

Education and Culture Committee

Activity Report 2019

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Chairwoman of the Committee

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Vice-Chairman of the Committee

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GENERAL INTRODUCTION OF THE 2019 REPORT

A. Governance of the Education and Culture Committee (ECC)

The governance of the Education and Culture Committee is carried out by two people:

- The Chairwoman: Claude VIVIER LE GOT
 - o Chairwoman of the FEDE European Federation for Education in Europe
- The Vice-Chairman: Karl DONERT
 - o Chairman of Eurogeo European Association of Geographers

This year, the Education and Culture Committee wanted to take stock of all the work, texts, decisions, agendas that have marked the year 2019.

The report is therefore particularly voluminous and demonstrates, if need be, the importance of the INGOs commitment within the Conference on education and culture issues: the construction of the democratic citizen and the defense of the values on which Europe is based.

This report provides food for thought for everyone and gives impetus to the action of its INGO.

The work on the summary and the construction of an index of key words seemed essential to us to enable the full exploitation, over time, of the very rich content gathered in this report.

Karl Donert led the digital working group. Claude Vivier Le Got steered the other three working groups and the implementation of the Committee's report.

We hope you enjoy reading it.

Claude VIVIER LE GOT and Karl DONERT

A. EUROPEAN CULTURAL IDENTITY

Since 2018, the common thread that structures the reflections of the Education and Culture Committee (ECC) is that of European cultural identity (ECI). It takes the opportunity of the 10th anniversary of the White Paper on Intercultural Dialogue to invite civil society to take up the issue again. The aim is to carry out three consultations on European cultural identity (**point 4 of the action plan of the INGOs Conference 2018 - 2021**).

The CEC had organised a first consultation on this subject on 27 June 2018 with European personalities. In 2019, the Committee organised **two new consultations**, on 9 April with experts from UNESCO and the Council of Europe during the spring session of the INGOs Conference, and on 29 October with local and regional elected representatives during the autumn session.

1. CONSULTATIONS ON EUROPEAN CULTURAL IDENTITY (ECI) OF APRIL 2019 AND OCTOBER 2019

A. Consultation of 9th April 2019

The second consultation on ECI aimed to present the work of UNESCO and the Council of Europe on education and the appropriation and mobilization of culture as dynamic ferments of an ECI. This debate was intended to respond to the following three general issues:

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?

Invited experts:

Mr. Sjur BERGAN, Council of Europe (CoE), Head of the Education Department

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

Due to a lack of time during the particularly dense session, Ms *Joanna NOWICKI* was unable to present her summary orally at the end of the meeting. She sent it to us in writing.

a) Summary of the consultation of 9th April 2019

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, 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 MONTOBBBIO 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).

Minutes of the consultation of 09/04/2019 page 39

B. Consultation of 29th October 2019

After the first two consultations on 27 June 2018 and 9 April 2019, the ECC has conducted its third and last consultation with European local and regional elected representatives. The aim was to exchange with the INGOs' representatives on concrete testimonies of elected representatives who are trying to bring a "shared" European identity to life on their territories.

The challenge was to discuss the way in which the European cultural identity is lived (and felt) by the citizens, in the territories, as well as the means used by local elected representatives to make this identity practically alive.

Invited guests :

Ms. **Barbara TOCE**, Vice-President of the Congress of Local and Regional Authorities of the CoE, representative of the Chamber of Local Authorities and town councillor of Pedaso

Mr. **Antoine GODBERT**, member of the French section of the Council of European Municipalities and Regions (CEMR) and municipal Councillor of Tours in charge of European Affairs

Mr. Philippe HERZOG, former MEP and founding President of the think tank Confrontations Europe

Mr. **Andreas WOLTER**, Deputy Mayor of Cologne in charge of international relations. Absent, speech read by **Mr. Karl DONERT**, Vice-Chairman of the Education and Culture Committee.

a) Summary of the consultation of 29/10/2019

By way of introduction, the Chairwoman of the Education and Culture Committee recalls the general framework of this discussion meeting. Since June 2017, the Education and Culture Committee has structured the work of its mandate around the issue of European cultural identity. The interest in dealing with this topic in depth was based on a two-fold observation that raises questions for Europe: the rise of populism and migratory flows. After two initial consultations in June 2018 and April 2019, the day's debate gave the floor to local and regional political actors who are taking action to bring the European idea to life in their territories. The challenge was to exchange with the representatives of the INGOs on concrete testimonies of local elected representatives and to better understand how the European cultural identity is lived on the ground, and how the postures and great ideals are felt by the European populations? To answer these questions, four personalities have expressed their viewpoint.

In a first part, the moderator of the debate, former MEP *Mr Philippe HERZOG*, summarized the main issues of the discussion. According to him, the subject should be structured around the following three questions: who are we, what is common to us, what is identity?

By presenting various historical examples, he explained that the great European values (humanism, democracy, living together) must evolve over time by using the good practices of the past. It is necessary to understand European diversity and differences in order to make them richer and thus rethink the unity of Europeans. Generally speaking, the values of liberal democracy are in the treaties, and are sometimes referred to in an incantatory way, but these values are no longer necessarily shared. For example, stigmatizing populism and referring to evil is an easy solution for some elites who forget their own shortcomings. The main democratic issue is the question of the participation of individuals and peoples in solving current problems. The European construction will be achieved through a trans-European dialogue, through marriages between national, local and regional actors. One of the major challenges is the genuine creation of a Europe of education and lifelong learning, with Europe-wide twinning of teachers and pupils, and European universities linked to the world of work and creation. Another major task will be to create a new culture of information and communication to frame social networks and media, and to fight against fake news, which stirs up emotion and does not

allow reflection, concentration, and distance. The good practices experienced in associations, in European networks, people's imagination and their practices for living together are the key to the emergence of a collective identity of solidarity among the younger generations. It will be a question of designing a popular dialogue in the public space, an ethic and a culture of public debate, starting from concrete local experience. On the other hand, the third major challenge for Europe will be to reinvent its economic model, taking into account climate change and the moral requirement for helping the African continent to develop itself. The issue of immigration should also be collectively rethought when we see the virulence of certain national identities in Europe. In this sense, it constitutes an ethical test for the European cultural identity of the future. Europe must build its identity by developing relations with all parts of the world, in a kind of mutual knowledge and wisdom of nations. It must learn from its past failures and disasters in order to create a new culture, based on the richness of its great diversity.

After this introduction, the Vice-President of the Congress of Local and Regional Authorities of the CoE, Mrs Barbara TOCE presented her experience as an Italian local councillor, and especially her vision of immigration. According to her, the main key words related to this debate are cohabitation, prejudice, diversity, identity, recognition. Cohabitation between people and social groups belonging to different cultures is one of the most complex problems of contemporary societies. In Europe, it is a question of achieving conditions of civil coexistence and reciprocity by combining cultures and social identities, through integration processes, sometimes difficult but nevertheless indispensable, by escaping from stereotyped ideological simplifications. The growing number of migrants arriving in Europe is a crucial challenge for all levels of governance, which calls for appropriate and effective measures in Council of Europe member States. Local and regional authorities have the responsibility to ensure that newly arrived migrants have access to the main public services (housing, health, education) without any discrimination. Achieving equal opportunities for all migrants is at the heart of the work of the Congress. Local and regional authorities can contribute, through projects on the ground, to strengthening mutual understanding between the host society and newcomers. The Council of Europe can effectively support local authorities in processes of mutual knowledge that increase understanding of the richness of hospitality and integration.

In a third part, Mr Antoine GODBERT, municipal councillor of Tours in charge of EU-related issues, presented his experience in the field of the European idea by addressing the challenges, the obstacles and the actions he has been able to develop. After having presented some examples of actions that bring the European feeling to life at the local level, he believes that the main challenge is to bring the European symbolism to the forefront in local authorities (anthem, flag, transferable European elements). The second challenge is to enhance the role of Europe in territorial development and for MEPs to be able to participate more actively in local democratic life. The third challenge is to create a favourable environment for the deployment of the European idea by encouraging at the local level common transversal projects, and by better promoting all which is positive at the level of the Council of Europe and the EU. Concerning the obstacles, the first is the way in which our authorities are organised, particularly because of the opposition between big cities and rural areas and the creation of technobureaucracies that are far removed from the realities on the ground. Cultural obstacles, particularly in the perception of Europe among young people, is the second brake. The third challenge is the question of local media which do not play their pedagogical role and favour one-off buzz and anti-European bashing. Generally speaking, it is also necessary to look at the training of teachers who are supposed to transmit European ideas and values to future citizens. At the level of the actions carried out, twinning is a valuable example of European success stories. Some have two generations, but it is now necessary to go beyond these two generations to convince the younger ones, as in Tours with the German city of Mulheim. Three vectors are therefore used to involve young people: culture, theatrical performances, joint participation in concerts; tackling new subjects, such as integration, especially of migrants; sustainable development. The city of Tours also promotes Erasmus strategic partnerships, one on gastronomy, the other on cultural heritage. There is also a Maison de l'Europe, whose initiatives are supported by the town council. The European idea in order to exist must live above all at local level and create social links.

In a fourth part, the speech of Andreas WOLTER (absent), the deputy mayor of Cologne in charge of international relations, was read out by Committee Vice-chairman Karl DONERT. In Cologne, the European idea lives concretely through town twinnings, student and pupil exchanges, joint European technical projects, administrative exchanges, economic relations, and private travel. The training center for adults (Volkshochschule) in Cologne and the European Documentation Center of the University of Cologne have an educational mission about Europe. Throughout the year, there are events of supporting associations, friendship circles, clubs and foundations with a European framework. Events such as lectures, round tables and excursions offer many opportunities for information and contributions. The themes for 2019 were: "Where does EU money go?; Ten rules to save democracy; Europe and Turkey - should the relationship still be preserved; Living and working in Europe; European Parliament elections; Animating Europe – Exhibition; Brexit - The endgame?". Despite these pro-European actions, Europe often appears in the press and in daily discussions as the cause of bad national governmental or administrative decisions. European issues must therefore be better explained to the people because there is a gap between the daily European reality and the public perception. Better communication on European projects that have a positive impact needs to be put in place. Finally, in order to create a real Europe of citizens, individuals, and consumers, and not a Europe of lobbyists, transparency, openness and peaceful dialogue are prerequisites.

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2. Progress on the White Paper

The year 2019 has enabled progress to be made on the drafting of the white paper on the definition of key words.

It is planned that by 2020, the book will be fully drafted and submitted to the INGOs for their opinion, modifications, and amendments. Around fifty pages have already been drafted and a draft table of contents has been produced incorporating contributions from INGOs and invited experts.

A specific contribution has been inserted.

Draft table of contents page 35 and state of play page 183

B. WORKING GROUPS

1. PRESENTATION

The Education and Culture Committee has chosen to focus on four themes, at the crossroads of today's educational, cultural, cultural, religious, artistic, societal, and civilizational issues.

In view to structure its work during its three-year mandate (2018-2021), the Education and Culture Committee (ECC) assigns INGOs to coordinate the four thematic working groups.

A. The co-coordinators of the four working groups:

- Intercultural cities:
 - o Gabriela FREY (European Buddhist Union EBU)
 - o Iamvi TOTSI (International Confederation of Intellectual Workers CITI)
- Heritage and creation, shaping Europe:
 - Hugo-Charles CASTELLI EYRE (European Network Church on the Move (EN-RE)
 - o Noël ORSAT (International Confederation of Intellectual Workers CITI)
- Right to lifelong learning:
 - Farouk ALLOUCHE (The European Council of Doctoral Candidates and Junior Researchers – Eurodoc)
 - o Rémi LOISON (FEDE)
- Digital citizen: Karl DONERT (Eurogeo)

2. TOPICS OF THE 4 WORKING GROUPS

A. Intercultural cities

<u>Our intention</u>: urbanization is a dynamic tool for living well together in a city, decided by elected representatives to be at the service of the populations.

Welcoming people / Supporting the organization of urban space / Respecting differences / Creating dialogue / Integrating different populations through education and culture

Fighting anxiety and fears in the urban space.

B. Right to lifelong learning

Our intention: the right to work is a right to dignity and requires lifelong learning. An inclusive society is a learning society

Link between dignity, citizenship, and employment

A right guaranteed by the European Charter

Promoting tools enhancing the right to lifelong learning: Highlighting best practices / Continuing the current work within the Council of Europe / Defending the idea of a skills passport for all / Fighting student poverty in Europe

C. Digital citizen

Our intention: we need to define the rules and operating methods of the digital society in which we want to live

How can digital tools help to promote human rights? How do they contribute to building European citizenship?

Citizenship in the digital age: Education tools / Raising awareness of European citizenship / What future?

D. Heritage and creation, shaping Europe

<u>Our intention</u>: Europe is the fruit of the intermingling of populations and heritage markers in perpetual creation

How can cultural routes and itineraries bring people together? How does the diversity of heritages contribute to forming a European identity or a common European consciousness?

Cultural Routes of the CoE: Artistic, sporting, economic, scientific, philosophical exchanges / Land, sea, or virtual routes such as those of the Impressionists / Sharing ideas and ideals

It is within the framework of the activities of the working group Heritage and creation, shaping Europe that the Committee's main project is being carried out: the collective drafting of a White Paper on a plural definition of European cultural identity.

3. INTERCULTURAL CITIES

A. Debate on the « *City of Tomorrow* » in the plenary session of 9th April 2019

The working group deals with urban cohabitation and the factors for the successful integration of all citizens in cities. This question involves looking at the civilizational, societal, environmental, and cultural aspects inherent to the integration of groups of diverse origins, but also about the organisation of urban spaces and on public policies and private initiatives in the field of education.

In this perspective, the working group organised during the ECC plenary session, a debate on the theme of the "City of tomorrow" in order to bring out and promote best practices for building modern cities where everyone could find his or her place.

Invited guests:

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

a) Summary of the debate on the « City of Tomorrow » on 9 April 2019

This debate is part of the *Intercultural cities* working group in view of the ultradensification 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 emerging in large cities with high concentrations. He stresses that megacities, which are widespread in Asia and Africa, are leading 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, especially for the densest large cities, space, time and silence.

Next, Jean-Christophe FROMANTIN stresses 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 in 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 set of data. The choice is before us. The future of Cities of Tomorrow will depend on their simultaneous capacity to serve their territories and to link up with the rest of the world.

In the current context of societal and urban transition, the concentration of human beings is such in large cities that solutions must be envisaged so that their inhabitants can recover space, time and air. These four dimensions will be crucial for the future of living together in an urban environment. Overall, based on hospitality and the European culture of openness and welcome, Europe can offer 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 develop new urban systems that are open and based on solidarity, but above all a new governance to respond adequately to social, security, economic and environmental challenges. Creating villages in large cities and recreating the network of territories are among the challenges to be met in the medium term.

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B. Meeting of the working group of 11th April 2019

During this meeting, Ms Gabriela Frey, co-coordinator of the WG proposed to develop the work on communication within cities. She moderated the debates on the following topics:

- Draft European Charter for Interconvictionality and synthesis of the study on hyper-rurality entitled "For geopolitics of Combrailles" by Mr. Michel AGUILAR of the European Buddhist Union (UBE)
- Training programme entitled "Empathetic communication" by Mrs Kari FLORNES of the European Grouping for Research and Training of Christian Teachers, Believers and Teachers of All Beliefs (GERFEC)
- Discussion and debriefing with Mrs. lamvi TOTSI, co-coordinator of the working group on the debate held two days before on the "City of Tomorrow" during the ECC plenary session on 9 April 2019
 - Invited guests:

Mr. Michel AGUILAR of the European Buddhist Union (EBU)

Mrs. Kari FLORNES of the European Grouping for the Research and Training of Christian Teachers, Believers and Teachers of All Beliefs (GERFEC)

a) Summary of the Intercultural cities' working group of 11th April 2019

The first part of the meeting is devoted to a presentation by *Kari FLORNES* of the European Grouping for Research and Training of Christian Teachers, Believers and Teachers of All Beliefs (GERFEC) on a Norwegian training programme dedicated to empathic communication. This work on empathic communication is part of a wider project aimed at reducing anxiety and exclusion. In Norway, actions aimed at developing empathic communication have enabled some individuals from diverse backgrounds to feel more accepted and integrated. This type of programme emphasizes the fact that attitude is the most important aspect for a person to develop, change and adapt to their cultural environment while integrating into society. This

groundwork is not only for children but also for parents. *Mrs FLORNES* organizes training seminars which aim to "*educate adults*" to better support the personal development of children. 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 attachment to democratic values and principles in the life and culture of schools in Council of Europe Member States: https://www.coe.int/en/web/campaign-free-to-speak-safe-to-learn

The second part of the meeting was dedicated to two presentations of *Michel AGUILAR*, one on the draft European Charter for Interconvictionality and the other on the presentation of a civil society initiative aimed at bringing hyper-rurality into an economic, social, ecological and democratic transition, entitled "*Towards a geopolitical solution for the Combrailles*".

For several centuries, international relations have been organised by numerous treaties or pacts, and intercultural cooperation has resulted in numerous international conventions. Nevertheless, "interconvictional" relations between persons or communities of diverse convictions have never been the subject of legal provisions or have not been addressed by institutions designed to make them explicit, to specify their role and objectives and to determine their forms. Nowadays, inter-religious relations are no longer sufficient, and it is now necessary to take into account all convictions in pluralistic globalized societies. In this context, the International, Intercultural and Interconvictional G3i working group suggests that a European Charter on Interconvictionality be drafted and implemented, the provisions of which would be applicable to European states and peoples. The draft Charter is divided into three parts and composed 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).

In a second part, *Michel AGUILAR* presented to the participants the original project developed in the rural area of Combrailles situated in Auvergne. In order to prevent the countryside and rural territories from dying within twenty years, with the planned closure of many farms, this political economy project started fifteen months ago proposes several concrete measures applicable in the short term. In the context of the uncertainties and changes we are currently experiencing, five main determinants must be taken into account in order to have keys of understanding and to be able to act concretely: climate, natural resources, economic and social, institutions and law, and technologies. Within this hyper-rurality framework, field actions must be carried out to rely on agriculture; raise the technological level of the territory; induce a diversified and decent labour market; and create bridges between the agricultural world and Al developers, in order to enhance the value of the territory and stimulate a contributory and mutualized economy. To achieve these ambitious objectives aiming to develop the Combrailles, tools and aid are available. French and European local authorities and territories already involved in the energetic, economic, social and ecological transition can provide examples of good practices and mistakes to be avoided.

The first actions on the ground are beginning to be implemented: the launch of a "nomadic academy"; the inventory of good practices; the setting up of a forward-looking

monitoring unit; the transformation of local contradictions into innovation; communication aimed at young engineers; the setting up of a mediation unit. Technological prospects will allow major innovations in agriculture, the economy, society, ecology and democracy. The different actors of the territory (civil society in general, local elected representatives, industrialists) can engage in a process of "bifurcation" of the territory.

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C. Working group meeting of 29th October 2019

This meeting of the *Intercultural cities* working group was integrated into the plenary session of the Committee and introduced by **Mrs Gabriela FREY**, co-coordinator of the working group.

This meeting was devoted to the following issues:

- "Gender Anxiety in Religion" by Mrs. Carola ROLOFF, Expert Visiting Professor of Buddhism, University of Hamburg.
- "Cultivating emotional balance" Mr. Axel BRINZINGER, mediator and teacher
- "Ethical Communication" by Mrs. Gaudiose LUHAHE, Doctoral student in Ethics
- "The Time of Cities" by **Dr. Anne NEGRE**, Vice-President in charge of Equality within the Conference of INGOs, University Women of Europe (UWE)

Invited guests:

Mrs. Carola ROLOFF, Expert Visiting Professor of Buddhism, University of Hamburg

Mr. Axel BRINZINGER, mediator and teacher

Mrs. Gaudiose LUHAHE, Doctoral student in Ethics, working on "Ethical Communication"

Mrs. **Anne NEGRE**, Vice-President in charge of Equality within the Conference of INGOs, University Women of Europe (UWE)

a) Summary of the Intercultural cities' working group of 29th October 2019

Firstly, the co-coordinator of the working group, Mrs Gabriela FREY (EBU) recalled the objectives of the group and the reflections started two years ago to "reduce anxiety in order to avoid exclusion and violence by developing emotional balance and communication skills". This project aims to provide innovative and field-tested techniques that have proven to develop real integration and genuine equality, demonstrating that fear and unreflected emotions are among the major causes of discrimination and violence (against women, ethnic, religious and sexual minorities). The work undertaken aims to present effective methods to appropriately address the feeling of insecurity experienced by a part of the population. A summary, which will include the approaches and techniques presented, practical proposals, a common conclusion, and a bibliography, will be proposed during the year 2020.

In the second part, Mrs. Carola ROLOFF (expert professor of Buddhism) presented her views on the topic "Gender Anxiety in Religion". The sense of identity is very complex and varies from person to person, and scientific research speaks of "intersectionality", i.e. a complex relationship and mutual interaction between social differences. There are interactions between categories that generate inequalities of gender, class, origin, sexuality, age, ability, religion, and nationality. With regard to "gender identity" and "religious identity", these are both categories in which identities are constructed and whose deconstruction or questioning can give rise to great fears. From 2016 to 2019, Mrs. ROLOFF conducted a study on gender and inter-religious dialogue with a team of young researchers of various faiths. She presented to the assembly the conclusions of her work, in particular that the gender issue is not only socially but also theologically constructed. Negative attitudes towards women in religion are partly based on the maintenance of power and partly on ascetic misogyny. Women should be able to influence the evolution of religions. At the political level, the State should promote the effective implementation of equal rights for women and men and take measures to eliminate the gender differences that currently exist within the religious sphere, in the name of the principle of equality. At the grassroots level, it is important to raise awareness of this fundamental issue among all religions.

In a third phase, *Mr. Axel BRINZINGER* (mediator and professor) presented his views on the theme "*Cultivating Emotional Balance*". *Mr. BRINZINGER's* reflections on this topic aim at establishing emotional awareness and the ability to work constructively with one's emotions. One of the main challenges for people living in big cities is to deal with their emotions, especially fear and anger, both of which are the cause of aggressive behaviour, violence and different forms of exclusion. From scientific research, we know that for a mentally healthy person it is rewarding to be socially accepted, to receive recognition and to feel part of a group or to be loved. But we now know that social exclusion and humiliation trigger aggression. Cultivating Emotional Balance (CEB) is a programme for the general public that focuses on how to lead a fulfilling and meaningful life in which we use our full potential as human beings. Currently, CEB is taught in the United States, Australia, and Brazil at universities, in the health care sector, in law enforcement and in education.

In a fourth part, *Mrs. Gaudiose LUHAHE* (PhD student in Ethics) spoke on the theme of "Ethical Communication". In the past, communication was conceived as a pooling of interests as well as an exchange of information. But unlike information that describes events or things, communication goes beyond description, because communication is a message that is worked out, prepared and designed to convince those to whom it is addressed. In addition to the message it conveys, it appeals to all human faculties, including imagination, but also emotion and seduction. Ethical communication consists in knowing how to communicate well for the right purposes. Through certain examples such as the gesture of John Paul II at the Wailing Wall in 2000, *Mrs. LUHAHE* explains how ethical communication, in this case highly mediatized, can have very positive consequences. Through the example of Rwanda, she describes the Gacaca courts, a jurisdictional system that judged actions relating to the genocide committed against Tutsis, presented as a therapeutic act whose active principle is the "truth" and the slogan "Let us say what we have seen, let us confess what we have done, it will heal us". Confessions, repentance,

may have led to reconciliation, and the victims' right to say and the fact that they were given the opportunity to speak has created a group catharsis, a bond that facilitates living together.

Finally, Mrs. Anne NEGRE (Vice-President in charge of Equality of the INGOs Conference - GEFDU) presented her views on the issue of the "Time of Cities". The "Time of cities" is the imperative need to better involve women in decision making, it is the integrated approach. For example, only 15% of European mayors are women, mainly in small towns. Although international texts have been adopted by many States and good practices in various fields have emerged throughout Europe, it is necessary to rethink all urban issues in order to simplify the life of citizens, by involving all the actors: administrations, users, private companies, schools, universities, etc. Thanks to the involvement of all interested parties, it is possible and desirable that solutions be found to adapt the city to our life today, which no longer has any connection with the period in which our cities were thought and built. For new realities to emerge, the NGOs represented in the Conference of INGOs and local elected representatives must be the vectors of the integrated approach.

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4. RIGHT TO LIFELONG LEARNING

A. Meeting of the working group of 11th April 2019

This meeting of the working group *Right to lifelong learning* was devoted to the following themes:

- Higher education and migration: presentation by Professor Mathieu SCHNEIDER,
- Example of a refugee programme in European higher education: presentation by Professor Sophie MARINO
- Proposal for a Recommendation on student poverty and precariousness in Europe signed jointly by the FEDE represented by Rémi LOISON and ESAN represented by Jean-Louis DURAND-DROUHIN
- Activities 2019: identification of priority challenges and intersessional working group activity

Invited guests :

Professor Mathieu SCHNEIDER, Senior Lecturer, Vice-Chairman of the University of Strasbourg and Chairman of the host network in higher education for refugee students

Professor Sophie MARINO, sociologist and pilot of the Herodotus programme at the National Higher School of Fine Arts (ENSBA) in Paris

Jean-Louis DURAND-DROUHIN, Chairman of the European Social Action Network (ESAN)

Rémi LOISON, Policy Officer at the Federation for EDucation in Europe (FEDE)

a) Summary of the working group Right to lifelong learning on 11 April 2019

Firstly, *Mathieu SCHNEIDER* presented his views on the links between higher education and migration and on the social responsibility of French universities in this field. He also presented the Migrants in Higher Education (MEnS) host network that he founded in September 2017, supported by the Conference of University Presidents. In this framework, he is invited in many European countries to exchange on the role of universities in the reception and integration of migrant populations. On migration policy for higher education and research (HRE), the response is obviously plural and must ensure inclusive excellence with universities that are supportive, socially responsible and that defend their values. This ambitious general willingness must 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 healthy competition with researchers and students from host countries. The question is therefore to find the right balance between these two major aims.

Secondly, *Sophie MARINO* presented the Herodotus programme that she created at the beginning of the September 2017 academic year, within the department of studies at the National Higher School of Fine Arts (ENSBA) in Paris. This programme is a scheme to help refugee or asylum-seeking artists who have undertaken or completed higher education in the arts in

their country of origin to resume their studies. The programme offers intensive courses in French as a foreign language (FLE) taught by ENSBA teachers, and also includes personalized artistic support provided by volunteer students. Non-degree courses, the programme welcomes artists for one academic year. These people follow FLE courses, depending on their level of French, beginner, or correct level. This training is a means for these artists to find an artistic environment, to have access to all ENSBA courses as a free auditor and to prepare for the entrance exams to French art schools.

Thirdly, *Jean-Louis DURAND-DROUHIN* and *Rémi LOISON* presented the Recommendation on poverty and precarity amongst students in Europe, initiated by the European Social Action Network (ESAN) and the Federation for EDucation in Europe (FEDE), and adopted by the INGOs Conference on 10 April 2019. The recommendations addressed to the 47 Member States of the Organisation offer suggestions to governments on a dozen themes such as:

- National strategies to reduce poverty and ensure equal opportunities for all;
- The introduction of measures to broaden and simplify access to study grants;
- Professional missions aiming to prepare students for the world of work;
- The development of apprenticeships and the upgrading of professional fields of work;
- The support and promotion of civil society and INGOs for innovative individual actions;
- Easier access to the ERASMUS programme for the most disadvantaged students.

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Recommandation sur la pauvreté et la précarité des étudiants en Europe page 187

B. Meeting of the working group on 29 October 2019

This meeting of the working group *Right to lifelong learning* was dedicated to the following issues:

- Review of the working group activities in April 2019
 - → Higher education and migration
 - → Recommendation on poverty and precarity amongst students in Europe
- Proposal to work on a draft declaration about the situation of schoolchildren in the Sahel region
- Discussion and exchange of experience concerning the draft Recommendation on History Teaching in Europe in connection with the establishment of a History Observatory for Peace in Europe (HOPE)
- Exchange of views on the identification of possible priority challenges and on the intersessional activity of the working group (October 2019 - April 2020) - Proposed theme for discussion: digital accessibility for seniors

a) Summary of the working group of 29th October

First of all, the two co-coordinators recall that during the last meeting of the working group on 11 April 2019, the two main themes discussed were higher education and migration and the issue of poverty and precarity amongst students in Europe.

Secondly, they present a draft Declaration about the situation of schoolchildren in the Western Sahel region (Burkina Faso, Mali, Mauritania, Niger, Chad). Since the arrival of the jihadists in this region, the French military presence has not been able to prevent the closure of a thousand schools in Mali and around 2000 in Burkina Faso, abandoned by their teachers and left without military or police protection. In order to highlight this worrying problem for the future of Africa, but also for the security of Europe, it would seem judicious to draft a Joint Declaration with INGOs wishing to work on this issue. This draft Declaration will be presented for validation and adoption by the plenary of the INGOs Conference to be held in April 2020.

On the other hand, Claude VIVIER LE GOT explained to the participants a draft Recommendation on History teaching in Europe in connection with the creation of a European Observatory on History teaching, an idea put forward by the former French Minister for European Affairs and former MEP, Alain LAMASSOURE (whom the working group Heritage and creation, shaping Europe had invited on 11 April 2019). The project builds on the Council of Europe's decades of experience in History teaching, but also recognizes the need to renew and revitalize this part of the Education programme. It also aims to examine the relationship between History teaching and the CoE project on Holocaust remembrance and prevention of crimes against humanity. The main objective of this draft Recommendation is to present the views of European civil society and INGOs of the Conference.

Finally, Farouk ALLOUCHE proposes to work between now and April 2020 on the issue of senior citizens' access to digital technology, a sensitive issue at a time of widespread digitalization (in the communication media, public administration, commerce, etc.).

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5. DIGITAL CITIZEN

A. Working group meeting of 11th April 2019

This meeting of the Digital citizen working group was devoted to the following points:

- Declaration of intent by Karl Donert, Vice-Chairman of the Education and Culture Committee, coordinator of the Digital Citizenship Transversal Working Group
- 3 discussion groups to choose 2 discussion topics related to the recommendations to be proposed:
 - → Freedom of expression establishment of free and open internet and right to information
 - → Access to information and knowledge "big data" and open data, right to information and right to protection of privacy
 - → Impact on cultural and linguistic diversity
 - → Digital civic spaces and the right to freedom of association, assembly, and movement
 - → Using digital technology to help achieve quality education for all
 - → Main functional and structural impacts on NGOs and NGO choices regarding the digital space

a) Summary of the Digital citizen working group's meeting on 11 April 2019

After an introduction by the coordinator of the group, the participants heard the Council of Europe's views on the new challenges posed by Artificial Intelligence (AI), in particular the Recommendation 2102 of 2017 entitled "*Technological Convergence, Artificial Intelligence and Human Rights*" which aims inter alia at: examining the impact of new technologies on bioethics; implementing true global Internet governance; modernizing the convention on data protection; developing regulations on AI liability; offering the right to choose human assistance.

On the other hand, there was a long and detailed discussion on the other areas to be examined, especially on the impact of facial recognition, predictive justice and the application of the General Data Protection Regulation (GDPR). A methodology called "World Café" was set up to highlight the key issues facing INGOs. It is a structured conversation process for sharing knowledge, in which groups of people discuss the emergence of the digital citizen. As part of this discussion, the working group proposes a set of recommendations to the Council of Europe and the Conference of INGOs. The final objective is to: defend an open Internet - accessible for all; defend freedom of expression while promoting the control of hate speech and terrorism; encourage the implementation of existing standards, regulations and laws that are not enforced (e.g. Articles 8 and 10 of the Convention on Human Rights); require the enforcement 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 digital education; and protect digital diversity, including all Artificial Intelligence.

To this end, the Conference of INGOs should explore the relationship between Council of Europe (CoE) and EU activities in the digital field, raise awareness among INGOs of existing CoE actions, monitor and inform the CoE about examples of excellence in digital citizenship and the problems faced by citizens, make recommendations for action, but also establish a vision of the future that civil society wants for the digital citizen. In this perspective, the Conference of INGOs could in the future develop a clear and integrated digital strategy, and build a community of connected digital INGOs in view to establish its credibility and legitimacy in this field and to collect, tell, share our experiences.

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B. Working group meeting of 31st October 2019

This meeting of the *Digital citizen* working group was devoted to the following points:

- Role of the Digital Citizen working group
 - → Helping to establish a coordinated strategy for the digital age
 - → Identifying the role of civil society organisations and the digital industry: how can digital technology strengthen the implementation and fulfilment of our values?
- Reviewing recommendations
- Producing a strategy
- Update on the INGO study

6. HERITAGE AND CREATION, SHAPING EUROPE

A. Working group meeting of 11th April 2019

During this meeting of the working group *Heritage and Creation, shaping Europe*, the following topics were discussed:

- European cultural identity from a sociological and anthropological point of view: presentation by Professor **Sophie MARINO**,
- European cultural identity from an artistic and pictorial viewpoint: the example of the "Routes of Impressionisms", Cultural Routes of the Council of Europe: presentation by Mr Pierre BEDOUELLE
- The European Observatory for History Teaching: presentation by Mr Alain LAMASSOURE
- The three consultations on European cultural identity
 - → Update on the first two consultations of 27th June 2018 and 9th April 2019: already validated definitions of the lexical fields of the words "migration, dialogue, identity, diversity, populism" and definitions of new words and concepts identified
 - → Update on the preparation of the third consultation on European cultural identity with local and regional elected representatives, scheduled for the plenary session of the Education and Culture Committee at the end of October 2019

Invited guests:

Professor Sophie MARINO, sociologist at the National Higher School of Fine Arts (ENSBA) in Paris

Mr. Pierre BEDOUELLE, Secretary General of euroArt (European Federation of Artists' Colonies)

Mr. Alain LAMASSOURE, MEP and former Minister Delegate for European Affairs, in charge of the French Prime Minister's mission to assess the feasibility of creating a European observatory for History teaching

a) Summary of the working group's meeting Heritage and creation, shaping Europe on 11 April 2019

In the first part, *Alain LAMASSOURE*, former Minister Delegate for European Affairs and MEP, presented his mission entrusted by French Prime Minister Edouard Philippe in January 2019, on the creation of a European observatory for History teaching.

In the majority of European countries, young people know little or nothing about history. But if we no longer know anything about the past, how can we anticipate the future and how can we respond to someone who would tell us anything? Faced with this worrying observation, it is needed to react quickly, taking into account everyone's responsibility. History should 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 territory. However, the Council of Europe ensures respect for common European values and has in the past produced recommendations to Member States on the teaching of History in neighbouring countries and the need to teach the languages of neighbouring countries.

The 47 Member States of the CoE have 47 national narratives, but it seems possible to make emerging common denominators. It would be interesting to make a cross presentation of these narratives in view to better understand their compatibility and limit their possible antagonism. It is in this spirit that the observatory will aim to make available to the public the information and documentation of the CoE concerning the types of History teaching, mainly at the secondary school level. To sum up, the main question to be answered by this observatory project would be: which History curriculum should be known by every European secondary school pupil?

The European observatory will probably be linked to other international organisations (OSCE, UNESCO, European Commission, etc.). The medium-term objective would be to open a major public debate enabling balanced reflection on the limits and even anomalies in History teaching in many countries. The long-term aim would be to make the 47 national narratives of the Member States compatible. Another goal of the project would be to improve the European networking of the national academies of History by allowing them to give their opinion on the updates of the countries' curricula collected by the future observatory. The objective would be to bring the network of these academies together every two to three years to understand the evolution of the programmes and to propose 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's Committee of Ministers in November 2019 in Paris.

In a second part, *Pierre BEDOUELLE* (Secretary General of euroArt) presented his point of view on European cultural identity from an artistic and pictorial viewpoint through the example of the "*Routes of Impressionisms*".

In May 2018, the project supported by euroArt and entitled "The Routes of Impressionisms" was officially certified as a "Cultural Route of the Council of Europe". The award of this label of excellence rewards several years of work aimed at building an operational network linking a group of significant sites of 19th and 20th centuries' impressionist paintings 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 values: the environment and its protection, heritage and its preservation, the History of the territories and its knowledge by young people, tourism and its sustainable development.

This set of sites constitutes a veritable "open-air museum" of the landscapes represented and allows visitors to be directly linked to the various impressionist trends in Europe.

Impressionism marks the end of one 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. At a time when Europe has widened its borders and when 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 country parties by the water, "guinguettes",

swimmings or water sports. All these activities are part of our common European cultural heritage.

Finally, this project aims to make European citizens aware of the current presence of a federating European 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. The "Routes of Impressionisms" have the ambition to make us aware of our history and our common values, thus strengthening our sense of belonging to a common European space.

Compte-rendu du GT du 11/04/2019 page 173

B. Working group meeting of 28th October 2019

During this meeting of the working group *Heritage and creation, shaping Europe*, the following topics were discussed:

- Review of the working group's activities in 2019
 - The observatory on History teaching in Europe (April 2019)
 - European cultural identity from an artistic point of view (April 2019)
- The three consultations on European cultural identity
 - → Update on the first two consultations of 27 June 2018 and 9 April 2019:
 - Proposed definitions of the lexical fields of the following words (22): "culture; dialogue; dignity; diversity; education; exclusion; identity; cultural route; memory; migration (migrant, asylum seeker, refugee); multipolarity-transversality; multiperspectivity; intergovernmental and supranational organisations; populism; politics; civil society; territories; values; sense of belonging; city".
 - Addition of the new concepts identified since April 2019 (28): "communication; citizenship; empathic communication; crisis; belief; motto; flag; education for global citizenship; emotional balance; eurocracy; europhilia; euroscepticism; European impressionism; humanism; hospitality; European anthem; interconvictionality; intolerance; localism; mobility; nationalism; European heritage; sovereignty; sport; subsidiarity; topophilia; universalism; European City of tomorrow".
 - → Presentation of the third and last consultation with European mayors and local elected representatives, scheduled during the first part of the ECC plenary session on 29 October 2019 from 14:30 to 16:30, and proposal of questions to be asked to the experts.
 - a) Summary of the working group's meeting Heritage and creation, shaping Europe on 28 October 2019

First of all, the Committee's Chairwoman reports that at the meetings of the Steering Committee for Educational Policies and Practices (CDPPE) on 15, 17 and 18 October - in which she participated as a representative of the INGOs Conference - it was officially decided to launch

the project to set up a History Observatory for Peace in Europe (HOPE). This observatory would have its own budget and would be integrated into the Council of Europe (CoE).

This structure would start its activities when 16 of the 47 member states of the CoE have given their agreement. The work of the Education and Culture Committee (ECC) could lead in 2020 to the joint drafting of a Recommendation on History teaching in Europe. The idea is to propose an institutional position paper which would be validated by the 300 INGOs of the Conference in order to make the opinion of civil society heard and to influence the first conclusions of the future observatory.

On the other hand, participants are reminded that the consultations organised on 28 June 2018, 9 April 2019 and 29 October 2019 by the ECC aim at drafting in a collegial way a White paper on European cultural identity during the year 2020.

At the end of the first consultation, which took place in June 2018, many definitions of the lexical fields of words were proposed by INGOs representatives. These are the definitions of the following 22 words or concepts related to European cultural identity: culture; dialogue; dignity; diversity; education; exclusion; identity; cultural Route; memory; migration (migrant, asylum seeker, refugee); multipolarity-transversality; multiperspectivity; intergovernmental and supranational organisations; values; populism; politics; civil society; territories; sense of belonging; city.

Following the second consultation in April 2019, further definitions of lexical fields of words were proposed by representatives of INGOs. These are the definitions of the following 28 words or concepts: civilisation; citizenship; empathic communication; crisis; belief; motto; flag; education for global citizenship; emotional balance; eurocracy; europhilia; euroscepticism; European impressionism; humanism; hospitality; European anthem; interconvictionality; intolerance; localism; mobility; nationalism; European heritage; sovereignty; sport; subsidiarity; topophilia; universalism; European city of tomorrow.

After these first two consultations and taking into account these 50 definitions of words or concepts related to European cultural identity, a draft table of contents and title of the future White paper were presented to the participants. The draft document was distributed to those present. The draft table of contents is structured around the following four parts 1) What brings us together 2) Brakes, blockages, excuses 3) How to build together? 4) Tools and actors

Finally, after the first two consultations on 27 June 2018 and 9 April 2019, the ECC will carry out its last consultation with European local and regional elected representatives, a project linked to point 4 of the Action Plan of the Conference of INGOs. The goal will be to exchange with the representatives of INGOs on concrete testimonies of elected representatives in order to bring to life a "shared" European identity on their territories. How this identity, the bearer of the values of living together, is lived and felt by the population: challenges, obstacles and actions?

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C. APPENDICES

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1. MINUTES OF THE TWO CONSULTATIONS ON EUROPEAN CULTURAL IDENTITY

A. Minutes of the second consultation of 9th April 2019

Date: Tuesday 9th April 2019 from 14.30 to 16.30

Place: Agora, room G03

Invited experts:

- 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

I. Interventions of experts

a) Introductory speech of Claude VIVIER LE GOT, INGOs Conference

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 based on 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 MONTOBBIO 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.

b) Statement by Ambassador 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 MONTOBBBIO DE BALANZÓ* for his speech.

c) Speech of Sjur BERGAN Council of Europe

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.

- <u>Values</u>: 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.
- <u>Skills</u>: 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.
- <u>Critical knowledge and understanding</u>: 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.

d) Speech of Francesc PEDRO - UNESCO

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.

e) Presentation of Marco PASQUALINI - UNESCO

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.

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.

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.

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. <u>Solidarity</u>: 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.

