Education and Culture Committee
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Spring session 2019
Minutes of the *Education and Culture Committee*'s plenary session

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Date : Tuesday 9 April 2019

Place : Agora, room G03

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

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

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

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

I. **Second consultation on European cultural identity from an educational perspective**

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

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

Let me first extend my warmest thanks to you for being here today for this second meeting/debate on European cultural identity.
The Education and Culture Committee has chosen to dedicate its three-year mandate, begun in June 2017, to the controversial question of European cultural identity. The need for an in-depth examination of this subject results from two recent phenomena that have caused much debate in Europe: mass migration and the return of populist discourse.

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

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

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

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

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

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

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

Issues relating to European identity are divisive even within European societies. The challenges we must take on are closely tied to contemporary geopolitical issues, in particular mass migration. Even though Europe has its origins in migration, a certain number of European countries and regions claim they are no longer prepared to host new arrivals. The resulting tensions, accentuated by the 2008 crisis, have reached a level whereby they are destabilising whole nations and threatening European construction. They have even led to Brexit in the United Kingdom.

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

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

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

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

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

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

I would like to open today's debate with the words of his Excellency Ambassador *MONTOBBIO DE BALANZO* (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 BALANZO*, Ambassador and Permanent Representative of Spain at the CoE and Chair of the Executive Committee of the CoE's North-South Centre;

- Ms. *Joanna NOWICKI*, university professor specialising in cultural areas and the history and circulation of ideas; *Ms NOWICKI* has the difficult task of synthesising the various views expressed by our speakers and of drawing a general conclusion.

- And, of course, Mr. *Sjur BERGAN*, Head of the Education Department of the Council of Europe.

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

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

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

a.) Manuel MONTOBBIO DE BALANZO

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 it is reliable, real.

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 Maria Fabriano who defined the human being as the only living being who does not suffer History but who makes History, who wants, 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 Kenneth Walfer 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.

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 European construction.

This peace project, which aims to fight against the murderous identities (Nazis or Soviets) 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-Europe*' ('*Monde-Europe*' in French), 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.

At the Spanish Embassy in Indonesia where I was posted, the word '*no*' does not exist 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 obligation to respect these rights. This is not natural, and the ultimate reason for this obligation is the need to '*be in symphony 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 BALANZO* for his speech.

b.) Sjur BERGAN

Mr. BERGAN thanks the INGO Conference of the Council of Europe (CoE) for its outstanding work on educational issues.
His presentation is entitled '*Democracy and diversity: an education view*'.

When we talk about European identity, we cannot only talk about territorial identity, we must also talk about human rights, the rule of law and democracy. At the CoE level, education is seen as an element to defend and promote these three fundamental values of modern democracy. When we talk about education at the CoE, we are talking about how education participates in democracy, in democratic culture.
Democracy is not exercised naturally; it is necessary to acquire specific skills to bring out a culture of democracy. The CoE has carried out a major project over five years to develop a framework for the skills needed for democratic culture. This competency framework was presented in April 2018 and is organized around the following four main themes: values, attitudes, skills, and knowledge and critical understanding.

Elections alone cannot bring democracy as we have seen with the fall of the Berlin Wall in 1989. Indeed, at that time in Europe, expectations were high, and democracy was envisaged mainly through the organisation of constitutional reforms and free elections, but this was not enough.
Democracy means accepting that the majority decides, but above all it means taking into account the fact that the minority has rights due to be respected. In addition, you must want to wish to progress, and ethics is necessary to develop a democratic culture. Dialogue must prevail over violence, and participation, deliberation and public space are crucial in this regard.
Education specialists traditionally define learning outcomes in the following way: what does the learner know, what does he or she understand and what is he or she able to do?
But there is an additional aspect that should not be forgotten: what does the learner want to do, and not do? In other words, what is the learner's ethics?

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

- Values: Valuing human dignity and human rights; Valuing cultural diversity; Valuing democracy, fairness, equality and the rule of law.

- Attitudes: Openness to cultural otherness and other beliefs, world views and practices; Respect; Civic mindedness; Responsibility; Self-efficacy; Tolerance of ambiguity.

- Skills: Autonomous learning skills; Analytical and critical thinking skills; Skills of listening and observing; Empathy; Flexibility and adaptability; Linguistic, communicative and plurilingual skills; Cooperation skills; Conflict-resolution skills.

- Critical knowledge and understanding: Knowledge and critical understanding of the self; Knowledge and critical understanding of language and communication; Knowledge and Critical understanding of the world: politics, law, human rights, cultures, religions, history, media, economies, environment, sustainability.

