



CONFERENCE OF INGOs
OF THE COUNCIL OF EUROPE

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CONSEIL DE L'EUROPE

Education and Culture Committee

2020 Activity report

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Chairwoman of the Committee

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Vice-Chairman of the Committee



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A. General introduction of the 2020 report

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

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

- The Chairwoman: **Claude VIVIER LE GOT**
- ➔ Chairwoman of the FEDE - Fédération Européenne des Ecoles – Federation for Education in Europe (FEDE)

- The Vice-Chairman: **Karl DONERT**
- ➔ Chairman of EUROGEO - European Association of Geographers (EUROGEO)

2. Context and working method.

Despite the exceptional conditions created by the health crisis due to the global pandemic of COVID-19, the Education and Culture Committee has once again tried to gather and present all the activities organised and run by its members and representatives.

2020 was a difficult year for all INGOs and more widely for everyone. There were many issues, challenges and paradigm shifts and even today our ways of working, living and thinking are different from before 2020 and will probably change again after 2021.

Some believe that the pandemic is making us stronger, however, until now the Education and Culture Committee has seen more suffering and inequality in the education sector, which led it to draft a first resolution in 2020.

About culture... what can we say? It was and still is considered by countries as "non-essential", which says enough about the inability of our leaders to understand the power of cohesion and social linkage conveyed by access to the arts and heritage. Living in lockdown cannot be combined with a ban on dreaming and access to works of the thinking and creation. By taking culture away from people, you take away their joy of living and their identity.

The Education and Culture Committee therefore drafted a second resolution in 2020.

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The Education and Culture Committee has taken the decision to radically change its working methods to adapt to the pandemic.

From a situation of emergency and crisis, we have entered a new era which prefigures, whether we like it or not, a change of approach in our relationship to the world and to those who live in it.

The plenary session held in June had been prepared well in advance of the pandemic and we adapted to the new format of the debates while maintaining the topics.

Confronted to the impossibility of meetings face-to-face and the constraints imposed by the KUDO tool, we readjusted our work around 5 short topics and limited each intervention to 2 speakers.

In 2019 we called on UNESCO, in 2020 we called on the International Organisation of the Francophonie. Both are official partners of the Council of Europe.

The experience of the June plenary, coupled with the obligation to limit our October plenary to one and a half hours (instead of the usual three and a half hours), led us to call on the INGOs to determine the topic that would be the geometrical representation of their concerns. Over 100 INGOs responded to the survey, which was a huge success, and we therefore built our October 2020 plenary on hate speech by facilitating the intervention of a lawyer at the ECHR. This exchange of views was particularly appreciated.

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The 2020 report is built on the same model as the 2019 report, in order to offer a WORKING TOOL to INGOs rather than an activity report. The analytical index allows for a transversal reading.

The 2020 report is, this year again, voluminous and demonstrates the importance of the commitment and work carried out by our Education and Culture Committee on education and culture issues.

Everyone will find in this report food for thought and inspiration for the work of their INGO.

Karl Donert led the working group on digital technology. Claude VIVIER LE GOT led the three other working groups, the dossier on European cultural identity and the implementation of the Committee's report.

We wish you a pleasant reading,

Claude VIVIER LE GOT and Karl DONERT

B. Working groups

1. The four working groups and their co-coordinators

Reminder:

The Education and Culture Committee has chosen to focus on four themes, at the crossroads of current educational, cultural, artistic, societal and civilisational issues.

In order to structure its work during its three-year mandate (2017-2020), the Education and Culture Committee (ECC) has committed INGOs to coordinate the four thematic working groups.

The co-coordinators of the four working groups:

- **Intercultural Cities**

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

- **Heritage and Creation: Shaping Europe**

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

- **Right to Lifelong Learning**

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

- **Digital Citizenship**

- Karl DONERT (EUROGEO)

2. The themes of the four working groups

a. Intercultural Cities

What we found: urban planning is a dynamic tool for living together in a city, decided by elected officials to serve the population.

Our goals:

- Welcoming people
- Supporting the organisation of urban space
- Respecting differences
- Creating dialogue
- Integrating different populations through education and culture
- Fighting against anxiety and fears in the urban space

b. Right to Lifelong Learning

What we found: the right to work is a right to dignity and is achieved through lifelong learning. An inclusive society is a learning society. We are interested in the link between dignity, citizenship and employment.