II. Exchanges with INGOs and conclusions

<u>Jean-Claude GONON</u> (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.

<u>Lilia BENSEDRINE THABET</u> (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.

<u>Jean-Christophe FROMANTIN</u> (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.

B. Minutes of the third (and last) consultation of 29th October 2019

Date: Tuesday 29 October 2019, from 14.30 to 16.45

Place: Agora, room G03

Invited guests :

- Ms. Barbara TOCE, Vice-President of the Congress of Local and Regional Authorities of the CoE, representative of the Chamber of Local Authorities and town councillor of Pedaso.
- Mr. Antoine GODBERT, member of the French section of the Council of European Municipalities and Regions (CEMR) and municipal Councillor of Tours in charge of European Affairs.
- Mr. Philippe HERZOG, former MEP and founding President of the think tank Confrontations Europe.
- Mr. Andreas WOLTER, Deputy Mayor of Cologne in charge of international relations.
 Absent, speech read by Mr. Karl Donert, Vice-President of the Education and Culture Committee.

I. Speeches of experts

a) Introductory speech by the Chairwoman of the Education and Culture Committee

Ladies and gentlemen, distinguished guests, dear friends,

First of all, I would like to warmly thank you all for being here today for this third and final panel discussion on European cultural identity. I should point out that at the end of the word "question(s)", the "s" is put in brackets.

Since June 2017, the Education and Culture Committee has structured the work of its mandate around the difficult issue of European cultural identity. The need to address this issue in depth was based on a two-fold observation that raises questions for Europe: the rise of populism and migratory flows. Issues related to European identity had become subjects of division. The challenges to be met reflect new geopolitical issues, of which mass migration is at the forefront. The Turkish offensive against the Kurds in northern Syria is likely to remind us of this in the coming months. While Europe has been built on waves of migration, some European territories claim that they are no longer ready to receive new populations. The tensions heightened by the 2008 crisis are so strong that they are destabilising countries, calling into question the construction of Europe and provoking a more than chaotic exit of the United Kingdom from the European Union.

On the basis of the reflections from the working groups and the three consultations, a White Paper on European cultural identity is being drafted by the participants in the consultations and a large number of INGOs. It is intended to be a practical teaching guide containing plural definitions and approaches to words and concepts, intended for learners, teachers and trainers in the context of education for democratic European citizenship.

In order to involve all the actors concerned and to enrich the content of the future White Paper, we have set up a dialogue between INGOs and high-level political figures (ambassadors, ministers, international experts, European, national and local elected representatives) on the construction of the modern foundations of this identity. The main objective of this dialogue is to bring about a modern and evolving approach to European cultural identity from civil society.

I take this opportunity once again to encourage any INGO representatives wishing to become involved in this work to come forward as soon as possible, so that we can incorporate their contribution into the collective work to be presented at the next session of the Conference of INGOs, which will be held in mid-April 2020.

This wide-ranging debate has been thought out around the organisation of three consultations aimed at approaching this subject from three very distinct angles. The first consultation on 27 June 2018 brought together Council of Europe ambassadors and European personalities and dealt with European cultural identity from a philosophical and cultural perspective.

The second consultation of 9th April 2019 aimed to address European cultural identity from an educational perspective, with experts on the subject, representatives of UNESCO, the Council of Europe and the North-South Centre.

The third consultation, which is taking place today, focuses on the experience of the territories and will provide an opportunity to hear the opinions of local and regional political players, including the Vice-President of the Congress of Local and Regional Authorities of the Council of Europe, Ms Barbara TOCE.

After this brief introduction on the objectives and the general structuring of our Commission's work, I would like to return briefly to the main reflections that emerged from the first two consultations in June 2018 and April 2019.

Our first debate with Council of Europe ambassadors and European politicians focused on the importance of culture in society, creativity of thought and cultural diversity. The term "identity" is a particularly rigid term and should not lead to confusion, as it is not a question of setting in stone who we are or where we come from. Indeed, European identity reflects the plurality and the perpetual construction of Europe, between history and the future, between memory and common destiny. It seeks to promote the values defended by the Council of Europe, such as humanism, the promotion of citizenship, respect for democracy, the rule of law and human rights.

Our second debate aimed at understanding and analysing the policies and actions that UNESCO and the Council of Europe are carrying out to educate for European citizenship. The aim was to broaden our reflections on education and on the appropriation and mobilization of culture as the dynamic ferment of a European identity.

Education nourishes culture as much as it preserves it and remains at the heart of the virtuous circle which civil society must drive. Education is intrinsically linked to integration into society and is also the key to preserving the balance between identity and diversity by inviting us to think about living together in common. The concept of education for global citizenship was also proposed as a tool for reflection in the training of tomorrow's multicultural citizens.

After these first two consultations, the major challenge of today's dialogue will be to exchange with the representatives of INGOs on concrete testimonies of local elected representatives on how to bring a "shared" European identity to life in their territories.

The objective will be to better understand how European cultural identity is lived on the ground, and how the postures and great ideals that we discussed during the first two debates are felt by the populations, both sedentary and migrant, of Europe? How is this identity, the bearer of the values of living together, experienced, apprehended and felt by the population: what are the challenges, obstacles and actions?

Through these three consultations, the Conference of INGOs of the Council of Europe wishes to make its contribution to the edifice of European cultural identity by entering resolutely through the door of education.

Before opening the debate, I would like to briefly introduce our speakers for today:

- Mrs Barbara TOCE is a lawyer. Vice-President of the Congress of Local and Regional Authorities of the CoE, she has been a representative of the Chamber of Local Authorities since October 2014 and a town councillor in the Italian town of Pedaso.
- Philippe HERZOG is founding president of the association Confrontations Europe. He was a Member of the European Parliament between 1989 and 2004, Chairman of the Committee on External Economic Relations and Vice-Chairman of the Committee on Economic and Monetary Affairs.

He was also rapporteur for the European Parliament on the participation of citizens in the acts and policies of the European Union, as well as Special Advisor to Commissioner Michel Barnier in charge of the internal market and financial services between 2009 and 2014.

He is the author of numerous books entirely related to our debate, including "Identity and values: what a fight" (2015), "Europe's identity, towards a refoundation" and "From one revolution to another. Memoirs" (2018). As an expert in the field, Mr Herzog is pleased to moderate our discussion today.

- Antoine GODBERT, former diplomatic adviser to the Minister of National Education, was President of the Maison de l'Europe in Bordeaux from 2012 to 2015, and Director of Erasmus+.

Since 2016, he has been Vice-President of the European Movement France. He has been a town councillor for the City of Tours, where he has been following more specifically the issues related to the European Union since 2014, and has also been a member of the Bureau of the French Association of the Council of European Municipalities and Regions (AFCCRE) since 2017. Since May 2019, he has been the project director for the Defender of Rights, Mr. Jacques Toubon.

- Andreas WOLTER was elected to the Cologne City Council three times in 2004, 2009 and 2014. Member of the Green Party since 1983, he has been deputy mayor in charge of international relations since June 2014 and is also President of the Climate Alliance (an association of 1700 member cities in 26 European countries). He follows especially issues related to transport and climate change.

I sincerely believe that we must approach the question of European cultural identity, not from the angle of a territorial delimitation, but as knocking at the door of common values carried by contemporary humanism.

Before giving the floor to the various speakers, I would like to thank in particular Mr Karl Donert, Vice-Chairman of the Committee on Education and Culture, and the other co-coordinators of the working groups, Mrs Iamvi Totsi and Mrs Gabriela Frey, and Mr Hugo Castelli Eyre, Noël ORSAT, Farouk ALLOUCHE and Rémi LOISON for their involvement in our work, as well as all the members of the many INGOs who have participated in our progress, through Loomio, our collaborative platform, by email and especially during face-to-face exchanges.

Thank you all and have a good debate.

b) Speech by Philippe HERZOG – Confrontations Europe

Good morning to everyone and thank you to everyone, to Claude and Rémi, who were at the initiative and at work in the organization of this beautiful consultation, which is itself the third of its kind.

Today we are discussing a subject that is fundamental to the future of Europe. I do not believe that we can build today's Europe, at least in unity, without building a European identity for today. I will therefore begin by extending the reflections that she has just reminded us of, and then go into more concrete questions relating to "how to do it?" ».

I will start with the fundamental questions: What is identity? Who are we? What do we have in common? Identity is individual, it is collective, it is evolving, of course, but these are the two fundamental questions.

To the first question "Who are we? "European culture has responded with humanism. To be human is to make the human prevail and grow. It is obvious that if this is really the basic question to the first question, humanism, we realize that the humanism we have inherited is today shaken by the great mutations, be it ecology, technology or geopolitics. Humanism is going to have to be resourced.

To the second question, "What do we have in common? "it is a democratic city, it is modern democracy that is common to us. Here too, it is obvious that many people see that it is sick, that it is in difficulty. I would say right away that it is not simply the fault of populism, which is more a symptom of this crisis, than the primary cause, if we really want to look at the root of the problems. Here again, modern democracy is like humanism, it needs to be reworked.

Nothing will be done without commitment, identity is a task, identity is conquered, and I would quote V. Hugo, who in his poet's language and in his time said: "Religion, society and nature are the three struggles of Man. These three struggles are at the same time his three needs. He has to believe, hence the temple. He has to create, hence the city, hence democracy. He must live, hence the plough and the ship, hence the economy that we need so much. I think that this kind of reference helps us, it is a problem of civilization, obviously, in these three dimensions. In order to stop on the question, he has to believe in identity. It is very clear that for centuries and centuries Europeans have worked and reworked fundamental values.

When we think of the French Revolution, they were freedom, equality and fraternity. But no, before that there was a whole previous layer called truth, goodness, beauty. And today, truth at the time of fake news, goodness at the time of "where is the common good? "Every man for himself, well, it's often the case, not always happily. We can see very clearly that these fundamental values will need to be reworked if we want to tackle the problems of ethics, living together and building a community worthy of the name.

I will not go back over history, Rome and Christianity were the passers by in relation to the ancient world, after the Enlightenment metamorphosed again, but working on the earlier strain. Precisely today we wonder what is becoming of these teachings and how to use the legacy. The meaning of my point is that we cannot throw away the baby with the bath water, we have to reappropriate it. And at the same time, we have to try to reinvent something else, by trying to capture what was strong in the past and which needs to be resourced.

I would say right away two things that are already tasks: nothing is possible without making diversity rich. Europe is diversity, each people has made its contribution to the construction of a European identity. We forget this, it can no longer be learned, political leaders forget it. So of course, English liberalism, the French Revolution, German philosophy, it's magnificent, but that's the West. But all the others, the Poles, the Austrians, the small countries stuck in Central Europe between the West and Russia, victims of empires, have done wonderful things. And Russia itself is ambivalent because it was the other Europe, in the East. All these people have participated in the greatness of the European identity. If we don't remember that today, if we don't learn about it, we can't understand how we are going to build a modern identity for tomorrow. Of course, we must not hide the disasters that have plagued Europe in the 20th century, it is not just beautiful, it is full

of suffering and misfortune. But each time we managed to overcome them, we came out with new creations, and this is my second idea.

There was a rebirth after the war, 70 years ago. It's an extraordinary fact, which is hardly taught at all, it's not understood as a rebirth. We had to get out of those world wars, we learned some fundamental lessons from them. Of course this community is complete, this rebirth is complete, but the young people of today should be asked: "Do you want to continue on the basis of these efforts 70 years ago, do you want to take care of the European community, is this a value to be shared, yes or no? ». And we can see that the tendency to retreat is taking over, but nothing is decided in advance, if neither our commitments take us further. Vaclav Havel said 25 years or so ago: "The European community has very few traditions. "As much as traditions have been incorporated into national legends, into national identities, as much as the effort that was once pan-European, I mentioned all this diversity, not everyone has learned, the post-war renaissance is sorely lacking in traditions. To relearn and rebuild traditions is a task that is very dear to me.

All this must be done in today's context, and the world has changed radically. It has changed radically, the overpowering power of the globalized economy, the unprecedented technological revolution, we are well beyond Gutenberg, we don't know how to master the digital revolution for the moment but we think about it, the growth that is so dear to us is being undermined because we have been the predators of the environment.

That brings me to the second part, the way I take the legacy, and the tasks of rehabilitating what was very strong in the legacy, the diversity, the post-war renaissance, to take at least those two things, and all that to take up the angle on humanism and democracy, because the values of democracy are in the treaties. But the values have aged, they are not shared, beware! Values have to be reworked, otherwise they die.

Stigmatizing populisms is often the easy way for the elites to say that this is the evil, this is the enemy, and they forget their own shortcomings. I prefer, as in Anglo-Saxon circles in particular, they wonder about liberalism, it needs to be rethought, there is the warning, this liberalism is at a dead end today, it is not fit, as it has developed in particular in the last decades, to today's questions.

There is a problem of regenerating traditions on today's tasks, on which I will now be more concrete, starting from the main idea: the problem is the participation of everyone in the tasks in question. The political and cultural revolution is going to pass through "participation": I prefer the English expression "empowering society", that is today's topic. Because in their great diversity, today's people, especially the humblest, the most disadvantaged, have unprecedented information, but it is not structured, it is not built, it can be used for anything and everything. And they will say their word on everything, populism yes, they bring the people, but the people must be found! Because if we don't want to look at where the people are in order to work with them, "empowering people", we're not going to get out of it. So participation is the big issue, it is a whole culture to be invented, and of course I have my experience, I have spent 25 years on these questions of participation, 30 years, and you have your own experience, in particular the local and regional

experience, which is absolutely crucial. At national and European level, there is still a certain drought, a certain abstraction, when it comes to tackling these challenges.

From experience, we can clearly see that this is going to involve a trans-European dialogue, through marriages between national, local and regional players who did not date but who will have to date, and I would mention three challenges to make a long story short: the Europe of education and lifelong learning. All the philosophers of education are on this or should be on this, it is not knowledge that comes down. Montaigne taught it in his time, experience is as important as knowledge. There is not only Descartes, there is Pascal. Education without learning is not possible, and this must be done through systematic twinning between teachers and pupils throughout Europe and beyond, with the support of families, which is not at all obvious. This presupposes the creation of European universities through which we will have discussions, as was done in the 12th and 13th centuries. We must remember the past, we were less stupid at the time, at least from that point of view. There was Europe, the republic of culture, the republic of letters, which were invented at that time and which must be resurrected.

Secondly, information and communication. You are all complaining about these media that create a buzz, that convey fake news, that arouse emotion and that do not allow for reflection, concentration and distance. These media are particularly involved in what I would call show business, the theatre of chiefs.

Europe is a matter for the leaders, isn't it? It is Mrs Merkel, it is Mr Macron, it is Mr Salvini perhaps tomorrow, in any case, people have forgotten they have the right to intervene. And all the good practices, whether you live in associations or in any other European network, are not honoured, whereas there are some quite wonderful things, which should serve as an example and a symbol that it is possible, "yes we can! "for young people. So, the challenge of information and communication is enormous.

The European institutions are not good at it, but because of the nation states that cultivate national preference. The modes of consultation exist, there are great debates, but they are often pre-empted by the word of experts or by pre-established programmes, so the objective is to reinvent what a public debate is, to put ethics and a culture of public debate is an extraordinary subject. And all of this has to rise up from the localities... and regions where people live these problems and that's where yellow jackets or other such movements come from. "Wake up call" they tell us, "Wake up, go back to the territories to see how the experience is thought". Obviously, there's a lot to do, which doesn't mean adopting their answers, of course.

The third concrete subject is the economy, which will have to reinvent itself from the bottom up. Take the challenge of ecology, it means changing the habitat, the networks, the ways of eating. Restoring the soil, the seas, all this is done locally, regionally, and in networks. It should be in European networks and beyond, which are to be built. We can still put zero net CO2 emissions in 2030 or 2040, it is a pipe dream, forgive the expression. Because our trajectory is not going in that direction, first of all.

Believing that technology will work miracles tomorrow morning doesn't make sense, technology is appropriated, because in life there will be sacrifices, there will be disruptions, and it will require the participation of people in the solutions, otherwise it won't happen. After that, we

have to be much more demanding on the macroeconomic dimensions, we have to make budgets, we have to attack the monopolies of the GAFAM, thank you [Margrethe] Vestager, thank you Elizabeth Warren, maybe in the United States. This need is growing.

That is what I have to say on this, and I stress the issue of ecology. Ecology brings us into the world, it's a global problem. When we say zero net emissions on our territory, we forget that we import goods and fuel from outside, and that is not counted, and we forget that Africa needs to develop materially. So if we don't invest massively in Africa we can always please ourselves, the club of the rich, and say here we are "clean", we have the virtue, and we can despise the fact that it is a global problem and that others have not been able to develop often because of our fault; I am thinking of Africans, perhaps we should think of them to pretend to solve the problems of ecology in solidarity.

And then there is immigration, which has become a global problem, and which is very much linked to the problem of identity, of course. Racism, there is resilience, there are some very fine struggles in our country, so it's complicated. However, this idea that others scare us, this rejection of migrants is really a test for the future cultural identity of Europe.

The temptation to withdraw is growing, but we don't know, there's a soft underbelly in the media and in the political powers. We are also afraid of terrorism and others, and we are not facing the problem of values to be shared between us, Muslims and others. We must take up this issue and not be afraid to do so or pretend to be necessarily virtuous, but it is essential. Inter-religious dialogue must not remain closed in itself, it exists, it must become an inter-civic cultural dialogue, including with people of different religions or non-religions, and it does not exist. It is the hard work of values that is also necessary to accept living together in diversity.

And then we will have to learn to value migration, reception and integration are as important as openness to the outside world. There is no one without the other, but we need both. There are good examples of reception and integration, for example in Germany, because they see it as a source of wealth for the future.

On the other hand, Germans also prefer to attract talent, qualified people, with the brain drain to Germany, so much the worse for poor countries. I know the Baltic countries, Eastern Europe, which are being drained of qualified young people. These are fundamental cultural debates! How do we deal with the issue of migration in solidarity, and of course the outside world bringing geopolitical problems, which presuppose a new vision of Europe's world. We were in the Western bloc, we no longer know where to put our alliances, should we belong to a bloc? Should we be afraid of China, should we dialogue with Russia, which is indispensable for me, among others, or at least reconcile with our neighbours, otherwise what kind of humanity will we have? So, we don't yet have a culture of geopolitics, and Claude did very well to talk about this earlier, and I don't want to take too long, but these problems of solidarity and culture are going to increase on a planetary scale.

Citizenship is an ambiguous word because it has taken on a national connotation. Young people think that by being French citizens they can be citizens of the world. Not overnight! It's far too complicated, citizenship is completely anchored in the national novel, so this word should be taken with great care, especially since there are no global institutions in which people can

participate directly. It's going to involve unprecedented relationships between all parts of the world, a kind of mutual knowledge, a kind of wisdom of nations. The end of history was once talked about, it was the protection of European culture, 25 years ago! Horrible, we must still learn the lessons of our ideological failures, there is no end to history! History goes on, it is an infinite task.

On the other hand, if we were to see something, it would be the wisdom of Nations, learning to share their values and interests, in the making of the common good of humanity, which is called ecology and which is called the very nature of the human being, the richness of diversity. I will end on this point, but I would still like to quote Nietzsche, he has his faults but there is nevertheless a very beautiful quotation and I will end on this point, in the Gai savoir: "We, the precocious children of a future that is not yet assured, need for a new goal a new means as well, namely a new health, which is not content to have, but which we still conquer. [The real quote is: "We new, unknown, difficult to understand men, forerunners of an as yet unproven future - for a new end we need new means, I mean a new health, a health that is more vigorous, more acute, more enduring, more fearless and more joyful than all health has been up to now. »]. How could we be satisfied with the man of today?

And I'll go straight to Barbara, with whom we were able to talk earlier, but I leave her completely free to make her own choices, you'll see it's really very interesting, thank you.

c) Speech by Barbara TOCE, Vice-chairwoman of the Congress – Council of Europe

Thank you very much for this invitation, it is very important for me to participate, not only for my position in the Congress of the local and regional authorities, but also for the fact that I come from Italy, and Italy is one of the countries that these items are very very strong. And populism, new politics have changed all the situation, also in the young people, so it's very sad moment for me in Italy.

Key words: cohabitation, prejudice, diversity, Identity, recognition.

Cohabitation between people and social groups belonging to very different cultures is one of the most complex problems of the societies of our time. This complexity has become even more evident in relation to the growing flow of immigrants who see in Europe the possibility of escaping war and even the hunger that is gripping their countries of origin. It is a question of realizing conditions of civil coexistence and reciprocity by combining cultures and social identities, through integration processes, sometimes difficult but nevertheless indispensable, escaping the easy and stereotypical ideological simplifications and using, instead, the tools of analysis and intervention that the psychological and social sciences can provide.

The question of integration between persons and social groups characterized by different belonging is one of the central problems of civil coexistence in the societies of our time. On the merits, for example, scientific research has shown the relevance of phenomena such as prejudicial thinking, as well as the complexity of identity processes.

These are issues that constitute a sort of common thread at the basis of the coexistence between "different" and which go through the entire integration process, often more problematic

than one would like, above all by reflecting on the many categories to which "diversity" refers: gender, socio-cultural, psycho-social, socio-cognitive, etc.

In general, contact between different social groups can contribute to exacerbating prejudices, which makes it important to create adequate conditions: the need for cooperation, equal status, institutional support, and necessary time. In fact, these are conditions of a sociological type, which although of some importance, it is not always possible to find in everyday life.

Add to this the need that every human being has to be socially recognized as such. It is, as is evident, a fundamental problem of the processes that characterize the civil and democratic coexistence between people; this (regardless of differences in race, sex, culture, religion, etc.) has the need to be recognized as equal dignity.

In fact, the question of "positive recognition" of the other and his culture of origin can be more complex than it may appear, given that it is not always easy (and sometimes it may be impossible) to combine customs and traditions that refer to very different cultures but which also constitute the humus of values of the Identity of those to whom "recognition" would have been due.

On the whole, the question of the integration "between" (and not simply "of") people belonging to very different cultures is indispensable but sometimes presents (as the facts in various European cities indicate) some complexities.

The increasing number of migrants coming to Europe constitutes a critical challenge for all levels of government, calling for adapted and effective measures in Council of Europe member States.

Local and regional authorities who, as the public authority closest to the population, are the first port of call in any emergency situation, have the responsibility to provide newly arrived migrants with access to key public services (housing, healthcare, education) without any discrimination.

Achieving equal opportunities for all migrants is at the heart of our work in the Congress. Over the years we have gathered substantial experience in the field of integration with the help of local elected representatives, who face the challenges of inclusion and integration every day.

Co-operation between public sector and civil society is the key to preventing and combating socio-cultural segregation in neighborhoods, institutions and public spaces, highlighting the role of local authorities. "Local and regional authorities can contribute, through projects in the field, to strengthen mutual understanding between the host society and the newcomers.

Effective mechanisms include sharing good practices at local and regional level, setting up codes of conduct for public officials and political parties, and organizing awareness-raising campaigns that focus on the negative consequences of hate speech.

And in this context the congress adopted several recommendations and resolutions I read only the titles: intercultural and inter-faith dialogue; initiative and responsibilities of local authorities; effective access to social rights for immigrants; the role of local and regional authorities; the development of social cohesion indicators; the concerted local and regional approach; improving the integration of migrants through local housing policies; social approach to the fight against racism at local and regional level; equality and diversity in local employment and service provision; intercultural cities; cultural integration of Muslim women in European cities; meeting the

challenge of inter-faith and intercultural tensions at local level; education for democratic citizenship- tools for cities; integration by means of self-employment: promoting migrant entrepreneurship in European municipalities; promoting diversity through intercultural education and communication strategies; organizing intercultural and interreligious activities: a toolkit for local authorities; from reception to integration in; the role of local and regional authorities; unaccompanied refugee children: the role and responsibilities of local and regional authorities; voting rights at local level as an element of successful long-term integration of migrants in Europe's municipalities and regions

In my opinion linguistic education should take into account the specific context of the migrant. The School for example is particularly important, both in general as an opportunity for young people to learn to combine similarities and differences between the culture of their own life context and that of other countries, and, in particular, due to the growing presence of second-generation immigrants.

School is certainly a very important element in the integration process, but it is not enough on its own. Immigrant families must in turn be involved in reception processes that help them to enter new communities while respecting human and social values.

For example, in some cities of my Region there have been exemplary integration projects with the inclusion of the father in the world of work and the opportunity for mothers who could not work to be included in courses of teaching Italian and small social projects to make others known and not be isolated.

Today in Italy, unfortunately, we are witnessing extremely serious phenomena against immigrants mainly due to a populist policy and to an economic and social exasperation that sees in the foreigner a totally foreign subject and to be sent away.

I believe that in this sense the Council of Europe, in respect of the human rights that distinguish it, can effectively support and help local authorities in processes of knowledge that can on the contrary make us understand the richness of hospitality and integration.

But it is equally important to understand the reason for certain migratory flows in order to field projects that can contain some phenomena and at the same time be of help and support for local communities.

d) Speech by Antoine GODBERT – European movement

Mr Antoine GODBERT thanks Mr Philippe Herzog.

It falls to me the difficult task of representing the French local authorities, and therefore to give you examples of actions that can enable us to keep hope.

Earlier, Philippe HERZOG finished his presentation with Nietzsche, even if at the beginning I understood that he wanted to finish with Hegel and Fukuyama, I would say two simply Kantian words, I would speak first of all about the conditions of knowledge, with History and Geography.

On History, I would like to add two things to what Philippe Herzog said earlier. He reminded us of the importance of the period between the end of the Roman Empire and the Enlightenment.

I would say two things: the first is that if Europe was able to emerge as an idea, it was based both on the value of individual freedom, whose foundations date back to the 16th and, above all, the 17th century.

But it also made, from the moment it was represented outside the world, as the continent of communal freedoms, of the freedoms of cities, and this emerged from the end of the Middle Ages. This explains why, when Claude earlier gave you a few things about my life, I was lucky enough to have three shares in my life. I was a professor of geopolitics to analyse the facts; I was then a senior civil servant to often take part in the administrative construction of Europe; and why I therefore end with a moment devoted to the freedoms of municipalities.

I think, and I will try to demonstrate it to you, that this renewal that we are expecting in the representation that we can have of Europe can be born from this commitment that P. Herzog was talking about, close to the citizens, in the communities. I am going to say this with all the humility of the Frenchman, who must always suffer the criticism of the other European countries by saying: it is easy to speak for the communities when you are French, because you have so many of them.

Half, it is generally said, of the European communities. And it is true that, as you know, of the 33 000 French local authorities, more than half have fewer than 500 inhabitants, and 85% have fewer than 2 000 inhabitants. There is therefore a very good chance that every French person, at one time or another, will be a local councillor. That is why I will speak on behalf of the local authorities, but I am still reduced to what I am, that is to say, the elected representative of an urban city, which is therefore Tours, which has 140 000 inhabitants, in a metropolis of 300 000 inhabitants. It is important to be elected from an urban community, because I think that it is also urban freedoms that have created the European idea, of the same type as the desire to create institutions governing the whole of Europe. We remember the models of Georges de Podebrady or "Crusset" (?) at the end of the 16th and 17th centuries. It was at the end of the Middle Ages the common freedoms that perhaps also created hope for today. I have been asked to deal with three parts, very clearly, as Claude reminded us earlier, what the challenges may be and what the obstacles will be, and what actions you have developed.

As a local elected representative, I spent a lot of time in the associations of local elected representatives, and I also wanted to pay homage to my colleague Andreas WOLTER, who could not be there, and with whom we often see each other, to continue to hope that the French and German authorities continue to bring hope, in particular through twinning, which P. Herzog spoke about earlier.

The challenge is first of all to highlight the European symbolism in our communities. It may seem a little simplistic to you, but it is increasingly difficult. To be able to listen to the anthem, to be able to have the flag, to be able to have elements that we transmit, that represent Europe, that we can offer, on things that are both simple and so necessary.

Another challenge is that it is very important that our friends from other countries can continue to participate in the democratic game, by being on lists. At the community level, when I am in my polling station and I have this special booklet for members of the European Union, I am always a little shocked because it is both a special booklet and a symbol of integration into

municipal life, and it is very important that we have the opportunity to continue to exchange and have the dialogue that Barbara TOCE talked about, also within the democratic vote at the municipal level.

Also, it is important in this symbolism that twinning, European actions, are in the presentation and communication documents of the communities. This is not always the case and it seems to me a key element to show this integration in the whole European continent.

The second challenge is quite simply to enhance Europe's role in territorial development. As an association that benefits from European funds, you know that we can never say it enough, that such and such a project has been made possible thanks to European funds, and it is important to remind people at the local level of this, because many people are not necessarily aware that projects have often been set up with European money.

The second thing is that Members of the European Parliament should be able to participate in local democratic life. This was pointed out by Claude, I am Vice-President of the European Movement. We had a debate with the government because we wanted MEPs in France to be able to continue to be elected in a territory that allows them to make themselves known, and not only at national level. It is not just to challenge a national list, but it is important when there is a demonstration, that citizens can recognise, alongside the MP, the senator, the mayor, their MEP, as a full member of democratic life.

Finally, it is important, on the subject of immigration, that we tell our young people, who come from other backgrounds, what this European history has been like. As P. Herzog said, European history has not always been simple or smooth, and it is important to be able to talk constantly about these difficulties encountered in order to find a common vision.

Third challenge: to create an environment favourable to the deployment of the European idea. Many people have forgotten what this European idea was, but I am lucky enough to belong to a generation where I could never forget it, because I experienced both the joy of the fall of the Berlin Wall and the immense sadness of the wars in the former Yugoslavia. My generation will always be marked by these two events. This is not always the case with the younger generation, who always see confrontation or joy in other spaces; spaces with more dynamism perhaps for joy in relation to cultural or economic life, but sometimes also more despair in relation to the conflicts that can bring bloodshed to other continents.

The second thing in relation to creating this favourable environment for the deployment of the European idea is quite simply to favour also at our local level transversal projects, not only of an authority, or of an aspect. Europe is first and foremost about building together. This means that we do not do projects alone but with others. And the more joint projects are carried out in a community, the more the European idea percolates. And it's important to say it again, in France we are often very happy to say that we set up a project on our own, because we are better, because we have our French specificity! No, this ideal of working together is a European ideal!

Finally, it is important to create a favourable environment for the development of the European idea, to subscribe to the programme of the Europe of citizenship, of what is being done here at the

Council of Europe, to allow it to be better known, what the European Union also does, to have a communication, at the local level, on what is being done there.

So all that is all very well, but how, unfortunately, are we not faced with a huge Europhilia in the territories? It is because there are a certain number of obstacles. I am going to say three of them and I will unfortunately be able to mention many more.

The first is the way in which our communities are organised. This is true in Italy and France, the level of skills: how do we know who we are talking to? Who is competent for what? The more communities we have, the more we say that democracy is respected, the closer we feel to the citizen, the more complexity imposes its difficulties.

Now, today, and this was called for by Claude when she mentioned the platform you are working on, it is always difficult to set up platforms where everyone can work. It is true that unfortunately today in France, after the reform we have had on the Notre law and the processes from 2014 to 2016, many citizens do not know who to contact between the different levels of local authorities.

Secondly, the answer that is often given is that with this new law, we have created a player that is European or universal in essence, that is the metropolis. And that is a danger. I was elected as a metropolitan, but that would mean that ideals are only carried by this urban civilisation. Today, however, we have an opposition to European values that is located in areas that could be considered as disconnected from this life between metropolises.

When P. Herzog spoke to us earlier about the Europe of letters or the Europe of students in the Middle Ages, it was superimposed on the confrontations between States, but there were areas that escaped it, those where no universities had been created. And today, these areas are not the first, and they exist in France, Italy, Germany, the United Kingdom, they are areas that do not recognise themselves in European values. It is in these areas that we must first work. And that is why, if we see that there are metropolises that see far ahead, at a global level, that see in a globalized way, that will not be enough, we must also look as closely as possible to us.

And this is true for us in Ile-de-France for example, it is true for the forgotten areas around Europe. Here in Strasbourg, ask an Ardennes man how he finds himself when Strasbourg is now his regional capital? There are sometimes, like that, a certain number of representations that are not easy.

Last but not least, we have created technobureaucracies. Not because we liked it, but because the files that had to be created to make life easier for citizens in the communities were becoming increasingly complex. And as long as we have this discourse, which is valid for the communities, as against the European institutions, saying: there are too many civil servants! What is the consequence? We are reducing the number of civil servants, so we are taking the best ones. But we are taking the best who can no longer see what life is really like on the ground. And as long as we have this fascination with technocentrism, I think that unfortunately we will have, at local level, democratic life will be greatly reduced.

The second obstacle is the cultural obstacles. There is a general lack of interest among the younger generations in institutional Europe, or institutional Europes. Paradoxically, we can see this at the European elections, where it is the older generation that will vote in the majority, perhaps because they have gone through difficult times. Young people no longer feel comfortable saying that Europe is peace, simply because that is where they live, and it is sometimes difficult for them to understand when young migrants arrive and tell them that they are leaving because they are in war zones and are forced to flee from them, making it difficult for them to do so. Young people who are in favour of Europe are more and more motivated, but conversely those who are less and less European are also less and less motivated. So we have a dramatic break among young people.

Finally, fortunately, we have mobility. Both types: thanks to the tools of new technologies that allow young people to live in communities where they create their own rules, and then the mobilities that allow them to discover another country, another society.

The last point in this connection is that I still have hope that the major multilateral issues that P. Herzog was talking about, in particular the environment, especially sustainable development, are now elements that bring together Eurosceptics and Europhiles, and this may be a way for tomorrow to dialogue, to debate global issues.

Lastly, I shall conclude with another obstacle that seems to me to be fundamental, namely the media. I am not talking here about the national media, the European media, I am talking about the local media. The major local newspapers in France all call themselves "eurofana", europhile.

Look at the papers in the local press, as soon as you have a Eurosceptic movement that is a little bit passionate, it will have the right to a full page. Why is that? Because the local media, like the national media, want a fight.

They want passion, drive, buzz about the conflict. We have a conflictuality that is highlighted in the media, but Europe is not about conflictuality. It has been subjected to it, to conflictuality. I am therefore afraid that if we do not make an effort to train local journalists, we will always have difficulties. And as P. Herzog said, for some years now, the self-generating networks of young people, where fake news can enter and continue to run, have been superimposing themselves on local media which are not always open to Europe.

Recently, we are all in favour of training, lifelong learning, the fundamental role of teachers. All studies show that, compared with 20 years ago, teachers are no longer convinced by the European Union, by the Council of Europe, by European ideals. It is therefore the training of teachers that needs to be rethought, because today it is no longer so certain that they are in essence favourable to Europe because they are in essence favourable to training.

So, now, to conclude, the actions that we carry out for our communities, the transversal European projects that are our everyday life, twinning. Some people have two generations, the important thing now is to go beyond these two generations to convince the younger ones. In Tours, we have a twinning with the German city of Müllheim, we have difficulty in involving young people.

The three of us use three vectors: culture, theatrical performances, joint participation in concerts; tackling new subjects, such as integration, especially of migrants; sustainable development.

We hope very much in the Franco-German language that the new treaty of the Elysée Palace will enable us to have funds for these new twinning arrangements on newer issues.

Erasmus strategic partnerships are also highlighted. I will give you two examples: one on gastronomy, which is a good way of promoting dialogue. The second, on cultural heritage, with the good fortune that we go to another country, to discover a new one, and to say to ourselves that we are all cultural tourists who enrich our heritage in all countries, with the caveat that the youngest are not necessarily the most interested in discovering historical heritage.

We have a House of Europe, so we support these initiatives. Herzog reminded us earlier, we all belong to a common house. Having small houses where all the Europeans meet at the local level to reproduce the symbolic geopolitical pattern is also important so that the associations can meet each other, and so that they are not only located in city centres. The Europe Houses are often located in city centres, whereas they should be placed in neighbourhoods where people think the least about Europe.

In Tours, we are fortunate to have a district called Europe, a very difficult district in terms of urban policy, where not everyone wants to go, and this is necessarily where we want the challenge to be embodied so that we can continue to hope that our values and the European idea can be carried by the local authorities, and without these authorities, I am afraid that we will simply fall back into institutional Europe, which has its importance, but which is insufficient to create the most important thing, which is human contact.

Thank you.

e) Andreas WOLTER, Deputy-major of Cologne (Germany)

Speech read by Mr. Karl DONERT

Dear Mrs. Vivier Le Got, Dear speakers, Ladies and Gentlemen,

Unfortunately, I have also only about 5 minutes and therefore I will keep it short and count some points.

Every day in Cologne, we live the European idea in fact of town twinning, student and student exchange, joint European technical projects, administrative exchanges, economic relations and private travel.

All year round there are events of support associations, friendship circles, clubs and foundations which have a European framework.

These include exhibitions, conferences, concerts, lectures, readings and information events. The adult education centre (Volkshochschule) Cologne and the European Documentation Center at the University of Cologne have the educational mandate for Europe.

Events such as lectures, panel discussions and excursions - to name just a few examples - offer a variety of opportunities to inform and contribute.

Topics this year are:

- Where does the EU money go?
- "Ten Rules for Democracy Rescuers"
- Europe and Turkey is the relationship still to be saved?
- How many Europes are there in Cologne?
- Living and working in Europe
- Elections to the European Parliament
- Animate Europe Exhibition
- Who should I vote for?
- Debriefing Europe has voted
- Brexit Game Over?

But mainly there is hardly any awareness of the European connections and dimensions.

This changed with the Brexit discussion, it clearly shows a broad public the importance of Europe and shows that far too little we publicly emphasize the positive side, as well as fundamental economic relations, but also freedom of movement, workers' rights, social and environmental standards.

On the contrary, Europe often has to be in the press and in daily talks as the cause of bad national government or administrative decisions.

These circumstances do not create a positive image of Europe.

The Treaty of Lisbon (2007) and the Charter of Fundamental Rights of the European Union (2009) provide a good basis for community feeling.

My conviction is: The daily European work must be explained!

I'm standing confidently to the European values, when I officially participate in a Gay Pride in the twinned towns of Katowice (Poland) and Cluj (Romania) and in this context officially meets the conservative city leaders.

There is a discrepancy between everyday European reality and public perception.

And there is a gap between the generations.

Surveys have shown that younger citizens have a much more pronounced and positive European attitude and identification than older people.

The affirmation of Europe, however, does not at the same time mean a positive picture of European policy and administrative work.

The European idea is still fascinating, but the output is less convincing for many voters. to finish:

I recommend: do good and talk about it!

We should also show much more often in EU projects that it is an EU project.

We do not have to set a memorial stone immediately, as is customary in some countries, but it would certainly be appropriate for some projects.

By that I do not mean an image campaign empty of content, but a credibility offensive.

If we want a broad-based Europe, a Europe of citizens, of people and of consumers, and not a Europe of lobbyists, then we need transparency, openness, and many discussions.

My conviction is: The daily European work must be explained!

Thank you very much for your attention.

II. Exchanges with INGOs

Mr. Philippe Herzog

A complement a little in the spirit of Antoine on the local authorities, by developing the reflection on the problem of the actors: associative, civil, trade-union. We need to widen the scope of the problem, because European civil society, in my experience, we tried to make one in the 1990s at the time of Jacques Delors. It even continued under Romano Prodi. We invented social dialogue; we created the cohesion funds...

Much has been said about the European authorities, but associations must also be mentioned. If we refer to the great authors, when we asked Tocqueville about "what is democracy? "he replied "democracy is freedom of association". What does Kant say? "The free association of peoples. The state of associations seems to me to be rather bad at the moment.

Money problems are blatant, or associations are being used to do the social work that the State has difficulty doing... All around me I see that we have a real problem in the deployment of an associative life capable of entering into collective choices. For example, there are associations that are working on causes, for the better or for the debatable, I don't know, but there is a real issue at stake in the role of associations and unions.

Social dialogue à la Jacques Delors is no longer discussed at all! What are works councils for? The good examples I have seen, for example for urban housing, industrial cleaning and others, we no longer talk about all that.

I claim, and I may be wrong, that the civil society we started to build in the early 1990s is in decline. It is of no interest to central state or European institutions to succeed in rebuilding a pan-European network of associations, despite the opportunities and efforts of European communities. I am not sure that Strasbourg is at the forefront, but there are some wonderful things happening in the cross-border field, more than twinning arrangements, such as the creation of trans-European public services. All this therefore deserves to be highlighted in terms of the difficulties faced by the associations and yet the potential that exists.

I would also like to stress the role of the actors, the professors, the philosophers, who are far from the field even today, in my opinion. For example, Europe cannot be taught in the same way in Tourcoing or Nîmes. For a Nîmes native, we will learn about Europe from "the Mediterranean and us". And in Tourcoing, you are more like "Flanders and Northern Europe and us".

All these efforts to take ownership of the European challenges, where the people live, on the territories, in the companies in my opinion. I'm not talking about the large multinational cooperations that create a major problem, as everyone knows. I think that it deserves more investigation in order to federate these efforts. It is on all these sides that all the new ideas for manufacturing in Europe are going to come from. So we have to ask ourselves the question of the state of play of the associations and what we could do better together.

In the same spirit, I would like to ask a second question: enlargement. The way in which the enlargement of Europe has been taken by our populations, our actors, our associations, and especially not our political leaders in the West, is disastrous. We are afraid of the Bulgarians, Romanians, Poles and Hungarians, and the newcomers are getting in the way. This is the conviction of 80% of the French population: things have been going badly since we enlarged. "I don't want Montenegro and Albania, even if the Montenegrins are making enormous efforts! ». If Europe wants to lose its image where something positive is being created in today's world, if we close the doors we are not in the sense of History, or the needs of History. So it seems to me that this story of enlargement is very misunderstood.

