *Alain LAMASSOURE*, former Minister Delegate for European Affairs and Member of the European Parliament (MEP) for twenty years, who will not run for another term in the European elections of May 2019.

In January 2019, French Prime Minister Edouard Philippe commissioned *Mr LAMASSOURE* to carry out a feasibility study on the creation of a European observatory for History teaching in Council of Europe's Member States.

Mr LAMASSOURE conducted his mission in conjunction with a network of recognised institutions in this field, including the Euroclio network, the Georg Eckert Institute, the Franco-German Institute in Cergy-Pontoise, the House of European History (Maison de l'histoire européenne) and in March 2019, the Steering Committee for Educational Policies and Practices (CDPPE) of the Council of Europe (CoE). This mission also covered the idea of organising, during the French Chairmanship of the Committee of Ministers (from May to November 2019), a meeting of the CoE's national academies (gathered in the '**All European Academies**' network) on the theme of History teaching.

Mr LAMASSOURE is therefore invited to describe the context in which this feasibility study is being carried out for the Education and Culture Committee and the working group **Heritage and Creation, Shaping Europe**. His intervention can be summarized as follows.

When he began his mission entrusted by Edouard Philippe, Mr. LAMASSOURE realized that there were two categories of European countries with regard to History teaching:

- Countries in which History is taught in exemplary conditions with a national desire for reconciliation between peoples, after 1945, then after 1989;
- Countries in which History is poorly taught, which leads to misunderstandings. The quality of History teaching is poor and historical inaccuracies are widespread.

In most European countries, young people have little or no knowledge of History. However, if we no longer know anything about the past, how to anticipate the future and how to respond to someone who would say anything?

For example, recently, the former French politician Philippe De Villiers published a book entitled '*I pulled the thread of lies and everything came*' in which he explained that the European construction initiated after the Second World War was in fact a project organised by the American CIA with the support of former Nazi dignitaries infiltrated into the European institutions, notably the Commission. Given these particularly folkloric remarks, it would have been logical for this book to receive limited media coverage. But this was not the case and this author was able to present his vision on many television sets without intellectual contradiction. Journalists' lack of knowledge of History is a worrying phenomenon.

Faced with this worrying situation, it is necessary to react quickly, considering everyone's responsibility. History must be a subject taught in all European states, but an international organisation such as the Council of Europe does not have to decide how a particular State intends to teach History on its own territory.

On the other hand, the Council of Europe ensures respect for common European values and has already produced recommendations to Member States in the past on History teaching of neighbouring countries and on the need to teach the languages of neighbouring countries. You can find through the following link, this Recommendation CM/Rec(2011)6 of the Committee of Ministers to Member states on intercultural dialogue and the image of the other in History teaching:

https://search.coe.int/cm/Pages/result_details.aspx?ObjectId=09000016805cc8e1

The 47 CoE Member States have 47 national storytelling, but it seems possible to identify common denominators. It would be interesting to benchmark these stories in order to better understand their compatibility but also to limit their possible antagonism.

It is in this spirit that the observatory will aim to make available to the public CoE information and documentation on the types of History teachings, mainly at the secondary school level (college and high schools). To sum up, the main question to be answered by this observatory project would be to know which History programme should be known by each European high school student?

With this in mind, a questionnaire will be sent to each Member State and questions of this kind will have to be answered:

1) In your country, what is the place of History in the bachelor's degree?

2) In your country, is History a compulsory or optional subject?

In many European countries, History is a simple option, as for example in Poland where only 8% of high school students choose this subject.

3) In your country, what is the hourly volume of History teaching: one hour per month, five hours per week, etc.?

4) In your country, the professors who teach History are specialists and historians or generalists?

For instance, in France, the educators teach History and Geography, while in Italy, it is the teachers of Literature or Philosophy who teach History. In many countries, History teachers do not have specific skills to teach this subject. Moreover, in the teaching of History, what is the place of civic education, which enables every citizen to understand democratic principles and the rule of law?

5) In your country, what is the content of History programmes?

The term History has different meanings depending on the country. For example, in some States, History is related to peoples' or nations' history, while in others, History is linked to great historical or famous figures.

6) Who elaborates and decides on the content of History programmes? In other words, should the last word be left to policy makers, teachers-researchers or should there be joint and balanced decision-making?

This question still remains a problem in France, and the French people tend to give lessons to their neighbours on this subject while other peoples are doing much better.