Our goals:

- Promoting tools to strengthen the right to lifelong learning: highlighting best practices
- Continue the current work within the Council of Europe
- Defend the idea of a skills passport for all
- Fighting student poverty in Europe

c. Digital Citizenship

What we found: The development of digital technology is pushing us to continually rethink and redefine the rules and modes of operation of the society in which we wish to live.

How can digital tools contribute to promoting human rights?

How do they contribute to building a European citizenship?

Our goals:

- Citizenship in the digital age: designing and managing new educational tools
- Raising awareness of European citizenship
- Thinking about the future of digital citizenship

d. Heritage and creation: Shaping Europe

What we found: Europe is the result of the intermingling of populations and heritage markers in perpetual creation.

How can cultural routes bring people together? How does the diversity of heritage contribute to the formation of a European identity or to the emergence of a common European consciousness?

Our goals:

- Cultural routes of the CoE: strengthening artistic, sporting, economic, scientific and philosophical exchanges
- Develop land, sea or virtual routes such as those of the Impressionists
- Sharing ideas and ideals

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

3. The work of the working groups in 2020

a. Intercultural Cities

Working group meeting of 12 October 2020

Facilitators

- Ms **Claude VIVIER LE GOT**, FEDE, Chairwoman of the Education and Culture Committee.
- Ms **Gabriela FREY**, representative of the European Buddhist Union (EBU), coordinator of the Intercultural Cities WG.

Summary

Gabriela Frey, coordinator of this working group, introduced the meeting with an observation: the health crisis has increased our fear of the unknown, our uncertainty, and a state of stress that leads us to act in an aggressive or violent way.

It seems important to provide people with tools and methods to manage their emotions and fears. Gabriela Frey recalled the importance of the work undertaken on empathic communication, restorative justice education, and work on emotional balance.

The challenge of the meeting was to put all this work into practice, so that it could be useful and disseminated to as many people as possible. It was therefore collectively decided to set up an operational toolbox, with practical cases, written documents, but also drawings and cartoons. It was also proposed to encourage the dissemination of this content as a priority to pupils and young people in general.

In addition, the members of the working group discussed the future of this group: which themes to work on, which subjects to explore in greater depth in the future? They all insisted on the need to promote better social inclusion through urban agriculture and green spaces such as allotments, public or shared gardens.

Minutes of the Intercultural Cities WG meeting of 12 October 2020 page 109

[Final version of the "Reducing Anxiety" report](#)

In 2020, the working group delivered the final version of its report "Reducing Anxiety", which benefited from the contribution of many European academics and INGO members and representatives of our Committee.

You can find the final version of the "Reducing Anxiety" report page 151

b. Right to Lifelong Learning

[Working group meeting of 12 October 2020](#)

Facilitators

- Ms **Claude VIVIER LE GOT** (FEDE), Chairwoman of the Education and Culture Committee.
- Mr **Rémi LOISON** (FEDE), co-coordinator of the WG.
- Mr **Karl DONERT** (EURODOC), Vice-Chairman of the Education and Culture Committee.

Summary

The aim of this working group meeting was to discuss the draft resolution on digital access in the Council of Europe member states. This resolution, initiated by the FEDE, points out the difficulties encountered by many Europeans in accessing or using digital tools, and reminds countries of their responsibilities in this field. You can read the resolution adopted by the Conference of INGOs on page 59.

The health crisis has greatly expanded and accentuated the use of digital tools, leaving many people unable to find or hold a job, to get a quality education, or to access certain essential services for example. As countries have a responsibility to ensure that their citizens have access to digital technology - which the Education and Culture Committee considers to be a fundamental right - it seemed appropriate to our members to raise and discuss these issues collectively.

During our discussion, some members wished to amend, modify or clarify the initial text proposed by the FEDE. For example, the expressions "democratic inequalities" and "digital developments", considered too vague, were replaced.

Other members considered it appropriate to insist on the exclusion of the elderly, who are already

isolated, and on their need for support in the use of digital tools. It was proposed, for example, to support intergenerational assistance projects, as young people are generally more accustomed to and competent in the use of digital technology.