In terms of twinning and territorial cooperation, it is absolutely vital to take this up again. We have missed an historic meeting. Basically the United States of Europe is an idea that came from the West, from a few in the West. Do we want the future of Europe to think of itself as the club of the rich? Who want to protect themselves from corruption? Yes, but we have to look at who they are and where they come from, and what efforts they make? Because there are people who are making great efforts, there are demonstrations in Romania almost every day against corruption!

If we do not understand that today's topic is the great Europe and its place in the world, and not to consolidate at all costs the Europe of the people from the beginning, with German reconciliation at the heart, we have not understood something fundamental. There is the test of otherness, in the question of the role of a civil society, and I stress this point very strongly. It is really completely underestimated.

I will finish with a word about Brexit. Denis MacShane, a former minister, said, "It will be BrexEternity". I use that phrase differently, not just because they're going to have a hell of a time getting out. Our relationship with the British is a fundamental issue. How do we think about our relationship with each other? This involves interactive dialogues.

In my experience, before the referendum in 2016, at King's College in London, we set up a small network to hold a public debate before the British referendum, among Europeans, on the question of identity. Because we understood that it was a problem of identity, and not of utilitarianism. It was impossible to have a debate in England in an interactive dialogue between Europeans on the eve of the referendum! Still impossible today! Ask yourself a question about the future!

So it will be impossible to have an interactive dialogue between the British and the people here? That would be a terrible handicap for the future! This is true for the British, but it is also true for the Poles, the Hungarians, if we create barriers, we will never get out of it.

I just wanted to come back to these two points, but I will leave the floor to you.

Mr. Gilbert FLAM (International League against Racism and Antisemitism - LICRA)

It's more of an interrogation and a discomfort with what I've heard. I understand the "s" in brackets better. I've heard a lot of talk just now, and it's very interesting, because it's a debate that we all know within the European Union, on the notion of identity, but within the framework of the European Union. I believe that we are in a much broader forum. I would have liked this issue to have been addressed, knowing that the two sets of issues are built on different bases. The first was based on the market and the second on values, based on the European Convention on Human Rights. We could add "citizen" because I want to, perhaps because I am French, but it also refers to a form of attachment or attachment to a community of values and a way of functioning.

This unease and this questioning, what should we say about this new whole that is to be built at the level of the Council of Europe.

Mr. Guy SCHLAEDER (International Professional Union of Gynaecologists and Obstetricians (UPIGO)

I am a convinced European! I am going to ask two very general questions.

- 1) Should the flow of migrants be regulated, yes or no?
- 2) Should migrants be selected according to their professional skills, or their professional experience, yes or no?

Mr. Harry Rogge (Eurogeo - European Association of Geographers)

I would like to connect to the last two speakers who said few remarks that took as me as maybe all of us as a geographer and also as educator in 25 years of experience in international business and education. One of the symbols has to do with value. As the last speaker said, by the voice of my president Karl Donert, it is important to speak about our daily work and explain what we do. Most of the subsidies come from Bruxelles and not from Strasbourg, I think before we far go into further discussion, it's very important that European values are known because ignorance is the greater sin for the populism moving away and Euroscepticism. When we know more, we understand more, we accept more, and we value more. Thank you.

Mr. James Barnett (Intereuropean Commission on Church and School - ICCS)

I'm very interested in what you say about Brexit and two observations as well. But I think there's a more important issue: my wife and I took French citizenship 13 years ago because I suspected a possible Brexit. And for the work that we do here together, we deal, and this is correct, with political, legal and procedural issues. But to live well in a free society, you must have an intuition, and for education, what can be done to develop young people's intuition?

Mr. Claude-Laurent Genty (International Confederation of Professional and Intellectual Workers)

I fully share the fears expressed by Philippe about the current decline of European civil society and the difficulties encountered by the European voluntary sector, which go hand in hand. Because of a lack of reciprocity with the institutions, perhaps, but above all, I believe, because we are witnessing individualism, not only of individuals, of people, but of the associations themselves, of the voluntary sector. It is increasingly difficult to create collectives, as it was about twenty years ago, groupings, structures similar to this one.

I think it would be impossible today. Each association at least is in its own sector and it is sectors next to sectors, or even associations next to associations, and as a result, proposals are not heard. We have to link all our associations together to be heard, to influence a situation. The danger today, it seems to me, for the whole associative world, and consequently for our Conference here, is to no longer have globality, but to remain in a certain individualism. I feel this when I compare with the past, and I understand that Philippe shares some of these fears.

Ms. Lilia Bensedrine-Thabet (The Robert Schuman Institute for Europe [IRSE])

First of all, I would like to thank the Committee on Education and Culture, all the members present, and to invite you to take up a subject that we know and that is sensitive but highly relevant in these times in which we live. This reminds me, speaking of course of identity, of the title "Deadly Identities" by Amin Maalouf. Aware of this, the Committee on Education and Culture has for many years been working on these questions of identity and the need for intercultural and interreligious education, which you have all stressed and, more broadly, education beyond.

Some members here have spoken of this, of interconvictional dialogue. Educating for intercultural dialogue is a necessity today, and there has been a report by the Committee on Education and Culture on this subject. I will just conclude with my question, the paradox of which I will immediately highlight: "How, in this world that we know is in full transformation, which is, as Michel Serres said, in full mutation, interdependence is one of the key words of this world. Interdependence, since the challenges, as we know, are increasingly global, whether they be economic challenges, ecological challenges or migration challenges. How can we do so when the fears are also growing? Fears and rejection, which also give a very poor image when we know how many people have died on Europe's borders. Thank you.

Mr. Noël Orsat (International Confederation of Intellectual Workers)

I would like to pick up on a practical example of civil society that has recently taken place in the context of an action that is being carried out with "life in Charlemagne" in a European programme called Erasmus+, involving Bulgarians, Poles, Italians, French, Romanians, Portuguese and Albanians. In this work, a questionnaire was drawn up and filled in by teachers and pupils from all these countries, at first/second grade level, we shall say. The first analysis that emerges, in a very surprising way, the Western countries, for example France and Italy, the pupils questioned in these countries are those who are the least capable of answering the question "what are human rights?" Students in these countries were almost unable to name one, two or three human rights. One of the answers included, for example, 'the right of access'. On the other hand, pupils from Portugal were more able to respond, and those from Eastern European countries even more so.

This finding is therefore already being made. In France, between the pupils interviewed in the Pyrenees and the group from the Ardennes, the same type of response was found. In learning, it is not only the problem of a lack of knowledge about European aspects, it is even a general lack of knowledge on many subjects, because here, for example, the French could feel concerned.

Ms. Claude Vivier Le Got

Thank you very much. A personal note: the answers might have been easier if we had also talked about women's rights, so I am a "human rights" activist. I'll pass the floor to Beata for the last question.

Mme Beata Zwierzynska (EURODOC)

I just wanted to ask a question: "Isn't it fascinating that like 30 years ago, in 1990, Eastern Europe, Central Europe, and Western Europe were in totally two different places and now we are all, we are in the same place. I'm generalizing but, we are in the same place with democracy crisis, homophobia, all kind of phobias, and locally, I believe that we are in similar places: local governments authorities are the strongest advocates of democracy and somehow it works. I was wondering what is your opinion on that, with the government levels in Eastern and Western countries.

My opinion is that when Western Europe was so much involved into Education, care, citizenship, that was a profession, it was not in precarious conditions. And somehow, in late 80s we were so enthusiastic about the change that perhaps western Europe relaxed about education and caring about teachers were the main agents of what is happening in schools and customs.

Eastern Europe, despite that they wanted to learn democracy, teach the values, and experience the real democracy, maybe we didn't [I'm from Poland] do a good job, so now we are at the same place, so there is actually no division. I'm wondering, since the local governments perspective here, and authorities, how did it come that 30 years after this transformation, the local levels are so strong? Maybe the answer is simple, but I was wondering what your opinion on that is. Thank you.

M. Philippe Herzog

There were a lot of questions. The problem of values is raised by several of you, particularly when we talk about individualism. What are we up against? We don't dare talk about values anymore, because it seems that people are always asking for answers. "Europe that deliver", say the leaders, do we accept that, or do we have to go back to the question of values? It's complicated because in values there are ethical considerations, we don't want to moralize, but as a result there are no more ethics in the public space.

We have not responded to the market, the market among values is an abyss of questions. Is it normal that there is a free market in treaties when everyday people have economic difficulties? How do you take that, it's still a fact of life!

Other questions concern institutions, the role of the Council of Europe, are the organisations that seek to work to ask these questions of identity capable of intercultural dialogue? What do we have to say about the role of institutions in order to be able to improve? That is a question that I cannot answer for the Council of Europe, by the way.

There is the specific question on migrants too, and we are asked to be concrete, and that will have to be answered. So I see these three sets of questions.

Who would like to take the floor, and I will come back to a few points later?

Ms. Beata Zwierzynska (EURODOC)

For values, I think it is very difficult in that moment, this word. When I had been mayor, I worked a lot with schools and teachers on projects that involved children in values that could be interested for the community. But the problem is the parents, the family, because when children go home, the situation in their family is completely different, because what they learn at school is completely different from what they learn in their family. In the Congress of the Council of Europe, we try to organize recommendation, draft resolutions, to help local and regional levels. I think that is these moments it's not easy between political and civil society.

There is a distance, it is very difficult in that moment to find a way to help civil society to change, to come back to the values that were very important when I was a child, and not anymore. In Italy for example, we have a lot of difficulties in this way. But the difficulty is also to understand the racism and the philosophy of many people that don't know why they are against migrants.

Mr. Antoine GODBERT

I would like to come back to three aspects. Firstly, an issue that is very important is the example of the abandonment of knowledge of rights and the law. It is terrible what I am going to say, P. Herzog quoted Tocqueville earlier, there is a fading away, an oblivion of what Law and Rights were, because we imagine that we are in societies where we no longer need them, where it is more

of a priority. This is not true! But unfortunately, it does exist. There are cultural answers: how do you teach law or rights? Either we do it by setting up special courses for generalist teachers, or we leave the specialists, so that teachers of higher education law can come, as is the case in France, so that they can go to secondary schools. There are programmes in France so that they can go to middle schools and high schools. And this is structural, always complicated, between higher education and secondary education.

We could have taken the example of what is happening in the eastern part of Europe, which has been able to benefit from a certain transformation over the last 30 years, but unfortunately in the west, not enough attention is paid to this.

The second thing I would like to come back to is the platforms. It is important what you said about competition, which I experience every day in local communities. There have never been so many associations, there have never been so many people determined to form associations, but simply when we tell them that we have to put ourselves on platforms in order to have an impact, it's difficult, because everyone wants to defend his or her subject first: "I created my association for that". And just now when we were talking about discrimination, this is an essential question: "I want to defend migrants", "I want to defend women", "I want to defend the rights of homosexuals". And when we say "you all have a vision of freedom that should lead you to be together, and to make projects together", it is individuality that prevails over the sense of the collective.

And to take up what P. Herzog said earlier, there is unfortunately a historical convergence between the will of States to no longer have strong, structured intermediate bodies, and on the other hand an individualistic feeling where one wants to go beyond defending one's own perspectives rather than the perspectives of the neighbour with whom one could ally oneself. Fortunately, there are counter-examples, so much the better, and I hope that here you will be a good counter-example.

And there is one last thing I wanted to come back to, and that is the story of intuition. Bravo! Twenty-five years ago, having already thought that there would be Brexit. But it's still very complicated to tell young people today, who are under 25, to think about a world that is changing even faster. So, of course, I hope that some will be a little bit clever, and it's complicated, and you have to beware of those who, like Nostradamus, think that they can read the world that is going to come. And I think that the further History goes, the more difficult it will be to predict the planetary perspectives, the cultural and social evolutions, will be more and more difficult to predict. On the other hand, what I said earlier, we can foresee an increasingly strong expertise, a technicality that will be in demand, that may raise questions. And it is true that strong men and women are unfortunately becoming, from a global point of view, a demand that does not seem to me to be in line with what we all want. And so we have to be very careful, because if we have strong men and women on the one hand, and a "weakening" of the law on the other, we can worry about the future of our democratic societies.

M. Karl DONERT

I'd like to say something from my own perspective. I have been an educator and research of citizenship education for the last 20 years. I don't proclaim to be an expert on citizenship education, even though I have tried to understand the processes and the pedagogies behind the need to feel belonging to somewhere.

But I want to make a comment, and it relates to the working group I chair, which is the "digital citizen", and deliberately call the digital citizen and not "digital citizenship", because "digital citizenship" has been done for the last twenty years. And it came to me here in the Council of Europe that it's not the citizenship that counts but the citizen. We have to empower people to adopt values that they believe in, and that's what education has to do, it has to be empowering. It's not about training, it's not about teaching, it's about providing the framework within which people, and that includes young people, can decide on the way they want to be, and what they want to do with their lives.

And I think that is enabled by technology, because people can contribute and participate from anywhere, at any time, in any way and in any space. They can find their own place. And technology is there for more empowering than the public debate. I used to run school debates in my local chamber, in my local authority, where young people were deciding what should be done in their region. It's very much a minority who are prepared to say anything. Whereas the digital enables anyone to make a comment, and actually the big change in young people is that they do comment, maybe too much! But that is something very different and here in the education group, we need to understand this difference.

That's why I believe very strongly that in terms of Europe and its values, we have to open the door, but you can't push them in. They have to decide exactly what they want to take from it, rather than imposing what we think and I think the marches of the school children and people for climate are an expression of the desire to take control rather than being told what they must do. They want to take control about the society, and it's actually the future we want, it's what we should be talking about, and not a European value.

It's the future that we want for Europe, and that's really where the young people should be involved and that's the empowerment. And that is a radical change in education, no longer the professor at the front, but rather the kids are in charge of what they're doing, of what they want to do. Of course, they need to be guided, but that's a very different perspective to traditional education that we have.

Ms. Claude Vivier Le Got

Another 5-10 minutes of debate, then I will give the floor to Carola Roloff, who will speak on behalf of Professor Weiss, who represented the city of Hamburg, and who has worked with Carola on interreligious dialogue.

Mr. Léon Dujardin (European Social Action Network - ESAN)

I heard what Antoine GODBERT said about the importance of local media, but I would like to stress very strongly that the national media are completely silent on the action of associations

that know how to group together. I give an example: Mr. Herzog mentioned J. Delors; [Patrick] Venturini, who was his adviser, had asked us to 5-6 associations including ESAN, a grouping at the level of Brussels. We are now at 49! I will give you a specific example: the social platform organised a very important conference in Helsinki, not a word in the public media!

We voted on a recommendation on students: we have just obtained that one of the young people who was there receives a civic service to develop this recommendation throughout Europe for six months, that is the positive thing. The problem, precisely, is at European Union level, where profitability dominates, when the media are there to provide information, and the problem is the lack of information on all the positive things that are being done, on the part of both sides. Who knows that 43 international organisations have found themselves on the social platform? On the other hand, they do not have participatory status like us, they have only consultative status. When will the local and regional elected representatives, the deputies, support them to obtain this participatory status? Are our recommendations here sufficiently taken into account? It is the same problem.

Mr. Philippe HERZOG

Three points:

- On values, a small nuance in relation to Karl: I think we have to work in the intergenerational field with young people, the elders have a role to play, responsibility must be shared. Because behind the problem of individualism of young people, we have a duty to encourage them to look at how to exercise their freedom in society. Freedom without responsibility, what does that mean? Values, solidarity, fraternity, my eye! There are some who practice locally or in associations, but from the point of view of the public space, fraternity, those who claim, they exaggerate a little. On the other hand, concrete solidarities must be built between Europeans. Of course, it is the young people who make the future, but if we do not play our part... There is a whole task of transmitting experience to be carried out.
- The solidarity of the struggles: we can be in the struggles all together, yes, but all together we do not think the same thing, we do not necessarily face the basic problems, we exercise counterpowers, so what is convergence in the sense of solidarity of the struggles, it deserves that we take care of that. Especially if we want to deal with the economy, because there is indeed individualism, but there is also the corruption of the values of work and money. A lot of people are impacted by this. There must be a convergence of spiritual and economic struggles.

Will the solidarity of struggles be achieved through the creation of platforms or trans-European networks? It is being built, we need people who take each other by the hand, young and old, and with a capacity for expertise. We need researchers and scientists in these networks to be armed, on the side of civil society. Otherwise, civil society is always the victim of what the big media, digital platforms and political leaders say! So people are enslaved, dispossessed of their ability to participate. We haven't talked about the imaginary: the battle of ideas, films and so on must be resumed. It's indispensable! Is it possible to build a future with the prevailing catastrophism? With all-out star wars? Where is the motivating European cinema? There are concrete things of local life, but of European spirit, I find none, or very few. Europe in the cinema...

A final word on migrants: human mobility is a global problem, and there will be more and more of them. It is not a problem of Syria, there will also be Pakistan, India, Latin America, mobilities with ecology... Mobilities are ahead of us! So either we put ourselves in entrenched camps or we work on the mobilities. Otherwise, we can always create new camps, like in the United States where some people dig their own holes to survive.

That's what the trend is all the same! The problem of migrants is the problem of mobility, we have to make a wealth out of them! Didn't migrants bring a lot of things to Europe, didn't the Poles bring to France, or the Russians, or others? Let us look back in our history at the virtue of human sharing in mobility. If we do not want to go back over this, too bad, but in any case, I am saying what I think. If we do not talk about mobility if we do not make it positive you can always run. It is not only the Syrians that we are afraid of, it is also the Poles, but it is abominable!

Now, is it regulated? Yes, it can be regulated, but regulating does not mean reducing the flows, it means: how do we integrate? How do we distribute the effort among Europeans? How do we create solidarity? Flows must be regulated, but regulating flows does not mean stifling Third World brains and letting them die in their roots? And forget that without unskilled migrants who do not have a work permit, who are in the dark in the building industry or elsewhere, without them, we would have had some serious problems in the West a long time ago! So let's stop cheating on the selection! In whose interest? In whose interest? In the mutual interest? Today we want to talk about values. Then let's talk about values on migration. I would like to add this because it would have been a pity if it hadn't been said.

Ms. Claude Vivier Le Got

I will have to referee. Later on, we'll have the intervention by Anne Nègre, so I'd prefer the intervention on women to be right after the break. Another 10 minutes since there were questions on interreligious dialogue.

I'll take Brigitte's question, and a young person's question, and then I'll stop the questions, because otherwise it's not possible. We have a second part, but we had to take a break, and before the break we'll focus on interreligious dialogue. To choose is to give up!

Ms. Brigitte LEGOUIS (European Centre of the International Council of Women [ECICW])

I represent the European Centre of the International Council of Women. And I am going to say why I am in this organisation, which represents 27 countries, not only Western countries but also countries such as Israel and Turkey. I have just come back from Geneva where we had our General Assembly, and I was at UN 25 because 25 years ago I was already at the UN, defending women.

Personally, I happen to have a French father, a Russian mother, and I was raised for 10 years by a Chinese woman, and not in France. I discovered France by living there from the time of my marriage, and I was very struck. For personal reasons I taught there because it was the only place where you could have a part-time job. I was very struck that people in the city only knew their neighborhood, so they knew even less about France. Me, even though I hadn't lived there, I knew France better.

So, in our women's organisation, I talk to them about Europe, but they don't even have the idea of France, they don't have this vision of Europe. It goes very far, it is very difficult. That is simply what I wanted to say, because we are working on common values, such as violence against women and so on. If I have chosen to be European it is because of all these values, which are very strong and which make Europe what it is.

Ms. Claude Vivier Le Got

Brigitte, I really thank you for your testimony which is always very human and with a lot of heart. I'm going to pass the floor to a young person and that will be the last question.

Ms. Mathilde CHANFREAU (Déléguée de la jeunesse au Conseil de l'Europe)

I am a youth delegate in this body. I would like to bounce back, because you discussed individualism of young people. As a young person I would like to give a current counter-example, the climate marches. We have never seen so many young people who come together in communities and who are not individualistic. I do not know the kind of young people you are hanging out with, because I really don't recognize myself in what you are describing. I agree that intergenerational dialogue is very important, and I am convinced that it is what will make things happen, but it is working in the right direction. And when you say that young people are the future, they are also the present.

Mr. Antoine GODBERT

I said earlier that young people are not committed to pro-European approaches, I am simply saying that there is a difference that is made with young people who are not as committed as you are, and that this difference is growing. On the other hand, I have noted that those who are committed are increasingly so.

Secondly, I would like to respond on the national media. Of course, I have spoken about the local media because I know them well, but I agree completely with you on the national media. In this connection, I would like to make two comments. I will conclude with what Philippe Herzog said earlier about Albania and northern Macedonia. Who has information on these countries? Is there a report in the national media from time to time on what is happening in these countries?

Never! Except sometimes on aspects of organised crime. So until we have the realities, it will not be possible. And I come back to what I was saying earlier: as long as we are happy to have impulsive, negative or violent aspects, it will be difficult. I'll just finish by taking an example: I hosted a radio program on a medium for about a year, it was about the rather positive aspects. Of course,

at the end, after a year, the editorial staff told me that the show was not being repeated. It's not that it wasn't interesting, but it's not what listeners expect.

So here we are, in a competitive world where we think that by answering each other, criticizing each other, that it is more profitable, we're not going to achieve much.

III. Conclusions

Mr. Philippe HERZOG

I will conclude with an idea: the problem is not pessimism or optimism. It has not been mentioned here, but that is what we often hear in debates. The problem is not there, the problem is awareness and commitment. And I would say that a lot is being done, we are facing fantastic problems. The world has changed, technology has changed, it is no longer what people my age have known.

These are very difficult problems, so it's normal that it's difficult, because we have to move, redefine our commitments... A lot is being done! And that is what we are going to succeed in mobilizing, and obviously without minimizing the task, which is very complicated, because in this age of technology, for example, there is a lot of work that is human, what is humanity? There are people who do not want children to be in front of the screens, and what do we do in such cases? We start to react. So the exercise of freedom in a changing world is moving. It's moving everywhere, at the moment we're being shown the horrors and not the positive aspects. We must be lucid, but we must work on what is germinating.

But, if we do not want to see that Europe is a laboratory for doing this... There are young people who perhaps dream of being citizens of the world, but young citizens of the world, for example, will be those who can be mobile in the world. There will be young or not so young people, who will always be stuck in their own territory, who feel excluded, left behind, all the more so as the middle classes are becoming impoverished. We must therefore see Europe as a laboratory for finding solutions. We have talked about territory, let us talk about Europe as a territory to deal with these issues together.

If we are not capable of working together as Europeans to better resolve these challenges, don't make me believe that a Frenchman on his own, or behind his great republic, behind his State, will succeed in contributing to becoming a citizen of the world. Europe is a link, an association of peoples, I insist, a free association of peoples that is trying to build itself. If we do not take care of it, then I am not paying much attention to the future of Europeans, because it will not be the richest part of the world in terms of initiatives and the will to regenerate itself. And that is not where the youth of the world is too.

Thank you and applause from the floor.

Ms. Claude Vivier Le Got

I would like to warmly thank our three speakers: Barbara TOCE, Philippe HERZOG and Antoine GODBERT. We had voluntarily taken the inter-religious dialogue out of the discussion, to focus on

the relations between INGOs and the concrete implementation of European values with INGOs and local authorities. However, as you have noticed, we had questions on interreligious dialogue. I would like to ask Carola Roloff to make Professor WEISSE's presentation in a short way, and we will take the question from the lady afterwards.

Ms. Carola Roloff

I have to say I have been asked by Wolfram Weisse to present his paper because he felt sick he asked me to read to you this paper but this would take 11 minutes so I'm really not sure how to do it now because I don't feel to shorten his paper from 11 minutes to 4 minutes.

3. WORKING GROUP INTERCULTURAL CITIES

A. Minutes of the plenary session on the « City of Tomorrow », Spring session 2019 on 9 April 2019

Date: Tuesday 9 April 2019

Place: Agora, room G03

Coordinators:

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

Invited guests:

- 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

I. Interventions of experts

a) Mr. Carlos MORENO – expert of the smart and sustainable city

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 is 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 word 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 carboned 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 is 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.

b) Mr. Jean-Christophe FROMANTIN Mayor of Neuilly

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 live 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.

Therefore, 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.

II. Exchanges between experts and with 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?

<u>Farouk ALLOUCHE</u> (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?

<u>Iamvi TOTSI</u> (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?

<u>Anne-Marie CHAVANON</u> (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?

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.

<u>Carlos MORENO</u> (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 Hautsde-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" throve, 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.

<u>Karl DONERT</u> (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.

B. Spring session 2019: Minutes of the working group's meeting of 11th April

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)
- lamvi TOTSI, International Confederation of Intellectual Workers (CITI)

I. Opening of the working group

Participants:

- 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 GOETTELMANN, 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?

Mrs 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. Contributions of experts

a) "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 <u>New York from 5 to 8 June 2019</u>, 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.

b) Interconvictionality and hyper-rurality by Michel AGUILAR

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)

- <u>Title II</u>: Interconvictional exchanges and personal identity (4 articles)
- <u>Title III</u>: 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.

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.

III. 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.sacreesjournees.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.

IV. <u>Item concerning the debate about the "City of tomorrow" of 9th April 2019 by Iamvi TOTSI</u>

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.

lamvi 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 megacities, 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.

C. Autumn session 2019: working group meeting *Intercultural cities* on 29 October

Invited experts:

- Mr. Wolfram WEISSE, Founding Director of the Academy of World Religions at Hamburg University, replaced by Ms. Carola ROLOFF, Expert Visiting Professor of Buddhism, University of Hamburg
- Mr. Axel BRINZINGER, mediator and teacher
- Ms. Gaudiose LUHAHE, Doctoral student in Ethics, working on "Ethical Communication".
- Ms. Anne NEGRE, Vice-chairwoman in charge of Equality within the Conference of INGOs, University Women of Europe (UWE).
- Ms. Gabriela FREY, co-coordinator of the Intercultural Cities working group.

I. Contributions of experts: minutes of the working group

a) Introductory speech by the co-coordinator of the working group, Ms. Gabriela FREY

Our working group started two years ago, you see the English text up there, and I'll read it to you in French. So I've always wondered what the basis is, why people have such a hard time keeping up, in everyday life. So the theme is "Reducing anxiety to avoid exclusion and violence by developing emotional balance and communication skills".

This two-year project aims to provide innovative and field-tested techniques to develop real integration and genuine equality. The techniques and approaches presented can show that fear and unregulated emotions are among the major causes of discrimination and violence e.g. against women, ethnic, religious and sexual minorities. Fear and emotions are not inevitable. There are effective methods to deal with them adequately.

Cities are becoming more and more crowded places and their inhabitants are facing increasingly complex challenges. The cohabitation of religions and globalized cultures, migration, declining resources and living space, declining employment, excessive stress in all sectors of our digital society are leading to increased internal insecurity and fears. Faced with a stranger or a destabilizing situation, we often do not know how to deal with the uncomfortable feelings or diffuse anxiety associated with it. This often leads to a search for an external culprit or cause. These mostly unconscious feelings of insecurity are the breeding ground for increased discrimination, fundamentalism, populism, hate speech, violence and terrorism.

"Fundamentalism is born when we feel that we need something specific and strong to protect us from those who are different from us. It comes from the fear of losing control, or of the ground slipping away from under our feet. But whatever form the fear takes, it continues to intensify and leads to actions that can cause serious damage. It degenerates into wars, riots, violence and cruelty. It creates an ugly world, which creates more fear." (Pema Choedron) There

are several innovative and field-tested techniques that can be applied to better manage emotions, fears and insecurities.

These techniques can help us realize that "the other" is a mirror of our own feelings but not the direct cause of them. Getting rid of unpleasant feelings by fighting or harassing, for example, women or sexual, ethnic and religious minorities, will not help. Suppressing fears and emotions or running away from them is not an alternative, as it will not solve the problem. It is better to identify the root causes and use techniques to address them appropriately.

That's it, we've already started to take a small step. In April we had three presentations, one by Kari Flornes (GERFEC), who enlightened us on "Perfecting communication skills". Then our friend Michel Aguilar came to talk to us about the European charter of interconvictionality, so "Disseminating the practice of interconvictionality - a value for our common humanity" and he also talked about good practices, but in what context, urban or hyper-rural?

So there you have it, he made a great text, all of this is available, I can share it with you. Today, I am very happy to introduce three other people who want to talk about this topic. My friend Carola Roloff, who is one of the few European Buddhist nuns, who is also at the Academy of World Religions in Hamburg, and she is going to talk to us about a very interesting topic: "Recognizing gender anxiety in religions".

Afterwards, we will hear our friend Axel Brinzinger, he is a mediator and will talk about "Establishing emotional awareness and the ability to work constructively with emotions", and also last but not least, our friend recommended by Michel, Gaudiose Luhahe. She will talk about "Starting to deconstruct the enemy" afterwards. She is a doctoral student in Ethics at the University of Strasbourg.

b) Gender Anxiety in Religion by Carola ROLOFF

Thank you for giving me the floor.

We decided we will skip the paper by Wolfram Weiss because we are running out of time and we want to let the translators finish on time because of the hard work they have done today.

So in case you are interested in the paper of Wolfram Weisse you can contact me later and I'm happy to email it to you if you give me your card. So I will now present my own paper as planned in the program about gender based anxiety in religion and when we speak about forming a European cultural identity we need to consider that identity is very complex and varies from person to person.

Scientific research speaks about intersectionality that is a complex relationship and mutual interaction between social differences. We can notice interactions between the inequality generating categories of gender, class, race, sexuality, age, disability, religion and nationality. Here I will concentrate on gender identity and religious identity which has been my focus on research for the last two years and which for various reasons are ignored.

The relationship between the two categories gender and religion is by no means unambiguous. Both are categories in which identities are constructed and who's deconstruction or questioning can provoke great fears. As social categories religion and gender are of central importance in process of social exclusion and the construction of the other, also referred to as othering. One's own is taken for granted, positive and superior whilst the alleged other is categorized as not belonging and deviant and is devalued.

Anne Hege Grung from the University of Oslo points out, "what is disturbing is the dynamics created when women and religion are claimed to be identity markers in a way that fuel fundamentalist, non-democratic, non-feminist movements and women and religion are expelled from scholarly analysis and reflection in the public sphere.

Religion, women, power structures and structural and cultural violence

From 2016-2019 together a with a team of young scholars I undertook a research on gender and inter religious dialogue. This research started around the time when we had our side event here at the Council of Europe and you may have participated in it: 'Are religions a place for emancipation for women? Progress and Setbacks'. This had been organized by our gender equality expert Anne Nègre. During that time, I was quite surprised to learn about the different religious notions and interpretations of gender identity at least three of the speakers clearly represented a very essentialist view of binary gender taking men and women as inherently and irreducibly different. They stated that women are of different value not inferior but still cannot take the same roles because of them being different. It was argued that because of being women they are not able or not qualified to take on certain religious leadership positions. Our interreligious research team consisted of four inter religious theologians two women and two men from four different religions: Judaism, Christianity, Islam and Buddhism. In the process of the research it turned out that in all four religions as well as in other world religions there are strengths of essentializing gender. This means it is not a question of religion but a question of with whom the prerogative of the final interpretation remains. In all the religions at stake you can find sources deconstructing gender and supporting a non-binary definition of gender. Gender is not a fixed stable entity but fluid. Gender is not only socially but also theologically constructed.

At the same time, in all religions we can find a certain negative attitude toward women and the feminine. For example, the Latvian Lutheran church decided in June 2016 to ban women's further access to the same offices as men. In the catholic church, women cannot lead a parish and cannot become priest; the same goes for the orthodox church. In the ultra-orthodox tradition of Judaism women cannot become rabbis and in two of the three mainstream tradition of Buddhism, women cannot become fully ordained nuns comparable to priests. Different from monks in Sri Lanka and Thailand if ordained the State refuses nuns to enter their monastic names into their legal papers which leads to social disadvantages.

Impact of negative attitudes towards women in religions

In many religions for fear of the impurity of women or allegedly protecting them from men, we find gender segregation. In Israel although forbidden by law since 2011, it still happens that

women have to sit in the back of the bus or don't get transport at all because they are considered impure. In many religious spaces women sit either on a different side, or at the back behind men or invisible in the gallery or in another room.

In public universities in Europe since 1998 for example, catholic theologians no longer perceive professor chairs when they make ambitious statements regarding women's ordination-this was even new for me I only learned last week from a specialist on catholic church law and it was actually very clear from what he presented that these women the former ones are protected but those who come new they must publish against the ordination of women in order to qualify for chair. In Germany in 2017 women still hold significantly fewer chairs than men. In the evangelic Lutheran theology, they hold 106 out of a total of 421 chairs which means 25% and in the roman catholic theology 73 out of 353 chairs, this is 21 % and in Germany all these chairs are financed by the state.

So negative attitudes towards women in religion are partly based on maintaining power and partly a septic misogyny. When a septic purity or celibacy is presented as the spiritual ideal, women are often seen as a threat and when they demand equality, they are even considered splitist or seen as agents or precursors of distraction and ruin of the tradition. On the other hand, often they are portrayed as weaker human beings who need male protection which also keeps them away from equal positions. In many religions women have no equal access to sacred knowledge, participation in practices and rituals maintaining the future of their religious tradition, perform participation, decision making, problem solving etc. and the existence of self-dependent domestic institutions. Thus, they are partly excluded from equal participation and decision making. That means they are excluded from the core of the religion itself.

From the political side, the state should promote the actual implementation for equal rights for women and men and stake to eliminate disadvantages that now exist. Religious fear should not be an exception when it comes to gender equality. The principle of equality must take precedence over religious freedom.

The laws that need to be implemented are the United Nations Covenant, or what we call in German the UNO Pact II, UN Pact 2 from 1966 Article 3 and the European Convention of Human Rights from 1950 Article 14. And as you can see, they only speak about equal right for men and women but without discrimination of any ground such as the sex one should be.

In all the laws it nowhere says, at least not in the international laws, that in the field of religion there is an exception and the laws that are kept by everybody are not valid for religious institutions in Europe.

So, to come to my last point, change can not only come from a secular legal side but also has to come from the religious side. Textual evidence must come from the direct and original source, the authoritative religious text themselves.

Many man and woman with deeply conservative patterns of behaviour will resist change and attempt to justify their beliefs and actions referring to the authoritative text thus it will be necessary to appeal to the repository of the very texts themselves and to dismantle erroneous views by means of hermeneutics, this means the way of interpretation, in order to promote progress. In this process it is the cultural approach that will need to be transformed not only translation of canonical texts.

We know there are feminist translations and so on but it is not enough to have them but also the cultural way of thinking behind this, the cultural approach, needs to be changed because they reiterate again and again that it's just the tradition we didn't have these female priests for so and so many hundreds or thousands of years so why should we have them now. It's not really a theological argument but it's just from the tradition and cultural habits. Yet all such interpretations whether local or global will require to be both contextual and dialogical if they are to be accepted and the goal to be achieved. On a grassroots level, it is important to raise awareness of such a basic problem in all religions, our speech including hate speech and our actions including what kind of physical violence and are steered/controlled by our thinking and by our emotions.

Therefore, there is a growing interest in learning mindfulness: mindfulness which means raised awareness does not only mean to observe one's own body and breathing but also to control one's own emotions and thoughts and the goal is to become emotionally balanced. And this is your turn Axel, this is what you are an expert on.

Thank you for your attention.

c) Interreligious dialogue by Prof. Wolfram Weisse

Intervention presented and read by Carola ROLOFF

Introduction

1.1. Interreligious dialogue can (also) contribute to a stronger consensus within society regarding the solutions to social problems". This quote from the 2008 White Paper on Intercultural Dialogue "Living Together as Equals in Dignity" marks the first instance of religion being addressed in the context of intercultural understanding by the Council of Europe.

Since then, awareness of the relevance of interreligious dialogue has grown throughout Europe and the world, a development to which the Council of Europe has contributed significantly. Yet the definition of the term "identity" in the 2008 White Paper remains vague² and stands in need of further development. I therefore appreciate the opportunity to offer some thoughts on these questions.

1.2. Instead of "identity", I prefer to use the term "identity formation" which better illustrates the processual nature of individual identity in continuous development. Standing on its own, the term "identity" potentially implies a stable end result as the goal.

¹White Paper on Intercultural Dialogue "Living together as Equals in Dignity". Launched by the Council of Europe Ministers of Foreign Affairs at their 118th Ministerial Sesiion, Strasbourg, 7 May 2008, 22.

²Here we read: "Our identity, by definition, is not whar makes us the same as others but what makes us unique. Identiy is a complex and contextually sensitive comination of elements." Opus citatus, 17.

In the interest of furthering a more responsible and better "living together" in Europe, the term "identity formation" may also prove more useful as a way to highlight potential aims and processes that may aid us in reaching this goal.

1.3. A profound understanding of how identity formation derives from encounters was proposed by the French philosopher Paul Ricoeur.³

He argues that the quest for identity cannot be pursued while protectively shutting out others, but only in relation to them. Paul Ricoeur laid out a twin demand: We must both accept the other in his/her otherness and to recognise ourselves as active and responsible subjects in order to achieve mutual recognition and reassurance in the development of our respective identities. With Paul Ricoeur's ideas in mind, I will now present some instances of improving coexistence in the city-state of Hamburg, Germany, which contribute to successful identity formation by building up trust and mutual recognition in interreligious dialogue.

- The Relevance of Interreligious Encounter for Coexistence in the City-State of Hamburg
- **2.1.** The city state of Hamburg with its 2 million inhabitants from more than 100 cultural and religious backgrounds is home to a great variety of initiatives that have dedicated themselves to improving mutual understanding and coexistence over the past 25 years.

Here, strong societal actors work side by side towards the coexistence between religious and secular groups. Frequently, this is not an easy distinction to make: religious and secular are intertwined.

This observation bears out the theoretical understanding put forward by the late sociologist Peter L. Berger who identified numerous overlappings and internal diversities in the fields of religious pluralisation and secularisation in his "Two Pluralisms". Thus, we can regard interreligious dialogue as one factor in a broader field of intercultural dialogue with both religious and secular actors.

2.2. Developing the above-mentioned approach following Paul Ricoeur, we can tentatively conclude that identity formation in Europe needs to follow a given path: First, we need to overcome ignorance by coming to know each other better, and from there we must build up trust and mutual recognition.

To describe this development in the author's original terms: We must proceed from "ignorance" to "connaissance" and from there to "reconnaissances" resp. to "reconnaissance mutuelle". This is a remarkably good description of the developments we can observe in Hamburg. I will briefly mention two examples:

³Paul Ricoeur, Wege der Anerkennung. Erkennen, Wiedererkennen, Anerkanntsein. Frankfurt/Main 2006.

⁴ Peter L. Berger (2014). The many Altars of Modernity. Toward a paradigm for religion in a pluralist age, Boston / Berlin.

2.2.1.: Religious Education for all: In Hamburg, all pupils in public schools are free to choose the subject "Religion" regardless of their religious affiliation or world view (the non-religious alternative is variously called "Ethics" or "Philosophy").

Its curriculum is designed with two priorities in mind: Learning facts on different religions and their ethical implications, and entering into an exchange with the different Christian, Muslim, Buddhist, Jewish etc. beliefs and secular world views represented in the classroom.

Under these circumstances, the aim cannot be to bring pupils closer to a given religion or world view, but to give them more knowledge on multiple religions and world views, to allow them to contribute their own positions to classroom discussions, to better understand the positions of their classmates with their religious and secular views, and to develop more respect towards each other.

This approach holds enormous potential for young people in Hamburg to overcome ignorance about other religions and world views, to gain knowledge, and to develop mutual respect. I do not want to exaggerate the effects this school subject has. There are also pupils in Hamburg advocating the exclusion and condemnation of religious and secular Others.

However, empirical research has shown there is a clear tendency for pupils enrolled in "Religious Education for all" classes to overcome prejudice, to reach better mutual understanding, and to find their own position and identity formation strengthened by interreligious dialogue in the class-room.

2.2.2. Treaties between the Secular Government of Hamburg and Religious Communities, esp. Muslim Communities: ⁶ For a long time, Muslims in Hamburg were regarded as mere temporary "guest workers" who would leave the country again after their work contracts expired.

Over time, it became clear that these Muslims, most of them from Turkey, had made the city their home, and they now form a significant community making up about 7% of the Hamburg's population. As in many other European countries, there is marked resentment against Muslims in Germany. Talks between the Hamburg government and Muslim organisations designed as a trust-building measure started about 12 years ago and resulted in formal treaties analogous to Germany's state-church agreements signed in 2012.

⁵Wolfram Weisse (2014). La religion à l'école dans le Land de Hambourg, in: Jean-Paul Willaime (Ed)(2014). Le défi de l'enseignement des faits religieux à l'école. Réponses européennes et québécoises, Paris: Riveneuve, 67-81.

⁶Wolfram Weisse (2016). Religious Pluralization and Secularization in Continental Europe, with Focus on France and Germany, in: *Society*, Vol. 53, Number 1 (January 2016), 32-40. Wolfram Weisse, (ed.) (2016). Religiöse Vielfalt und Säkularität. Die Verträge zwischen Staat und Religionsgemeinschaften in Hamburg, Dokumentationsreihe der Akademie der Weltreligionen der Universität Hamburg Nr. 4, Münster: Waxmann.

In these, the Muslim organisations recognized Germany's democratic society as the guiding framework for their members, embracing, among other tenets, equal rights for men and women. Conversely the government recognized the Muslim population as an integral part of Hamburg's society and guaranteed them the right to exercise their beliefs and rites, including traditional Muslim burials.

Obviously, such a treaty does not prevent single individuals and groups on both sides from clinging to their prejudices, but they nonetheless constitute a greatly relevant factor of mutual recognition and thus pave the way for a civil and peaceful coexistence of different religions in the secular city state of Hamburg.