7) Is the teaching of European construction and the European Union's history provided in the EU and CoE Member States?

Initial observations suggest that half of the EU Member States do not provide this education. In France, this teaching is more or less provided but not as a priority, often at the end of programmes that teachers briefly discuss.

8) Should manuals be labelled or not, and if so by whom, or should they be developed at the sole discretion of publishers?

9) What should be the training of History teachers?

The European observatory should make it possible to answer these questions. It will probably be in contact with other international organisations (OSCE, UNESCO, European Commission, etc.).

The medium-term objective would be to open a major public debate to reflect in a balanced way on the limits and even anomalies relating to History teaching in many countries. The long-term goal will be to make compatible the 47 different national storytelling of the CoE Member States.

Another aim of the project would be to improve the European networking of national History academies by allowing them to give their opinion on the updates of country programmes collected by the future observatory. The goal would be to bring together the network of these academies every two or three years in order to understand the programmes' evolution and propose relevant recommendations to the States.

In this context, a high-level conference on History teaching in Europe will be organised by the French Presidency of the CoE Committee of Ministers on **Tuesday 19 November 2019 in Paris**.

The participants thank *Mr LAMASSOURE* for his intervention.

2) Exchanges with INGOs

After this speech, the following participants wished to express their viewpoint and/or question *Mr LAMASSOURE* on certain points. These exchanges can be summarized as follows.

Pierre DUSSERE of the International Office for Catholic Education (OIEC) would like to know what the links will be between the Education Sector of the Council of Europe (headed by *Mr Sjur BERGAN*) and the future observatory? In addition, will there be a particular place given to Art history in the general approach of the observatory?

Noël ORSAT of the International Confederation of Professional and Intellectual Workers (CITI) and Secretary General of the Cultural Route of the CoE '*Via Charlemagne*' points out that his recent meetings with young people have shown him the obvious lack of historical knowledge of youth (e.g. confusion between Charles Martel and Charlemagne). According to him, these cultural limits have very negative consequences because the people in charge of allocating European funds in Brussels do not have the skills and culture needed to carry out their tasks properly.

Rinaldo ROSSO of the Federation for Education in Europe (FEDE) considers that writers taking certain liberties on proven historical facts are harmful political charlatans. On the other hand, he believes that freedom of education has the consequence of making the historical narrative too subjective because each teacher has always an angle, a vision when he transmits his knowledge.

Sophie MARINO, sociologist and teacher at the National School of Fine Arts in Paris (ENSBA) observed a significant drop in the level of students. As historian and as the writer of a thesis on the forgotten people in the historical narrative, *Mrs MARINO* considers it necessary to insert History into other disciplines so that young people find it more interesting. In addition, there is a dichotomy between the very high level of History researchers and the relatively low level of History teaching on the ground. The real experts should be much more involved in all the issues that will be raised by the future observatory. Finally, she said it is crucial to approach each national narrative with mistrust and caution.

Alain LAMASSOURE's answers

The main goal of History teaching is to train good citizens, capable of critical thinking. The observatory aims to take stock of the situation in Europe by possibly proposing a History test for all the countries covered. The decline in the level of knowledge is explained by the fact that History programmes have become too different.

On the other hand, with regard to the introduction of the arts or sciences in History teaching envisaged by *Mrs MARINO*, this will not take place within the framework of the observatory (even if *Mr LAMASSOURE* is personally in favour of it) because this subject is too sensitive at European Union level and even more so at CoE level. That being said, it would be wise to supplement the general teaching (science, literature) with a history of the subjects covered.

Furthermore, it is necessary to have a national narrative based on the opinions of researchers, but not based on the national storytelling. We need to know what our predecessors did and how to look to the future. For newly independent States, some countries are States but not nations, and vice versa. In addition, we need to be proud of our national narrative.

On the question of Mr. ROSSO regarding the freedom of Education, indeed, this freedom is such that History textbooks can be written by anyone. Ultimately, History is taught by teachers, but the problem is that these people are not always neutral and intellectually honest. Who elaborates the programmes and what does the teacher really say in the classroom? These issues are important and have not really been resolved, particularly in France. Once the observatory is founded, surveys will have to be carried out and the European Association of History Educators (Euroclio) will be very useful to this end: <https://www.euroclio.eu/what-we-do/>

Concerning the cooperation between European historians, *Mr LAMASSOURE* addressed the question of transnational historical objectivity.