Minutes of the meeting of the WG Right to Lifelong Learning on 12 October page 119

c. Digital Citizenship

The pandemic had a major impact on the year 2020 and we decided to dedicate our **June plenary session** to the close links between Education and Digital.

We had to be very reactive and change our work plan to respond to the global situation.

The working group, the vice-chair and the chair of the Committee have been mobilised to implement the 5 themes that you will find below in point 4.

d. Heritage and Creation: Shaping Europe

Working group meeting of 12 October 2020

Facilitators

- Ms **Claude VIVIER LE GOT** (FEDE), Chairwoman of the Education and Culture Committee.
- Mr **Jean-Louis BISCHOFF** (FEDE).

Summary

As early as June 2017, the theme of European cultural identity was chosen as the guiding principle for the work of the Education and Culture Committee. The drafting of a White Paper on European cultural identity, initiated by a first consultation in 2018, continued in 2019, with two new consultations. The second consultation on 9 April 2019 aimed to look at European cultural identity from the perspective of education, with experts on the issue representing UNESCO, the Council of Europe and the North-South Centre. The third consultation on 29 October 2019 focused on the implementation of European identity in the territories, as close as possible to the citizens.

In 2020, the White Paper was enriched by numerous contributions, notably in the framework of the spring and autumn sessions of the Conference of INGOs. The Chair of the Education and Culture Committee is already well advanced in its drafting. Nevertheless, there are still some words that need to be thought through and defined: heritage, flag, root...

The members returned to the introduction to the White Paper, largely written by the coordinator of the working group, Mr Jean-Claude Gonon. He worked on the concept of identity, mobilising themes such as heritage, history, memory, as well as the notions of convergence and diversity.

Anne Nègre, a member of the working group, proposed that the concept of heritage be explored in greater depth and that this definition be integrated into the White Paper. The same applies to the concept of "heritage". Sophie Hueglin, for her part, wished to examine the meaning of objects, sites and monuments in the context of heritage.

The members of the working group also discussed the subjects of future work, with the analysis of the "soft power" of European culture and the teaching of history in Europe as priority areas.

Minutes of the meeting of the WG Europe of Heritage and Creation on 12 October page 128

C. The two plenary sessions

1. Webinar on 23 June 2020: What to learn from Covid-19 on education and the digital age?

Agenda

10:00am-10:30am

Topic 1: “Data reliability and hate speech”.

Speakers:

William Acker, jurist, blogger, "traveller" of Romani origin (Sinti).

Henri Braun, lawyer, specialized in minority law and the fight against racism.

10:30am-11:00am

Topic 2: “Is the current health crisis and the transformation of society likely to destroy the boundaries of civil liberties? Will data tracking destroy fundamental freedoms?”

Speakers:

Gilbert Flam, President of the "International" Committee of the International League Against Racism and Anti-Semitism (LICRA).

Henri Braun, lawyer, specialized in minority law and the fight against racism.

11:00am-11:30am

Topic 3: “The right to connection as a fundamental right”.

Speakers:

Sandra Coulibaly Leroy, Deputy Director, Head of Monitoring, Analysis and Foresight, Programming and Strategic Development Department of the International Organisation of La Francophonie (OIF).

Mona Laroussi, Deputy Director of the IFEF (Institut de la Francophonie pour l'Éducation et la Formation).

Lune Taqqiq, author, lecturer, founder of Freebip, member of the Association for Voluntary Action in Europe (AVE).

11:30am-12:00pm

Topic 4: “Gender equality”.

Speakers:

Isabelle Collet, founder of the Association for Gender Research in Education and Training (ARGEF), professor at the section of Educational Sciences of the University of Geneva.

Anne Nègre, attorney at law, Vice-President in charge of Equality at the Conference of INGOs of the Council of Europe, President of University Women of Europe (UWE).

12:00pm-12:30pm

Topic 5: “The education industry: between democratization and content control”.

Speakers:

Janice Richardson, expert to the Council of Europe on digital security and education issues.

Sandra Coulibaly Leroy, Deputy Director, Head of Monitoring, Analysis and Foresight, Programming and Strategic Development Department of the International Organisation of La Francophonie (OIF).