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

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

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

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

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

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

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

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

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

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

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

c.) Francesc PEDRO

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

As the Head of the Education Policy Section of the Division for Policies and Lifelong Learning Systems, I will first introduce to the participants the general framework of our Organization's work for Global Citizenship Education. This framework presents the world's current educational challenges and details UNESCO's vision, which is very aware and knowledgeable about the issue.
Then in a second part, my colleague *Marco PASQUALINI* will develop UNESCO's vision, including how education can help us become better global citizens while cultivating and preserving our own cultural identity.

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

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

At the same time, the digital revolution is making the world even more connected and offering endless opportunities. But it also raises challenges because it facilitates the spread of extremist propaganda and conspiracy theories, dividing people among democratic societies.
Nationalist movements take advantage of the vulnerability of individuals and societies to divide, promote hatred of others and provoke intercultural tensions to serve their objectives.
These elements show that there is currently a deep identity crisis. Ii tis in this regard that UNESCO has a fundamental role to play in that geopolitical context.
 It's a paradox that the current situation brings UNESCO back to its roots. Immediately after the Second World War, UNESCO's main objective was indeed to maintain and rebuild peace in the minds of women and men, using the soft power of education, culture and sciences to create deep, lasting and humanistic resistance to violence.
In many countries, there is an identity crisis that can only be overcome through education: increasing skills to develop critical thinking, improving intercultural communication and dialogue, including by the rise of opportunities for civic engagement. And there is nothing better than education to address these multiple challenges.

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

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

Ladies and Gentlemen,

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

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

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

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

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

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

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

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

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

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

d.) Marco PASQUALINI

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

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

The question of GCED comes at a time when a new generation ask for change and for broader participation in political life and decision-making (e.g. young high school students committed to fighting global warming).
Besides, there is an international will to act in this field, through the Education 2030 Agenda and the Sustainable Development Goals (SDGs), notably Target 4.7 of the Sustainable Development Agenda which deals with GCED and education for sustainable development. One of the manifestations of this global identity crisis is the rise of nationalist movements and the increase of popular support for violent extremist and political groups. In the United States for instance , white supremacists enjoy some support, despite the many hate crimes perpetrated against minorities.

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

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

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

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

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

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

2) Education for Global Citizenship Education (GCED)

According to UNESCO, *'[...] global citizenship is a sense of belonging to a large community and common humanity[...], it emphasizes political, economic, social and cultural interdependence and the interconnection between the local, national and global levels [...]'*.
Global Citizenship Education (GCED) is based on the principle that the human community is united by values, which implies a sense of responsibility to meet this aspiration.

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

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

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

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

The learning objectives of the GCED address the **following 9 topics**: Local, national and global systems and structures; Issues affecting interaction and connectedness of communities at local, national and global levels; Underlying assumptions and power dynamics; Different levels of identity; Different communities people belong to and how these are connected; Differences and respect for diversity; Actions that can be taken individually and collectively; Ethically responsible behaviour; Getting

engaged and taking action. UNESCO's action in these areas focuses on three aspects: policy dialogue, exchanges of knowledge and good practices; technical support for each country invested in GCED.

3) Advancing Global Citizenship Education (GCED)

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

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

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

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

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

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

Finally, in response to the rise of nationalist influence in Europe, UNESCO has developed three areas of reflection: vision, skills and approaches.
In terms of vision, GCED aims to '*learn living together*' by relying on the local level. In addition, it focuses on how to live concretely in peace based on historical knowledge of a violent past.
Regarding skills, GCED aims to create a responsible transformative commitment in order to develop self-awareness and emotional intelligence, by promoting critical questioning and the integration of skills for digital citizenship. In this regard, UNESCO is currently working on the role of school in teaching responsible transformative engagement, be it political or otherwise.

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

For more information on UNESCO's work on GCED, please click on the following two UNESCO links:
https://en.unesco.org/themes/gced
https://www.gcedclearinghouse.org/front?language=en
You can also contact UNESCO experts working on these topics via this email address: gced@unesco.org