On 9 November 1989, *Mr LAMASSOURE* was in Berlin and wondered how the Eastern Germans would be able to relate their Nazi and then communist History, which was not very glorious during the 20th century.

For the Franco-German handbook for high school students, it took several years for the editors to produce this book, particularly to relate the story of the armistice of 11th November 1918, considered as the day of the Great War's victory for the French, but the start of the Diktat ('dictated peace') by the Germans. On the French side, this historic day marks the last time that France really won a war, while on the German side, this day is a disaster that marks the beginning of the emergence of a humiliated nationalism. A compatible presentation of the events was possible between French and German historians, but this book remained a pedagogical failure because each teacher in Germany is free to choose his textbook, History teaching being a competence delegated to the Lander (regions).

On the other hand, the book entitled '*Mediterranean Sea*' that was drafted by historians from all the countries surrounding this sea (with the exception of Algeria and Turkey), covers all the sensitive subjects, which clearly shows that it is possible to elaborate manuals based on diverse cultural viewpoints.

About the involvement of international organisations in the work of the future observatory, *Mr Lamassoure* wishes that UNESCO will be consulted. History must no longer be an element of destruction but of consolidation of inter-European relations. History teaching must contribute to peacekeeping on the mainland.

Without a historical process of reconciliation and a relevant understanding of the past, antagonisms between two countries or nations at war can persist. In April 1998, Ireland and the United Kingdom signed the Good Friday Agreement, marking the end of the Irish civil war. Nevertheless, no reconciliation process has been initiated and Protestants and Catholics still do not mix in Northern Ireland. The peace was signed in 1998 but has not been digested for twenty-one years. In the current context of Brexit, tensions between Ireland and Northern Ireland are likely to increase sharply.

III. European cultural identity from an artistic and pictorial viewpoint: 'The example of the Routes of Impressionisms', a Cultural Route of the Council of Europe' par Pierre BEDOUELLE

Pierre BEDOUELLE is the Secretary General of euroArt, the European Federation of Artists' Colonies. At the beginning of the 1980's, the concept of colony of European artists underwent a revival, which resulted in the publication of books and the organisation of exhibitions on this theme. In many former artists' colonies, museums and art galleries have been created, and former workshops have been renovated and sometimes made available to young artists for a period of time.

When the Iron Curtain fell in November 1989, it became clear that many artists' colonies were spread throughout Europe and that a structured European organisation could be useful to help them protecting their roots and envisage a common artistic future. EuroArt was founded in 1994 in Brussels to reach this main objective.

EuroArt currently consists of 80 member organisations, associated organisations and individual members in 14 European countries: Austria, Belgium, Denmark, Finland, France, Germany, Hungary, Lithuania, Netherlands, Norway, Poland, Russia, Sweden, Switzerland. Members organise joint exhibitions, stimulate debates with citizens, exchange views and knowledge, and keep each other informed of the evolution of their different colonies, in a context of European cultural cooperation. For more information on euroArt's activities, please click on this link: <https://www.euroart.eu/en/about-us/>

In May 2018, the project supported by euroArt entitled '**The Routes of Impressionisms**' obtained the official certification of '*Cultural Route of the Council of Europe*'.

Launched by the CoE in 1987, European cultural routes demonstrate, through travel in time and space, that the heritage of the different European countries contributes to the common heritage. Routes are local networks that implement the core values of the CoE: human rights, cultural democracy, diversity and cultural identity, exchanges and mutual enrichment across borders and centuries. Their objective is to act as bridges for intercultural dialogue and the promotion of a better knowledge and understanding of European history.

As of 1st January 2019, there are 33 Cultural Routes of the CoE. The first of these are the Santiago de Compostela Pilgrims Routes, certified in 1987 and the last two are the '*Routes of Impressionisms*' and the '*Via Charlemagne*', certified in 2018. For more information, please click on the CoE link:

<https://www.coe.int/en/web/cultural-routes>

The award of this label of excellence is the result of several years of work aimed at building an operational network linking a number of significant sites with Impressionist paintings of 19th and 20th centuries in Europe. The '*Routes of Impressionisms*' are now recognised as a credible and valid European project, containing several thematic entries that can be used in the spirit of the CoE's values:

the environment and its protection, heritage and its safeguarding, the history of the territories and its knowledge by young people, tourism and its sustainable development.

Through the example of the '*Routes of Impressionisms*', Mr *BEDOUELLE* is invited to present to the assembly his thoughts on European cultural identity from an artistic and pictorial point of view.