Conclusion and Vision

The above-mentioned examples illustrate instances of successful coexistence at different levels in Hamburg with reference to the relevance of interreligious and intercultural dialogue. Interreligious Dialogue can thus contribute to building knowledge and trust in order to more clearly perceive common ground and differences with the intention of participating in the development of a society that respects differences — and at the same time fosters common values of mutual understanding. This is not always easy. Conflicts will inevitably arise, especially when religion is politicised (e.g. Muslims in Hamburg espousing Islamist positions advocated by Turkey or Iran). But my examples show concrete steps taken to develop values for all citizens in society, values shaping their own understanding and contributing to an identity formation which is of great relevance for improving how we live together in Europe.

Vision: Against this background, I propose to develop a vision: Instead of *one* systematically pursued European cultural "identity", I would posit the pursuit of cultural "identity formations" in Europe, contextually different, but sharing the aim to create awareness and encourage mutual recognition as a vital element of a core European value set. This will be shaped at different levels and by different actors, transferred into daily practice, tested, encouraged, and developed by many, including individuals and groups of different religious affiliations and world views, in an interreligious and intercultural dialogue, shaping and fostering the core value of a European identity formation – reconnaissance mutuelle.

d) Cultivating emotional balance by Mr. Axel BRINZINGER

"Anyone can become angry - that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose and in the right way - this is not easy." (Aristotle)

One of the major challenges of people who live in big cities is to deal with their emotions, particularly fear and anger, both of which are the causes for aggressive behavior, violence and different forms of exclusion.

For a long time, aggression has been thought to be a mysterious phenomenon. But as we know today, aggression follows certain rules. From science we know, that for a mentally healthy person, it is rewarding - to be socially accepted,

- to receive recognition,
- to feel being part of a group or being loved

To inflict damage or pain on another person, who has not provoked you, is not a worthwhile undertaking! What we also know is, that the most reliable trigger of aggression is the infliction of physical pain. But what was discovered only recently by modern brain science is, that aggression will also be triggered due to social exclusion and humiliation.

So since aggression always occurs when people are socially rejected (or feel that it is happening), human aggression proves to be a social regulator. However, it can only fulfil this function if three conditions are met:

- 1. aggressive feelings must be perceived as such by the affected individual
- 2. the anger must be addressed to the person from whom the disturbance actually originated, (being angry with the right person)
- 3. In order to have a regulating effect, aggression must be communicated in a socially acceptable way, i.e. appropriately in dose and method. (to the right degree, at the right time, for the right purpose, in the right way)

Cultivating Emotional Balance does that - yet on a larger scale, because it covers the so-called Big-7 universal emotions. It is about how to deal with our emotions in a constructive way. "Destructive Emotions" was the topic of the Mind & Life Conference of the year 2000 during which this program was created.

The conference was led by Daniel Goleman, whom many of you know from his classic "Emotional intelligence". On the fourth day of the conference, the Dalai Lama asked if this was just going to be talk or something was going to happen to improve the emotional life of people around the world.

Apparently, he looked into the eyes of Paul Ekman a little longer because Paul responded to the request. Paul then drafted Alan Wallace and the two developed this program together with Daniel Goleman, Mark Greenberg and Richard Davidson. Now what is this program Cultivating Emotional Balance (CEB)?

CEB is 42-hours an evidence-based, secular emotion regulation and mindfulness program. Its key features, which distinguishes it from other mindfulness programs (like MBSR or MBCT) are:

- the cultivation of meaningful ideals and aspirations or intentions. And this has a lot to do with our values.

- The building of attentional and mindfulness skills and
- The development of emotional skills.

Compared to other Mindfulness programs, CEB is for the general public, that is for healthy people, and not for a clinical population. The goal of CEB is not so much the reduction of stress or depression (MBSR / MBCT) but genuine well-being and fulfilment in life, or something that the Greeks called Eudaimonia. It is about how to lead a meaningful life in which we can flourish and where we use our potential as a human being.

CEB can be divided into two aspects

- a) the more psychological and scientific aspect and
- b) the more contemplative aspect.

Both aspects are covered in detail in the books "Emotions Revealed" from Paul Ekman and "The Attention Revolution" from Alan Wallace. To verify whether this program is working as expected and would have positive effects, a thorough research trial was designed by Ekman and Wallace and run by Margaret Kemeny, who had extensive expertise in such research projects. The results, which were very positive were published in the journal "Emotion" of the American Psychological Association.

Presently, CEB is taught in the USA, Australia, and Brazil at universities, in the health care sector, in law enforcement and in education. To be emotionally balanced means to be emotionally resilient. That is, we are not stuck, or frozen into an emotional pattern. We can respond freshly to situations that are fresh every single time. And, following to Aristotle, our emotional responses to situations are commensurate with the situation itself. We do not exaggerate our emotional responses; we have responses that are appropriate to the situation.

When we think of emotional balance, we can think of it as the icing on the cake. And this is a four-layered cake if we include the icing.

In order for us to develop greater and greater emotional balance, we must have a clearer and clearer insight into the very nature of our emotions. We need to recognize what are the triggers for our emotions, and, if we decide to express them, what are the consequences. And it requires also to become aware of the emotion of others, because we live always in relationships with those around us.

This means that we need to be clearly aware, which is what we call cognitive intelligence. And a cognitive intelligence is something really simple: It is seeing clearly what is there and not seeing clearly what isn't there. In other words, we are neither projecting or superimposing something onto reality, which is not there, nor do we block something that is in plain sight. The first example would be a cognitive hyperactivity and latter a cognitive defect.

So the cultivating of emotional balance must be based upon clear cognizance. And that's why we speak of the emotional balance being the icing on the cake. And the layer that necessarily provides a foundation for emotional balance is the cognitive balance and cognitive intelligence.

But then there is this issue: As we are attending to our emotions and trying to cultivate a greater clarity of observation, the question is how good our attentional abilities are, that is our abilities to stay focused. To stay focused in a way that doesn't make us tighter and tighter as we sustain our focus.

It is not hard to focus intensely for a short period of time. All of us know how to do that. But this is not sustainable over a longer period of time. And this is why we first need to develop a a sense of ease, relaxation, even while paying very careful attention. On the basis of relaxation, we can the train the ability to sustain the focus, the stability or the continuity of attention. And based on these two, relaxation and stability, we can finally cultivate the clarity or the vividness of the attention.

Those three, relaxation, stability and clarity of attention is the winning combination for developing an attentional balance. So, if we would like to have sustainable cognitive skills, giving rise to sustainable emotional skills, then the layer beneath the cognitive is the attentional, and that can be cultivated.

And there is one more layer, which is the foundation of this four-tiered cake. And this layer is the conative, or conation. So what is conation? It is the mental process of desire or intention, the will or volition to do something. It has to do with our ideals, with our aspiration, our aims and our values. But simply put, it is the faculty of desiring. Desiring a sip of tea. Desiring to go to war, the desire to fight for civil rights, nonviolence or against inequality.

And as we can be unwise in the emotions, that we embrace, we can be cognitively unwise, we can be attentionally unwise and likewise we can be unwise in our desires.

When you reflect on what is happening on the world today and how much unnecessary misery there is in the world, then you come to the conclusion that it stems from not knowing what would really make us happy; and not knowing what makes us really unhappy, in other words conative un-intelligence. And this has to do with what we really value over the long-term, and based on our values our choices, and decisions.

Thank you very much:

- for having the desire and the volition to come
- For giving me your attention the whole time
- For listening clearly without projections
- And for not getting upset when I say something that you think is wrong.

e) Ethics of reconstruction by Mrs Gaudiose LUHAHE

Hello, and thank you for inviting me.

I am going to talk to you about reconstructive ethics, and especially what communication brings to reconstructive ethics, because human derogations are often caused by the problem of

lack of communication, miscommunication, or misinterpretation of the object of communication. So, I am going to show you how communication can also rebuild relationships, when it is done in an ethical way. Before I do that, I will first characterize what reconstructive ethics is, and communication, especially ethical communication. Afterwards, I will illustrate with examples to show you what communication in reconstructive ethics is used for.

Jean-Marie Ferry, in his article on "Reconstructive Ethics", characterizes this concept "by following the three dimensions of time. Both the ethics of past responsibility and the ethics of future-oriented reconciliation", it also appears "in the present dimension as an ethics of recognition - recognition of the other as a vulnerable being. This kind of determination, it is true, is not enough to make people understand from within, as if they were living it themselves, the fundamental gesture of reconstructive ethics. To do this, we must draw on our own experience and that of others and use imagination. We must take into account the negative of past relations, the accumulated liabilities with offenses, humiliations and injustices, which burden present and future relations; relations between persons in the broad sense, natural persons but also legal persons who are nations in particular[institutions...]. These moral sufferings call for a reparation that is symbolic. It is not, in fact, a material reparation that the ethical complaint pursues. Speaking of a need for symbolic reparation, we call it a gesture of words of confession, contrition, forgiveness, compassion, empathy, recognition". (Jean-Marie Ferry, 2006). This speech can be verbal, semiotic, or other. This is where ethical communication comes in. At the origin of this word, notes Jean-Marie Colombani, "is the Latin term muni which expresses exchange, movement and circulation. In history, the words "communication" and "communion" have been used in a similar sense. Communication was conceived as a pooling of interests as well as an exchange of information ». But in contrast to information that describes facts or circumstances, communication is beyond description.

In communication there is an exchange of information and the creation of relationships. So, communication is first and foremost a message: worked, prepared, designed to convince the person to whom the message is addressed. Unlike information that describes events or situations, communication goes beyond description. In addition to the message it conveys, it "calls on all human faculties, including imagination, but also emotion and seduction" (Jean-Marie Colombani). For this undertaking to be ethically correct, to borrow Georges A.'s words. Legault, "the agent confronted with a situation must therefore choose his action and, in determining the choice, he must ask himself the question of the conformity of his action with the standards and obligations". In accordance with the reference standards and obligations, before acting, the agent must first ask himself the question: What should I do to do better? Ethical communication therefore consists in knowing how to communicate well in the service of the right purposes.

As an illustration, following Jean-Marie Colombani, in his article on communication, we take the example of the gesture of John Paul II, during his visit to Jerusalem in the year 2000.

"When he came to pray before the Wailing Wall, he slipped a piece of paper, a small letter, as do all those who come to pray in this place. Following this gesture, the Chief Rabbi of Rome, Elio Toaft, declared that the Pope "has put an end to centuries of incommunicability, centuries of suffering. Thus, a simple, well thought-out gesture becomes a magnificent and legendary communication operation. Communication in the service of historical reconciliation, in the service of the good". A communication at the service of the ethics of rebuilding good relationships. Communication has other requirements, as Gilles Le Cardinal points out in his article on "Ethics of communication": "Communication exchange is never bi.unilateral," he writes. "It is not a contract that works on two elements, two contractors in the presence of[...] whatever,[the contract] always

needs three partners, the role of the third term can be assumed by a single "witness" or, even better, representative of all the other members of the group. Silent or unspoken, the third "man", like an invisible man, always ensures the connection. "From this point of view, if the Pope had been gathering at the Wailing Wall in an anonymous way, without this third man, embodied in this context by the media or by his communication service, his gesture would not have had any repercussions. In another area, as an illustration, I would like to propose the message that was used in Rwanda to promote the Gacaca courts, a judicial system that tried actions relating to the genocide committed against Tutsis. Considering that the genocide was committed publicly, before the eyes of the population and that Rwandan society as a whole was affected in one way or another, to persuade the population to go and testify about what they saw, did or suffered, the "Gacaca" courts were presented as a therapeutic action, whose active principle is the "truth". On the billboards presenting the "Gacaca" jurisdictions, installed all over Rwanda, along the roads, it read: "ukuri kurakiza", which means "the truth heals". "If we say what we saw, if we confess what we did, it will heal us. » In the context of the genocide, does such an approach not face a radical difficulty? Where can we find the courage to confess to ourselves and publicly acknowledge, in front of our neighbours, the unspeakable, yet real, fact of having killed our child, our wife, our best friend, our family in law ...? Where can we find the courage to do the unthinkable act of denouncing our brother, our father, our mother, our child...? Moreover, since in the act of communication there is always a transmitter and a receiver, this act becomes complex because each of the two protagonists gives it a meaning. There may also be interferences from related channels.

In any case, according to the words of the President of the Rwandan Republic, Paul Kagame, confession would ease the conscience of the guilty "but, above all, these confessions comfort the survivors who learn in this way, even if it is painful, how their relatives died and where their bodies were abandoned". However, a question arises: in this post-genocide atmosphere, if we accept that "the truth heals", as suggested by the announcement of the "Gacaca" courts, how much more can it hurt and thus provoke hatred, especially if it is perverted? Michel Foucault gives us an element of answer with the concept of the "parresiastic game" which consists in having the courage to tell the truth against all odds, without perverting or embellishing it, without concealing anything and without worrying about the fact that by telling the truth, we risk irritating the other, provoking hatred or violence. This courageous "telling the truth" that opens and establishes relationships with others is useful to the "city", since, according to Michel Foucault, "after having opened an essential, fundamental and strictly necessary moment: the possibility of hatred and tearing apart"...". The truth of the paresiastes, when it is well received, when the other, in front of him, accepts the pact and plays the game of the paresia - can then unite and reconcile", whereas the discourse that tells the lie is harmful. This approach of telling the truth obviously presupposes freedom and autonomy in the Kantian sense of the word. To be free is to have room for manoeuvre in a field of constraints and to assume one's choices. To be autonomous is to have self-determination in order to be able to make the right choice yourself. It also means being free from mimetic desire. According to René Girard's analyses, this desire that characterizes human beings can also be the source of our relational difficulties and generate the most inhuman violence. But by adopting a posture of freedom and autonomy, we can free ourselves from it in order to aspire to a constructive desire for a good relationship. However, in the case of Rwanda, thanks to the desire for reconstruction, life has resumed its course as if nothing had happened. Today, when we arrive in Rwanda with a detached look at the "genocide" event, we do not have the impression that such a tragedy has happened there. We remember by constructing ourselves.

I end on a photo, on this photo there are survivors, an executioner, people who came from the diaspora. The lady had one hand amputated, and her executioner is also in the photo. The fact that this has been mentioned and that the old lady has forgiven, means that the lady's relatives are able to get close to this person without animosity. Communication can therefore work towards reconstruction, but an ethical reconstruction. I cannot say that it has solved all the problems, but it has at least set the country in motion, on the move.

f) The time of Cities by Mrs Anne NEGRE

Hello everyone, it is going to be very difficult to speak after our very emotional speaker.

So, living together, elsewhere, in a cruel way, with reconciliation, and more easily, here, with "city time". What is "city time"? City time is an imperative necessity for women in decision-making. In Europe you know that there are extremely few women mayors (15%), and when they are mayors, it is of very small towns, there are hardly any big cities. Yes, there is Paris, but Paris does not make Europe anyway!

There is a lack of gendered data, a lack or absence of reflection on public spaces from the point of view of women, a lack of consideration for vulnerable and homeless women, and the integrated approach is not widespread.

So there are different programmes, and the time of cities was born at the end of the 20th century. We wanted women in Italy and Germany, for example, to enter the labour market, and they said "it's not possible because when we get out of work, the hours are not reconcilable between the time we leave the crèche or school and the time we get out of work". The articulation of ancient times that were punctuated by the seasons and then in the villages with the church bells, and the times of rest were consecrated to God. There has been an extraordinary evolution with the time of salaried work which was played out in agricultural work time and the diktat of the clocks which began and these times which impose themselves on oneself are times which impose themselves on others and these conflicts of time which make us lose so much time. You know all this, this is what we experience every day in the cities, and it is therefore a real problem that sociologists, demographers, anthropologists, and other urban planners have been working on. The reflections have been very interesting and have given rise, among other things, to the European Charter for Equality between Women and Men, which was adopted by the Council of European Municipalities and Regions in Innsbruck in 2006. It underlines the Council of Europe's crucial contribution to equality in its preamble. The principles of the charter for equality, as you know, are always the same, except that we want to integrate the gender dimension into all the activities of local and regional authorities.

Examples of the benefits of the cities' time: in Sweden, for example, night buses with stops on demand have been proposed, to prevent women from being assaulted between stops. This is intelligent and men have benefited too, because in the end, when there is progress for some, everyone benefits. Municipalities or other local authorities have set up offices or agencies for the time being, and so in a city that is Poitiers, but it could be Hamburg, there are monstrous traffic jams in the morning, what do we do? Do we go on, do we suffer, or do we all sit down around a table? Everybody! Administrations, users, private companies, schools, universities, and we realize that everyone enters at the same time, in places of a certain circumference. And finally, we shift:

the result is that instead of having traffic jams, it makes things more fluid, we reduce the number of buses, there is no more pollution, and people are cooler. That's it, « city time » isn't complicated.

Another experience was quite remarkable, it was an experience where there was a place where there were a lot of people, another place where there were a lot of businesses, in the middle the hollow and the buses didn't even reach the places. So everybody sat down to talk and think, it was complicated, it took a long time. We set up bus lines, we gave priority to job offers for the people who lived there. A company that had important, unoccupied premises, but which it wanted to keep if it developed, set up a gym that was open to everyone. The same thing happened with a crèche, which became a crèche open to everyone.

These are examples of the time management of cities that are intelligent, another example: at the beginning of the school year, parents have a terrible time when you have two or three children, it is that you have to enrol them in lots of places, in lots of things, and you have to go to lots of different places: it is a horror. When I was elected in Versailles, I proposed that to them, because I knew about it, we put a gym, we ask all the public or private interveners to be there, we ask the people in charge of the day nurseries to come and look after the children, we open from 4pm to 7pm or even 10pm, and everyone is there, is cool, it's very much appreciated. It has become a rhythm in many medium and large cities, and it makes life easier for everyone. That's what city time is all about. We must reclaim it, so that we can push our elected officials to move forward.

There was also a European programme that was sensational: 30% of people work staggered hours. That's a huge 30% of people! How do you manage to look after your children when you work staggered hours and you're also a single parent family? There was a European programme called "equal" which was sensational and which was available in different countries, and you had a nanny who came to your home. Home childcare spent the night at home and the cost of this care was the same as if she was in a municipal crèche, depending on income. This is an interesting example that keeps children safe, that allows for really appropriate, targeted help for people.

UN Women also tells us that it is very important this time of the cities for migrant women because migrant women are turning to informal domestic work, without social protection care, and you know that 73.4% of the 67 million domestic workers in migrant women are women.

So we have a lot of possibilities, the integrated approach to these issues is extremely important, and if discussions were systematically carried out with sociologists, town planners and elected representatives so that they could be trained in these issues in their studies, we would have progress in terms of living together, of intercultural cities, because everyone would be aware of these issues, which are ultimately about adapting the city to our life today, which has nothing to do with the time when our cities were thought up. They are completely out of step today! And we can see that progress is slow, very very slow.

So, in a certain number of countries, we have municipal elections, and these are requirements to be met. How can we achieve this? Well, you ask, "Is there an office of time? "Is there a time agency?". These are things that you can ask for, make recommendations, and take action. And I'm glad because in these cases, women are often the beneficiaries, and men are even happier, because they live with women generally.

For these realities to exist, the NGOs that you represent and the local elected representatives, you are therefore the vectors of the integrated approach. Thank you all, thank you interpreters for accepting these 6 minutes and for accompanying us all day long with efficiency and

competence. We will see you tomorrow, and I give the floor to the President of the Committee, Claude.

<u>PowerPoint of presentation at the end of the</u> <u>document page 217</u>



g) Conclusion

Mrs. Claude VIVIER LE GOT

I'm going to give the floor to Gabriela, because she's the chair of the working group, and I'll conclude.

Mrs. Gabriela FREY

Yes then, very briefly, by the April 2020 session, we are preparing a summary of the approaches and techniques presented with a common conclusion, practical proposals, and a bibliography. This will become an additional and complementary contribution to the White Paper on European cultural identity for the Committee on Education and Culture.

If you still have any suggestions, on the subject "how to reduce anxiety", please try to find me, thank you.

Mrs. Claude VIVIER LE GOT

Thank you, Gabriela. I would like to thank all the INGOs present. It was a heavy day, a big committee this morning, and a very big committee this afternoon. We could not take all the questions and I regret that we were a little bit taken up by time. On the other hand, I think it is important to stress that this work of the Education and Culture Committee could not be done without the working groups, and Gabriela is a witness to the fact that the INGOs, with the working groups, are not always visible, but they are very productive. I invite you to collaborate and work live to take this book on European cultural identity forward. I would like to thank ATD for offering me the opportunity to work on a definition of precariousness and poverty. There are many definitions to be found, many words to be invented, and I really invite you to do so, so that at least all of you will be mentioned in this book which will be published in April, with all your contributions. Thank you very, very much for your participation. And last but not least, the prize goes to the interpreters who really did a great job on this very difficult day, and to Karl. Because there are two of us, Karl Donert and me, and bravo Karl.

II. Activity report on anxiety

a) Introduction

At the January 2018 session, the following mandate was suggested to the working group intercultural cities: "...to reflect on civilizational, societal, environmental and cultural aspects inherent to the integration of groups from various backgrounds, and also to reflect on town

planning, as well as on public policies and private initiatives in terms of education. The Intercultural Cities Network of the Council of Europe will be associated to these reflections in order to gather good practices and identify obstacles to proper cultural integration in all of our cities, particularly in terms of immigrants."

The coordinator of the working group, Gabriela Frey, proposed to explore with a team of experts the civilizational, social and cultural aspects of integrating people and to reflect on what exactly prevents individuals from acting according to the values of the society in which they live.

The two-year-project explored why, despite comprehensive ethical and legal frames, many people are drawn to destructive habits like discrimination, hatred and violence. The working group also intended to show that unconscious fears, anxiety and other uncontrolled emotions and the inability to communicate them adequately are a common cause of wrongdoing, such as discriminating, hate speech, mobbing, violence etc.

Many people are deeply concerned about the actual state of our world and wish for an end to all violence and suffering. But if we are honest with ourselves, we often do not even know how we can implement this in our daily life. In many situations we are faced with the choice to use our inner intelligence to understand what helps and what harms, what increases aggression and what lets our inner goodness shine through. We can also begin to learn the path of wise choices. With the help of effective methods, we can strengthen three natural qualities: intelligence, warmth and openness.

Ce projet de deux ans a permis d'étudier pourquoi, malgré des cadres éthiques et juridiques complets, de nombreuses personnes sont attirées par des habitudes destructrices comme la discrimination, la haine et la violence. Le groupe de travail avait également pour objectif de montrer que les peurs inconscientes, l'anxiété et d'autres émotions incontrôlées, ainsi que l'incapacité à les communiquer de manière adéquate, sont une cause fréquente d'actes répréhensibles tels que la discrimination, les discours de haine, le harcèlement, la violence, etc.

De nombreuses personnes sont profondément préoccupées par l'état actuel de notre monde et souhaitent la fin de toute violence et de toute souffrance. Mais si nous sommes honnêtes avec nousmêmes, nous ne savons souvent même pas comment nous pouvons mettre cela en œuvre dans notre vie quotidienne. Dans de nombreuses situations, nous sommes confrontés au choix d'utiliser notre intelligence intérieure pour comprendre ce qui aide et ce qui nuit, ce qui augmente l'agressivité et ce qui laisse transparaître notre bonté intérieure. Nous pouvons également commencer à apprendre la voie des choix judicieux. À l'aide de méthodes efficaces, nous pouvons renforcer trois qualités naturelles : l'intelligence, la chaleur et l'ouverture.

b) What is the difference between fear and anxiety?

One of the first questions that came up was: What is the difference between fear and anxiety?

Fear and anxiety often occur together but these terms are not interchangeable. Even though symptoms typically overlap, a person's experience with these emotions differs based on their context. Fear relates to a known or understood threat, whereas anxiety follows from an unknown, expected or poorly defined threat. Fear and anxiety produce similar responses to certain dangers. But many experts believe that there are important differences between the two. These differences can account for how we react to various stressors in our environment. (Retrieved from 6. 3. 2020: https://www.verywellmind.com/fear-and-anxiety-differences-and-similarities-2584399)

There are many areas of our society in which the often-painful effects of unconscious anxiety and uncontrolled outbreaks of emotion are manifested: discrimination against those who are weaker or different from us, hate speech, extremism, terrorism etc.

The team also wanted to show means and ways that nobody has to face anxiety and emotions helplessly alone. There are numerous proven and successful methods, well-trained mediators and coaches etc. to deal with anxiety and emotions appropriately. It was about the question in which contexts anxiety and uncontrolled emotions arise, in which forms they manifest in public, and how best practices can be made more easily accessible in order to be able to deal with them more effectively in cities, but also in rural areas.

A collection of good practices and techniques have been started in order to develop genuine equality, for women and real integration for ethnical, religious and sexual minorities. In addition, a first list of good practises and further fields of research that can still be carried out are indicated.

As the working group ends in April 2020, very few meetings were available and a wide field had to be investigated, it was nevertheless possible to present a small number of pilot techniques and approaches. A brief summary of each presentation is given in this report. The full text can be requested from the coordinator.

Cities are becoming increasingly congested areas and their inhabitants are facing evergreater challenges. A constantly growing population of diverse worldviews and cultures, migration, diminishing resources and living spaces, declining jobs, excessive stress in all areas of our digitized society are contributing to a rise of inner insecurity and fears.

Facing an unknown person or situation, we often do not know how to deal with uncomfortable feelings or associated diffuse anxiety. This can lead to the search for a guilty person or some external cause. These mostly unconscious feelings of insecurity are the breeding ground for increasing discrimination, fundamentalism, populism, hate speech, violence and terrorism.

"Fundamentalism comes about when we feel, we need something definite and solid to protect ourselves from those who are different from us. This arises from the fear of losing control, losing the ground underneath our feet. But whatever form fear hardens into it, it continues to escalate and results in actions that can do great damage. It escalates into wars, riots, violence and cruelty. It creates an ugly world, which breeds more fear." (Pema Choedron)

There are a number of innovative and field-tested techniques that can be applied to better deal with one's anxieties and emotions. These techniques can enable us to realize that "the other" is a mirror of our own feelings but not its direct cause.

Getting rid of unpleasant feelings by fighting or harassing i.e. women or sexual, ethnical and religious minorities simply will not help. Suppressing fears and emotions or running away from them is not an alternative because it will not solve the problem. It makes much more sense to identify the root causes and use techniques to deal with them appropriately.

The working group started with this selection of possible approaches & field-tested techniques

- Improving one's communication skills: a) Empathic communication b) Begin to deconstruct the enemy c) education in restorative justice
- Developing emotional Balance
- Dialogue between Religions and schools of thought: a) Spread the practice of interconvictionality - a value for our common humanity b) Identity Formation in Europe by Mutual Recognition in Interreligious Dialogue
- Gender equality: a) Identifying gender-based anxiety in Religions b) Times of the City
- For a dynamic and inclusive rurality

The following are summaries of the presentations made at the working group sessions. In addition, we list other areas of investigation (still to be undertaken), other techniques, recommended solutions, and good practices that we have been able to collect.

c) Improving its fers in terms of anxiety

Empathic communication

An effective teaching tool, Kari Flornes - GERFEC

<u>Introduction – from personal experiences</u>

In 2006 I read Lisbeth Brudal's book "Positive Psychology" 2006 (Positiv psykologi), and I discovered the pedagogical tool "Empathic Communication". It is an effective pedagogical tool that can initiate personal and professional change. This tool can contribute to the transformation of people, dialogues and interpersonal encounters with structured interactions. The final objective of these activities is to "change society". (https://www.empatisk.no/)

<u>Developing Empathy: a personal raise of</u> <u>awareness</u>

The ability to show empathy exists in everyone from birth. But to develop this ability, one needs to be "nourished" (Brudal, 2006). Parents and teachers are the most important referents in this developmental process. My experience, having worked on empathic communication with students, leads me to conclude that empathic communication can initiate this personal change. Each person is called upon to tell his or her story, his or her emotions, and to take a critical look at that story. Empathy is the active support of the teacher. It induces motivation in the student who, feeling taken into account, dares to speak. For a teacher, it is very important to know the story of each student because this story is singular. With this knowledge, the teacher is more inclined to organize differentiated learning. For this the teacher needs to know his students, their qualifications and their personal history. Stages of Empathic Communication:

Empathic Communication

- Tell me
- What do you feel?
- What do you think about what you have told me?
- Would you like to hear my reflections?

Reflections after the dialogue

- What happened?
- How do I understand it?
- How do I explain it?

After completing the dialogue, the two people discuss what happened. It is also possible for a third person to play the role of an observer and participate in this conversation.

Conclusion

The purpose of empathic communication is to help the student find his or her own strength and strategy for solving personal problems. The two parties enter a neutral zone that will help the young person to regain coherence and meaning in his life. The most important thing is that the teacher creates an empathetic, secure framework, the first step in GERFEC's pedagogy. In this secure environment, the student feels free to talk about his or her life and difficulties and "empowered" to find his or her own solutions. Empathetic communication also gives teachers the opportunity to develop their personal and professional skills. These teachers create a relationship with students that gives them a deeper understanding of each person and an empathetic identification with each other. Through this skill, the teacher not only sees what the student is doing but at the same time tries to better understand why. He/she will thus be able to put him/herself "in the shoes of the students". This action makes him/her more competent to create an education that better responds to the intellectual and personal development needs of the students.

Books:

- Brudal, L. (2006) Positiv psycokologi. Bergen : Fagbokforlaget
- Brudal, L. (2014) Empathic Communication: The Missing Link. Best Seller Publishing
- Sympathy and empathy the difference: https://www.hjelptilhjelp.no/video/forskjellen-mellom-empati-og-sympati-engelsk

Examples of responses from practise:

• INTERNATIONAL CHILD DEVELOPMENT PROOGRAMME –ICDP: https://bestill.bufdir.no/userfiles/products/46/8 tema fransk DIGITAL enkeltsider.pdf

Web:

- Empathic communication: https://www.empatisk.no/
- The Norwegian path to inclusive and effective education: https://www.researchgate.net/publication/254242565 Adapted education The Norwegian pathway to inclusive and efficient education
 - Begin to deconstruct the enemy

by Gaudiose V. Luhahe, Doctoral Researcher in Ethics, University of Strasbourg

Communication in the service of the ethics of reconstruction

If the enemy is a construction, it is possible to deconstruct it by multiplying encounters and exchanges in ethical communication. Ethical communication in the post-conflict context is based on the courage to be prepared for what Michel Foucault calls the "parresiastic game". This game is about having the courage to tell the truth against all odds, without perverting or embellishing it, without hiding anything and without worrying that by telling the truth, you risk irritating the other, provoking hatred or violence. This courageous "telling the truth" that opens and establishes a relationship with others is useful to the "city". According to Michel Foucault, "after having opened an essential, fundamental, absolutely necessary moment: the possibility of hatred and tearing apart", the truth of the paresiastes, when it is well received, when the other faces "accepts the pact and plays the game of parrêsia - can at that moment unite and reconcile", whereas the speech that tells the lie is harmful. In this "parresiastic game", the presence of pairs who play the role of mediators is crucial. See Foucault M. Le courage de la vérité, le gouvernement de soi et des autres II, course at the Collège de France.1984, Seuil, Gallimard, 2009. In an example: the Gacaca courts, a concept that was introduced in Rwanda after the Tutsi genocide.

Examples of responses from practice:

- The concept of the "parresiastic game" in Rwanda: consists in having the courage to tell the truth against all odds, without perverting or embellishing it, without concealing anything and without worrying about the fact that by telling the truth, we risk irritating the other, provoking hatred or violence. This courageous "telling the truth" that opens and establishes relationships with others is useful to the "city", since, according to Michel Foucault, "after having opened an essential, fundamental and strictly necessary moment: the possibility of hatred and tearing apart"...". The truth of the paresiastes, when it is well received, when the other, in front of him, accepts the pact and plays the game of the paresia can then unite and reconcile", whereas the discourse that tells the lie is harmful. This approach of telling the truth obviously presupposes freedom and autonomy in the Kantian sense of the word.
- "Gacaca" courts were presented as a therapeutic action, whose active principle is the
 "truth". On the billboards presenting the "Gacaca" jurisdictions, installed all over
 Rwanda, along the roads, it read: "ukuri kurakiza" which means "the truth heals". "If we
 say what we saw, if we confess what we did, it will heal us.

Websites:

- Georges A. Legault, La délibération éthique au cœur de l'éthique appliquée, Revue française d'éthique appliquée 2016/1 (n° 1), p. 37-44. https://www.cairn.info/revue-francaise-d-ethique-appliquee-2016-1-page-37.htm, consulté le 13 octobre 2018.
- Luhahe GV, Rognon F. « Rwanda après le génocide des Tutsi: les juridictions «Gacaca », une justice pédagogique, pénale et restauratrice », in Éthique et santé (2017). http://dx.doi.org/10.1016/j.etiqe.2017.03.002

Books:

- Jean-Marie Colombani, "Communication", in *Dictionnaire encyclopédique d'éthique chrétienne*, sous la direction de Laurent Lemoine, Eric Gaziaux et Denis Müller, Édition du Cerf, 2013, p.420.
- René Girard, La violence et le sacré, Paris, Éditions Bernard Grasset, 1972.
 - Education in restorative justice

Martin Ramstedt (EBU) (legal anthropologist, independent mediator, Mindful Communication trainer)

Education in restorative justice as a communal approach to conflict resolution, complementing the existing legal systems of EU member states, should be part of the intercultural integration efforts of European intercultural cities. Restorative justice, above all aims at reconciliation.

As restorative dialogue between victims and offenders highlights the personal and interpersonal dimensions of crime, it naturally entails an appreciation of the importance to accommodate multi-perspectivity and ambivalence, as much as truth-telling, around harm and restitution, victims' needs and offenders' obligations, as well as the range of legitimate stakeholders to be included in the dialogue.

This also means that we have to be aware of the anxiety and stress, which the conflicting mental perspectives on all these aspects of a case are prone to elicit in each of the stakeholders.

Education in restorative justice therefore greatly benefits from mindfulness-based methods of anxiety and stress reduction, such as Deep Listening, Mindful Communication and related methods. The skills obtained in such an education are particularly required for the successful creation of safe containers for restorative dialogues, and – in extension of this – communities of care.

d) Developing emotional balance

 Establishing an emotional awareness and the ability to constructively work with emotions

by Dr. Axel Brintzinger EBU) – Teacher for CEB - Cultivating Emotional Balance

Cultivating Emotional Balance (CEB) is a 42-hour, secular, evidence based, emotion and mindfulness skills training designed to help participants improve emotional life by cultivating constructive emotional experiences, decreasing destructive emotional experiences and developing mental balance. The training consists of overarching conceptual knowledge and experiential exercises drawn from Western scientific research on emotions and traditional Eastern attention focus and contemplative practices.

CEB is designed to provide useful skills for individual development and interpersonal communication across non-clinical populations. CEB encourages participants to set their aspirations for exceptional mental health (genuine happiness) through attentional, emotional, cognitive and conative balances.

The program creates choices whether to engage emotionally, and if so, to have a choice over how to engage. It enables people to have emotions work for and not against them by developing constructive emotional responses, to identify the root causes of suffering and to move towards genuine happiness.

CEB emerged during a Mind & Life dialog between behavioural scientists, a neuroscientist, a monk, a philosopher and the Dalai Lama in 2000. The 2000 meeting in Dharamsala featured

many Western experts in different fields of science who spent a week in dialog with the Dalai Lama on "Destructive Emotions". Paul Ekman, world-renowned emotion researcher and professor emeritus at UCSF, presented an evolutionary view of emotion, in which he maintained that emotions are not inherently destructive, for if they were they would not have been preserved over the course of evolution.

On the fourth day of the meeting, the Dalai Lama asked if something was going to happen to improve the emotional lives of people around the world. Ekman took up the challenge and said he thought an innovative training program could be developed combining Western exercises to develop more skillful emotional behaviour, with Eastern meditative practices. The Dalai Lama was enthusiastic, requesting that the meditative practices should be secular in nature, and Alan Wallace was approached to be the lead for incorporating meditative practices. He is a contemplative scholar and a prolific writer who spent fourteen years as a Tibetan Buddhist monk, ordained by H. H. the Dalai Lama, and runs the Santa Barbara Institute for Insight Studies.

Over the course of the next day, Ekman, Alan Wallace and scientists Mark Greenberg and Richard Davidson began to sketch out what such a training program would comprise and how its impact could be best evaluated. The name of the program, Cultivating Emotional Balance, was generated in that first day of discussion. Ekman and Wallace continued the planning of CEB with consultation from the original Mind & Life group on training program design and research design to capture the effects of the CEB training. The Dalai Lama gave the first \$50,000 and an additional \$800,000 was raised with help from Jon Kabat-Zinn, Dan Goleman and the Fetzer Institute to perform a thorough research trial of CEB. Paul Ekman attended the pilot study for CEB and he recruited Margaret Kemeny with expertise in clinical trials research projects to run the research. Margaret Cullen and Alan Wallace provided the training. Details on the findings from the original research study will follow at the end of the paper.

CEB is especially appropriate for the rising number of individuals working in high-stress occupations. In the preliminary clinical research trial, police officers and school teachers were considered, but teachers were chosen in the hope that the benefits they received would be experienced by their students. CEB can create pathways to compassion via the ability to recognize the suffering of others and tolerate this distress more effectively. CEB is not explicitly compassion training, however learning how to meaningfully attend to the emotional experiences between the self and others coupled with attention focused meditation and practices of loving kindness, empathetic joy, compassion and equanimity fosters compassion and constructive interpersonal communication.

From Western psychology, "Emotional skills" is the novel focus of CEB. Emotional skills help people to better understand their emotional life, and thereby increase constructive and decrease destructive emotional engagements. The contemplative practice, while keeping to the Dalai Lama's request for CEB to be secular, emphasizes the development of genuine happiness through connection to core aspirations. Genuine happiness focuses upon enhancing eudaemonic endeavors that further stable, non-stimulus-driven happiness versus a predominant focus upon hedonic, sensual and transitory pleasure. Eudaemonia is an

Aristotelian term that describes the contentment that arises from what we bring to, not take from, the world and creates true human flourishing. Wallace's four balances instruct the cultivation of genuine happiness and mental well-being through conative, attentional, cognitive and emotional balance.

Examples of responses from practise:

III.

South America:

- Albert Einstein Institute in Sao Paulo: <u>Gestão Emocional nas Organizações</u> -Cultivating Emotional Balance
- Paz & Mente (Peace & Mind): a Brazilian transdisciplinary educational organization dedicated academically and professionally to the fields of Studies of Peace and Conflicts, Studies of Emotions, and Contemplative Science.: https://www.pazemente.com.br/

USA:

- Flourish Foundation : https://www.flourishfoundation.org/
- Paul Ekman Group : https://www.paulekman.com/projects/cultivating-emotional-balance/

Australia:

- CEB at TAFE, community college in Melbourne
- CEB for Clinical care unit at University of the Sunshine Coast
- CEB at Hummingbird House Children's hospital in Brisbane
- Publications: Milicevic, A., Milton, I., & O'Loughlin, C. (2016). Experiential reflective learning as a foundation for emotional resilience: An evaluation of contemplative emotional training in mental health workers. *International Journal of Educational Research*, 80, 25-36.

Websites:

- Cultivating Emotional Balance (CEB) http://cultivating-emotional-balance.org/
- Introduction to CEB: https://www.youtube.com/watch?v=6t2sWDYgJFE
- A key to mental reliance: https://www.youtube.com/watch?v=UYsl6ykUN2U
- Wisdom Academy-Online Course: https://wisdomexperience.org/courses/cultivating-emotional-balance/

Books:

- **Ekman**, P. (2003). Emotions revealed: Recognizing faces and feelings to improve communication and emotional life. New York: Times Books.
- Wallace, B. A. (2006). The attention revolution: Unlocking the power of the focused mind. Boston: Wisdom Publications.
- **Kemeny**, M. E., Foltz, C., Cavanagh, J. F., Cullen, M., Giese-Davis, J., Jennings, P., Rosenberg, E. L., Gillath, O., Shaver, P. R., Wallace, B. A., & Ekman, P. (2011). Contemplative/emotion training reduces negative emotional behavior and promotes prosocial responses. Emotion, 12(2), 338–350.
- **Goleman**, D. (2003). Destructive emotions: How can we overcome them? A scientific dialogue with the Dalai Lama. New York: Bantam Books.

- "Ekman, P. (Ed.) (2008). Emotional awareness: Overcoming the obstacles to psychological balance and compassion. New York: Times Books"
- **Wallace**, B. A., & Shapiro, S. L. (2006). Mental balance and well-being: Building bridges between Buddhism and Western psychology. American Psychologist, 61(7), 690–701.
 - a) Dialogue between religions and schools of thought
 - Spread the practice of interconvictionality a value for our common humanity

by Michel Aguilar and François Becker (G3I)

The Group International, Intercultural, Interconvictional (G3i) is an Association in French Law. It is a working group, composed of men and women of different nationalities and a range of culture, religion and philosophy. It seeks to contribute to the development of European citizenship and society by promoting the better-founded operation of the ground-breaking concept of interconvictionnality.

To serve this objective, the G3i has held two colloquia in Strasbourg:

In 2007 at the Marc Bloch University in Strasbourg: "Social cohesion in a multicultural Europe, role and impact of currents of thought".

In 2012 at the Council of Europe: "Becoming citizens of an inter-convictional Europe".