Mona Laroussi, Deputy Director of the IFEF (Institut de la Francophonie pour l’Education et la Formation).

Issues and Summaries of the debates

Topic 1: “Data reliability and hate speech”

William Acker, jurist, blogger, "traveller" of Romani origin (Sinti).

Henri Braun, lawyer, specialized in minority law and the fight against racism.

Issues

Hate speech on the Internet is an illustration of conflict among diverse groups, both within and between societies; it is a definite sign that transformative technologies such as the Internet allow both innovative opportunities and challenges, which demand a stable balance between fundamental rights and principles, including freedom of expression, and the defense of human dignity.

During this unique lockdown, the Internet has provided a significant opportunity for people to access information and this raises the question of the confidence in the information that is being presented (fake news, hate speech, freedom of speech also).

- In a crisis situation, data is considered an essential tool for crafting responses, allocating resources, measuring the effectiveness of interventions, such as social distancing, and telling us when we might reopen economies.
- However, incomplete, inaccurate or incorrect data can obscure important nuances within communities, ignoring important factors such as socioeconomic realities, and creating false senses of panic or safety, not to mention other harmful aspects such as needlessly exposing private information, fake news and hate speech.

On the other hand, control would result in limiting freedom of speech.

Is the alarming trend of hate speech and fake news an opportunity for leaders to curb free speech?

Should we be advocating for laws that regulating hate speech and fake news that might also be used to suppress free speech?

What is the borderline between securing information and freedom of expression?

Summary

The Covid-19 crisis has more than ever highlighted the importance of digital education, online networks, and digital data. Since the beginning of the COVID crisis, governments, schools, universities and companies have been making every effort to get online. The growing importance of digital technology raises many questions; issues related to the reliability of data and hate speech have been of particular concern to us, and we have decided to focus on Roma and Traveller populations.

The lawyer William Acker is conducting studies on hate speech affecting Travellers on social networks. Every year he counts several tens of thousands of racist messages on Twitter alone. Anti-Gypsyism also strongly affects online media that do not moderate comments. Hate speech is based on 4 themes: the arrival and settlement of Travellers, delinquency, money, the (supposed) incompatibility of the community with the organisation of society. In the context of the epidemic, Roma and Travellers have been regularly accused of being 'epidemic propagators' on social networks.

These online hate speeches testify to a strong lack of knowledge about this community, their way of life, their attitude toward work, or the reception systems. The role of the media in processing information about Travellers and the semantics used contribute to the stigmatisation of these populations. William Acker notes, in particular, a lack of awareness of anti-Gypsyism in press editorial offices, the almost systematic use of institutional sources alone, as well as specific racist and reductive formulations. He also points out the responsibility of some political representatives, who do not hesitate to engage in speeches reflecting an uncomplicated anti-Gypsyism. These dominant political

and media discourses construct and fuel extremely negative social representations of Roma and Travellers. Their image also suffers from a double marginalisation, both public and spatial: they are repeatedly discriminated against by the public administration, they are not represented or consulted at the political level, and they are forced to settle in remote and unattractive areas, also finding themselves relegated and isolated from the rest of the population.

According to lawyer Henri Braun, the current period marked by the Covid-19 pandemic has led to a hardening of ideological differences, particularly between sedentary and nomadic people, as confinement has resulted in the forced sedentariness of the population. Yet a large proportion of Roma and Travellers have a lifestyle and work activities that depend on regular travel. According to the Honorary Public Prosecutor of the French Republic Gilbert Flam, the most challenging period of COVID has been detestable for these populations in practically all European countries. The state authorities took discriminatory measures against them, with many restrictions, more significant than for the rest of the population, particularly in terms of movement and access to education and health.

Speakers also stressed the need to distinguish between Travellers and Roma at the European level. According to lawyer Henri Braun, the issue of Travellers only arises in some Western European countries, whereas the issue of anti-Roma racism in its culturalist, and sometimes even racist, version occurs throughout the continent. We should, according to Henri Braun, ask ourselves what the treatment of Roma tells us about the construction of European states and the construction of Europe, whether in its community dimension, or its "Council of Europe" dimension. It is this reflexive return that we must make, and we will realise, for example, that by asking the question of the control of Romani populations, we are asking the question of the control of everyone, because the gypsies often served as a laboratory for control and surveillance systems, which were then generalised.