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

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

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

Ms. Claude VIVIER LE GOT opens the session by presenting the objectives and context of the consultation and emphasising that the issue of European identity is controversial.
Starting from the dual observation that the return of populism and migratory flows make the European situation complex, the Education and Culture Committee (CEC) is carrying out three consultations on European cultural identity (axis 4 of the 2018-2021 action plan) with a view to drafting a *White Paper* by April-June 2020. The first debate took place on 27 June 2018 with European personalities; the second takes place today with experts from UNESCO and the CoE; the third will take place on Tuesday 29 October 2019 with local elected officials and mayors, and members of the Congress of Local and Regional Authorities of the CoE.
The *White Paper* aims to propose elements for reflection that everyone (individuals, educational personnel, cities, 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 BALANZO***, the globalization of the communication media puts us in front of or against '*others*'. The situation is a bit like the Spanish theatre '*esperpento*' where to talk about reality, you have to look in a concave or convex mirror, because the flat mirror does not offer a good overview of what is real. Four mirrors are to be considered when talking about identity: Western universality, Orientalism (building the Other), Westernism, and the Asian era. The main current challenge is that we are all in the same boat, that there is nothing to discover, but the only possible journey is that of Humanity as a whole. The term '*we*' is constructed in relation to others. Nowadays, we are in a transatlantic ship without a captain, because there is no real governance at world level. Identity is one of the four main needs of human beings (along with well-being, security and freedom). In any collective identity, there will always be someone tempted to be the priest or writer of that identity. It is needed to know if we want a refuge identity or a project identity. The notion of universality can be open or closed, but it is not a question of replacing one ideology with another, and everyone can add their own brushstrokes to the great picture of human identity. To be European is to become aware and accept to be human above all.

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

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

4) Exchanges with INGOs and conclusions

Jean-Claude GONON (European Teachers' Association - AEDE)

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

Lilia BENSEDRINE THABET (Institute Robert Schuman for Europe - IRSE)

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

Harry ROGGE (European Association of Geographers – EUROGEO)

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

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

Manuel MONTOBBIO DE BALANZO (Spanish Ambassador at the Council of Europe)

We can talk about collective belonging or identity but using one word or another will not change the reality. The issue of collective identities can be perceived as a passive membership, but there are builders, instigators, inciters of these collective identities, and this is not something we receive. The difficulty lies in the construction of collective identity and the practical problem in the future put forward by *Lilia BENSEDRINE THABET* is to avoid the '*shipwreck of civilizations*'.

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

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

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

Francesc PEDRO (UNESCO)

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

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

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

Sjur BERGAN (Council of Europe)

What is said in this room is obvious to most of the people present, but outside this room, it is not necessarily the case. As regards the institutional map presented, Belarus is not a member of the Council of Europe for political reasons - although it is a party to the European Cultural Convention - but it is a European country. It is very important not to cut off links with Belarusian citizens who share the same

values as those of the CoE, who would like to be part of the CoE or the EU because they feel deeply European. Awareness of belonging to an identity must be the first step. But every identity changes, evolves, is not fixed and European values allow these changes.

Marco PASQUALINI (UNESCO)

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

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

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

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

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

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

Claude VIVIER LE GOT

I would like to thank you all very much for the quality of the exchanges we have just had. This second consultation allowed us to identify the decisive elements for the accomplishment of our project.

This will continue over the next 14 months, including a third and final consultation on Tuesday 29 October 2019 with European mayors and local elected representatives and members of the Congress of Local and Regional Authorities of the CoE during the Committee's Autumn plenary session.

Finally, the drafting of the *White Paper on European cultural identity* must be finalised by April-June 2020, and I once again invite and encourage each of you to take an active part in this collective work.

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

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

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

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

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

1) Presentation of Mr. Carlos MORENO

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

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

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

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

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

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

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

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

In less than 70 years, the 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's losing his culture and his memory and it's a major change for the human kind. The only answer needed is to choose between a post carboned era or not (for each citizen to choose in between the gourd of the plastic bottle). The anthropocentric era, recently defined by the whole of the scientific competent community, shows that the Humanity has vastly impacted its planet. We are transforming our environment at a dangerous pace and against ourselves, putting our specie at risk. In this context, it is now time to act and follow the example of young people concerning the climate. In this regard, we must understand the specificities of the city way of life in order to imagine the future of urbanism.

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

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

Participants thank *Mr. MORENO* for his presentation.

2) Speech of Mr. Jean-Christophe FROMANTIN

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

Until the Enlightenment Century, the main determinant was the territory because people lived and worked where they were born, almost under house arrest. The region and territory of belonging conditioned 99% of the population's 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. As a consequence, economic competition becomes a financial competition that participates in the least social and ecological aspects; it leads to a search for financial performance at the expense of economic diversity. The metropolitan economic deadlock is caused by the standardization of products, which constantly fuels financial competition.

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

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

Based on this general observation, we can ask ourselves what the '*City of Tomorrow*' will be like.

For me, the '*City of Tomorrow'* does not exist, but there is a new territorial paradigm, called by some '*archipelagos'* and by others '*inverted movements'*.

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

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

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

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

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

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

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

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

Europe's soul is probably our most precious treasure.

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

In the frame of this project, I have travelled a lot and reflected on this notion of universality, which is being debated at length today. To be sure to keep up with current trends and the needs of the new

generations, we set up a panel discussion with 1000 young people aged between 20 and 25, from 71 countries. The main question addressed to them was the following: what is the core value on which the 2025 Universal Exhibition should be based? The young people replied that the most important value should be **hospitality.**

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

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

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

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

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

3) Exchanges with speakers and INGOs
Marco PASQUALINI (UNESCO)

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

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

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

use it'. This is why we need to reflect on this issue through the contribution of disciplines such as the humanities and social sciences.