Indeed, one of the characteristics of Europe is the political, social, linguistic and cultural diversity of its peoples. The reduction of Europe's internal borders, the mixing of population groups and the intensification of migratory movements are currently drawing attention to its diversity. This development is accompanied by the emergence of a multitude of "beliefs" of all kinds: philosophical, religious, political, social or cultural. The full support of citizens in official institutions to which decision-making powers have been delegated implies that the legitimacy of these differences is recognised and that they are given the opportunity to express themselves.

While the 1950 Convention, which was the founding convention of the Council of Europe, and the 2000 Charter of Fundamental Rights of the European Union recognise the importance of these convictions and specify the conditions for their expression, they say nothing about how to take their diversity into account collectively.

The G3i therefore suggests that the Council of Europe and the European Union enshrine as one of their major projects the use of the concept of inter-convictionality, in other words the simultaneous recognition of their diversity of convictions, their reciprocal contributions and the possibility of overcoming their differences and aims in order to have a common approach.

Interconvictionality refers to dialogues, practices, institutions whose specific purpose is to organize encounters and confrontations between people of different convictions, claiming to be of religious traditions (Jewish, Christian, Muslim, Buddhist, etc.) or other forms of personal commitment (humanism, agnosticism, atheism, etc.).

This designation is the result of profound changes in mentality and attitudes by both religious and non-confessional groups, which have proposed to organize together an open, inclusive and respectful dialogue. It is this new practice that has taken the name of interconvictional dialogue. The acquisition of an interconvictional approach profoundly changes the state of mind and behavior of individuals involved in it, but also the lives of various groups in civil society and the organization of political institutions. It involves the emergence of a new culture, both personal and collective.

Interconvictionality is to be considered an extension of the Council of Europe's Intercultural White Paper and as such can be a valuable support for the democratic consolidation of the European society.

Examples of responses from practise:

- Drafting of a complete charter and official submission to the CoE
- Participation of G3i members in multiple meetings of all kinds, particularly in France and Belgium, where we introduced the concept and where interconvictional discussions developed.
- With regard to interconvictionnality, following a number of inconclusive interconvictional
 discussions (where no conviction takes precedence over any other), similar discussions are being
 prepared in several cities. It is an educational implementation with young people that will be in
 charge of the democratic processes of European society in a few years' time.

Learning to live better together with our different convictions:

GERFEC and G3I have established together an education program with seminars held between 2015 and 2018 in Bergen (Norway), Birmingham (UK), Athens (Greece), Budapest and Strasbourg. The seminars where aimed at heads of INGOs and of national organizations with educational responsibility parents, directors of teacher training organizations, heads of institutions, in charge of education and guidance for young people...) as well as local councillors in member countries of the CoE. The seminar wished to enable participants to:

Take cognizance of opinions and convictions that have come down to us;

Recognize the inherent dignity of each human being and develop attitudes that follow from that recognition;

Understand cultural diversity as an essential element of the riches of humanity

Develop attitudes with which to meet different convictions and to establish common projects. To move on from the "pluri-convictional" to the inter-convictional" so as to ensure that there is social cohesion.

Objectives:

Personal: To acquire conceptual and emotional elements of inter-convictional dialogue and to connect with what is at stake in today's international context, to develop skills for dialogue and interconvictional practice through empathic communication, testing interconvictional approaches and conflict management.

Groups: To analyze and manage complex conflict situations, to implement dialogue between people of different convictions, and to share the analysis.

Policies: to learn how to create meeting spaces for people of all convictions and to initiate projects for institutions and NGOs based on the methodology of interconvictional dialogue.

Websites:

• Concept of interconvictionnality http://joomla.g3i.eu/interconvictionnalite

Books:

- Becoming citizens of a plural Europe: Interconvictional spaces and practices (French Edition) François Becker June 24, 2016 ISBN-13: 978-2342052619
- Interfaith Education for all, Theoretical Perspectives and Best Practices for Transformative Action, Editors: Duncan Wielzen and Ina Ter Avest ISBN: 978-94-6351-169-8
 - Identity Formation in Europe by Mutual Recognition in Interreligious Dialogue

by Prof. Dr. Wolfram Weisse, Academy of World religions, Univ. of Hamburg

Introduction

- 1.1. "Interreligious dialogue can (also) contribute to a stronger consensus within society regarding the solutions to social problems". This quote from the 2008 White Paper on Intercultural Dialogue "Living Together as Equals in Dignity" marks the first instance of religion being addressed in the context of intercultural understanding by the Council of Europe. Since then, awareness of the relevance of interreligious dialogue has grown throughout Europe and the world, a development to which the Council of Europe has contributed significantly. Yet the definition of the term "identity" in the 2008 White Paper remains vague and stands in need of further development. I therefore appreciate the opportunity to offer some thoughts on these questions.
- **1.2.** Instead of "identity", I prefer to use the term "identity formation" which better illustrates the processual nature of individual identity in continuous development. Standing on its own, the term "identity" potentially implies a stable end result as the goal. In the interest of furthering a more responsible and better "living together" in Europe, the term "identity formation" may also prove more useful as a way to highlight potential aims and processes that may aid us in reaching this goal.
- 1.3. A profound understanding of how identity formation derives from encounters was proposed by the French philosopher Paul Ricoeur. He argues that the quest for identity cannot be pursued while protectively shutting out others, but only in relation to them. Paul Ricoeur laid out a twin demand: We must both accept the other in his/her otherness and to recognise ourselves as active and responsible subjects in order to achieve mutual recognition and reassurance in the development of our respective identities. With Paul Ricoeur's ideas in mind, I will now present some instances of improving coexistence in the city-state of Hamburg, Germany, which contribute to successful identity formation by building up trust and mutual recognition in interreligious dialogue.

<u>The Relevance of Interreligious Encounter for</u> <u>Coexistence in the City-State of Hamburg</u>

- **2.1.** The city state of Hamburg with its 2 million inhabitants from more than 100 cultural and religious backgrounds is home to a great variety of initiatives that have dedicated themselves to improving mutual understanding and coexistence over the past 25 years. Here, strong societal actors work side by side towards the coexistence between religious and secular groups. Frequently, this is not an easy distinction to make: religious and secular are intertwined. This observation bears out the theoretical understanding put forward by the late sociologist Peter L. Berger who identified numerous overlappings and internal diversities in the fields of religious pluralisation and secularisation in his "Two Pluralisms". Thus, we can regard interreligious dialogue as one factor in a broader field of intercultural dialogue with both religious and secular actors.
- **2.2.** Developing the above-mentioned approach following Paul Ricoeur, we can tentatively conclude that identity formation in Europe needs to follow a given path: First, we need to overcome ignorance by coming to know each other better, and from there we must build up trust and mutual recognition. To describe this development in the author's original terms: We must proceed from "ignorance" to "knowledge/awareness" and from there to respective acknowledgments and then to "mutual recognition". This is a remarkably good description of the developments we can observe in Hamburg. I will briefly mention two examples:
- 2.2.1.: Religious Education for all: () In Hamburg, all pupils in public schools are free to choose the subject "Religion" regardless of their religious affiliation or world view (the nonreligious alternative is variously called "Ethics" or "Philosophy"). Its curriculum is designed with two priorities in mind: Learning facts on different religions and their ethical implications, and entering into an exchange with the different Christian, Muslim, Buddhist, Jewish etc. beliefs and secular world views represented in the classroom. Under these circumstances, the aim cannot be to bring pupils closer to a given religion or world view, but to give them more knowledge on multiple religions and world views, to allow them to contribute their own positions to classroom discussions, to better understand the positions of their classmates with their religious and secular views, and to develop more respect towards each other. This approach holds enormous potential for young people in Hamburg to overcome ignorance about other religions and world views, to gain knowledge, and to develop mutual respect. I do not want to exaggerate the effects this school subject has. There are also pupils in Hamburg advocating the exclusion and condemnation of religious and secular Others. However, empirical research has shown there is a clear tendency for pupils enrolled in "Religious Education for all" classes to overcome prejudice, to reach better mutual understanding, and to find their own position and identity formation strengthened by interreligious dialogue in the class-room.
- 2.2.2. Treaties between the Secular Government of Hamburg and Religious Communities, esp. Muslim Communities: () For a long time, Muslims in Hamburg were regarded as mere temporary "guest workers" who would leave the country again after their work contracts expired. Over time, it became clear that these Muslims, most of them from Turkey, had made the city their home, and they now form a significant community making up about 7% of the Hamburg's population. As in many other European countries, there is marked resentment against Muslims in Germany. Talks between the Hamburg government and Muslim organisations designed as a trust-building measure started about 12 years ago and resulted in formal treaties analogous to Germany's state-church agreements signed in 2012. In these, the

Muslim organisations recognized Germany's democratic society as the guiding framework for their members, embracing, among other tenets, equal rights for men and women. Conversely the government recognized the Muslim population as an integral part of Hamburg's society and guaranteed them the right to exercise their beliefs and rites, including traditional Muslim burials. Obviously, such a treaty does not prevent single individuals and groups on both sides from clinging to their prejudices, but they nonetheless constitute a greatly relevant factor of mutual recognition and thus pave the way for a civil and peaceful coexistence of different religions in the secular city-state of Hamburg.

Conclusion and Vision

The above-mentioned examples illustrate instances of successful coexistence at different levels in Hamburg with reference to the relevance of interreligious and intercultural dialogue. Interreligious Dialogue can thus contribute to building knowledge and trust in order to more clearly perceive common ground and differences with the intention of participating in the development of a society that respects differences — and at the same time fosters common values of mutual understanding. This is not always easy. Conflicts will inevitably arise, especially when religion is politicized (e.g. Muslims in Hamburg espousing Islamist positions advocated by Turkey or Iran). But my examples show concrete steps taken to develop values for all citizens in society, values shaping their own understanding and contributing to an identity formation which is of great relevance for improving how we live together in Europe.

Vision: Against this background, I propose to develop a vision: Instead of one systematically pursued European cultural "identity", I would suggest the pursuit of cultural "identity formations" in Europe, contextually different, but sharing the aim to create awareness and encourage mutual recognition as a vital element of a core European value set. This will be shaped at different levels and by different actors, transferred into daily practice, tested, encouraged, and developed by many, including individuals and groups of different religious affiliations and world views, in an interreligious and intercultural dialogue, shaping and fostering the core value of a European identity formation – reconnaissance mutuelle.

b) Gender equality

Gender based anxiety in religions

By Dr. Carola Roloff, Visiting Professor of Buddhism at the Academy of World Religions, University of Hamburg.

When we speak about forming a European Cultural Identity we need to consider that identity is very complex and varies from person to person. Scientific research speaks about "intersectionality", i.e., a complex relationship and mutual interaction between social differences. We can notice interactions between the inequality-generating categories of gender, class and race, sexuality, age, (dis)ability, religion and nationality. Here I will concentrate on "gender identity" and "religious identity" which for various reasons are often ignored.

The relationship between the two categories "gender" and "religion" is by no means unambiguous. Both are categories in which identities are constructed and whose deconstruction or questioning can provoke great fears. As social categories, religion and gender are of central importance in processes of social exclusion and the "construction of the other", also referred to as "Othering". One's own is taken for

granted, positive and superior, while the alleged other is categorized as not belonging and deviant and is devalued.

Anne Hege Grung from the University of Oslo points out, "What is disturbing is the dynamics created when 'women' and 'religion' are claimed to be identity markers in a way that fuel fundamentalist, non-democratic, non-feminist movements, and 'women' and 'religion' are expelled from scholarly analysis and reflection and the public sphere. (2017, 165)".

Religion, Women, Power Structures, and Structural and Cultural Violence

From 2016 to 2019, together with a team of young scholars, I undertook a research on gender and interreligious dialogue. This research started around the time when we had our CoE side event "Are Religions a Place of Emancipation for Women? Progress and Setbacks", organized by Gender Equality Expert Dr. Anne Nègre (2016, 21 June).

<u>Essentialist view of binary gender vs. a non-</u> binary definition of gender in all religions

During that time, I was quite surprised to learn about the different religious notions and interpretations of gender identity. At least three of the speakers clearly represented a very essentialist view of binary gender, taking man and woman as inherently and irreducibly different. They stated that women are of equal value (not inferior), but still cannot take the same roles as men, because of them being 'different'. It was argued that because of being women they are not able or qualified to take on certain religious leadership positions.

Our interreligious research team consisted of four feminist theologians (two women and two men) from four different religions (Judaism, Christianity, Islam and Buddhism). In the process of research it turned out that in all four religions (as well as in other world religions) there are strands of essentializing gender (1). This means, it is not a question of religion, but a question of with whom the prerogative of the final interpretation remains. In all the religions at stake you can find sources deconstructing gender and supporting a non-binary definition of gender. Gender is not a fixed stable entity but fluid. Gender is not only socially but also theologically constructed.

Negative attitudes toward women and the feminine can be found in all religions

At the same time, in all religions, we can find a certain negative attitude toward women and the feminine. The Latvian Lutheran church decided in June 2016 to ban women's further access to the same offices as men. In the Catholic Church women cannot lead a parish and cannot become priests. The same goes for the Orthodox Church. In the ultra-orthodox traditions of Judaism women cannot become rabbis. And in two of the three mainstream traditions of Buddhism they cannot become fully ordained nuns, comparable to priests, and different from monks in Sri Lanka & Thailand, if ordained, the state refuses to enter their monastic name into their legal papers which leads to social disadvantage.

In many religions, for fear of the impurity of women or allegedly protecting them from men, we find gender segregation. In Israel, although forbidden by law since 2011, it still happens that women have to sit at the back of the bus or don't get transport at all, because they are considered impure. In many religious spaces, women sit either on a different side, in the back behind men, or not visible on the gallery or in an extra room.

In public universities in Europe, since 1998, for example, Catholic theologians no longer receive professorships when they make ambiguous statements regarding women's ordination. They must publish against the ordination of women in order to qualify for a chair. In Germany, in 2017, women still hold significantly fewer chairs than men: in the Evangelic Lutheran Theology they hold 106 out of a total of 421 chairs (25%), and in the Roman Catholic Theology 73 out of a total of 353 chairs (21%).

Reasons for negative attitudes toward women in religions

Negative attitudes toward women in religion are partly based on maintaining power, and partly on ascetic misogyny. When ascetic purity or celibacy is presented as the spiritual ideal, women are often seen as threat. And when they demand equality, they are considered splittists, or even seen as agents or precursors of distraction and ruin of the whole tradition. On the other hand, often they are portrayed as weaker human beings who need male protection, which also keeps them away from equal positions.

<u>Impact of negative attitudes toward women in</u> religions

In many religions women have no equal access to (a) sacred knowledge, (b) participation in practices and rituals maintaining the future of their religious tradition (through forum participation, decision-making, problem-solving etc.), and (c) the existence of self-dependent monastic institutions. Thus, they are partly excluded from equal participation and decision-making. That means they are excluded from the core of the religion itself.

Possibilities to act against discrimination of women in the field of religion

From the political side, the state should promote the actual implementation of equal rights for women and men and take steps to eliminate disadvantages that now exist. The religious sphere should not be an exception when it comes gender equality. The principle of equality must take precedence over religious freedom.

The laws that need to be implemented are:

- United Nations Covenant (UN Pact II), 1966, Article 3(2)
- European Convention of Human Rights, 1950, Article 14 (3)

Change cannot only come from the secular, legal side, but also has to come from the religious side. Textual evidence must come from the direct and original source: the authoritative religious texts themselves. Many men and women, with deeply engrained conservative patterns of behaviour will resist change and attempt to justify their beliefs and actions referring to the authoritative texts. Thus, it will be necessary to appeal to the repository of the very texts themselves, and to dismantle erroneous views, by means of hermeneutics, in order to promote progress. In this process, it is the cultural approach that will need to be transformed, not only the translation of canonical texts. Yet all such interpretations, whether local or global, will require to be both contextual and dialogical if they are to be accepted and the goal achieved.

On a grass root level it is important to raise awareness of such a basic problem in all religions. Our speech (including hate speech) and our actions (including all kinds of physical violence) are steered/controlled by our thinking and by our emotions. Therefore there is a growing interest in learning mindfulness. Mindfulness-based awareness does not only mean to observe one's own body and

breathing, but also to control one's own emotions and thoughts. The goal is to become emotionally balanced.

(1) Gender essentialism: "The belief that males and females are born with distinctively different natures, determined biologically rather than culturally. This involves an equation of gender and sex." Retrieved from:

(2) International Covenant on Economic, Social and Cultural Rights. Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 3 January 1976, in accordance with article 27: Article 3: "The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant." Retrieved from:

https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx (28.10.2019)

(3) European Convention on Human Rights. Article 14: Prohibition of discrimination. The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status. Retrieved from:

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Examples of responses from practise:

 The Academy of World Religions at Hamburg University is the institutional home for research, teaching and contributions to society in the area of interreligious dialogue. It embraces a dialogical approach that concerns itself not only with religions coexisting but also with their interacting. The AWR worked extensive on researches on Gender an Religion, financed with European funds... For details see:

https://www.tandfonline.com/doi/abs/10.1080/15507394.2019.1577709 (08.03.2020)

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c) Time of the cities by Dr. Anne Bergheim-Nègre

Lawyer to the Court, President of University Women of Europe, Vice President in charge of Equality, INGO Conference.

Ancient times are punctuated by the seasons, the sundials invented in 1500 B.C. by the Egyptians or for 4,000 years the Gnomon, a stick planted in the ground, the clepsydra. In China, incense clocks were used from the 6th century onwards, then in the 10th century hourglasses, oil or candle clocks, prefigured the spring clocks in the 14th century, ink clocks, pendulum clocks in the 17th century and then in 1954, atomic clocks.

Human beings have always wanted to channel time, organize it. Church bells gave rhythm to collective life. The time of rest was dedicated to God. The desynchronization of timetables began in the 19th century with the industrial revolution: salaried working time joined agricultural working time, then maintained its flexibility.

These times that are imposed on ourselves, the time we impose on others, these conflicts of time that make us lose so much time, can be taken into account in the management of sustainable urban spaces that must be rethought in the face of our new ways of understanding time, a time whose limits are uncertain and varied for many.

Time is linked to urbanization

- In the 19th century, their layout borrowed from fixed schedules, identical for the majority, public services or private companies, few public services were then open at the same time-expenditure. And that was until quite recently. This organisation has had to become more flexible, more varied, more open to the expectations of citizens in a different relationship and is aimed at a very disparate public.
- How can we make cities more pleasant to live in, less anxiety-provoking, with demands for quality
 of life and respect for the environment over increasingly extended territorial spaces?
- These challenges opened up reflections by the United Nations, on the Habitat 1 Conferences, recognized the importance of cities and urbanization, then Habitat 2, stressed the importance of sustainable development and Habitat 3 on the need to evolve urban planning towards coconstruction with civil society, to face urban challenges in the framework of sustainable development and since then climate change.

Time is an economic value

- Thus time is sociological, it can be related to the concept of social acceleration.
- Time also appears as an economic asset, a finite capital that is becoming increasingly scarce.
- Thus, the consumer/producer will be able to obtain the same satisfaction with different timeexpenditure combinations, depending on the relative prices of goods and time. This is the

- principle of indifference curves well known to economists. But does this theory remain valid when wages no longer increase, which is the general case today??
- The consequence of the rise in this form of demand is an increase in the value of our time capital.
 As a result, it largely explains the growth of Western countries. Thus, time becomes a real stake for the techno-capitalist process, which will therefore seek to seize it
- One of the great sources of profit in the new economy is the transformation of time into an
 economically useful asset as in advertising, products are increasingly provided free of charge in
 exchange for a few seconds of attention from the user.
- The acceleration of time is essential for growth with the rise of economic models that strengthen the strongest and make the most vulnerable more vulnerable
- And we are entering a liquid democracy where social, economic or family permanencies are breaking down, as Sonia Bressler, the philosopher, explained to us.

Times of the Cities

It emerged particularly in Italy and Germany with the wish in the 1990s that more women would join the world of work, but without allowing the reconciliation of family and working life. Sociologists, town planners and demographers all over Europe have reflected on these issues, which have been highlighted under the name "Time for Cities".

 The Council of European Municipalities and Regions has elaborated the European Charter for Equality between Women and Men, Innsbruck 2006. This Charter is based on CEDAW and the Resolutions of the United Nations Conference in Beijing in 1995. Each signatory sets up an Action Plan for Equality and will revise it if necessary.

The principles of the European Charter for Equality between women and men

- The equality of women and men is a fundamental right
- To ensure equality of women and men, multiple discrimination and barriers must be taken into
 account
- Balanced participation of women and men in decision-making is a prerequisite for a democratic societý
- Elimination of gender stereotypes is essential for the achievement of equality
- Integrating the gender dimension into all activities of local and regional authorities in order to advance equality.
- Action plans and adequately funded programs are necessary tools to move equality forward.
- As a result of these reflections in various countries, Time Offices have been set up in cities, and time management has been rethought for the benefit of all and women in particular.

Examples of benefits of time in the cities:

- In Sweden, night buses have been proposed in cities, stopping on demand to limit walking time at night, reducing the risk of assault.
- Municipalities or other territorial collectives create Offices or Agencies of Time to act on equality,
 make the territory more fluid, respond to constraints. The staggered working hours have been
 set up, opening on Saturdays and once or twice in the evening to make life easier for users.
- In larger towns, at the start of the school year, there are one-stop shops of the municipal administration throughout the town, open from 4 p.m. to 7 p.m. at the invitation of the

associations concerned, giving parents the opportunity to make all the registrations for children's canteens, sports and various leisure activities in one place with on-site childcare.

- For single-parent families, or those where both parents work at night and who are close to 30%, childcare for children up to the age of 13 is provided in the family home at night, depending on income and according to the same criteria as during the day. This programme was initiated by the European Union.
- Or, as in Malta, the coverage of childcare costs for children up to 5 years old for all women who
 want to work. This has helped to lift women out of poverty, addiction, domestic violence against
 women and after 5 years the system has become virtual.
- In a city with traffic jams that make life impossible for everyone in the early morning, all the users and administrations were brought together and looked for solutions that were found: staggering the opening of bank branches, the opening of nearby schools, staggering the start of the school year for students. This has led to a daily reduction in traffic jams, the use of a single bus instead of two, with the result that fewer resources are needed, less stress, a better quality of life, less pollution and, in the end, very little effort is required.
- In Gerland, in the Lyon region, a diagnosis of this area of 22,000 employees for 35,000 inhabitants was made. All categories of legal entities, public or private, were brought together to discuss the difficulties associated with this place, travel, shops, absenteeism, childcare, sports halls, opening hours of public services, catering, disused spaces, etc.. Implementation was not easy, and the dialogue established has led to significant progress to everyone's satisfaction:
- Job offers have been proposed in priority to the inhabitants
- One company had an unoccupied space, another one of the employees wanted to do gymnastics at an affordable price, an agreement was reached with a moderate-priced rental of the room to do gymnastics for all. A crèche was shared
- Bus connections have been redesigned between residential and employment areas.
- The same for the fluidity of the traffic by shifting the schedules of the different operators.

What are the recommendations of the "Women-Friendly Cities" initiative 7?

- Dialogue, sense of belonging and territoriality: most of the good practices (at least five out of nine) identified have given an active role and voice to women in social and political life.
- Reclaiming public and private space: architecture, town planning and citizen intervention have been used as a means of resistance and reinvention of places of daily life. This is the added value of women architects, urban planners and activists.
- Participation and empowerment especially through art and culture (street art, graffiti by knitting...) often used as tools for civic and political action.

file://Users/Anne/Desktop/%20%20GENDER%20EQUALITY%20EXPERT/TEMPS%20DES%20VILLES%202019/Femmes,%20villes%20et%20territoires_%20l'exemple%20de%20Naples,%20ville%20refuge,%20ville%20rebelle%20 %20Fondation%20Jean-Jaure%CC%80s.htm

⁷ Seminar organised by the Foundation Jean-Jaurès, the French and Italian coordination of the European Women's Lobby, the Urban Planning Department of the University of Naples Federico II, l'IEMed and the association Genre et Ville, in Naples. Politicians, experts and civil society representatives exchanged proposals and good practices, 2017

- Women's know-how is a factor in emancipation and the fight against globalization and the standardization of cultural expressions.
- Emphasize the intersectional approach: women are not a homogenous collective.
- Some calls are repeated: safety/security, non-violence, access to transport, provision of recreational space. Thanks to technological innovation (MappiNa and Ring applications) and to solidarity, networking and the participatory approach, good practices have been vectors of change, of enhancement of abandoned places. Women re-appropriate the space".
- Element of sustainability, ecology, recycling and waste recovery, providing spaces for younger generations, intergenerational (six out of nine practices).
- Working locally while connecting with other women nationally and internationally.

<u>Integrated approach or 'gender</u> <u>mainstreaming'</u>

In this field, as in others, the integrated approach is not yet sufficiently taken into account. If reflections of this type were systematically carried out with sociologists, town planners and elected representatives and if they were trained in these issues in their studies, in their professional practice or in their elected offices in close liaison with the various administrations, all users, employees and employers, the city would be more sustainable and better adapted to our current lives. The tools exist, the texts exist, the will is not yet present to move from de jure to de facto, as always. To achieve genuine equality, INGOs and local elected representatives are the driving forces behind the integrated approach.

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d) For a dynamic and inclusive rurality

By Michel Aguilar, EBU

While, in a globalized society, metropolises are faced with the imperative of inclusiveness, the countryside continues to be emptied and must invent innovative conditions of rural inclusiveness in order to aggregate new populations capable of inventing a twenty-first century of rurality. The same problems arise everywhere in Europe: 48% of farmers will retire in the next few years, new farmers will have difficulty accessing land, and crops and farming techniques will have to be modified to cope with increasing climatic pressure. While in many states many cities and urban communities have begun energy and environmental transitions, drawing on the immense resources of civil society, there are (almost) no similar initiatives in rural areas.

For all these reasons, the Comb Lab programme was launched in January 2019 in a 3500 km2 hyper-rural area where 42,000 people live in the Auvergne (France). This programme, which

has led to a fruitful collaboration between civil society and local elected officials, is based on three main lines of action:

A social axis: empowerment (in the sense of Amartya Sen, winner of the 2008 Nobel Prize in Economics) of individuals and groups so that the populations affected by the coal and steel industry can regain their citizenship skills and dignity.

A technological focus: Many houses are empty in our inner villages and a growing minority of young engineers and developers want to live and work outside the large urban areas. Calls for installation with technological development projects in rural areas are being prepared.

An agricultural axis: the retirement of many farmers, the consequences of increasingly long and severe heat waves and changes in eating habits make it necessary to review farming methods and the economic model of farms in order to maintain family farms adapted to our times.

An initial working group made up of local elected officials and local stakeholders meets every month and works on the development of this programme.

Beyond the many inherent technical aspects, the Comb Lab program constitutes a societal value welcomed by all stakeholders and more broadly by the population. As a civil society initiative involving elected representatives, territorial bodies and field technicians, we demonstrate the vitality of civil society, the relevance of its initiatives in these difficult times and an important contribution to the vitality of local democracy.

Examples of responses from practise:

Contributions of local elected officials to a civil society initiative to develop inclusiveness in rural areas.

Contribution of four universities to the Comb Lab program. Students participate in the development of the program. Inclusion of youth in a global transition program.

For rurality, the work we are carrying out with the various authorities in the area is aimed at:

- The maintenance of family farming that promotes inclusiveness and social dignity as opposed to the introduction of industrial agriculture that excludes local populations. That is real smart and inclusive rurality.
- Our program contributes to the social "re-inclusion" of farmers. The farming world in France and Europe (source: European Commission) suffers from isolation: cultural, emotional, social isolation, distance from training. Farmers' suicide is the second leading cause of death after cancer. Our programme to promote the profession, access to training, regeneration of impoverished soils, aims at the inclusion of farmers in the social body that expects healthy and traceable food.

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 Éditions SKT 2019. Les auteurs ont réuni des personnes soutenant des positions opposées sur
 deux sujets d'actualité: technologie et changement climatique et aussi les pesticides dans
 l'agriculture. Les auteurs du livre ont réussi à faire dialoguer ces groupes très opposés les uns aux

- autres, leur faire écrire tous ensemble une scène de théâtre et jouer cette pièce, le tout en moins de deux jours!
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Sites internet:

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- Entretiens du nouveau monde industriel avec beaucoup de très bonnes vidéos en toute fin de la page d'accueil https://enmi-conf.org/wp/enmi19/
- Le baromètre de la fraternité https://drive.google.com/file/d/1T8PN1PJzucxeQiCkGJIFKXSJqaLz1hK9/view

e) Conclusion:

Our life and everything around us is subject to constant change and impermanence. Scientific tests have proven that people are more afraid of uncertainty than of physical pain (Retrieved from https://www.inc.com/mithu-storoni/this-is-why-youre-so-afraid-of-uncertainty-according-to-neuroscience.html 6.3. 2020)

But if we take a closer look at our life situation, the "shaky ground" we are so afraid of is the fundamental reality of this world.

We will not be able to hide our anxieties and unpleasant emotions forever, to run away from them or to declare someone else guilty. This can in some circumstances lead to extreme behaviour, discrimination and violence. We should rather look at them carefully, recognize their deeper causes and learn to address them properly.

We increasingly witness the painful effects of unconscious anxiety and its uncontrolled outbreaks of emotion manifesting in discrimination or violence against those who are weaker or different from us.

A person who develops this unspecific feeling of anxiety is easily inclined to slide i.e. into exclusionary racial stereotypes, religious fundamentalism, misogyny, and homophobia. He then subsequently justifies discrimination, rejects equal rights and opportunities for those who are different from him. But exactly this behaviour leads to further tension, which results in even more hatred and violence, which in turn fuels the fear even more.

Comprehensive legislation alone is obviously not enough to structure, safeguard and improve the quality of life in our society. To ensure that all members of our society can live together more harmoniously, they also need easily accessible help in difficult life situations, competent dialogue partners and solidarity.

Improving understanding

Un facteur important dans la prévention de la discrimination fondée sur la peur et de la violence qui en résulte a été considéré comme la sensibilisation des personnes à leurs processus intérieurs, l'amélioration des méthodes et la fourniture d'informations contre les incompréhensions.

Outre les techniques et méthodes proposées, il est nécessaire de créer des "espaces sûrs" où les anxiétés, les préoccupations et les problèmes peuvent être abordés ouvertement et sans crainte des conséquences ou de l'exploitation de la situation vulnérable.

Un espace libre dans lequel les véritables causes d'anxiété peuvent être identifiées et discutées et dans lequel des solutions peuvent être trouvées et mises en œuvre ultérieurement.

An important factor in the prevention of fear-based discrimination and the resulting violence was seen in making people more aware of their own inner processes, improving mechanisms and providing information against misunderstandings.

In addition to the proposed techniques and methods, there is a need for "safe spaces" where anxieties, concerns and problems can be addressed openly and without fear of consequences or exploitation of the sensitive situation.

A free space in which the real causes of anxieties can be identified and discussed and in which approaches to solutions can be found and later implemented.

The very way public discourse is conducted, laws and measures are implemented, influences the intensification or reduction of fear-based experiences. Legal frameworks and public assistance must be made suitable for everyday life and accessible to all people, regardless of their origin, gender, sexual orientation, or worldview.

The working group reflected on how such "safe spaces" could look like and which methods of assistance have already proven to be helpful for people in crisis situations to protect them from drifting to discriminatory or extreme behaviour.

A start has been made on collecting best practices and finding ways to make them available to as many people as possible that need them in difficult life situations.

The benefits of our work can be a genuine and meaningful contribution to an inclusive and more peaceful society, embracing all its diversity and potential.

Bibliography:

- Taking the Leap, freeing ourselves from old habits and fear, Pema Chodron, ISBN 978-1569570555
- When things fall apart, heart advice for difficult times, Pema Chodron, ISBN 978-1611803433

Additional information and good practices:

NONVIOLENT COMMUNICATION (NVC), is based on the principles of nonviolence-- the natural state of compassion when no violence is present in the heart. NVC begins by assuming that we are all compassionate by nature and that violent strategies—whether verbal or physical—are learned behaviors taught and supported by the prevailing culture. NVC also assumes that we all share the same, basic human needs, and that all actions are a strategy to

meet one or more of these needs. People who practice NVC have found greater authenticity in their communication, Increased understanding, deepening connection and conflict resolution. The NVC community is active in over 65 countries around the globe.

- https://www.cnvc.org/
- https://www.nonviolentcommunication.com/
- https://www.youtube.com/watch?v=4srHE9R7H9w

MIND BASED STRESS REDUCTION (MBSR):

Mindfulness-based stress reduction (MBSR) is an evidence-based program that offers secular, intensive mindfulness training to assist people with stress, anxiety, depression and pain. ... Mindfulness meditation is the method by which mindfulness skills are cultivated... Information: https://en.wikipedia.org/wiki/Mindfulness-based stress reduction

Book: A Mindfulness-Based Stress Reduction Workbook for Anxiety, ISBN: 1608829731by Bob Stahl and Florence Meleo-Meyer

COMPASSIONATE CITIES - in a Compassionate Community, people are motivated by compassion to take responsibility for and care for each other.

https://charterforcompassion.org/

CEDAW-CITIES: "Make the Global Local" and protect the rights of women and girls by adopting the principles of CEDAW in cities and towns across Europe.

How about introducing the US-Cities for CEDAW-Campaign «into Europe?

http://citiesforcedaw.org/

LGBT-FRIENDLY CITIES: a more pro-active approach to inclusion. Tearing down walls of prejudices – prevent faith-based homophobia, biphobia & transphobia, See LGBTI-friendly cities:

https://nomadlist.com/lgbt-friendly-cities

DIALOGICAL RELIGIOUS EDUCATION FOR ALL - City of Hamburg

The Hamburg "Religious Education for All" sees itself as a pedagogically and theologically responsible conception in view of the multicultural and multi-religious situation in Hamburg. "Religious education is addressed to all pupils, regardless of their respective religious and ideological convictions. It also offers those who do not have a distinct religious background or who see themselves as being at a distance or in contradiction to any form of religion, spaces of experience and learning opportunities. In view of their different social, ethnic and cultural, ideological and religious biographies, experiences and knowledge, the most important thing in religious education is to look together for orientation in feeling and thinking, in faith and action. "In doing so, religious education follows an understanding of interreligiousness in which controversies and conflicts are by no means ignored, but in which the diversity of religions and cultures is fundamentally perceived as richness and opportunity. That is why the emotional and intellectual atmosphere in the classroom must be carried out by mutual respect and curiosity, by a keen interest in one's own and others' interests. No one must feel that their identity is being disregarded or threatened. All those involved in the classroom share responsibility for this."

Examples of responses from practise:

Common teaching of religion for all: so far given by Protestant teachers, has now made further steps: Muslims, Jews and Alevis also give "religious education for all". In concrete terms



this means that children and young people of different denominations will not be separated. They are taught together in rotation by Alevi, Muslim, Jewish, Protestant and perhaps also Catholic teachers of religion. At least that is the aim. The model, which is unique in Germany, was prepared for years in dialogue between the school authorities and the religious communities. The school authority coordinates it.

Websites:

- https://li.hamburg.de/religion/material/4419346/art-einleitung/
- https://www.deutschlandfunk.de/religionsunterricht-fuer-alle-ein-modell-fuer-hamburg.886.de.html?dram:article_id=469619

<u>SIDE-EVENT at the CoE: Are religions a place of emancipation for women? Progress & setbacks</u>

In addition to the working group and report on "Human Rights and religions", Gabriela Frey (Coordinator for European affairs of the European Buddhist Union and President of Sakyadhita France) proposed to organise together with the gender expert of the conference of INGOs, Mme Anne Negre, an interreligious debate entitled: "Are religions a place of emancipation for women? Progress and setbacks."

• http://www.buddhistwomen.eu/EN/index.php/Texts/StrasbourgCouncil2016

Are religions misogynistic?

- Part 1: https://www.youtube.com/watch?time_continue=2&v=siHgmhmhbyl&feature=emb_logo
- Part 2: https://www.youtube.com/watch?time_continue=5&v=t6xxV6H40h4&feature=emb_logo_
- Part 3: https://www.youtube.com/watch?time continue=1&v=ZuD6clzUl6o&feature=emb logo

HEROES - Against repression in the name of honour: projects for the prevention of violence in various cities in Germany, in which young men with a migration background from social milieus work for gender equality and human rights against strict honour regulations and patriarchal structures. The project in Berlin was supported by the World Childhood Foundation in its first years. This was preceded by the Foundation's support for projects of the same name in Sweden. "Nothing is more miserable than respect based on fear" Albert Camus

https://www.heroes-net.de

ISOLATION & LONELINESS, the Isolation/Ioneliness of weaker, elderly, youngsters, minorities, single parents

https://www.theguardian.com/lifeandstyle/2014/jul/20/loneliness-britains-silent-plague-hurts-young-people-most

https://www.nia.nih.gov/news/social-isolation-loneliness-older-people-pose-healthrisks

http://www.besource.be/sites/default/files/pdf/TSE-Loneliness.pdf

GRANNIES AIGAINST the RIGHT WING PARTIES a non-party, civil society platform for the defence of democracy, the social state and the rule of law, aims to connect older women and grannies all over the world to share opinions and resistance concerning the right wing and extremists movements' worldwide.

https://omasgegenrechts.at/grannies-international/

THE LISTENING KIOSK (Zuhör-Kiosk): Scriptwriter Christoph Busch has rented an orphaned kiosk in an underground station in Hamburg and offers people passing by to listen to their thoughts and stories. The response is enormous.

- https://zuhör-kiosk.de/
- http://un-gesund.de/forschungsprojekte/das-ohr-kann-mehr-als-zuhoeren/

Suggestions for further activities:

Continuation of listing good practices and preparation of a toolkit

Proposal for seminars and training programs maybe in collaboration with the intercultural Integration Academy https://www.coe.int/en/web/interculturalcities/intercultural-integration-academy

Exploration and compilation of practical "safe spaces" as well as how they can be set up and made known.

IV. Team of speakers and contributers

- Gabriela Frey (EBU) Coordinator, Introduction & conclusion
- Claude VIVIER LE GOT (FEDE) Steering, problematisation. Chairwoman of the Education and Culture committee
- Kari Flornes + Roseline Moreau (GERFEC) Empathically communication / Inclusive pedagogy at the heart of intercultural cities: inventing new paths...
- Gaudiose Luhahe Begin to deconstruct the enemy, Communication in the service of the ethics of reconstruction, Doctoral Researcher in Ethics, University of Strasbourg
- Dr. Axel Brinzinger (EBU) Teacher for CEB Cultivating Emotional Balance
- Michel Aguilar (EBU & G3I) European Charter of Interconvictionality
 Good practices, for what context, urban or hyper-rural?
- **Prof. Dr. Wolfram Weisse** Identity formation in Europe by Mutual recognition in interreligious dialogue, Senior Research Fellow, Academy of World religion, Univ. of Hamburg
- Dr. Carola Roloff (EBU) Identifying gender-based anxiety in religions
 Visiting Professor of Buddhism at the Academy of World Religions, University of Hamburg
- Anne NEGRE Dr. Anne Bergheim-Nègre, Lawyer to the Court, President of University Women of Europe, Vice President in charge of Equality, INGOs Conference
- Martin Ramstedt EBU legal anthropologist, independent mediator, Mindful Communication trainer.

2. WORKING GROUP RIGHT TO LIFELONG LEARNING

A. Spring session 2019: minutes' meeting of 11th April 2019

Date: Thursday 11th April 2019 from 14.30 to 16.30

Place: Palais de l'Europe, room 02

<u>Co-coordinators</u>:

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

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 (CCEG)
- 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. Interventions of experts

- a) Mathieu SCHNEIDER: Higher education and migration The social responsibility of French universities
- Higher education and migration 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-subsidiaire-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.

b) 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.

c) 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 available on are the Council Europe website through this link: of https://www.coe.int/en/web/ingo/texts-adopted#{"10852597":[0]}

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.

d) Debate and exchanges

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.

B. Autumn session 2019: minutes of the meeting on 29 October 2019

<u>Date</u>: Tuesday, 29 October 2019 from 8.00 to 9.00

Place: Palais de l'Europe, room 6

Co-coordinators:

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

I. Opening of the working group

Participants

The following sixteen persons were present:

- Manuèle AMAR, European Council of WIZO Federations (ECWF)
- Pierre BEDOUELLE, The European Federation of Artists' Colonies (euroArt)
- Michel BERTET, International Office for Catholic Education (OIEC)
- George CAMACHO, European Network of Teacher Training Institutes (Comenius)
- Hugo CASTELLI EYRE, European Network Church on the Move (EN-RE)
- Pierre DUSSERE, OIEC
- Bettina HAHNE, Soroptimist International of Europe
- Marie-Hélène HALLIGON, Religious in Europe Networking Against Trafficking and Exploitation (RENATE)
- Beata HILDEBRAND, International Association of Urban Planners (ISOCARP/AIU)
- Heleen JANSEN, International Alliance of Women (IAW)
- Michel JULIEN BENVENUTO, International Confederation of Professional & Intellectual Workers (CITI)
- Anne NEGRE, Vice-Chairwoman of the INGOs Conference in charge of equality, University Women of Europe (UWE)
- Maritchu RALL, European Social Action Network (ESAN)
- Guy SCHLAEDER, International Professional Union of Gynecologists and Obstetricians (UPIGO)
- Claude VIVIER LE GOT, Chairwoman of the Education and Culture Committee, FEDE
- Beata ZWIERZYNSKA, The European Council of Doctoral Candidates and Junior Researchers (eurodoc)

Since not all participants are bilingual in English and French, whenever necessary, the working group's co-coordinators translated the summaries made in French into English so that all members of the working group could actively participate in the discussions and decisions.

a) Review of the working group's activities in April 2019

The two co-coordinators recall that at the last meeting of the working group on 11 April 2019, the two main themes discussed were **higher education and migration** and **the issue of poverty and precarity amongst students in Europe**.