In the 19th century, the impressionist movement materialised in several European countries: Germany, Denmark, France, Spain, Italy, the Netherlands, Slovenia, etc. At that time, in France, the cities of Barbizon, Giverny near Rouen or Pont-Aven played a major role in the development of this artistic movement. These forms of impressionisms are different from each other but transversal in substance, and the emergence of this pictorial movement took place all over Europe at almost the same time. Impressionism - taken here in its broad acceptance, i. e. from pre-impressionism to artists opening the movement to modern art, thus covering the period 1830-1930 - is therefore a fundamentally European movement.

The aim of the CoE's recognition is to create and maintain a link within the continent between the sites that inspired European impressionist and pleinairist painters from 1830 to 1930, the places where they lived, the places where they founded artists' colonies and the cities that, in their museums or cultural spaces, now present their works. Pleinairism refers to the general principle of painting outdoor scenes, plays of sunlight during the second half of the 19th century. This group of sites constitutes a real '*open-air museum*' of the represented landscapes and allows visitors to make direct contact with the various impressionist trends in Europe. The CoE '*Routes of Impressionisms*' is therefore structured by painter representative of these trends:

- The Routes of French Impressionism with Monet, Pissaro, Sisley, etc. ;
- The Schwaan Painters' Route in Germany with Franz Bunke ;
- The Route of Slovenian Impressionism with Ivan Grohar ;
- The Route of Galician painters' Impressionism in Spain with Francisco Llorenz Diaz.

Impressionism marks the end of a world and the beginning of another and expresses the multiple transformations of societies, just as in the scientific, political and economic fields at that time. This artistic movement did not only concern painters but also the intelligentsia of the time: musicians, writers, journalists, scientists. Impressionism was conceived in France and underwent its main developments there, but it developed widely in Europe despite the difficult political context at the time, as shown in the book published under the aegis of the Water & Light Association ('*Eau & Lumière*' in French) in September 2016: '*Impressionisms Routes - Les Routes des Impressionnismes en Europe*'. Many artists participated in the important movement of ideas that crossed the continent after 1848, challenging political boundaries, intellectual data and established powers. The cultural challenge of the '*Routes of Impressionisms*' project is to make these multiple aspects of Impressionism known as well. The many encounters between these artists during workshops, stays or exhibitions or provoked by collectors and art dealers, eased the diffusion of new methods created at the beginning of the 19th century by the English painters Turner and Constable. They had modified the pictorial style before trends that broke with official art appeared among Italian Macchiaioli or within the Barbizon school. Impressionism reflects a passionate attachment to light, to water in its various forms, to everyday life. He expresses the joy of life exalted by his perfect harmony with nature and is at the origin of several subsequent pictorial revolutions.

At a time when Europe has widened its borders and a search for its deep identity is more necessary than ever, Impressionism is an important element of the collective memory of Europeans: scenes of life and meeting places, many of which still exist, social practices such as countryside games by the water, dancing, swimming or water sports. All these activities are part of our common European cultural heritage.

The Impressionists also largely accompanied the innovative evolutions of the world in which they lived, glorifying the new industrial achievements, the train stations, the bridges, the wide Haussmann avenues in Paris or the work of the humblest. The *'Routes of Impressionisms'* aim to highlight these symbolic and fruitful encounters of art and industry, which constitute another important aspect of European collective memory. Indeed, the Impressionists were able to express both in their behaviour and in their works the common European values: the spirit of freedom, justice, tolerance and solidarity. The claimed independence in which they have always worked outside religious, political or academic constraints opened up new artistic horizons for them, largely taken up and developed by subsequent generations. This project of *'Routes of Impressionism'* was born from the partnership forged by the Water & Light Association (Eau & Lumière) with euroArt to enhance the European heritage built over decades and to put it at the service of youth training, smart and responsible tourism and all forms of meetings aimed at deepening and magnifying the European idea.

In this perspective, exhibitions for the youngest are organised, as it was the case in the Estaque district, which has enabled the inhabitants of this now difficult Provençal district to remember that this place has an exceptional history (notably through Paul Cézanne's paintings) of which they can be proud. Finally, this project aims to make European citizens aware of the current presence of a European unifying past whose prestigious notoriety has long since crossed the continent's borders. Art is a cement of our common European history and these Cultural Routes are tools of memory: euroArt, like *'The Routes of Impressionism'*, has the ambition to make us aware of our common history and values, thus strengthening our feeling of belonging to a common European area.