Gabriela FREY (European Buddhist Union - EBU)

I would like to ask a question to the UNESCO representatives because I was really challenged by your description on education. Currently, I am co-coordinator of the *Intercultural Cities* working group of the Education and Culture Committee, and I have worked extensively on good practices to reduce anxiety and exclusion in cities. At the base, we have problems of violence in the city, because there is a lack of know-how to communicate and manage emotions. It is therefore necessary to develop emotional balance and empathetic communication skills, elements that become essential even in education. In this context, we try to find solutions to improve communication skills, to establish emotional understanding and for everyone to work constructively with their own emotions. What interests me in your approach is whether you take into consideration all this 'psychological' work? Does UNESCO have or is it creating tools to manage these emotions and develop empathic communication?

Anne NEGRE (University Women of EUROPE - UWE)

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

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

On the one hand, I have a question for *Mr. FROMANTIN*. In your proposal for the '*City of the Future'*, what are the economic links between a medium-sized city and the metropolis? What is the economic model you are considering creating and enhance your proposal for an intermediate city?
On the other hand, I would also like to ask *Mr MORENO* a question about the next major revolution to come, which will be the autonomous car revolution. Since this change will revolutionize the City by freeing up a lot of space, do you think it can be an opportunity to create more public spaces and social cohesion between city dwellers?

Léon DUJARDIN (European Social Action Network - ESAN)

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

Philippe GROLLEAU (Pax Romana)

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

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

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

4)   Speakers' answers and debate's conclusions

Marco PASQUALINI (UNESCO)

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

Francesc PEDRO (UNESCO)

To return to the gender issue raised by *Ms. NEGRE*, girls are much better at school than boys up to the age of university entry, all over the world. However, from the time of university entry, the number of girls in some scientific disciplines is not sufficient, despite their higher level in terms of academic capacity. The answer is not necessarily educational because everywhere in the world, many things are being done to avoid this gender differentiation. But the question arises much earlier.
For example, try to experiment with a four-year-old child (girl or boy) in English (because there is no female or male in this language) and ask him/her to draw an astronaut, a doctor or a scientist. You will see that the drawings will reflect societal stereotypes already embedded in children's brains, regardless of their gender. In summary, education has a role to play, but there are other things that impact children's subconscious minds long before they start school. These preconceived ideas have negative consequences in terms of human rights but also in economic terms. If women, who have higher academic capacities than men, had more access to certain positions (e.g. engineering positions), the Gross National Product of each country would probably be higher.

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

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

The '*European City of Tomorrow*' will take up the criteria or 'battles' mentioned earlier by *Mr. MORENO*: water, air, shade, space, time and silence. The search for these six elements will perhaps characterise the European cities of the future. According to some fifteen extremely interesting surveys carried out throughout the world, the desire of citizens to leave large cities is overwhelmingly strong. In a recent study conducted in France, 32% of respondents stated that they wanted to live in a village, which shows that, although it is not necessarily the village in its urban construction that attracts people, the social, economic and solidarity values conveyed by the idea of a village are attractive.

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

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

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

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

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

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

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

Carlos MORENO (University Professor)

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

We must consider two elements when speaking about the European cities: 80% of the French population lives in 20% of the country and the 140 richest European cities represent 60 of the global European GDP. The post WWII Marshall Plan and an urban development centered around three main ideas help to explain how cities were conceived on an economical, sociological and environmental levels.
These three main ideas mentioned before are: the generalization of a vertical, concrete and artificial habitat, roadworks devoted to motorized vehicles with an affordable oil economy, and a lack of humanity in our production and consumption, leading to the conception and purchase of useless products for 70 years.

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

For the last ten years, I've been thinking of a new concept of the '*quarter of an hour city*' ("*ville du quart d'heure*" in French) to transform the existing city in an intelligent way, supported by local, democratic and participative governances. The post-World War II City was not thought to comply inhabitants' life, and a vast number of fundamental aspects for an optimized and smart territorial development were ignored when constructing new buildings. These buildings basically matched the

social identity of their inhabitants, making the social gap visible on the territory: Défense' towers for the white collars, home suburbs for the middle class, and social housing suburbs for blue collars.

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

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

Mayors and even '*enlightened*' local elected people shall not realize alone this vast urban transformation, and must rely on social, economic and ecological local actors. We can now find territorial examples where the concept of "*ville du quart d'heure*" 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.

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

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

Claude VIVIER LE GOT

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

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