Mathieu SCHNEIDER (lecturer at the University of Strasbourg and Chairman of the host network "Migrants in Higher Education (MEnS)" spoke on the subject of "Higher education and migration - The social responsibility of French universities".

Sophie MARINO (sociologist and historian) presented the Herodotus programme for refugees in European higher education, which she created within the Studies Department of the National Higher School of Fine Arts in Paris (ENSBA) where she teaches.

On the other hand, this meeting of 11th April 2019 had allowed to present the **Recommendation on poverty and precarity amongst students in Europe**, jointly drawn up by

the European Social Action Network (ESAN) and the Federation for EDucation in Europe (FEDE) in the first quarter of 2019. This Recommendation, which contained a dozen of suggestions addressed to governments, was adopted by the plenary of the INGOs Conference on 10 April 2019.

After this reminder, *Hugo CASTELLI EYRE* informed the participants that his INGO, the European Network of Churches and Freedoms (EN-RE), is trying to develop in Spain the same concept as the French host network **Migrants in Higher Education (MEnS)**. Indeed, migrant or refugee students have great difficulty completing their studies and finding employment in Spain. In this context, *Hugo CASTELLI EYRE* will contact Professor Mathieu SCHNEIDER (Chairman of the MEnS network) to obtain his suggestions for creating a **Spanish MEnS network**.

b) Proposal for working on a Declaration concerning the situation of schoolchildren in the Sahel region

Rémi LOISON explained to the participants this draft Declaration about the situation of schoolchildren in the Western Sahel region (Burkina Faso, Chad, Mali, Mauritania, Niger). Since the arrival of jihadists in this region, the French military presence has not been able to prevent the closure of a thousand schools in Mali and about 2000 in Burkina Faso, abandoned by their teachers and left without military or police protection.

Given this dramatic situation for the future of this region, the FEDE sent an open letter in July 2019 to several international organisations (UN, UNESCO, UNICEF, European Parliament, etc.). On 23 October 2019, UNESCO's Deputy Director-General for Education, *Ms Stefania GIANNINI*, replied to this letter by stating that she shared the serious concerns expressed by the FEDE about the future of the tens of thousands of schoolchildren living in the Sahel region. In order to highlight this worrying problem for the future of Africa but also for the future European security, it seems appropriate to draft a **joint Declaration** with INGOs wishing to work on this issue.

The idea is therefore to launch the discussion in order to identify the interested participants, the themes to be addressed and the procedure to be followed to draft this collective institutional position paper. After this short presentation, the <u>following four INGO</u> <u>representatives</u> expressed their interest to participate in the co-authoring of this document:

- Manuèle AMAR, CEFW
- Marie-Hélène HALLIGON, RENATE
- Maritchu RALL, ESAN
- Guy SCHLAEDER, UPIGO

Consequently, it was agreed that *Rémi LOISON* would send as soon as possible an email to the four interested participants containing a **draft Declaration** to be completed by the INGOs involved. The opinions and themes discussed should be directly related to the situation of schoolchildren in the Sahel region. Proposals from NGOs should be sent **by 19th January 2019 to this email address**: **education.culture@conference-coe**

After the process of co-writing the draft Declaration, this document will be presented by the Chairwoman of the Education and Culture Committee during the next meeting of the Standing Committee to be held on 27 January 2020.

Ultimately, this draft Declaration will be presented for validation and adoption by the plenary of the INGOs Conference plenary that will take place in April 2020.

c) Discussion and exchange of experiences concerning the project aiming to draft a Recommendation on History teaching in Europe

Claude VIVIER LE GOT and Rémi LOISON explained to the participants this project to draft a Recommendation on History Teaching in Europe which is in link with the creation of a European Observatory on History Teaching, an idea promoted by the former French Minister for European Affairs and former MEP, Alain LAMASSOURE (invited by the working group Heritage and Creation, Shaping Europe on 11 April 2019).

This project builds on the Council of Europe's decades of experience in History Teaching, but also recognises the need to renew and revitalise this part of the Education programme. It also aims to examine the relationship between History Teaching and the CoE project on Holocaust remembrance and the prevention of crimes against humanity.

A working document framing and summarizing this project was distributed to participants (this document is attached to these minutes in French and English languages).

The main objective of this draft Recommendation is to present **the viewpoint of European civil society and of INGOs members of the Conference**.

Following this general presentation, the discussion among participants can be summarized as follows.

In the document to be drafted by the involved INGOs, *Hugo CASTELLI EYRE* (EN-RE) insists that it is absolutely necessary to include a reference to the History of the "*forgotten in History*" such as women, children, LGTBIs, Roma, minorities, and in general, the most vulnerable populations.

In addition, *Beata ZWIERZYNSKA* (Eurodoc) considers as important to stress that the governments of some central European countries (Hungary, Poland in particular) are deleting in History books, some historical characters that they do not appreciate. It is therefore very important to address this subject in the future Recommendation drafted by INGOs. In addition, the History of citizenship education must be addressed because teachers influence a lot of people.

Pierre DUSSERE (OIEC) wishes to start from real-life situations and not from concepts, based on the principle that a critical mind is needed but ambiguity must be tolerated. Current History teaching tends to create problematic situations and make things worse. **Multiperspectivity** must be taken into account in this Recommendation drafted by INGO representatives and arts' History must be also addressed.

Beata HILDEBRAND (ISOCARP/AIU) considers that History has to tell the truth based on facts, even if the subjectivity of History is a complex subject. The answer to this complexity is the History's multiperspectivity.

After this discussion, the <u>following nine INGO representatives</u> expressed their interest in participating in the co-writing of this document:

- Manuèle AMAR, CEFW
- Pierre BEDOUELLE, euroArt
- George CAMACHO, Comenius
- Hugo CASTELLI EYRE, IN-RE
- Pierre DUSSERE, OIEC
- Heleen JANSEN, IAW
- Marie-Hélène HALLIGON, RENATE
- Maritchu RALL, ESAN
- Beata ZWIERZYNSKA, eurodoc

In this context, it was agreed that Rémi LOISON would send as soon as possible an email to the following nine INGO representatives containing a draft Recommendation to be completed by the NGOs involved. Proposals from NGOs should be sent <u>by 19th January 2019 to this email address: education.culture@conference-coe</u>

In addition, it seems appropriate to involve in this project *Jean-Claude GONON* (European Association of Teachers - EAT), *Sophie MARINO* (sociologist and historian at ENSBA wishing to work on this file), but also the INGO Euroclio (European Association of History Educators) and *Jean-Philippe RESTOUEIX* (Administrator at the DG Democracy of the Council of Europe in charge of Higher Education Policy and Qualifications). The contribution of their expertise on this issue will certainly enrich the future draft institutional document that our working group wishes to write and present.

After the process of co-writing the draft Recommendation, this document will be presented by the Chairwoman of the Education and Culture Committee at the next Standing Committee's meeting to be held on <u>27 January 2020</u>.

Finally, this draft Recommendation will be presented for validation and eventual adoption at the plenary session of the INGOs Conference to be held in April 2020.

d) Other working group's activities until the next INGOs Conference's session of April 2020

On the one hand, *Claude Vivier LE GOT* reminded participants that the Education and Culture Committee (ECC) intends to publish a *White Paper on European cultural identity* in March-April 2020.

The collective development of **this practical guide mainly intended for teachers and learners** is based on the three consultations conducted by the ECC (28th June 2018, 9th April 2019 and 29th October 2019) and on the voluntary contribution of the INGOs members of the Conference.

INGO representatives wishing to participate in the collective drafting of this White Paper are invited to submit their proposals for definitions or concepts related to European cultural identity as soon as possible (education.culture@conference-coe.org).

On the other hand, Farouk ALLOUCHE asked the participants about the identification of possible priority challenges and the working group's intersessional activity between November 2019 and April 2020.

In this frame, he proposes to work on the issue of **seniors' accessibility to digital technology**, a sensitive issue in the era of generalized digitalization (in the media, public administration, trade, etc.). INGO representatives are invited to send their proposals to *Farouk ALLOUCHE* for possible discussion of this topic at the next meeting of the working group in April 2020 (farouk.allouche@eurodoc.net).

Finally, about communication within the working group, Hugo CASTELLI EYRE (EN-RE) considers that the easiest way to communicate for INGO representatives between sessions is by sending emails.

e) Integrated approach concerning the equality between women and men

During the meeting, *Anne NEGRE* (Vice-Chairwoman of the INGOs Conference in charge of equality) and *Bettina HAHNE* (head of the "gender perspectives" group) reminded participants that all activities of the INGOs Conference's working groups must take into account the integrated approach concerning the equality between woman and man (gender mainstreaming). This approach is fully in line with the Council of Europe's policy, in particular with regard to gender equality on the web.

On this point, *Hugo CASTELLI EYRE* (EN-RE) believes that it is not normal for women to have to queue endlessly when they want to go to public toilets. Public policies should take into account this gender inequality.

The next meeting of the working group *Right to Lifelong Learning* will take place in April 2020 during the next session of the INGOs Conference.

The Chairwoman of the Education and Culture Committee and the two co-coordinators of the working group thanked those present for their participation.

3. TRANSVERSAL WORKING GROUP DIGITAL CITIZEN (TRANSVERSAL WORKING GROUP STEERED BY THE EDUCATION AND CULTURE COMMITTEE)

A. Spring session 2019: minutes of the meeting of 11th April 2019

Date: Thursday 11 April 2019

Place: Palais de l'Europe, room 2

<u>Coordinator</u>: Karl DONERT, Vice-chair of the Education and Culture Committee

I. Opening of the working group

The session of the Digital citizen working group and the one of the working group *Right to lifelong learning* took place simultaneously. One in the Agora and the other in the Palais. It was not possible to retrieve the list of participants in the digital session. More than thirty INGOs participated in this session.

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.

This resulted in a list of areas that the Conference of INGOs should address. The coordinator had been invited to address the plenary of the Conference of INGOs with these results and to comment on the role of the Conference.

<u>PowerPoint on Digital civic space at the end of</u>
<u>the document page 217</u>



B. Autumn session 2019

<u>Power point Digital presentation à la fin du</u> <u>document page 215</u>



I. <u>Minutes of Karl Donert speech during the plenary session of 29th</u> October 2019

The meeting of the "Digital Citizen" working group was integrated into the plenary session of the Commission.

I have been asked to briefly present the work of the transversal working group "Digital Citizen" which is an education group. For those of you who were present at the last plenary session, I did a full presentation about the work, the issues and the challenges. I would like to present you brief updates about the NGOs, digital space and the digital citizen. The digital citizen is all about power and who has the power. The internet and the digital world provide power to everybody who interact, the technology itself is liberating in many cases. And the issues come together that the digital space of NGOs is changing and technology itself is creating a politics of change. It is being used increasingly by NGOs as a tool for social movement and I would like just to raise hands: "who's using digital technology as part of your campaigns?". I am sure your organizations are using technology in some way to connect with your members and to make your voices heard. As I said we saw the movement that took place last year, a new type of politics is emerging, some people call it "viral politics", that people are prepared to link together, sharing a common issue or challenge, and make their voices heard in some way, whether it would be physical or virtual, whether it'd be in Sweden or in the United Nations or in Strasbourg or in Bruxelles.

What about the Council of Europe? We've been looking at what the Council of Europe has been doing about the digital world, and it's been working in human rights and freedom of expression, bioethics and children rights, in gender equality and inclusion, in antidiscrimination, democratic governance, culture and heritage, all these with a digital perspective, and in education itself. There has been a policy paper, there has been an expert seminar, and today I saw a publication on digital citizenship education, which has been published quite recently by the Council of Europe. So, the CoE is deeply involved in the digital domain. The parliamentary assembly passed this recommendation in 2012 to deal with technological conversions, and in particular, the issues of artificial intelligence and human rights, but parliamentary assembly has also deeply been involved: in last session, when we were here, there were the two discussion papers : one on autonomous vehicles, which are of course digitally controlled, and the challenges faced with rights, responsibility and legal issues, and the other one on the threat of the trends of social media and human rights. These are subjects that are strong concerns for the CoE and for the parliamentary assembly. The group I've been chairing for the last year and a half have sat down, and we talked about trying to make some recommendations to you, to us as the Conference, to the Coe, and recommendations for all of us to do. And I want to share you recommendations, they will be posted on Loomio. These are the recommendations we suggest for the CoE, for the NGO Conference. It's up to the Conference to try to understand the impact on their own members of the digital environment. If we do not understand what you are experiencing, then how are we going to operate and to advise?

The digital environment should also be regularly raised and dealt with in the Conference. It shouldn't be ignored; it shouldn't be a common thing. Barely these are my recommendations. The Conference should engage with experts, with NGOs who are experts, for example the NGO called "Techfugees": these are technological experts who support refugees and migrants. There are some 15.000 people across the world who are working to support refugees and helping them try to integrate in their own local society. This is an NGO initiative that uses the technology for good to try to deal with some of the challenges that we meet. We also recommend that we need to briefing learning and education for the digital citizen. That is something we should be thinking about and looking at possibly in the future. The CoE, we recommend, should establish and respond to formal resolutions, and codes of practice, and world instruments. It should publish publications from member States and for NGOs about the lessons learned for the digital citizen in order to protect citizens from negative aspects and it should reward excellence in digital developments and human rights, democracy and the rule of law. It's very important that we flagship the success stories of how especially NGOs but also technology organizations are trying to help organizations and explore how the finance and global tax systems are used by the leading technology companies, the GAFAM companies. What should they do with the money they are taking, where is it going ...? That should be explored.

We believe that we should all, that is the Conference and the CoE, defend an open internet, with access to everybody. That is a baseline which should not be moved, and we should defend freedom of expression, and at the same time promote the control of hatred and terrorism. We should encourage the existence of existing norms and laws. There are regulations that are not being enforced, or at least very rarely and require the application of laws that communicate software codes used by states to the public, so for example regional authority runs software and they've coded things, collecting data about us, and much of that is not published. We don't know what they are doing and what is being collected. So we think that's something the Council of Europe and we should be trying to do, and we should consider together the development of charter of users and a related education about that charter, and to protect digital diversity, including the use of artificial intelligence.

Finally, we should find ways of getting our data back! We are giving data all the time about us, every time we use the phone, what about returning the data or at least see what we can do about it and prioritize ethics and equality. These are recommendations to the Conference, we will bring them to the standing committee in January, and then the plenary in April, for everyone to vote on. Cause we would like to create a resolution that we could take to the Council of Europe. This is something that concerns us, as non-profit organizations, and we need to work together with them in order to try to defend what we believe are the things that should be happening. And here we started to talk about how we want to do it, we think the CoE NGO Conference should have a digital strategy, someone has to do that. We should try to create a community of NGOs who are

interested in the digital environment or need advice on the digital environment. And maybe we should be telling stories about how we are using the digital environment in order to be successful in the work we are doing, and finally we need to establish credibility and legitimacy with the CoE. We need to take the advantages, not *the* bad only, we hear a lot of bad stories, the digital world provides us with opportunities that didn't exist before to do the work that we need to do, we should look at the impact on users, because people use the digital world and try to help NGOs establish realistic implement balances. That is the summary of our recommendations as they stand so far. We already have one or two new things to put in from the brief meeting we had before today, but there will be a session of the working group on Thursday in the palais in room 6; If you think this interest you, and that it concerns you, please come. We are not all technologists, for example I am a user, an educator. But I think more and more NGOs should become interested in this area so please feel free to come along. I don't know if there are any question, but I would be more than happy to answer them, or you can also email me, if you want to be involved.

Thank you.

Ms. Claude Vivier Le Got

Thank you, Karl. On Thursday there will be the session, it will be in French and English. Feel free to join. I suggest that you take a short break of 5-7 minutes so that we do not take up too much of the time of the last part of the plenary.

II. Recommendations and proposals

The working group proposes the following recommendations.

a) 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

b) 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

c) The 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

d) 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

e) 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

4. WORKING GROUP HERITAGE AND CREATION, SHAPING EUROPE

A. Spring session 2019: minutes of the meeting of 11th April 2019

Date: Thursday 11th April 2019 from 16.30 to 18.30

Place: 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)

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.

Participants

- 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 (CCEG)
- 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. Interventions of experts

a) Alain LAMASSOURE - The European observatory on History teaching

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) <u>In your country, is History a compulsory or optional subject</u>? 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) <u>In your country, what is the hourly volume of History teaching</u>: 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) <u>Is the teaching of European construction and the European Union's history provided in the EU and CoE Member States?</u>

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

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.

b) 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 anwers

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-wedo/

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.

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

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.

B. Autumn session 2019: minutes of the meeting of 28th October 2019

Date: Monday 28th October 2019 from 13.00 to 14.00

Place: Palais de l'Europe, room 6

Co-coordinators:

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

I. Opening of the working group

Participants

At the meeting, the following people were present:

- Manuèle AMAR, European Council of WIZO Federations (ECWF)
- George CAMACHO, European Network of Teacher Training Institutes (Comenius)
- Karl DONERT, European Association of geographers (Eurogeo)
- Pierre DUSSERE, International Office for Catholic Education (OIEC)
- Marie-Hélène HALLIGON, Religious in Europe Networking Against Trafficking and Exploitation (RENATE)
- Beata HILDEBRAND, International Association of Urban Planners (ISOCARP/AIU)
- Michel JULIEN BENVENUTO, International Confederation of Professional and Intellectual Workers (CITI)
- Alexandre LABAUE DE STACHELSKI, International Union of Guides and Scouts of Europe (UIGSE)
- Rémi LOISON, Federation for EDucation in Europe (FEDE)
- Claude VIVIER LE GOT, Chairwoman of the Education and Culture Committee, FEDE

a) Review of the working group's activities in 2019

On the one hand, Claude VIVIER LE GOT reminded the participants that the working group had welcomed the former minister and MEP Alain LAMASSOURE on 11 April 2019 to discuss the envisaged creation of an Observatory on History Teaching in Europe.

The Chairwoman of the Committee also reports that at the meetings of the Steering Committee for Educational Policies and Practices (CDPPE) on 15, 17 and 18 October - in which she participated as a representative of the INGOs Conference - it was officially decided to launch the project aiming to set up a **History Observatory for Peace in Europe (HOPE)**. This observatory would have its own budget and would be integrated into the Council of Europe (CoE). This

structure would start its activities when 16 of the 48 CoE member states will have given their agreement.

In addition, on 26 November, a Conference of Ministers of Education of the CoE Member States in Paris will be devoted to education for citizenship in the digital age. Invited to this high-level event, *Claude VIVIER LE GOT* intends to briefly present to the ministers the work and involvement of the Education and Culture Committee (ECC) on this issue.

The work undertaken by the CEC could lead in 2020 to the joint drafting of a Recommendation on History Teaching in Europe. The idea is to propose an institutional position paper that would be validated by the 300 INGOs of the Conference in order to make the opinion of the civil society heard and to influence the first conclusions of the future observatory. This draft Recommendation will also be discussed during the meeting of the working group on the *Right to Lifelong Learning* which will take place on 29 October from 8 to 9 am.

On the other hand, *Noël ORSAT* briefly comes back to the presentation of *Pierre BEDOUELLE*, Secretary General of the European Federation of Artists' Colonies (euroArt). *Mr. BEDOUELLE* had come in April to present his vision of European cultural identity from an artistic viewpoint, through the example of the "*Routes of Impressionisms*", which was awarded the label of *Cultural Routes* of the Council of Europe in May 2018.

Launched by the Council of Europe (CoE) in 1987, the European Cultural Routes demonstrate, through travel in time and space, that the heritage of the different European countries contributes to the common heritage. The routes are the local networks that implement the CoE's fundamental values: human rights, cultural democracy, cultural diversity and identity, exchanges and mutual enrichment across borders and centuries. They aim to act as bridges for intercultural dialogue and the promotion of a better knowledge and understanding of European history.

b) The three consultations on European cultural identity (ECI)

Claude VIVIER LE GOT reminds participants that the consultations organized on 28 June 2018, 9 April 2019 and 29 October 2019 by the Education and Culture Committee (ECC) aim to draft a **White Paper on European cultural identity** in a collegial manner to be published during the year 2020.

This collective work, written by the speakers of the consultations and numerous INGOs, will be a practical didactic guide containing plural definitions of words and concepts, intended for learners, teachers, and trainers in the context of education for democratic citizenship.

Update on the first two consultations of 27th June 2018 and 9th April 2019:

At the end of the first consultation, which took place in June 2018, many definitions of the lexical fields of words were proposed by representatives of INGOs.

These are the definitions of the following 22 words or concepts related to European cultural identity: culture; dialogue; dignity; diversity; education; exclusion; identity; cultural itinerary; memory; migration (migrant, asylum seeker, refugee); multipolarity-transversality;

multiperspectivity; intergovernmental and supranational organisations; values; populism; politics; civil society; territories; sense of belonging; city.

Following the second consultation of April 2019, further definitions of lexical fields of words were proposed by representatives of INGOs. These are the definitions of the following 28 words or concepts: civilisation; citizenship; empathic communication; crisis; belief; motto; flag; education for global citizenship; emotional balance; eurocracy; europhilia; euroscepticism; European impressionism; humanism; hospitality; European anthem; interconvictionality; intolerance; localism; mobility; nationalism; European heritage; sovereignty; sport; subsidiarity; topophilia; universalism; European City of tomorrow.

After these first two consultations and taking into account these 50 definitions of words or concepts related to European cultural identity, a draft table of contents and title of the future White Paper were presented to the participants. The draft document was distributed to those present.

The draft table of contents is divided into the following four parts:

- 1) What brings us together
- 2) Brakes, locks, excuses
- 3) How can we build together?
- 4) Tools and actors

Claude VIVIER LE GOT explained that the White Paper should be the INGOs' perception of certain terms and concepts related to European cultural identity, and she invited participants to express their views on this summary.

The Vice-chair of the Education and Culture Committee *Karl DONERT* (Eurogeo) believes that it is necessary to address the issue of "media" but also "social media", and in what way do they participate or not in the emergence of an ECI? Furthermore, *Mr. DONERT* would like a definition of "*European institutions*" to be included in the future White Paper in order to highlight the political system for the emergence of a concrete European cultural identity, in particular through EU-funded cultural programmes for the organisation of music festivals or exhibitions with a European dimension. Finally, *Mr. DONERT* thought it would be a good idea to consider drafting a preface and an epilogue to be inserted in the summary of the White Paper.

The co-coordinator of the working group *Noël ORSAT* (CITI) considers that the concepts of "popular culture" and "twinning" should also be proposed and integrated into the White Paper. Indeed, he believes that these two concepts contribute to the creation of a common and shared identity on the European mainland.

At the end of the round table, other concepts were put forward by some participants: youth movements; European urban planning; geographical landscape; defence of the vulnerable; reception of political refugees; History; legends and myths; interculturality and multiculturalism; secularism.

After this exchange of views, the draft table of contents and title of the White Paper "The European cultural identity in question(s)" were adopted by the participants.

 Third and final consultation with European mayors and local elected representatives, scheduled to take place during the plenary session of the Education and Culture Committee on 29 October 2019

This third panel discussion will take place tomorrow during the first part of the plenary session of the Education and Culture Commission (ECC) from 14:30 to 16:45 in room G03 of the Agora.

After the first two consultations on 27 June 2018 and 9 April 2019, the ECC will carry out its last consultation with European local and regional elected representatives, a project linked to point 4 of the INGOs Conference Action Plan. The aim will be to exchange with the representatives of INGOs on concrete testimonies of elected representatives in order to bring a "shared" European identity to life on their territories.

How is this identity, the bearer of the values of living together, lived and felt by the population: challenges, obstacles, and actions? This meeting with elected representatives will incorporate the results of the work of the two working groups *Heritage and creation, shaping Europe* and *Right to lifelong learning*.

The speakers taking part in this last consultation are the following:

- Mrs Barbara TOCE, Vice-president of the Congress of Local and Regional Authorities of the CoE, representative of the Chamber of Local Authorities and Pedaso town councillor
- Mr. Antoine GODBERT, member of the Bureau of the French Association of the Council
 of European Municipalities and Regions (AFCCRE) and member of Tours town council in
 charge of European affairs
- Mr. Philippe HERZOG, former MEP and founding President of the think tank
 Confrontations Europe
- Mr. Andreas WOLTER, Deputy Mayor of Cologne in charge of international relations
 - Links between the activities of the working group and the White Paper on European Cultural Identity (to be published in 2020)

The participants having put forward certain concepts during the round table are invited to transmit the proposed definitions to the Chairwoman of the Committee.

Claude VIVIER LE GOT and the two co-coordinators of the working group inform the participants that the next working group meeting *Heritage and Creation, shaping Europe* will take place in April 2020 during the next session of the INGOs Conference.

The main purpose of this meeting will be to take stock of the definitions of words, expressions and concepts included in the White Paper entitled "The European cultural identity in question(s)", which is due to be published in the course of 2020.

D. COMPLEMENTARY WORKS OF THE COMMITTEE

1. RECOMMENDATION ON POVERTY AND PRECARITY AMONGST STUDENTS IN EUROPE

A. Institutional document initiated by the Education and Culture Committee and adopted by the INGOs Conference

<u>10th April 2019</u>: Adoption by the INGOs Conference of the Recommendation initiated by the European Social Action Network (ESAN) and the Federation for Education in Europe (FEDE) on poverty and precarity amongst students in Europe

Recommendation on poverty and precarity amongst students in Europe - CONF/PLE(2019)REC2

Context:

Although poverty and precarity are increasingly prevalent among students in numerous European countries, this issue does not seem to be receiving the attention of national governments. And yet a lack of commitment to improving the situation of students, and to providing them with access to quality education in dignified conditions, runs counter to the ambitions we expect of European society.

Considering that Article 13 of the International Covenant on Economic, Social and Cultural Rights of the United Nations (December 1966) recognises 'the right of everyone to education' and that 'education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms';

Recalling that in September 2015 the 193 Member States of the United Nations approved the 2030 Agenda, which includes seventeen Sustainable Development Goals (SDGs), the three principal aims of which are to fight against inequalities, exclusion and injustices, to tackle climate change, and to end extreme poverty;

Believing that access to a quality education is a universal right, reaffirmed by the 2030 Agenda of the United Nations in its Sustainable Development Goal 4, which states that 'quality education for all reaffirms the belief that education is one of the most powerful and proven vehicles for sustainable development. (...) This goal (...) also aims to provide equal access to affordable vocational training, to eliminate gender and wealth disparities, and achieve universal access to a quality higher education';

Recalling that outcome target 4.3 aims to '[b]y 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university;

Considering that outcome target 4.4 aims [b]y 2030, [to] substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship';

Given that outcome target 4.5 aims '[b]y 2030, [to] eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations';

Recalling that the European Social Charter (Revised in 1996) states that '[e]veryone has the right to appropriate facilities for vocational guidance with a view to helping him choose an occupation suited to his personal aptitude and interests' and that '[e]veryone has the right to appropriate facilities for vocational training'. Furthermore, the European Social Charter sets out rights, such as the right to vocational guidance, the right to vocational training and the right of migrant workers and their families to protection and assistance for everyone living in the territory of Council of Europe Member States;

Affirming that social vulnerability refers to an individual's, organisation's or society's material or psychological fragility, and that this fragility can result in social exclusion;

Considering that tackling poverty amongst young people, particularly students, should be our foremost priority in terms of providing optimal guidance to future generations;

Believing that European college and university students will experience environmental precarity in the future if more significant, concrete actions are not taken to tackle climate change effectively, and that students have the right to protest against older generations' disregard of their duty to leave future generations with the resources to live decently;

Recalling that necessary and urgent solutions to eradicate the poverty and precarity of students can only be found by involving, at every level of activity and decision-making, the whole of civil society, all INGOs and all stakeholders;

Emphasising the urgent need to better protect all students, be they European or non-European, against the risks of poverty and precarity;

The INGOs Conference of the Council of Europe:

- 1. Requests that Member States devise national strategies aiming to reduce poverty and ensure equality of opportunity for all, in particular for destitute populations such as socially precarious students. To this end, political leaders must take urgent measures to address the basic needs of the poorest students, namely transport, housing and food. The INGOs also call on Member States to provide all students with access to financial aid for healthcare and other life expenses, as well as to schemes to reduce the insecurity of students' jobs and internships;
- 2. Invites Member States to introduce measures to broaden and simplify access to scholarships and to ensure that students and teachers always have access to clear and up-to-date information on funding available to finance their studies. To ensure students' access to affordable transport, culture and sports facilities, Member

States should also systematically offer subsidised and 'scholarship' prices for students. Existing scholarship systems are not sufficiently effective and should be less contingent on the income of students' families, since over two-thirds of students do not receive any funding to finance their studies and living costs and must instead rely exclusively on the help of family members or on paid work. Additionally, the less advantageous learning conditions of students who work to fund their studies should be better taken into account in order to ensure a level playing field and to prevent, where possible, students' dropping out of university or becoming financially insolvent;

- **3.** Encourages all organisations to offer professional assignments to educational institutions in order to familiarise students with employment law and to ease their transition from education to the labour market;
- **4. Invites** Member States to increase apprenticeship training and to give greater recognition to vocational education, which is often a means for poorer students to access higher education; this can be achieved, in particular, by increasing bridges between technical (non-university-level) studies and higher education, and by greater and non-discriminatory harmonisation of European higher and vocational education, both public and private;
- **5. Requests** that Member States take measures to understand student prostitution so as to identify the most vulnerable and to help those liable to turn to prostitution in the context of today's digital environment;
- **6.** Calls on Member States to take adequate measures to enable foreign students, refugees and migrants to study in dignified conditions and to benefit from the same treatment and tuition fees as national students:
- **7. Invites** civil society and INGOs to support and promote innovative initiatives in order to offer support to students and to raise public awareness of their vulnerability;
- **8. Encourages** all directorates of the Council of Europe, particularly the European Committee of Social Rights, the Steering Committee for Education Policy and Practice and the European Youth Centre in Strasbourg, to address the poverty and precarity of students;
- 9. Recommends that Member States and regional institutions introduce fair and appropriate regulatory measures and financial initiatives to reduce the poverty and precarity of students. Indeed, a key aim is to provide access to education and dignified living for all, without the need for students to reimburse the funding they receive, and this by continuing to offer, or by introducing, reduced enrolment fees for public higher and vocational educational institutions and by significantly increasing year-round financial aid for students. Moreover, all students should have easier access to micro-loans; this can be achieved by, in particular, offering zero-interest loans and public insurance;
- **10. Encourages** Member States to support socially-engaged organisms and agents and to promote global networking between social actors and NGOs providing real

- and material assistance to students, thereby strengthening Europe's network of social actors;
- 11. Calls on Member States to develop effective national strategies to improve psychological support for students and better address their mental health needs by offering one-off consultations with mental health professionals, supportive psychotherapy, psychoanalytic psychotherapy, and a personalised social support service (contact people, short-term help, advice/referrals and assistance);
- **12. Invites** the European Union to facilitate access to the Erasmus programme for students in Europe who are subject to poverty and precarity.

2. EVENTS COVERED BY THE EDUCATION AND CULTURE COMMITTEE IN 2019

A. Agenda of the Committee

- <u>17 January 2019</u>: Seminar entitled "Romania and the challenges of its first rotating Presidency of the Council of the EU" organised by the Maison de l'Europe in Paris
- **23-25 January**: Session of the Parliamentary Assembly of the Council of Europe (PACE) in Strasbourg
- **27 February**: Seminar organised by the Conference of INGOs "Why we need NGOs? The contribution of NGOs to the work and mandate of the Council of Europe" in Strasbourg.
- <u>19 March</u>: Ceremony for the certification of the Council of Europe's cultural routes for the "Routes of Impressionisms" at the Collège des Bernardins in Paris
- **22 March**: Conference of the Committee of Ministers of the Council of Europe on the role and position of INGOs in the Council of Europe in Warsaw
- **9 May**: Seminar on the collective book "*Europe. Historical Encyclopedia*" at the Maison de l'Europe in Paris
- <u>12-14 June</u>: Meetings of the Steering Committee for Culture, Heritage and Landscape (CDCPP) of the Council of Europe in Strasbourg
- <u>17 June</u>: High-level conference marking the 20th anniversary of the Group of States against Corruption (GRECO) at the Council of Europe in Strasbourg.
- **24 June**: Seminar organised by the Global Centre for Lifelong Learning (CMA) at the Cité des métiers in Paris
- <u>1-2 July</u>: Meetings of the Steering Committee for Educational Policies and Practices (CDPPE) in Strasbourg
- <u>19 September</u>: Seminar entitled "Reinforcing the protection of social rights in Europe for more unity and equality" at the Council of Europe in Strasbourg
- <u>19 September</u>: Seminar entitled "*Presidency of the EU Council: what priorities for Finland?*" organised at the Maison de l'Europe in Paris

- <u>26-27 September</u>: Conference on the fight against racism and discrimination in Paris, at the occasion of the 25th anniversary of ECRI (European Commission against Racism and Intolerance) in Paris.
 - 10 October: Conference on access to education for Roma in Strasbourg
- **15, 17 and 18 October**: Meetings of the Steering Committee for Educational Policies and Practices (CDPPE) in Strasbourg
- **7** and **8** November: World Forum for Democracy entitled "*Is democracy in danger in the information age?*" in Strasbourg
- <u>14 November</u>: Seminar entitled "School history teaching in Europe" organised at the Maison de l'Europe in Paris.
- <u>26 November</u>: Conference of the Ministers of Education of the Council of Europe Member States on the theme: "*Education for citizenship in the digital age*"
- **28 and 29 November**: Conference of the Council of Europe Platform on Ethics, Transparency and Integrity in Education (ETINED) in Prague
- <u>4 December 2019</u>: Seminar entitled "What democracy for Europe? "organised by the Académie du Grand Est at the office of the European Parliament in Paris
 - 3. NOTEWORTHY INTERVENTIONS OF THE EDUCATION AND CULTURE COMMITTEE'S CHAIRWOMAN DURING EVENTS
 - A. At the 8th meeting of the Roma and Travelers civil society dialogue
 - I. <u>"Protect the right of Roma and Traveler children to equal access</u>
 to quality education. <u>Tackling school segregation through</u>
 inclusive education"
 - **Elements of introduction**

The 8th meeting of the Council of Europe with Roma and Travelers civil society is a testimony to the importance of mutual and constructive dialogue between civil society and the Council of Europe, with the notable participation of its 4th pillar, the Conference of INGOs.

Access to quality education remains a top priority among measures to support Roma and Travelers, as it is a determining factor in their life prospects. Despite efforts to improve the education of Roma children over the years, about 50% of Roma children in Europe do not complete primary education, and only 25% complete secondary education.

During this session, we will see that civil society organisations can be key actors in desegregating schools and promoting more inclusive education. Their participation in legal proceedings, notably before the European Committee of Social Rights and the European Court of Human Rights, is essential. It not only helps to ensure respect for human rights in Council of Europe Member States, but also to raise public awareness of the discrimination faced by Roma and Travelers daily.

Civil society organisations working on the ground are in permanent contact with populations and institutions. This proximity enables them to act as a link between all the actors concerned, to support positive measures taken at the political level, and to participate in their implementation. Civil society, at the interface between all stakeholders, is also capable of building bridges and deconstructing prejudices, thus promoting social cohesion and the inclusion of more people.

In order to discuss these essential subjects, we are pleased to count on the participation of four representatives of civil society, specialists in these complex issues:

- Mrs Miranda Vuolasranta, a Roma woman and Finnish teacher of Romani language (Calò dialect) and History. She has worked for 18 years on the educational issues faced by Roma and Travelers in Sweden and Finland. She was a special adviser on Roma issues to the Council of Europe and then worked as Policy officer at the European Commission. She is one of the founders and current President of the European Roma and Travelers Forum and the International Romani Women's Network ("IRWN Phenjalipe"). She will speak on "The role of civil society and the collective complaints procedure of the European Social Charter in the decision FERV v. France (No. 119/2015)".
- Mr Martin Kaleja is Associate Professor and Head of the Research Centre on Social Inclusion at the University of Opava, Czech Republic. His research focuses especially on the inclusive approach in education and schooling of Roma and Traveler children. In this session, he will speak about "raising awareness by civil society of the Roma and Traveler community regarding their participation in inclusive education for all".
- Mrs Carmen Tanasie, who is Policy Officer at ERGO (European Roma Grassroots Organisations Network) in Brussels. She will speak about "civil society development of local case studies on education".
- Mr. Miroslav Klempar is the director of the local NGO Awen Amenca, which, among other things, tries to reduce school segregation in Ostrava. He is also a pedagogical advisor for the joint EU-CoE project "INSCHOOL" in the Czech Republic. He will speak on "the role of civil society in monitoring national desegregation strategies and developing inclusive education policies".

Elements of conclusion

Today, all Member States of the Council of Europe have ratified the European Convention on Human Rights and Fundamental Freedoms and thanks to this, Europeans from these countries can have recourse to the European Court of Human Rights (ECHR).

However, only 15 States have accepted the Additional Protocol to the European Charter providing for a system of collective complaints before the European Committee of Social Rights (ECSR). Among these countries, Bulgaria, France, Greece and the Czech Republic have large numbers of Roma and Travelers.

Other States, where these populations are strongly represented, such as Romania, Hungary, Slovakia, Turkey, Serbia, and Northern Macedonia, have not accepted the Additional Protocol.

These States cannot therefore be the subject of proceedings before the ECSR and, at the same time, initiate a dialogue with civil society intervening before the ECSR. This reality limits the intervention of some 300 organisations of the INGOs' Conference in judicial proceedings, and thus prevents them from fully playing their role as defenders of the rights of minorities, in particular Roma and Travelers, within the CoE Member States.

B. Conference of Ministers of Education of the Council of Europe's Member States on Education for Citizenship in the Digital Age:

On 26 November 2019 in Paris at the Ministry of Education.

I. Speech

Ladies and Gentlemen, Ministers,

I would like to take the opportunity of this high-level conference, excellently organised by the French Presidency of the Council of Ministers, to briefly present you a project that I am taking up at the level of the INGOs Conference of the Council of Europe, namely: the drafting of a White Paper on European cultural identity.

Chairwoman of an international NGO, the Federation for Education in Europe (FEDE), I am also Chairwoman of the Education and Culture Committee of the Conference of INGOs within the Council of Europe, and a member of the Bureau of the Steering Committee for Educational Policies and Practices (CDPPE).

I am therefore speaking here on behalf of the INGOs for whom the teaching of History plays a leading role in building future democratic citizens, developing their critical thinking skills and their ability to understand the world.

Mr. LAMASSOURE, whom I had invited, was able to meet the INGOs at our April 2019 session, arousing great interest on the part of the Conference and the desire to draw up an institutional document setting out the recommendations of European civil society on this issue of general interest.

The idea is to propose an institutional position paper validated by the 300 INGOs of the Conference in order to make the opinion of civil society heard, on the same model as our Recommendation on poverty and precarity amongst students in Europe, adopted in April 2019. And which, unfortunately, already alerted us to the many difficulties of students, which the French news of early November sadly reminded us of.

Through this future recommendation on History, which should be drawn up <u>by April 2020</u>, the Education and Culture Committee aims, among other things, to show that European civil society has a clear expertise on complex subjects and that it has to be listened to and more solicited by political decision-makers.

Furthermore, this document based on the concept of "multiperspectivity" will seek to highlight in particular the history of the "forgotten", i.e. the historical perspective of the most vulnerable population groups (LGBTI, Roma, women, children, refugees, minorities, INGOs, etc.), who often have little presence in official historical channels.

To conclude:

I thank you for including associations in the Observatory on History teaching and reiterate the willingness of the 300 associations of the INGOs Conference of the Council of Europe to be involved in European decision-making processes.

Thank you for the very high quality of this day and for having accepted to give the floor to civil society.

Thank you for your attention.

Claude Vivier Le Got

C. Elaboration of a training module on European heritage for the French Ministry of Culture

Nota bene

This text is only available in French language as this training module was addressed to the French Ministry of Culture.

Plan et texte – Présentation PowerPoint du 19 novembre 2019

Module de formation consacré à la construction de la grande Europe des patrimoines

La Commission éducation et culture de la Conférence des OING du Conseil de l'Europe contribue à la construction de la grande Europe des patrimoines

- I. <u>Le rôle de la société civile européenne et du maillage associatif</u> au sein de la conférence des OING du Conseil de l'Europe. (CoE)
 - a) Le Conseil de l'Europe (CoE), une organisation intergouvernementale

Créée le 5 mai 1949 par le Traité de Londres signé par 10 pays (Belgique, Danemark, France, Irlande, Italie, Luxembourg, Pays-Bas, Norvège, Suède et Royaume-Uni), le CoE compte aujourd'hui 47 pays qui partagent des valeurs, en particulier celui de l'abolition de la peine de mort

Souvent confondu avec l'union européenne créée dix ans plus tard, le CoE est civilisationnel et vise à promouvoir la démocratie, les droits humains et le respect du droit, tandis que l'Union européenne est économique et politique et vise à organiser les aspects financiers, juridiques, sécuritaire, économique entre les pays

Il y a ceux qui vivent l'Europe comme une identité et ceux qui vivent l'Union européenne comme un ensemble de normes et de procédures technocratiques

Il y a ceux qui vivent l'Europe comme une aspiration à la paix perpétuelle et ceux qui vivent l'Union européenne comme une aspiration à la puissance économique

Les outils à disposition pour agir :

<u>Les Conventions</u> : la Convention européenne des droits de l'Homme, la Convention de Berne, la Convention européenne du paysage

Les Chartes: la Charte sociale européenne, la Charte européenne de l'autonomie locale

<u>Les Accord partiels</u> : la Banque de développement, le Centre Nord-Sud, le Groupe d'Etats contre la corruption (GRECO)

<u>Les Résolutions et les Recommandations</u> : ce sont des documents institutionnels initiés par le CoE visant à harmoniser des législations nationales dans un domaine précis

Bref historique de la Conférence des OING (COING) depuis sa création

Le CoE a établi dès sa création des relations de travail avec les organisations non gouvernementales avec l'introduction en 1952 d'un **statut consultatif** pour les OING.