To conclude, *Jean-Louis DURAND-DROUHIN* (ESAN) believes that this presentation is the perfect continuation of *Mr LAMASSOURE's* speech, certainly focusing on the history of Art, but above all on the history of European culture. These questions transcend our histories and only Culture allows men and women to recover their universal humanity.

The participants thank *Mr BEDOUELLE* for his PowerPoint presentation (only available in French) which will be sent to them at the same time as the minutes of the meeting.

Claude VIVIER LE GOT and the two co-coordinators of the working group inform the participants that the next meeting of the working group ***Heritage and Creation, Shaping Europe*** will take place between 28th and 31st October 2019 during the next session of the INGOs Conference. The main purpose of this meeting will be to review the definitions of words, expressions and concepts to be included in the forthcoming *White Paper on European Cultural Identity*, which is due to be published in April-June 2020.

End of the document – 02/08/2019

ANNEX 4 :

Spring session 2019

Minutes of the transversal working group meeting *Digital Citizenship*

Date: Thursday 11th April 2019 from 14:00 to 17:00

Place: Palais de l'Europe, room 2

Coordinator : Karl DONERT, EUROGEO, Vice-Chair of the Education and Culture Committee

Following an introduction from the Chair of the group, the working group session heard the perspective of the Council of Europe on the emerging challenges posed by Artificial Intelligence (AI).

Based on the work already undertaken we were informed of Recommendation 2102 (2017), "**Technological convergence, artificial intelligence and human rights**" which seeks to:

- Examine impact of new technologies on Bioethics
- Implement genuine world internet governance
- Modernise the Data Protection Convention
- Define the use of care robots in Disability Strategy
- Develop regulations on AI-related liability
- Enhance transparency on use of personal data by AI
- Compile standards for using AI in courts
- Ensure human control over AI systems
- Provide the right to choose a human assistance
- Refrain from profiling for targeted killings

A lengthy and detailed discussion of further areas to examine then took place, specifically on the impacts of face recognition, predictive justice and the application of General Data Protection Regulation (GDPR).

Then following this a "World Café methodology" was implemented to tease out the key issues faced by INGOs. This was a structured conversational process for sharing knowledge, in which groups of people discussed the emergence of the Digital Citizen.

The result was a list of areas that the Conference of INGOs should be concerned about. The Chair had been invited to address the INGO Conference Plenary with these outcomes and comment on the role of the Conference.

Recommendations

The working group proposes the following recommendations.

The Council of Europe and the INGOs Conference should:

- Defend an open Internet – access for all
- Defend freedom of expression and at the same time promote the control of hatred and terrorism

- Encourage the application of existing norms, regulations and laws that are not implemented (e.g. articles 8 and 10 of the Human Rights Convention)
- Require the application of laws that provide for the communication to the public of software codes used by states
- Consider the development of a charter for users and related education
- Protect digital diversity including all Artificial Intelligence

The Council of Europe should:

- Establish and respond to resolutions, treaties, codes – develop world instruments
- Produce publications for member states / NGOs of the lessons learned and how to protect citizens against negative aspects
- Reward excellence in digital developments in human rights, democracy and rule of law
- Explore how finances and global tax systems from GAFAM (leading technology companies Google, Apple, Facebook, Amazon and Microsoft) reinvested
- Look to find ways to ensure the return of 'our data' from GAFAM
- Prioritise ethical regulations

Conference should seek to:

- Regularly raise and deal with digital issues in the Conference
- Understand the impact on INGO Conference members
- Engage with NGOs who are responding to digital issues like "Techfugees"
- Re-think learning and education for the digital citizen

The role of the Conference of INGOs was considered to be to:

- Explore relationship between activities of CoE and EU in digital sphere
- Raise awareness of existing CoE actions to INGOs
- Monitor and inform the Council of Europe of examples of excellence in digital citizenship and issues faced by citizens
- Make recommendations for action
- Establish a vision of the future we want for the digital citizen

What steps could the INGO Conference take in the future?

1. Develop a clear, integrated digital strategy
2. Build a connected digital INGO community
3. Establish credibility and legitimacy
4. Collect, tell, share our stories

Concerning digital issues, the INGO Conference should focus on:

- The advantages we can take from the digital world
- Realistic implementable answers
- The impact on the user