En 2003, en reconnaissance du rôle crucial joué par les OING, le Conseil de l'Europe a décidé de transformer l'ancien statut consultatif en un statut participatif, ce qui est tout à fait unique pour une Organisation internationale

Dans son rapport de 2015 sur la « situation de la démocratie, des droits de l'homme et de l'Etat de droit en Europe », le Secrétaire Général a recommandé de réviser, en concertation avec la COING, la résolution sur le statut participatif. L'objectif principal de la révision de cette résolution était de mieux définir les critères d'obtention ou de refus du statut participatif et d'accroître la pertinence et la qualité des OING bénéficiant de ce statut

En juillet 2016, le Comité des Ministres a adopté une nouvelle résolution sur le statut participatif, la Résolution (2016)

En 2019-2020, une proposition de réforme du fonctionnement de la COING est en cours mais il est difficile d'anticiper ce qui en ressortira

La Conférence des OING et les trois autres piliers du Conseil de l'Europe

Il existe 3 autres structures spécifiques au sein du CoE formant avec la Conférence un quadrilogue tout à fait unique au sein d'une organisation internationale :

Le Comité des Ministres est l'organe décisionnaire du CdE avec présidence semestrielle (France jusqu'au 27 novembre 2019 suivi par la Géorgie)

L'Assemblée parlementaire du CoE composé de parlementaires des 47 Etats membres, est l'organe délibérant

Le Congrès des pouvoirs locaux et régionaux assure le lien entre le CoE et les collectivités territoriales

Les liens entre ces 4 piliers sont à améliorer pour mieux soutenir les objectifs du CoE

Structure générale et fonctionnement de la Conférence des OING

En tant qu'organe représentatif, la COING établit un lien institutionnel entre les institutions du CoE et 800 millions d'Européens. Grâce à elle, le CoE reconnaît le rôle indispensable dans le système démocratique d'une société civile vivante, pluraliste et dynamique qui agit en faveur de sociétés ouvertes, diverses et inclusives en vue de protéger l'espace civique

La COING est composée de plus de 300 ONG internationales ayant des activités dans de nombreux pays, y compris hors d'Europe. En pratique, environ 100 à 150 OING sont investies et participent très régulièrement aux activités de la Conférence

La COING se réunit pendant 5 jours deux fois par an à Strasbourg : depuis 2019, en avril et en octobre

La Conférence plénière décide des orientations politiques, définit et adopte les programmes d'actions. Elle adopte des prises de position sur les questions de fond et les adresse, sous forme de Recommandations ou de Résolutions, aux autres organes du CoE, à d'autres Institutions internationales ainsi qu'aux médias.

Le ou la Président(e) de la Conférence des OING:

La COING est présidée par son/sa Président(e) en exercice que la Conférence élit tous les trois ans, actuellement la Polonaise Anna RURKA. La Présidente de la COING représente officiellement la Conférence lors de manifestations auxquelles la Conférence ou sa Commission Permanente sont conviées.

La Commission permanente :

Elle assure la coordination entre la COING et ses Commissions et Groupes transversaux, et veille à la cohérence des travaux des Commissions et des Groupes transversaux ainsi qu'au respect des grandes orientations définies par la Conférence. Elle a un rôle de consultation et de proposition envers la COING et son Bureau. Elle favorise la participation des OING aux travaux des autres composantes du « Quadrilogue » du CoE et suscite l'élaboration de contributions émanant des OING ou de leurs Commissions et Groupes transversaux, et s'assure qu'elles soient transmises aux autres composantes du « Quadrilogue » du CoE. Elle suscite également des communications écrites sur les actions et réalisations du CoE dans les organes de liaison et d'information des OING.

Les Commissions thématiques :

Il en existe trois:

- Droits humains;
- Démocratie, cohésion sociale et enjeux mondiaux ;
- Education et culture.

Les Commissions ont pour but de faciliter la concertation des OING par secteurs d'intérêt, de présenter un interlocuteur commun à toutes les instances du CdE et d'exercer ainsi une participation plus efficace aux travaux de ces instances.

En établissant leur plan de travail, les Commissions prennent en compte les préoccupations du CoE, les thèmes d'actualité, les orientations et les programmes d'action de la COING. Chaque Commission est animée par un(e) Président(e) et deux Vice-Président(e)s qui étaient élu(e)s en juin 2017 pour un mandat de trois ans. Les Commissions se réunissent pendant les sessions de la Conférence. Les réunions sont ouvertes à toutes les OING dotées du statut participatif. D'autres ONG et experts peuvent être invité(e)s aux réunions des Commissions en fonction des thèmes traités.

Le statut participatif des OING au sein de la Conférence des OING (COING)

Les ONG indépendantes représentent un aspect vital de la société européenne. Elles garantissent les libertés d'expression et d'association, essentielles à la démocratie

La demande d'octroi du statut participatif en quelques mots :

Représentativité dans un domaine de compétence ou d'action du CoE;

Présence dans un nombre significatif de pays significatif (au minimum 5);

Capacité à la coopération et à la mise en réseau européenne ;

Capacité d'expertise et de diffusion des travaux du CoE

Statut participatif VERSUS statut consultatif: fait unique au sein d'une organisation internationale

Une fois obtenu, le statut participatif permet à toute OING de rédiger et de faire adopter des documents institutionnels ayant pour but d'interpeller les décideurs politiques sur des questions spécifiques

La COING est composée d'ONG internationales regroupant des ONG nationales et locales aux missions très diverses :

Des OING à vocation humanitaire

Des OING spécialisées (action sociale, enseignement, environnement, santé, urbanisme, économie, développement durable, etc.)

Des OING d'élus

Des OING de syndicats professionnels

Les actions des OING :

- Elles peuvent adresser des memoranda à la Secrétaire générale du CoE
- Elles peuvent prodiguer des conseils d'experts sur des sujets spécifiques
- Elles sont invitées aux séances publiques de l'Assemblée parlementaire du CoE (APCE) et du Congrès des pouvoirs locaux et régionaux
- Elles sont invitées à des séminaires/conférences d'intérêt pour leurs activités
- Elles sont invitées à fournir des recommandations et des avis

Thèmes principaux abordés par la Conférence des OING

- Participation civile / Dialogue
- Enseignement et culture
- Droits humains, démocratie et Etat de droit
- Législation relative aux ONG
- Migration
- Populations vulnérables (jeunes, Roms, femmes, étudiants, réfugiés)
- Lutte contre la corruption
- Numérique / Rôle des médias
- Réchauffement climatique

Les visites d'information et de terrain dans les Etats membres du CoE

La COING du CoE se rend dans les États membres pour rencontrer les ONG locales et les pouvoirs publics, leur présenter la COING, mieux comprendre la coopération entre les ONG et les décideurs, et discuter de la participation des ONG dans le processus décisionnel public national

Certains pays ont mis en place des cadres juridiques afin de consulter les ONG et de les associer à la prise de décision

La Conférence entend le point de vue des ONG et des autorités pour savoir comment ces outils participatifs sont utilisés

Chaque visite donne lieu à un rapport qui met en lumière les enjeux importants pour les ONG à un moment et dans un contexte socio-politique donnés

Des recommandations sont formulées en vue d'améliorer l'efficacité de la coopération entre ONG et pouvoirs publics

Les résultats des visites contribuent également à faire avancer le travail du Conseil de l'Europe dans ce domaine.

La participation de la société civile dans le processus décisionnel est une priorité de la nouvelle Secrétaire Générale croate du CoE, **Marija PEJCINOVIC BURIC** élue en juin 2019 pour un mandat de 5 ans et qui a pris ses fonctions en septembre

Des directives sur la participation effective et significative de la société civile au processus décisionnel politique sont en cours d'élaboration pour une éventuelle adoption par le Comité des Ministres.

Après avoir abordé le fonctionnement général de la Conférence des OING du CoE, penchons-nous sur les activités et les travaux spécifiques de la Commission éducation et culture.

II. <u>Les travaux de la Commission éducation et culture contribuent à</u> la construction de la grande Europe des patrimoines

a) Feuille de route de la Commission éducation et culture de la Conférence des OING pour la période 2018-2021

Face à la montée du populisme, alimentée par la quête identitaire, l'urbanisation massive, la digitalisation des pratiques, l'économique façonnant le politique, la Commission éducation et culture décide de constituer quatre groupes de travail de nature à alerter et faire émerger des propositions d'actions sur les thèmes identifiés

La Commission éducation et culture a choisi de se concentrer sur quatre thèmes, au croisement des questions éducatives, culturelles, cultuelles, artistiques, sociétales et civilisationnelles actuelles.

L'ensemble des travaux touchant aux quatre thématiques choisies s'inscrivent dans un projet plus global de construction, de déploiement et de renforcement de l'identité culturelle

<u>européenne</u>. C'est le fil rouge du travail de la Commission éducation et culture et qui figure dans le point 4 du plan d'action de la Conférence des OING pour les 3 ans de son mandat

b) Fonctionnement de la Commission éducation et culture (CEC)

- La Gouvernance de la Commission éducation et culture est assurée par deux personnes :
- <u>La Présidente</u> : Claude VIVIER LE GOT (FEDE Fédération Européenne des Ecoles)
- <u>Le Vice-Président</u>: Karl DONERT (Eurogeo Association européenne des géographes)

Afin de structurer ses travaux pendant son mandat de trois années (2018-2021), la Commission éducation et culture (CEC) missionnent des OING qui coordonnent les quatre groupes thématiques de travail

Les co-coordinateurs des quatre groupes de travail sont les personnes suivantes :

- Cités interculturelles : Iamvi TOTSI (Confédération Internationale des Travailleurs Intellectuels CITI) et Gabriela FREY (Union Bouddhiste Européenne UBE)
- Europe du patrimoine et de la création : Hugo-Charles CASTELLI EYRE (EN-RE -Réseau Européen Eglises et Libertés) et Noël ORSAT (Confédération Internationale des Travailleurs Intellectuels - CITI)
- **Droit à l'éducation tout au long de la vie** : Farouk ALLOUCHE (Conseil Européen des Doctorants et des Jeunes Eurodoc) et Rémi LOISON (FEDE)
- Citoyenneté numérique: Karl DONERT (Eurogeo)

c) Les thématiques des groupes de travail de la Commission éducation et culture

Cités interculturelles

<u>Notre intention</u>: l'urbanisation est un outil dynamique du bien vivre ensemble dans une ville, décidé par des élus pour être au service des populations

Accueillir les populations / Accompagner l'organisation de l'espace urbain / Respecter les différences / Créer le dialogue / Intégrer les différentes populations par l'éducation et la culture

Lutter contre l'anxiété et les peurs dans l'espace urbain.

Droit à l'éducation tout au long de la vie

<u>Notre intention</u>: le droit au travail est un droit à la dignité et passe par l'éducation tout au long de la vie. Une société inclusive est une société apprenante

Lien entre dignité, citoyenneté et emploi

Un droit garanti par la Charte européenne

Promouvoir des outils renforçant le droit à l'éducation tout au long de la vie : Mettre en avant les meilleures pratiques / Poursuivre le travail actuel mené au sein du Conseil de l'Europe / Défendre l'idée d'un passeport de compétences pour tous / Lutter contre la pauvreté des étudiants en Europe

Citoyen numérique

<u>Notre intention</u>: nous devons définir les règles et les modes de fonctionnement de la société numérique dans laquelle nous souhaitons vivre

Comment les outils numériques peuvent-ils contribuer à promouvoir les droits humains ? Comment participent-ils à construire une citoyenneté européenne ?

La citoyenneté à l'ère du digital : Outils d'éducation / Prise de conscience de la citoyenneté européenne / Quel futur ?

Europe du patrimoine et de la création

<u>Notre intention</u>: l'Europe est le fruit de brassage de populations et de marqueurs patrimoniaux en création perpétuelle

Comment les routes et itinéraires culturels peuvent-ils rassembler les gens ? Comment la diversité des patrimoines contribue-t-elle à former une identité européenne ou à faire émerger une conscience européenne commune ?

Itinéraires culturels du CoE : Echanges artistiques, sportifs, économiques, scientifiques, philosophiques / Routes terrestres, maritimes ou virtuelles telles que celles des Impressionnismes / Partage d'idées et d'idéaux

C'est dans le cadre des activités du groupe de travail Europe du patrimoine et de la création que le chantier principal de la Commission est mené : la rédaction collective d'un <u>Livre</u> <u>blanc sur une définition plurielle de l'identité culturelle européenne</u>, et ce travail est présenté dans la troisième partie de ce document.

d) Le rôle des quatre groupes de travail

Les réunions des groupes de travail ont lieu lors des deux sessions de la Conférence des OING. Ces réunions permettent d'inviter des orateurs de haut niveau et de débattre de sujets spécifiques tels que les Itinéraires culturels du Conseil de l'Europe; la Ville de demain; l'enseignement supérieur et les étudiants migrants; l'enseignement de l'Histoire en Europe; les Routes des Impressionnismes; la communication empathique; la précarité et la pauvreté des étudiants en Europe, etc.

Ces réunions servent également à travailler conjointement sur des documents ayant pour but d'interpeller les pouvoirs publics et les décideurs politiques des Etats membres du CoE. Chaque ONG souhaitant travailler sur une thématique précise a l'opportunité d'enrichir ces documents qui sont ensuite présentés à la Conférence plénière en vue d'être adoptés.

- La Commission éducation et culture, acteur institutionnel reconnu qui prend position sur des sujets spécifiques peu abordés par les décideurs politiques
- La Commission éducation et culture s'engage sur des questions d'intérêt et produit des documents institutionnels présentés pour adoption à la Conférence plénière des OING et qui visent à faire réagir les gouvernants.

Voici quelques <u>exemples concrets de prises de position</u> passées et en cours d'élaboration :

- La Recommandation sur la pauvreté et la précarité des étudiants en Europe (avril 2019)
- Projet de Déclaration sur la situation dramatique des écoliers au Sahel (travail collectif en cours, Déclaration prévue pour adoption en avril 2020)
- Projet de Recommandation sur l'enseignement de l'Histoire en Europe (travail collectif en cours, Recommandation prévue pour adoption en avril 2020)
- Projet de Résolution sur la stratégie des prochaines années de la Conférence des OING sur le numérique (travail collectif en cours, Résolution prévue pour adoption en avril 2020)

Après cet aperçu général des activités de la Commission éducation et culture, abordons désormais son chantier le plus important, qui consiste à rédiger un ouvrage collectif sur l'identité culturelle européenne (ICE).

III. <u>Le patrimoine culturel européen au cœur des travaux de la</u> Commission éducation et culture

a) Le point 4 du plan d'action

Le principal projet en cours de la Commission éducation et culture (CEC): l'élaboration collective d'un Livre blanc sur l'identité culturelle européenne

Le point 4 du plan d'action de la Conférence des OING pour la période 2018-2021 consistait à participer à la construction d'une identité culturelle européenne moderne

La Commission éducation et culture de la Conférence des OING au CoE a structuré ses travaux autour de la mise en œuvre d'un ouvrage à plusieurs entrées présentant une définition moderne de l'identité culturelle européenne.

Cet objectif résulte d'une double observation qui en cristallise l'urgence :

D'une part, le retour des populismes en Europe serait le signe d'une crise identitaire. Le décalage entre l'Europe économique et l'Europe politique laisse le champ libre aux partis populistes en poussant les citoyens non vers le vivre ensemble mais vers le vivre entre soi autour d'une identité nationale voire nationaliste. Défenseurs de l'interculturalisme, la Commission éducation et culture se doit de répondre à la quête identitaire des peuples non en les divisant mais en les rassemblant

D'autre part, la mondialisation entraînant des déséquilibres, des mouvements de population et des situations de violence extrême, le CoE apparaît comme une référence de rassemblement, de vigilance et de solution pour réduire les fractures dans le respect des droits

humains. Défenseur de l'Etat de droit et des valeurs démocratiques, la Commission souhaite proposer une définition moderne de ce que peut recouvrir l'identité culturelle européenne

b) Vue d'ensemble du projet de Livre blanc

Ce travail projette de refléter la pluralité et la construction perpétuelle de l'Europe entre histoire et avenir, entre mémoire et destin commun. Elle prend en compte les racines du patrimoine matériel et immatériel, et en emprunte les idéaux tels que l'humanisme, la démocratie, la citoyenneté, les droits humains : ce que défend le Conseil de l'Europe. Elle s'attache à promouvoir le dialogue interculturel. Elle intègre l'idée que l'Europe est un organisme vivant qui évolue dans un environnement mouvant, voire instable. Notre capacité à transformer les facteurs de déstabilisation, tels que l'arrivée de populations nouvelles, en opportunités, dépend de la solidité de nos convictions partagées et sera éclairée de la fragilité de nos doutes.

L'objectif est donc le suivant : faire émaner de la société civile une définition moderne de l'identité culturelle européenne, à plusieurs entrées, qui ravive nos valeurs partagées. Les termes de « définition » et « d'identité », intrinsèquement rigides, ne doivent pas prêter à confusion. Il ne s'agit pas d'inscrire dans le marbre qui nous sommes ou d'où nous venons.

L'ouvrage ambitionne de proposer des éléments de réflexion que chacun (individus, villes, Etats, institutions) pourra s'approprier, favorisant des déclinaisons de postures à la fois uniques, ouvertes et civiles vis-à-vis de la diversité dans le monde interculturel contemporain. Il s'agira aussi de souligner l'intérêt majeur du patrimoine européen (matériel et immatériel) afin de promouvoir les valeurs européennes

Depuis janvier 2018, la Commission éducation et culture a donc entamé ce chantier important qui durera jusqu'au premier semestre 2020. Ce Livre blanc se veut être **un guide pratique destiné principalement aux étudiants et aux enseignants**, et rédigé collectivement par des représentants d'OING reconnues par la Conférence

Les nombreuses activités des groupes de travail de la Commission enrichissent le contenu de cet ouvrage collectif à travers le traitement global des quatre thématiques identifiées précitées. Le groupe de travail **Europe du patrimoine et de la création** est cependant en charge d'encadrer l'ensemble des travaux relatifs à la rédaction de cet ouvrage

Dans la perspective de ce long travail conjoint, la Commission éducation et culture a mis en place un dialogue entre OING et personnalités européennes (ambassadeurs, anciens ministres, professeurs, maires, élus, experts) sur la construction des fondements modernes de l'identité culturelle européenne.

c) Un travail organisé autour de trois consultations sur l'identité culturelle européenne

Trois consultations appelées rencontres-débats ont été organisées entre OING et personnalités européennes reconnues : experts d'organisations internationales, ambassadeurs de pays auprès du CoE, professeurs d'université, anciens ministres, maires et élus locaux.

La première consultation du 27 juin 2018

Elle a eu lieu le 27 juin 2018 avec des personnalités européennes et des ambassadeurs du Conseil de l'Europe sous l'angle de la culture.

Elle portait essentiellement sur l'importance de la culture dans la société, de la créativité de la pensée et de la diversité culturelle.

Cette définition projette de refléter la pluralité et la construction perpétuelle de l'Europe, entre histoire et avenir, entre mémoire et destin commun. Elle tient compte des racines du patrimoine matériel et immatériel, et s'attache à promouvoir les valeurs défendues par le Conseil de l'Europe telles que l'humanisme, la promotion de la citoyenneté, le respect de la démocratie et des droits humains. Certaines des questions posées lors de cette consultation étaient les suivantes :

Qu'est-ce qu'un Européen, quelles sont ses caractéristiques, qu'est-ce qu'un pays européen ?

Peut-on élaborer un ouvrage à plusieurs entrées présentant une définition moderne de l'identité européenne voire même de culture européenne ?

La seconde consultation du 9 avril 2019

Elle s'est tenue avec des hauts responsables de l'UNESCO <u>sous l'angle de l'éducation</u> (notamment l'éducation à la citoyenneté mondiale) et avait pour objectif de répondre aux deux problématiques générales suivantes :

Comment déterminer conceptuellement l'idée d'identité culturelle européenne (ICE) et en quoi est-il légitime de parler d'une telle notion ?

Dans le contexte de solvabilité des identités nationales et régionales dans l'ICE, pourquoi affirmer que fédérer n'est pas détruire ?

La troisième et dernière consultation du 29 octobre 2019

Le but de cette rencontre était de faire dialoguer des maires et des élus européens avec les quelque 150 OING présentes, <u>sous l'angle de la politique locale et de l'intégration de la diversité</u>.

L'objectif était de discuter de la mise en œuvre pratique de l'identité culturelle européenne vécue par les acteurs et élus de terrain, porteurs d'une double approche territoriale et citoyenne. Le but de cette dernière rencontre-débat était de répondre aux deux problématiques générales suivantes :

- Comment les acteurs et les élus locaux font-ils vivre concrètement les valeurs du vivre ensemble ?
- Comment les questions migratoires et l'intégration de la diversité participent à la construction des fondements modernes de l'identité culturelle européenne ?

d) La nécessité de produire des définitions normatives appropriables par tous

L'identité culturelle européenne (ICE) multimillénaire et multiperspective est une identité vivante en perpétuelle évolution. Cette construction dynamique nécessite que des fondamentaux soient définis, afin de dissiper les tentatives de remise en cause ou les malentendus concernant les identités nationales et régionales existantes en Europe. L'émergence ou la continuation d'une ICE ne détruit pas ces identités diverses, mais les fédère en leur apportant un sentiment de fraternité et de paix.

A l'issue de la première consultation de juin 2018, les différents intervenants ont estimé nécessaire **d'établir des définitions normatives claires et appropriables** par tous.

En tenant compte des contributions des OING et des experts impliqués, le travail de la Commission éducation et culture consiste entre autres à établir **une définition normative précise de multiples concepts** tels que l'identité multiple, l'universalité culturelle, les valeurs européennes ou l'Histoire dans l'éducation, etc.

De plus, la première consultation a mis l'accent sur le fait que la société civile et les OING ont un rôle crucial à jouer pour assurer le lien entre les publics jeunes et le CoE. Enfin, il est crucial d'échanger et d'utiliser les bonnes pratiques citoyennes, pour que ce qui se fait de constructif dans un pays, puisse être mis en oeuvre dans un autre. Cette inspiration d'idées contribue au brassage culturel et à l'émergence d'une identité européenne commune.

Le projet actuel de plan général du Livre blanc (en novembre 2019)

Ce Livre blanc est divisé en quatre parties distinctes :

- ✓ Ce qui nous rassemble
- ✓ Freins, blocages, excuses, prétextes
- ✓ Comment construire ensemble?
- ✓ Outils et acteurs
- Deux exemples de définitions de mots et de concepts validées

Chaque ONG ou expert ayant participé aux trois consultations sur l'identité culturelle européenne est susceptible de travailler sur une définition d'intérêt. C'est ce travail collectif qui donne de la valeur au futur ouvrage en l'enrichissant de points de vue divers sur certains éléments précis qui participent à la construction d'une identité culturelle européenne.

Impressionnisme européen selon <u>Pierre BEDOUELLE</u>, délégué général d'euroArt (Fédération européenne des colonies d'artistes)

« L'Impressionnisme est un mouvement fondamentalement européen, il est fortement imprégné par les droits de l'homme dont la liberté d'expression est l'une des composantes essentielles. Le mouvement impressionniste était libre dans le choix des sujets comme dans celui des techniques. Il a prospéré hors des contraintes politiques et financières. Les Impressionnistes ont prôné l'avènement d'une société plus égalitaire basée sur l'affirmation des libertés individuelles, fondement des sociétés européennes d'aujourd'hui. Son influence s'exerça sur les artistes d'une trentaine de pays européens qui ont largement échangé entre eux ainsi qu'avec avec leurs collègues français à l'origine de l'effervescence créatrice qui caractérise le mouvement. Ils sont à l'origine de l'émergence des colonies d'artistes en Europe.

L'Impressionnisme est emblématique d'une culture européenne partagée ; il reste fortement imprégné du respect des droits de l'homme et de la liberté d'expression ».

Ville européenne de demain selon <u>Jean-Christophe FROMANTIN</u> (Maire de Neuilly-sur-Seine et expert de la mutualisation des territoires)

« Une ville européenne doit rester fidèle à ce qu'elle a toujours été : non pas une ville qui ne vit que pour sa propre gloire, mais une ville qui fait office d'interface entre les territoires qui l'entourent et le reste du monde. Cette vision de la ville est essentielle car elle est celle par laquelle nous continuerons à tirer parti de nos richesses culturelles et grâce à laquelle chacun pourra vivre et travailler là où il le souhaite. Car si nous faisons des villes européennes, des mégalopoles repliées sur elles-mêmes, il est probable qu'elles entraîneront dans leur sillon la désertification d'une grande partie de l'Europe ».

e) Dernières étapes et illustrations du Livre blanc

Sur la base des réflexions échangées lors des trois consultations et en intégrant les travaux thématiques des quatre groupes de travail, le Livre blanc est actuellement en phase finale de rédaction

Afin d'illustrer ce Livre blanc, la Commission éducation et culture a rencontré lors du Forum mondial de la démocratie, le collectif international d'illustrateurs réunis au sein de l'ONG Cartooning for Peace. Les dessinateurs PLANTU et KICHKA ont accepté d'illustrer ce futur ouvrage à travers des dessins caricaturaux de plusieurs concepts relatifs à l'identité culturelle européenne

Le Livre blanc doit être présenté à la Conférence des OING. S'il est adopté par la Conférence des OING, le Livre blanc devrait être publié d'ici fin 2020

Le Livre blanc sera disponible en français et en anglais, et éventuellement dans d'autres langues européennes.

Avant la dernière étape de la publication et de la traduction de l'ouvrage, il sera nécessaire de trouver des partenaires et une maison d'édition pour pouvoir disséminer le plus largement possible les réflexions de la société civile européenne sur cette question

IV. Europe et Identité

a) Conscience européenne

Le travail de la Commission éducation et culture en faveur de l'émergence d'une identité européenne partagée s'appuie sur les trois valeurs défendues par le Conseil de l'Europe et qui font écho aux valeurs universelles, l'ordre et l'Etat de droit, la dignité et les droits humains, la citoyenneté et la démocratie.

Ces valeurs ont favorisé l'émergence d'une forme de conscience européenne parmi les populations des différents pays. Quels que soient les soubresauts que vit l'Union européenne,

les populations s'approprient assez facilement cette conscience européenne et ne contestent pas leur appartenance à une certaine idée d'être « européen ».

Cependant, de la conscience à l'identité, il y a une démarche qui n'est pas uniquement pédagogique mais qui va bien au-delà, convoquant sur son passage les différents ressorts de nos patrimoines, fondateurs de notre ou de nos identités.

Je rappelle ici que la mission de l'Union européenne avec ses 28 pays est économique et politique, et celle du Conseil de l'Europe avec ses 47 pays, est civilisationnelle.

Il y a ceux qui vivent l'Europe comme une identité et ceux qui vivent l'Union européenne comme un ensemble de normes et de procédures technocratiques.

Il y a ceux qui vivent l'Europe comme une aspiration à la paix perpétuelle et ceux qui vivent l'Union européenne comme une aspiration à la puissance économique.

L'Europe est une maison commune qui incarne une certaine forme du vivre ensemble imprégnée de nos différences. Victor Hugo écrivait que l'Europe est une préfiguration de la marche de l'humanité.

Ce petit rappel prend une dimension bien particulière et oriente fortement le sens de mon intervention : Pour être européen il faut avoir conscience du reste du monde, et la finalité n'est pas d'être européen mais d'être humain.

Dans un premier temps, j'aborderai le lien entre les droits humains et la dignité, et insisterai sur le sens de l'engagement européen en partant du fait que la dignité sans représentation civique est une lettre morte. Je tisserai un lien entre la démocratie et la question sensible de l'identité et pourquoi il est nécessaire en Europe, de faire vivre la notion de citoyenneté.

Droits humains et dignité

Être européen aujourd'hui, c'est participer à l'amélioration morale et intellectuelle de la société en mettant en œuvre la dimension collective de toute vie humaine accomplie ; mais quels pourraient être les visages d'une Europe contemporaine ? Le désir d'Europe est-il celui d'un rêve d'humanité sans exclusion, architecturé par des valeurs universelles ?

Découvrir d'autres mœurs, d'autres patrimoines, s'ouvrir au dialogue interculturel nous permet de partir à la découverte du lien humain qui nous réunit. Il ne peut y avoir de paix durable et de prospérité européenne et mondiale sans une coopération intellectuelle, laquelle dépasse largement le jeu des arrangements économiques et politiques.

La construction de cette communauté humaine basée sur les ressorts des valeurs fondamentales est actrice d'un bonheur universel.

Le sens du message européen peut également s'interpréter ainsi : prendre en charge des problématiques environnementales, changement climatique, sécheresse, montée des eaux, des problématiques éducationnelles, permettre à chaque enfant d'avoir accès à une éducation de qualité, mobiliser la culture, dans toute la diversité de ses expressions, comme outil de rapprochement et de construction d'un imaginaire commun, s'efforcer de réaliser l'égalité des genres et donner aux femmes et aux hommes l'égal accès au savoir, au pouvoir, réfléchir éthiquement sur les avancées technologiques et sur les crises migratoires voilà quelques tâches

ou missions qui participent de cette démarche holistique de l'humanisme contemporain, et chère au cœur des Européens.

Une Europe contemporaine où chaque citoyen doit être aussi un acteur militant, toujours déterminé dès lors qu'il s'agit de mener un combat pour la dignité de l'homme et de la femme.

La Charte européenne des droits fondamentaux signée le 12 décembre 2007 place en titre 1 la Dignité et l'article 2 des traités de l'Union européenne rappelle que l'Europe est fondée sur les valeurs de respect de dignité humaine.

Denis de Rougement dans son discours du 10 mai 1948 disait : « la conquête suprême de l'Europe s'appelle la dignité de l'homme ... c'est pour en élargir les bénéfices à tous les hommes que nous voulons l'union de notre continent ».

L'esprit européen et le combat pour la dignité ne font qu'un ; le respect de la vie, respecter et être respecté, témoignent du besoin de dignité, de l'homme et de la femme.

Mais sans démocratie, sans représentation civique, la dignité, que je viens d'évoquer se perd dans une contemplation intérieure. La vie en communauté restreinte est incompatible avec l'engagement des Européens à faire rayonner les valeurs universelles.

■ <u>Démocratie et citoyenneté</u>

Mais ce désir d'Europe symbole d'un rêve d'humanité sans exclusion, peut-il s'arracher de la réalité de la géographie et de l'attachement aux territoires ?

Difficile de définir une identité et une citoyenneté dès lors que notre idéal républicain prônant la fraternité déclenche une porosité entre les territoires et la négation des frontières.

En favorisant la libre circulation des personnes et des biens, nous avons aboli nos frontières intérieures sans véritablement nous préoccuper de nous mettre tous d'accord pour construire des frontières extérieures.

Il y a des divergences profondes sur l'Europe des territoires. Qu'est-ce qu'une démocratie à 28 ? Qu'est-ce qu'une démocratie à 47 ?

L'intergouvernementalité qui prévaut actuellement n'est-elle pas le foyer du consensus mou et de l'absence d'arbitrage et de vision ? Quels rapports avec nos démocraties nationales dans lesquelles nous pouvons au moins nous comprendre et parler une langue commune ? Nous sommes tous d'accord pour vivre ensemble une Europe de la paix mais la promesse de l'Europe de la richesse, la promesse de l'Europe de la prospérité n'est pas au rendez-vous et provoque la défiance des concitoyens européens.

Je pose la question : à ne pas prendre à bras le corps la question de la citoyenneté européenne, à force de rester timides pour ne pas dire timorés sur la question de l'identité européenne, l'Europe chargée de mémoire en perd son destin et sa place dans le monde.

D'où l'importance de la citoyenneté que je définis grossièrement comme la participation active d'une personne à la vie collective et de la cité.

Créer des espaces d'acceptation de l'autre avec sa liberté de conscience, réaliser un savoir vivre ensemble capable de concilier les contraires pour le bien de tous est l'un des enjeux que nous devons nous assigner en tant que citoyens d'Europe.

N'est-ce pas là l'une des spécificités de l'idéal européen ? Lui, qui souhaiterait tenir ensemble des religions, des conceptions politiques, économiques et sociales différentes ?

Mais on ne naît pas citoyen, on le devient.

Devenir un citoyen démocrate ne vient pas tout seul. Cela suppose un long cheminement par l'éducation, la progression individuelle et collective, l'appropriation des enjeux mémoriels et la construction de notre esprit critique. L'éducation est intrinsèquement liée à l'intégration dans la société et à la dignité. Elle est aussi la clef pour préserver l'équilibre entre identité et diversité.

En Europe, la référence aux valeurs républicaines françaises (liberté, égalité, fraternité) n'est pas la règle partout puisque la plupart des « grandes » démocraties sont des monarchies constitutionnelles sans pour autant être considérées comme anti-démocratiques.

Si l'Europe a la particularité d'être la civilisation qui aborde clairement la laïcité, chère à la France, sommes-nous pour autant tous d'accord en Europe pour l'assumer ensemble ?

Notre environnement est constellé de marqueurs négatifs quant aux atteintes à la démocratie, quant aux remises en cause des droits afférents à la citoyenneté. Les valeurs à caractère démocratique se conjuguent en Europe de manière très diversifiée, et sur l'espace public nous avons parfois tendance à nous en accommoder. Mais cela signifie que le partage des valeurs et le vivre ensemble n'est pas sans poser quelques problèmes.

L'actualité est marquée par la recrudescence du nationalisme, qui attise la colère des peuples et paralyse les dirigeants pondérés.

Le retour des populismes en Europe est le signe d'une crise identitaire.

Le décalage entre l'Europe économique et l'Europe politique, la mondialisation entraînant des déséquilibres, des mouvements massifs de population et des situations de violence extrême, laissent le champ libre aux partis populistes en poussant les citoyens non vers le vivre ensemble mais vers l'étroitesse du dangereux vivre entre soi autour d'une identité nationale voire nationaliste.

Européens convaincus et défenseurs de l'interculturalisme, nous devons donc répondre à la quête identitaire des peuples non en les divisant, non en ostracisant certains gouvernements européens, mais en les écoutant pour mieux les rassembler autour de nos valeurs.

Engager un dialogue sans tabou avec certains bannis pourrait constituer un geste vraiment européen ; pour lancer ce dialogue mes convictions - il n'existe pas de véritable dialogue sans véritable conviction- sont à peu près les suivantes :

Si la notion de citoyenneté implique une appartenance à un territoire géographique, elle n'entraîne pas *ipso facto* un rattachement idéologique à la notion de nationalisme et d'exclusion du reste du monde.

Identité et diversité

A travers ce concept de citoyenneté, apparaît en filigrane la notion d'identité, c'est à dire l'appartenance à une communauté. Lorsque l'on parle d'identité européenne, nous parlons de communauté de valeurs et non pas de communauté géographique. Nous parlons bien au-delà des 28 pays qui composent l'Union européenne, mais nous parlons à minima des 47 pays qui composent le Conseil de l'Europe.

Dans l'approche démocratique de la notion d'identité européenne, cette appartenance à une communauté exclut de fait les notions de territoires délimités, de droit du sol, de race ou d'ethnies.

L'identité européenne reflète la pluralité et la construction perpétuelle de l'Europe entre histoire et avenir, entre mémoire et destin commun. Elle prend en compte les racines du patrimoine matériel et immatériel, et en emprunte les idéaux tels que l'humanisme, la démocratie, la citoyenneté, les droits humains. Elle s'attache à promouvoir le dialogue interculturel. Elle intègre l'idée que l'Europe est un organisme vivant et en mouvement. Notre capacité à affronter les facteurs de déstabilisation, tels que l'arrivée de populations nouvelles, pour les transformer en opportunités, dépend de la solidité de nos convictions partagées.

Être européen se conçoit entre affirmation de l'identité et affirmation de la diversité, deux approches *a priori* en tension puisque l'une insiste sur l'unicité et l'assimilation, et l'autre sur la multiplicité et la différence.

Il peut s'agir de l'Europe des idées, de l'héritage grec et latin, de l'héritage judéo-chrétien, de l'héritage arabo-musulman ou de l'héritage des Lumières.

Nous connaissons aussi l'Europe du patrimoine, qui dessine l'architecture et les paysages à travers le continent. Nous pensons aux routes maritimes et terrestres du vin ou de la morue par exemple, ainsi qu'à l'Europe des coopérations entre métiers, les bâtisseurs, les charbonniers, et tant d'autres.

Et nous n'oublions pas l'Europe de la liberté, l'Europe de l'impertinence, l'Europe de la puissance créatrice, l'Europe de l'imaginaire, celle qui se concevait avec le Grand Tour des artistes.

Déjà, nous voyons se profiler une résolution de la tension initiale entre identité et diversité, puisque nous constatons tout d'abord, que notre identité est ancrée dans des héritages eux-mêmes divers et parfois porteurs de contradictions. Et ensuite, le caractère mobile de ces héritages qui se sont nourris de la circulation des populations, des savoirs et des savoir-faire.

Les Européens font cohabiter une identité nationale et une identité européenne, fruit d'identités culturelles plurielles, et tentent de rassembler ce qui est épars pour une harmonie du vivre ensemble.

Nous devons éviter l'écueil lié à la nature historiquement conflictuelle des définitions identitaires, construisant des dichotomies meurtrières entre « eux » et « nous », empêchant de par leur caractère figé toute intégration et tout enrichissement. Au contraire, il s'agit de construire une identité projective, en mouvement perpétuel, une identité qui soit moderne, dynamique, flexible. Une identité qui dialogue avec nos différents patrimoines.

C'est en effet par le dialogue que l'on peut créer une porosité entre différents répertoires identitaires et les éléments saillants de ce qui fait des Européens, des citoyens démocrates. Cela demande une dynamique proactive, une politique cohérente et énergique, un engagement de chacun.

b) Conclusion

Le temps de la conclusion est venu mais que retenir?

A peu près ceci:

L'histoire de la citoyenneté, c'est l'histoire des conditions qui permettent à l'homme de passer de l'état de sujet à celui de citoyen, et à celui qui établit l'égalité entre les hommes et les femmes.

Ainsi interprétée, la promotion de la citoyenneté démocratique relève pour les Institutions européennes d'un enjeu majeur. Et c'est sans doute là que le bât blesse. Car force est de constater que l'identité européenne n'est ni vraiment expliquée, ni vécue, ni palpable. Pour preuve, nos langues européennes sont encore intitulées dans nos cahiers d'écoles « langues étrangères » tandis que le terme de « langues concitoyennes » serait peut-être un pas simple vers l'appropriation de la notion de citoyenneté européenne.

Finalement, je termine mon propos avec plus de questions que de réponses, mais s'il n'y avait qu'une phrase à retenir ce serait celle-ci.

S'ouvrir à la culture et à la connaissance de la diversité des patrimoines, c'est développer la capacité à aimer, et prendre la mesure de la puissance de la fraternité.

Claude Vivier Le Got, Présidente de la Commission éducation et culture de la Conférence des OING du CoE, Présidente de la Fédération Européenne des Ecoles (FEDE)

<u>Le powerpoint du Patrimoine européen se</u> <u>trouve en fin de document page 215</u>



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F. PRESENTED POWERTPOINTS

- 1. LE TEMPS DES VILLES
- 2. DIGITAL CIVIC SPACE
- 3. DIGITAL PRESENTATION
- 4. LA SOCIETE CIVILE ACTRICE DE LA GRANDE EUROPE DES PATRIMOINES



COUNCIL OF EUROPE



LE TEMPS DES VILLES

CONFERENCE DES OING CONSEIL EUROPE

28 10 2019

Dr Anne Bergheim-Nègre

Avocate à la Cour

Présidente d'University Women of Europe

Vice présidente en charge de l'Egalité, Conférence INGOs



- ★ Nécessité impérative : des femmes dans les prises de décisions. En Europe, combien de femmes maires ? 15 %
- ★ Insuffisance de données genrées, toujours une faiblesse des ventilations des données par sexe
- ★ Insuffisance voire absence de réflexion des espaces publics versus femmes
- ★ Insuffisance de prise en compte des femmes vulnérables, sans abri
- ★ L'approche intégrée n'est pas répandue
- * Rendre la ville plus amicale pour les femmes
- ★ Avoir des budgets genrés



- ♦ ONU/UNESCO: HABITAT 1, HABITAT 2, HABITAT 3, Quito 2016 « le développement urbain durable : l'avenir de l'urbanisation »
- ♦ URBAN 1, URBACT 1 & 2 : programmes d'Initiative
 Communautaire, débutés à Naples en 1994, puis poursuivis ces dernières années :
 - une ville, chef de file
 - un programme de travail
 - un budget cofinancé à 50 %,
 - l'assistance d'experts choisis par les villes ellesmêmes.

LE TEMPS DES VILLES EST NÉ À LA FIN 20^e sièce

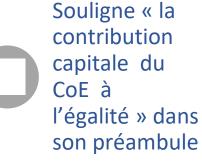
- ★ Les temps anciens sont rythmés par les saisons, puis dans les bourgs par les cloches des Eglises. Le temps de repos était consacré à Dieu.
- ★ La désynchronisation des emplois du temps a commencé au XIX^e siècle avec la révolution industrielle : le temps de travail salarié s'est joint au temps de travail agricole
- ★ Fin XIX^e siècle, le dictat des horloges commence, mais aussi le temps personnel qui s'est déveoppé avec l'abaissement du temps de travail, puis maintenant sa flexibilité. Si ce temps est aménageable ses limites sont floutées.
- ★ Ces temps qui s'imposent à soi, son temps qu'on impose aux autres, ces conflits de temps qui nous font perdre tant de temps peuvent être pris en compte dans la gestion des espaces territoriaux publics et différentes villes l'ont expérimentés avec succès.
- ★ L'Italie et l'Allemagne ont souhaité dans les années 1990 qu'un plus grand nombre de femmes rejoignent le monde du travail. Mais sans permettre l'articulation vie familiale et vie professionnelle. Des sociologues, des urbanistes, des démographes dans toutes l'Europe ont réfléchi à ces problématiques, qui ont mis en avant « le Temps des Villes ».

LE TEMPS EST AUSSI UNE VALEUR ECONOMIQUE

- * Ainsi le temps est d'ordre sociologique, il peut se relire à l'aune du concept d'accélération sociale
- ★ Le temps apparait aussi comme un actif économique, un capital fini amené à devenir de plus en plus rare
 - Ainsi, le consommateur/producteur pourra obtenir une même satisfaction avec différentes combinaisons tempsdépenses, en fonction des prix relatifs des biens et du temps. C'est le principe des <u>courbes d'indifférence</u> bien connu des économistes. Mais cette théorie reste-t-elle valable lorsque les salaires n'augmentent plus, ce qui est le cas général aujourd'hui ?
 - La hausse de cette forme de demande a pour conséquence d'augmenter la valeur de notre capital-temps. En conséquence, elle explique en grande partie la croissance des pays occidentaux. Ainsi, le temps devient un véritable enjeu pour le processus technocapitaliste, qui va donc chercher à s'en emparer
 - L'une des grandes sources de profit de la nouvelle économie est la transformation du temps en un actif économiquement utile comme dans la publicité, les produits sont de plus en plus fournis gratuitement en échange de quelques secondes d'attention de la part de l'utilisateur
 - L'accélération du temps est indsipensable à la croissance avec la montée de modèles économiques renforcant les plus forts et précairsant les plus vunérables
 - Et nous entrons dans une démocratie liquide où les permanences sociales, économiques ou familiales se déstructurent comme nous l'avait expliqué Sonia Bressler, philosophe

Charte Européenne pour l'Egalité entre les femmes et les Hommes





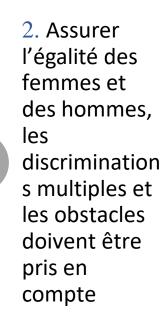






Principes de la Charte Européenne pour l'Egalité entre les femmes et les Hommes : bilan mitigé





3.
Participation
équilibrée des
femmes et des
hommes à la
prise de
décision est
un préalable
de la société
démocratique







DES EXEMPLES DU BIENFAIT DU TEMPS DES VILLES

- ★ En Suède, il a été proposé des bus de nuit, dans des ville, s'arrêtant à la demande pour limiiter les temps de marche la nuit, diminuant les risques d'agressions
- ★ Les communes ou autres collectivés territoriales creent des Bureaux ou Agences du Temps pour agir sur l'égalité, rendre le territoire plus fluide, répondre aux contraintes. Les horaires décalés se sont mis en place ouvrant le samedi et une ou deux fois en soirée pour faciliter la vie des usagers
- ★ Dans des villes d'une certaine importance, à la rentrée scolaire des guichets uniques de l'administration communale répartis dans la ville, ouverts de 16 à 19 heures avec l'invitation des associations concernées permettant de donner la possibilité aux parents de faire toutes les inscriptions de cantines des enfants, de sports, de loisirs divers, en un lieu avec garde d'enfant sur place
- ★ Pour les familles monoparentales, ou celles ou les deux parents travaillent la nuit et qui sont près de 30 %, des gardes d'enfants jusqu'à 13 ans au domicile familial la nuit, en fonction des revenus et selon les mêmes critères que le jour. Ce programme avait été initiée par l'Union Européenne
- ★ Ou comme à Malte la prise en charge des frais de garde des enfants jusqu'à 5 ans de toutes femmes voulant travailler. Cela a permis de soritr de la pauvreté, de l'addiction des femmes, de la violence familiale des femmes et après 5 ans, le sstèe est devenu vertueux.

DES EXEMPLES DU BIENFAIT DU TEMPS DES VILLES

- ★ Dans une ville avec des embouteillages rendant la vie impossible à tous en début de matinée, tous les usagers, les adminsitrations ont été réunis et ont cherché des solutions qui ont été trouvées : le décalage des ouvertures des agences bancaires, de l'école proche, l'échelonnement de la rentrée des étudiants en cours. Ceci a permis quotidiennement une diminution des embouteillages, l'utilisation d'un seul bus au lieu de deux, avec comme résultat, une économie de moyens, moins de stress, une meilleure qualité de vie, une baisse de pollution pour finalement bien peu d'efforts.
- ★ A Gerland en région lyonnaise, il aavait été fait un diagnostic de ce territoire de 22 000 salariés pour 35 000 habitants, toutes les catégories de personnes morales, publiques ou privées, ont été réunies pour évoquer les difficultés liées à cet endroit, déplacements, commerces, absentéisme, garde d'enfants, salles de sports, heures d'ouverture des services publics, restauration, espaces en déshérence etc. La mise en œuvre n'a pas été aisée, le dialogue instauré a permis des avancées significatives pour la satisfaction de tous :
 - Les offres d'emploi ont été proposées en priorité aux habitants
 - Une entreprise avait un espace inoccupé, une autre des salariés souhaitant faire de la gymnastique à un prix abordable, un accord a été trouvé avec une location de la salle à prix modérés pour faire de la gymnastique pour tous. Une crèche a été partagée
 - Des liaisons de bus ont été repensées entre les lieux d'habitation et les zones d'emploi
 - Idem pour la fluidification des trafics en décalant les horaires des uns et des autres.

LES FEMMES REFUGIEES ET MIGRANTES

- ★ONU Femmes nous indique que les femmes migrantes se tournent vers le travail domestique informel sans guère d eprotection sociale, 73,4 % sur 67,1 millions de travalleurs domestiques dnt 11,5 migrants en 2015
- **★**Les associations de femmes recommandent :
 - Oeuvrer à la résolution des confits avec une politique active d'aide publique au développement dans les pays de départ, de transit et d'accueil avec un corridor humanitaire
 - Créer un statut pour la femme migrante ou réfugiée pour respecter son accès aux droits fondalentaux
 - Budget genré des bugets sur la migration
 - Reconnaître les diplômes et compétences des pays d'origine
 - Mise en place de formation pour l'accès à l'emploi donc à l'autonomisation
 - Attention particulière aux mineurs(es)
 - Promouvoir l'autonimsation des femmes par l'apprentissage de la langue, les conaissance juridiques et citoyennes du pays etc

APPROCHE INTEGREE OU GENDER MEANSTREAMING

Dans ce domaine, comme dans les autres, l'approche intégrée néest pas encore suffisamment prise en compte.

Si des réflexions de ce type étaient systématiquement menées avec les sociolgoques, urbanistes, élus(es) et qu'ils soient formés(es) à ces problématiques dans leurs études, dans leur exercices professionnels ou leur mandats électifs en liaison étroite avec les diverses administrations, tous les usagers, les salariés et les employeurs, la ville serait plus durable, plus adaptée à nos vies actuelles.

Les outils existent, les textes existent, la volonté n'est pas encore présente pour passer du De jure au De facto, comme toujours.

Pour que cette égalité existe, les OINGs que vous représentez, les élus locaux que vous êtes sont les vecteurs de l'approche intégrée.





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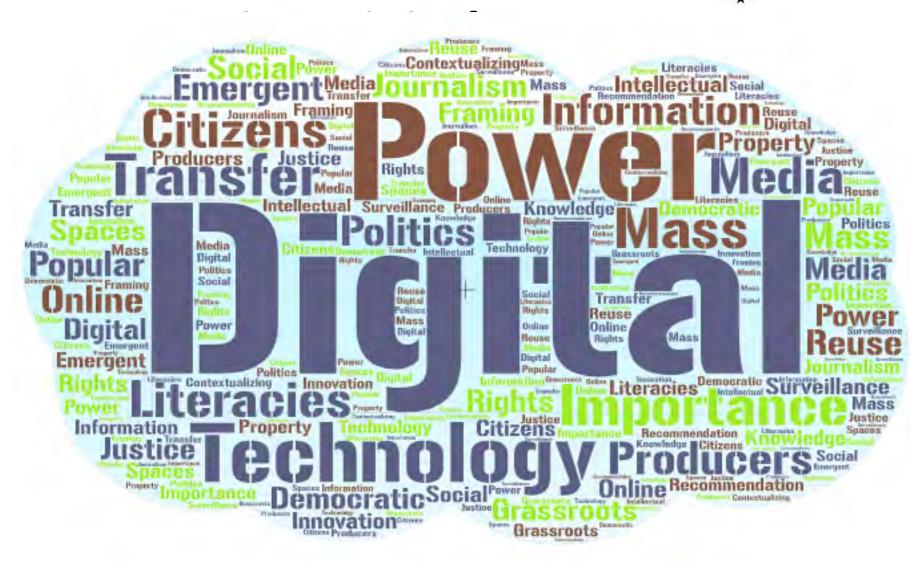
INGOs and Digital Space The Digital Citizen





Karl Donert, EUROGEO,

Vice President, Education and Culture Commission eurogeomail@yahoo.co.uk



Cope PK (2011), Emerging Digital Spaces in Contemporary Society: Properties of Technology, https://www.researchgate.net/publication/284899164

Digital Spaces of INGOs

- Technology creating a politics of change
 Technologie créant une politique de changement
- A tool for social movement un outil pour un mouvement social

OPEN EMPOWERMENT: From Digital Protest to Cyber War

Yanucopoulos H (2015), Digital Spaces of INGOs, International NGO Engagement, Advocacy, Activism pp 132-153, Springer



Council of Europe - Le Conseil de l'Europe

- Human Rights Freedom of expression
 Droits de l'homme Liberté d'expression
- Bioethics Children's rights Gender equality
 Bioéthique Droits des enfants Égalité des sexes
- Inclusion Anti-discrimination
 Inclusion Anti-discrimination
- Democratic governance culture and heritage
 Gouvernance démocratique culture et patrimoine
- Education (policy paper, expert seminar)
 Education (document d'orientation, séminaire d'experts)

CoE activities on Al

PACE

Recommendation 2102 (2017)

Technological convergence, artificial intelligence and human rights

- 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 Al-related liability
- Enhance transparency on use of personal data by AI
- Compile standards for using AI in courts
- Ensure human control over Al systems
- Provide the right to chose a human assistance
- Refrain from profiling for targeted killings



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Digital Transformation-Artificial Intelligence



The INGO conference should / La conférence des OING devraient:

Understand the impact on INGO Conference members

Comprendre l'impact sur les membres de la Conférence des OING

Regularly raise and deal with digital issues in the Conference

Soulever régulièrement et traiter les défis numériques de la Conférence

The INGO conference should / Le conférence des OING devraient:

- Engage with experts and NGOs who are responding to digital issues like 'Techfugees'
- S'engager avec les OING et experts qui répondent aux problèmes numériques tels que 'Techfugees'
- Re-think learning and education for the digital citizen

Repenser l'apprentissage et l'éducation pour le citoyen numérique

The Council of Europe should / La Conseil de l'Europe devraient:

Establish and respond to resolutions, treaties, codes – develop world instruments

Établir des résolutions, des traités, des codes et y donner suite - élaborer des instruments mondiaux

 Publish publications for member states / NGOs of the lessons learned and how to protect citizens against negative aspects

Publier des publications pour les Etats membres / ONG sur les leçons apprises et sur la façon de protéger les citoyens contre les aspects négatifs

The Council of Europe should / La Conseil de l'Europe devraient:

 Reward excellence in digital developments in human rights, democracy and rule of law

Récompenser l'excellence dans les développements numériques en matière de droits de l'homme, de démocratie et d'état de droit

 Explore how finances and global tax systems from GAFAM (leading technology companies) can be reinvested

Explorer la manière dont les finances et les systèmes fiscaux mondiaux de GAFAM (entreprises technologiques de pointe) ont été réinvestis

The Council of Europe & CINGO should / Le Conseil de l'Europe et la conférence des OINGs devraient:

- Defend an open Internet access for all
 Défendre un Internet ouvert un accès pour tous
- Defend freedom of expression and at the same time promote the control of hatred and terrorism
 Défendre la liberté d'expression tout en favorisant le contrôle de la haine et du terrorisme

The Council of Europe & CINGO should / Le Conseil de l'Europe et la conférence des OINGs devraient:

 Encourage the application of existing <u>norms</u>, <u>regulations and laws</u> that are not being <u>implemented</u> (e.g. articles 8 and 10 of the Human Rights Convention)

Encourager l'application des <u>normes, règlements et</u> <u>lois existants</u> qui ne sont pas appliqués (par exemple, articles 8 et 10 de la Convention sur les droits de l'homme)

The Council of Europe & CINGO should / Le Conseil de l'Europe et la conférence des OINGs devraient:

 Require the application of laws that communicate software codes used by states to the public

Exiger l'application de lois qui communiquent au public les codes de logiciel utilisés par les États

Consider the development of a charter for users and related education

Envisager d'élaborer une charte pour l'utilisateur et une formation connexe

 Protect digital diversity including all Artificial Intelligence Protéger la diversité numérique, y compris l'Intelligence Artificielle

The Council of Europe should / Le Conseil de l'Europe devraient:

Find ways to ensure the return of 'our data' from GAFAM

Chercher des moyens d'assurer le retour de 'nos données' de GAFAM

Prioritise ethical regulations and equality

Prioriser les réglementations éthiques et egalite



Steps for the future / Des pas pour l'avenir

- Develop a clear, integrated CINGO digital strategy
- Créer une stratégie numérique claire et intégrée
- Build a connected digital INGO community
- Construire une communauté numérique OING
- Collect, tell, share INGO digital stories
- Recueillir, raconter, partager OING histoires numériques....
- Establish credibility and legitimacy (with CoE)
- Établir la crédibilité et la légitimité



Steps for the future / Des pas pour l'avenir

INGO Conference should focus on / la Conférence des OING devrait se concentrer sur:

- Advantages to take from the digital world
 Les avantages que nous pouvons tirer du monde numérique
- Impacts on the users
- Les impacts sur les utilisateurs
- Realistic implementable answers
- Des réponses réalisables réalistes





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OF THE COUNCIL OF EUROPE

CONFERENCE DES OING DU CONSEIL DE L'EUROPE

INGOs and Digital Space The Digital Citizen





Karl Donert, EUROGEO,

Vice President, Education and Culture Commission eurogeomail@yahoo.co.uk

Artificial intelligence

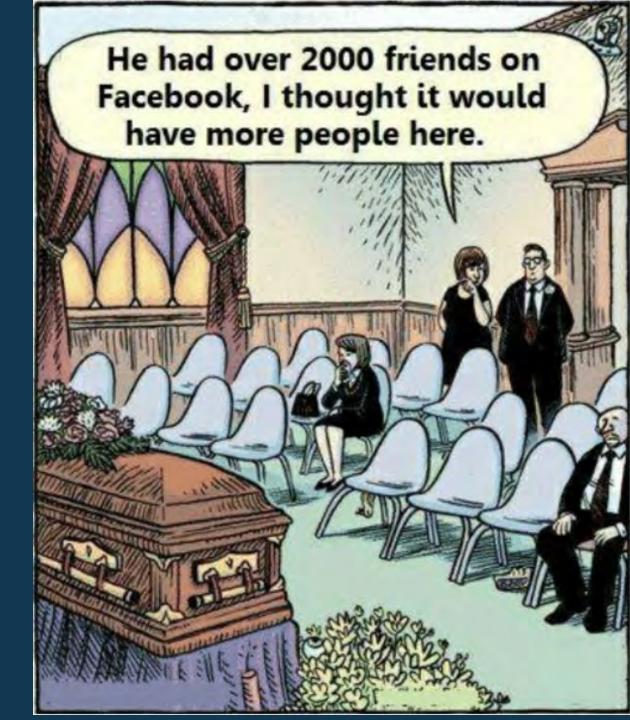
Opportunities and challenges for the Council of Europe Conference Digital Civic Space, 11 April 2019



Al in everyday life



The new digital era



Who does not use a smartphone?



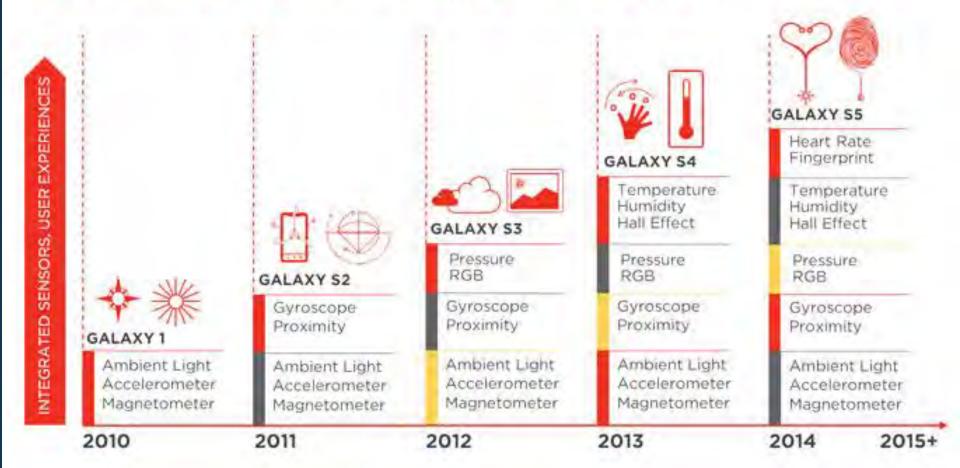
Al in everyone's life

Accelerometer **GPS** WiFi Gyroscope MOTOROLA Bluetooth Magnetometer **GSM/CDMA Cell Barometer NFC: Near Field Proximity** Light sensor Camera (front) **Touch screen** Camera (back) Source: Internet

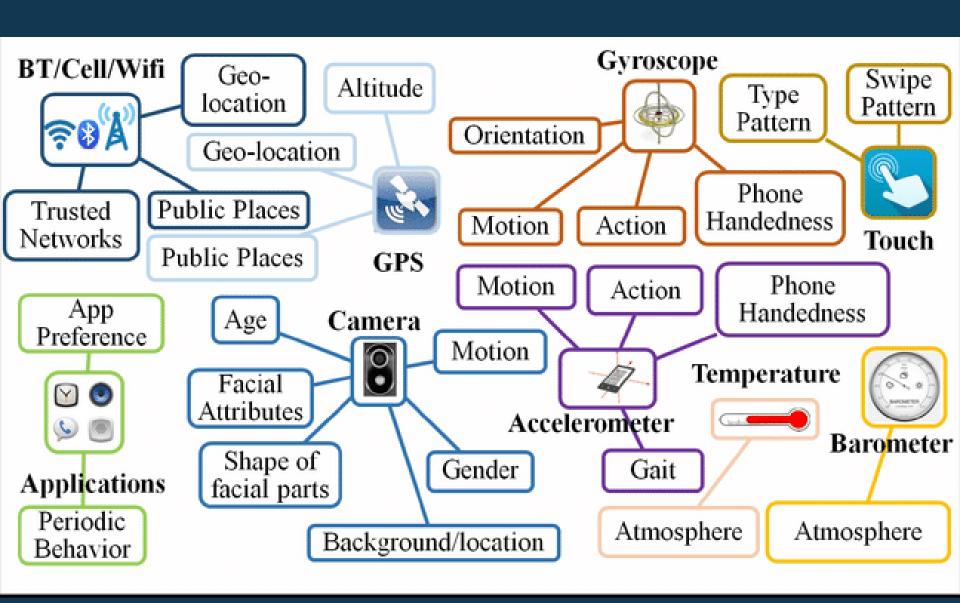
14 sensors!

Al in everyone's life

SENSOR GROWTH IN SMARTPHONES



Al in everyone's life



Al meets human beings



Sofia, a humanoid robot, gives <u>interviews</u>, increasing policy and consumer attention towards AI

Saudi Arabia has become the first country to give a robot, Sofia, citizenship (Independent)

Estonia considers legalising Artificial Intelligence (Medium)

OECD assesses how governments should regulate AI (The Conversation)

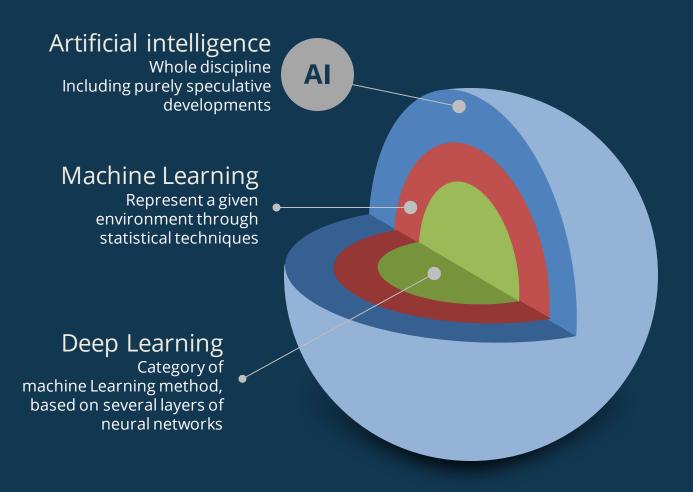
"Law requires reshaping as AI and robotics alter employment" (International Bar Association)

Predictive policing was secretly tested in New Orleans (The Verge)

"Academia must step up and educate lawmakers on regulating algorithms!" (New York Times)

"Everything we teach should be different from machines" (Jack Ma)

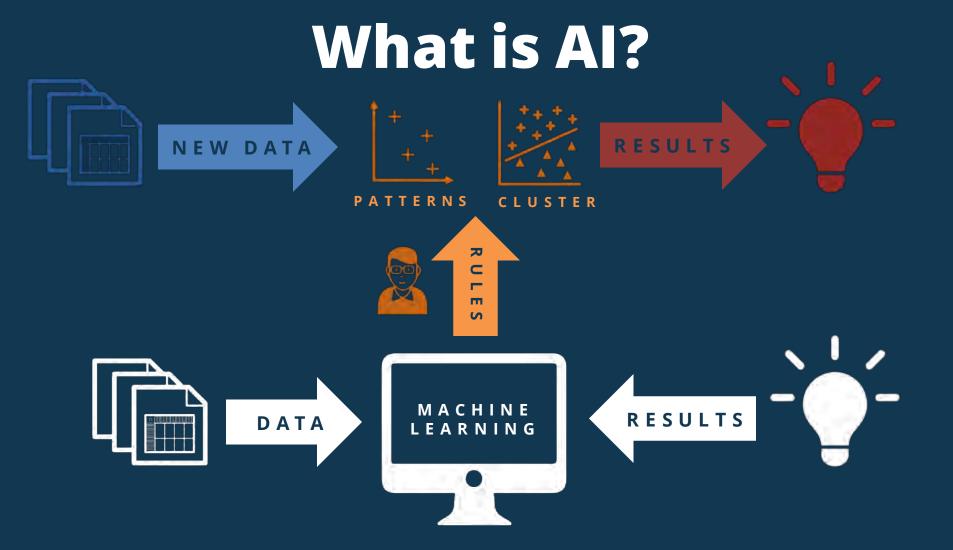
What is Al?



What is Al?



1980 - 90

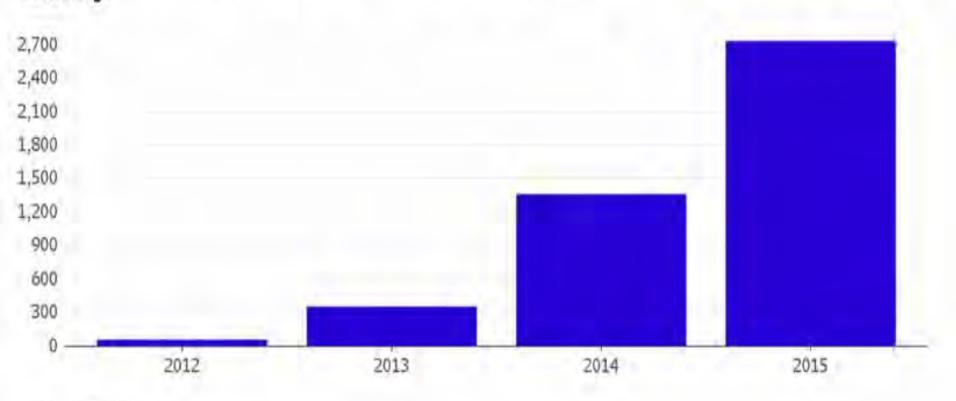


2010 - ?

Al use grows exponentially

Artificial Intelligence Takes Off at Google

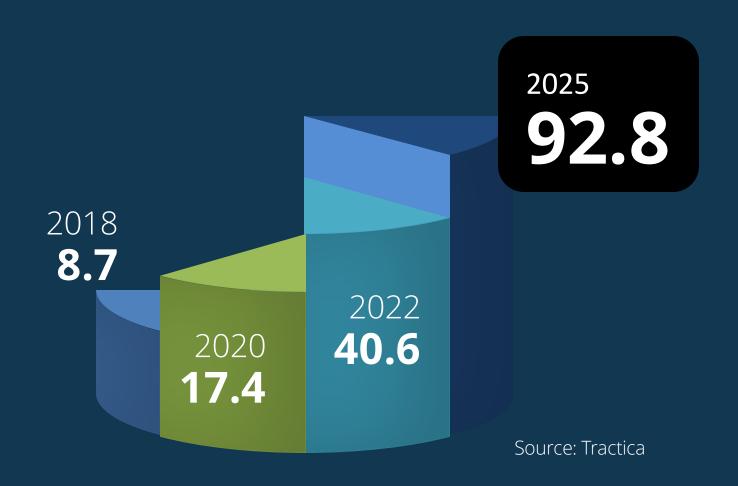
Number of software projects within Google that uses a key AI technology, called Deep Learning.



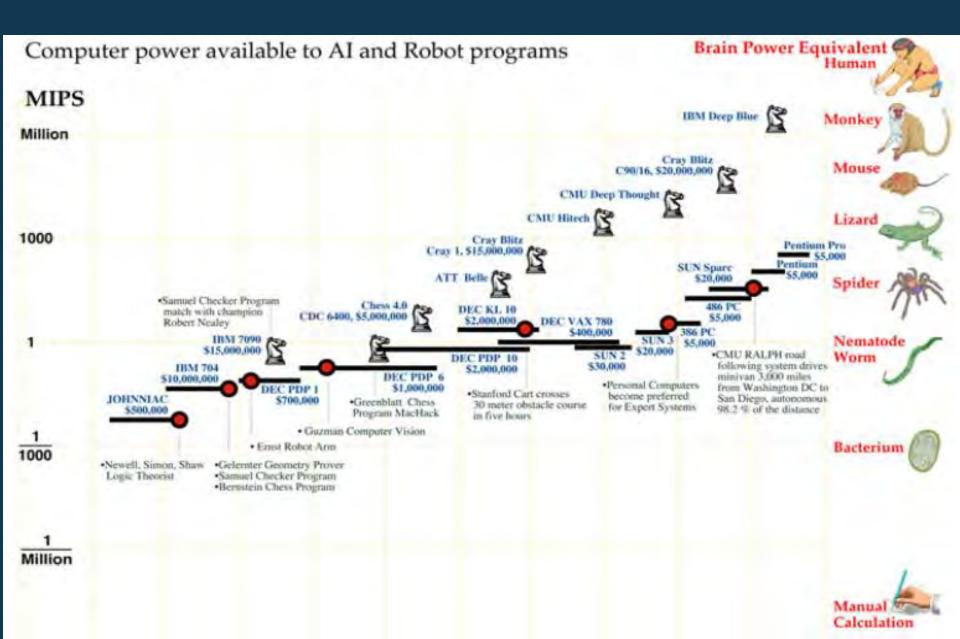
Source: Google

Al is a market

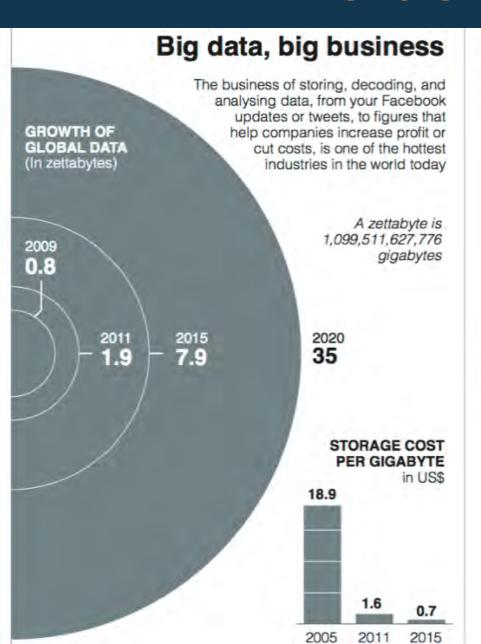
Global revenue from the installation of AI software, in billions of euros



Evolution of Al



Evolution of Al



Enablers for computable law: Data

The amount of available data grows as storage cost goes down

Changes to come



Too much Al?



Uncertainty of consequences



What steps to make Alam ally of GoE Values?





01 Regulate

02 Support

Towards a legal framework to regulate AI? Based upon Charters, Guidelines, Best practices and Studies already produced by the Organization (or to be produced) and in cooperation with all the stakeholders.

02

Support for compliance

Support member States,
research and private sector
to implement human
rights by design

What for the Council of Europe?







DEMOCRACY RULE OF LAW





Profile for commercial services

Predictive decision-making

Content filtering





Loss of privacy

Loss of autonomy

Bias of data models and discrimination

Justice or medicine only based on statistics

Freedom of speech challenged



Fair trial
Effective remedy
Legality principle
Right to liberty
Right to life
Right to information
Right to expression
Right to private life



Profile for commercial services

Predictive decision-making

Content filtering





Efficiency

Understanding of human flaws and biases

Detection of inappropriate content

CoE activities on Al

Human Rights Commissioner

Focus on AI a as key issue of the mandate:

- right to privacy and the right to equality
- freedom of expression and freedom of assembly

Freedom of Expression

A study on the impacts of new digital technologies, including different forms of AI, on people's enjoyment of human rights

A recommendation on preventing negative human rights impacts from algorithmic decision-making processes

Data Protection

- Convention 108+
- A report on "Artificial Intelligence and Data Protection: Challenges and Possible Remedies"

CoE activities on Al

Bioethics

A Strategic Action Plan technologies and human rights in the field of biomedicine

Guidelines for the promotion of public debate on human rights challenges raised by developments in science and technologies

Children's Rights

Promote the Internet Literacy Handbook (including factsheets on IoT, AI, automation and disruptive technologies)

Gender Equality

Guidelines on how to avoid the potential risks of technology integrating and strengthening existing gender biases

Inclusion and Anti-Discrimination

A review of areas where AI may perpetuate discrimination and inequality

Potentially include such issues into ECRI monitoring and cooperation projects

Democracy





Preventing electoral frauds

Creation of new category of jobs

Forecast of disasters





Security of computer systems

Manipulation of opinion

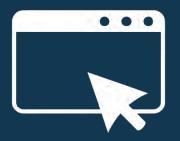
Digital gap between citizens

Aggravation of inequalities

Democracy



Right to equality
Access to culture
Right to dignity
European social
charter



Preventing electoral frauds

Creation of new category of jobs

Forecast of disasters





Support of democratic processes

Transparency

Economic growth

Social fairness

Democracy

CoE activities on Al

Democratic Governance

A review of the AI impact on e-voting

A research on criteria and influence of various forms of AI on electoral cycles

Culture and Heritage

An expert seminar on the implications of AI for culture, artistic practice and heritage in times when machines learn to create (Rijeka, 12-13 October 2018)

Policy guidelines for States

Education

An expert seminar on challenges of AI for policy makers

A policy paper on interactions of humans and machines

Rule of Law





Public policies based on data

Prevention of crimes

'Autonomous' machines





Shifting from the rule of law to governance only by maths and stats

Governance transferred to Al experts

Lack of transparency of deep learning

Surveillance society

No responsible for damages caused by Al driven machines

Rule of Law



Fair trial
Effective remedy
Legality principle
Right to liberty
Right to life
Right to information
Right to private life



Public policies based on data

Prevention of crimes

'Autonomous' machines





Better efficiency of public policies

Saving of public funds

Improvement to fight against organized crime, terrorism, cybercrime

Improved urban planning

Rule of Law

CoE activities on Al

Cybercrime

Octopus Conference 2018:

A plenary session on internet of things and artificial intelligence: implications for criminal justice

Crime Problems

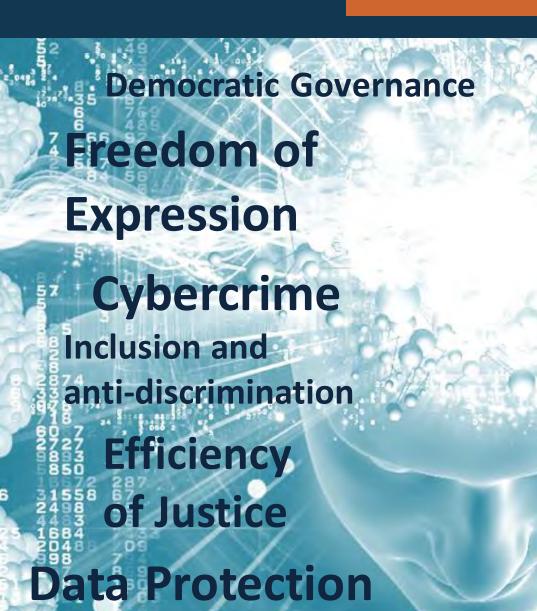
A report on substantive criminal law challenges posed by advances in robotics, AI and smart autonomous machinery

A possible CoE Convention

Efficiency of Justice

A study on the challenges related to the use of artificial intelligence algorithms in judicial systems

A Charter on this issue



Crime Problems Gender Equality Education **Children's Rights Bio ethics**

Culture and Heritage



PACE

Recommendation 2102 (2017)

Technological convergence, artificial intelligence and human rights

- 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 chose a human assistance
- Refrain from profiling for targeted killings

PACE

Potential areas to examine

- Face recognition
- Predictive justice
- Application of GDPR
- . ???



COUNCIL OF EUROPE CONSEIL DE L'EUROPE

47 MEMBER STATES 47 ÉTATS MEMBRES

36

Libya



non-member state of the Council of Europe (Belarus)

MODULE DE FORMATION CONSACRE A LA GRANDE EUROPE DU PATRIMOINE

Contribution de la Commission éducation et culture de la Conférence des OING du Conseil de l'Europe













1 / Conseil de l'Europe et société civile

2/ Education & Culture

3 / Europe et Identité

4 / Patrimoine et Identité

sommaire

PREMIERE PARTIE



LE RÔLE DE LA SOCIETE CIVILE EUROPEENNE ET DU MAILLAGE ASSOCIATIF AU SEIN DE LA CONFERENCE DES OING DU CONSEIL DE L'EUROPE (CoE)

Commission Education et Culture Claude VIVIER LE GOT, Présidente Karl DONERT, Vice-Président











Le Conseil de l'Europe (CoE) une organisation intergouvernementale (1)

- Créé le 5 mai 1949 par le Traité de Londres
- Le CoE compte aujourd'hui 47 pays
 - Abolition de la peine de mort





L'Union européenne est économique et politique (28 pays)

Le CoE est civilisationnel (47 pays)







Les 4 piliers du Conseil de l'Europe - le quadrilogue

- Comité des ministres
- Assemblée parlementaireCongrès des pouvoirs locaux et régionauxConférence des OING

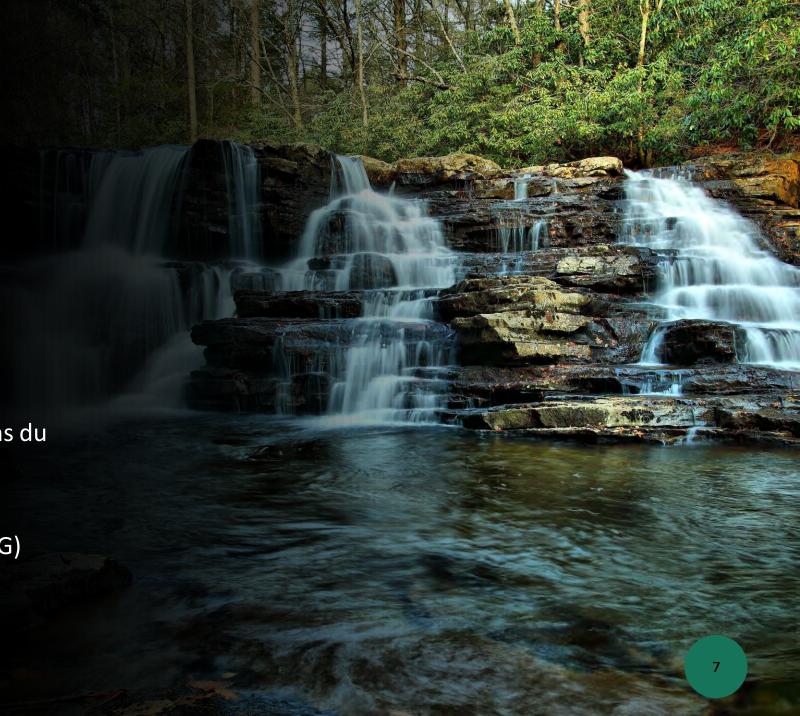
La Conférence des OING OUTILS POUR AGIR

• 1952 : Statut consultatif

• 2003 : Statut participatif

- Lien institutionnel entre les institutions du CoE et les 800 millions d'Européens

- Plus de 300 ONG internationales (OING)



Structure et fonctionnement de la Conférence

Deux séances plénières

a/ orientations politiques

b/ définition et adoption du plan d'action

c/ prises de position

d/ recommandations et résolutions

- 1 Commission permanente
- 3 Commissions thématiques
 - Droits humains
 - Démocratie, cohésion sociale et enjeux mondiaux
 - Education et culture
- Des groupes transversaux
- Des groupes de travail



THEMES PRINCIPAUX ABORDES PAR LA CONFERENCE DES OING

- Participation civile / Dialogue
- Enseignement et culture
- Droits humains démocratie et Et de droit
- Législation relative aux ONG
- Migration

- Populations
 vulnérables (jeunes,
 Roms, femmes,
 étudiants, réfugiés)
- Lutte contre la corruption
- Numérique / Rôle des médias
- Réchauffement climatique

Les visites d'information et de terrain dans les Etats membres du CoE

DEUXIEME PARTIE



LES TRAVAUX DE LA COMMISSION EDUCATION ET CULTURE CONTRIBUENT A LA CONSTRUCTION DE LA GRANDE EUROPE DES PATRIMOINES

Commission Education et Culture Claude VIVIER LE GOT, Présidente Karl DONERT, Vice-Président









La feuille de route de la Commission éducation et culture

Contribution de la Commission éducation et culture de la Conférence des OING du Conseil de l'Europe



Commission éducation & culture

Cités interculturelles

- L'urbanisation : outil du bien vivre ensemble
- Intégrer les différentes populations par l'éducation et la culture
- Lutter contre l'anxiété et les peurs dans l'espace urbain



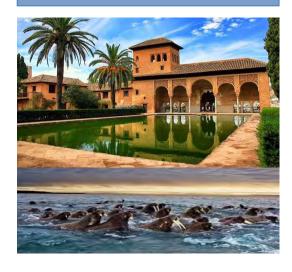


Droit à l'éducation tout au long de la vie

- Lien entre dignité, citoyenneté et emploi
- Promotion des outils et des pratiques
- Passeport de compétences
- Lutte contre la pauvreté des étudiants en Europe

Europe du patrimoine et de la création

- Routes et itinéraires culturels
- Diversité des patrimoines
- Identité européenne
- Partage d'idées et d'idéaux





Citoyenneté numérique

- Outils numériques et promotion des droits humains
- Construction d'une citoyenneté européenne
- La citoyenneté à l'ère du digital



3

TROISIEME PARTIE



L'IDENTITE CULTURELLE EUROPEENNE

Commission Education et Culture Claude VIVIER LE GOT, Présidente Karl DONERT, Vice-Président















Identité vivante en perpétuelle évolution Brassage culturel Patrimoine européen des valeurs







QUATRIEME PARTIE

EUROPE ET IDENTITE



Commission Education et Culture Claude VIVIER LE GOT, Présidente Karl DONERT, Vice-Président









L'ordre et l'Etat de droit La citoyenneté et la démocratie La dignité et les droits humain

CONSCIENCE EUROPEENNE









Les différents ressorts de nos patrimoines, fondateurs de notre ou de nos identités

- Les droits humains et la dignité
- La démocratie et la question sensible de l'identité
- Faire vivre la notion de citoyenneté
- Découvrir d'autres mœurs, d'autres patrimoines















La réalité de la géographie et de l'attachement aux territoires

- Partir à la découverte du lien humain qui nous réunit
- L'esprit européen et le combat pour la dignité
- Ce désir d'Europe
- Notre idéal républicain prônant la fraternité déclenche une porosité entre les territoires et la négation des frontières













Idéal européen

- L'Europe des territoires
- Langues
- Citoyenneté
- Enjeux mémoriels



S'ouvrir à la culture et à la connaissance de la diversité des patrimoines, c'est développer la capacité à aimer, et prendre la mesure de la puissance de la fraternité.



Commission éducation et culture Claude VIVIER LE GOT, Présidente Karl DONERT, Vice-Président

<u>`education.culture@conference-coe.org</u>

@EduCulture_INGO

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