[Topic 2: “Is the current health crisis and the transformation of society likely to destroy the boundaries of civil liberties? Will data tracking destroy fundamental freedoms?”](#)

Gilbert Flam, President of the "International" Committee of the International League Against Racism and Anti-Semitism (LICRA).

Henri Braun, lawyer, specialized in minority law and the fight against racism

Issues

Looking at civil liberties and the governmental responses to the current pandemic, there is a significant paradox between the freedom and rights of democracies on the one hand and the security of the State,

in terms of the health and welfare of its population and the need for policies of lockdown on the other hand in response to the terror of a global pandemic.

Will the freedoms of association, expression and movement enjoyed in a liberal democracy be conducive to the planning and execution of acts of civil disruption, designed to destabilise or destroy State structures, post-pandemic, when severe economic hardship and exclusion become recurrent themes resulting from the measures?

Is this an illustration of the difficult juxtaposition of civil liberties and national well-being and security, in which the delicate balance between health and economic welfare is disrupted?

As data is increasingly used to inform policy, to what extent is it necessary to guarantee that the required data protection safeguards are implemented when dealing with exceptional measures for instance to defend public health and well-being?

Will states be at risk in becoming engaged in a permanent state of emergency on their own soil. Does the loss of economic stability and functioning in turn pose a threat to the fundamental rights and freedoms which characterise democratic societies?

Is it, consequently, imperative to ensure that steps are taken to secure people's rights, and the sensitive data processing that is proportionate to the legitimate purpose for which the information is being sought?

How can we ensure data is erased?

Should we forgo the protection of our data for the good of the community?

Summary

The speakers discussed the link between the fight against hate speech and the preservation of civil liberties. Concerning racist comments on social networks, the lawyer Henri Braun considered that they should be sanctioned, as the fight against racism should not lead to the control of freedom of expression. Hate speech must be dealt with in a specific way, by courts, and with specific procedural rules to guarantee this fundamental right. Under no circumstances should the administration or the GAFAM be allowed to act as a court or police force. A distinction must also be made between an ordinary Internet user who creates a hateful statement on a social network, which is undoubtedly reprehensible, and speeches made by politicians who carry greater weight and responsibility and who must be punished accordingly. For Gilbert Flam, the position taken by the Parliament in its plenary session is that hate speech cannot be seen as mere opinions, it is a crime, which must be dealt with

under criminal law. According to the prosecutor, this is also perfectly compatible with the case-law of the European Court of Human Rights, which, on one hand, insists on the need to regulate social networks as quickly as possible to obtain the conviction of perpetrators when they can be identified, which, on the other hand, is not always possible when they are hosted on platforms in Russia, for example. This also raises the problem of the role of platforms and a particular form of complicity.

More generally, for Henri Braun, the health crisis that we are experiencing has necessarily led, temporarily, to a drastic reduction in fundamental freedoms: freedom of movement, association, expression... He calls for vigilance concerning the implementation of a state of emergency, which may be legitimate from time to time, but which must not be perpetuated. We have seen this in France in the anti-terrorist state of emergency, and we risk seeing it also in the state of a health emergency. Several provisions that had been adopted temporarily are tending to become part of ordinary law, which is leading us increasingly towards a surveillance and control society. And from this point of view, the coronavirus crisis risks acting as an accelerator and undermining the defence of liberties.

Gilbert Flam recalled that the state of emergency is a derogatory regime provided for by the European Convention on Human Rights, which lays down strict conditions for the implementation of such a system. The Secretary-General of the Council of Europe recalled that the European Convention, during this derogation period, prohibits standards that would create or aggravate discrimination, and which would call into question inclusion policies. The rights to privacy, data protection, freedom of conscience, freedom of expression, and freedom of assembly and association must also be respected. Finally, she reiterated that "the pandemic should not be used as a pretext to silence whistle-blowers or political opponents". The review should, therefore examine how the Council of Europe member states have fulfilled their obligations. According to the Prosecutor, it is clear that some European governments, such as Hungary, Poland, Turkey, and Russia, have taken advantage of this period of crisis to change the functioning of institutions, take discriminatory measures against minorities or weaken the counter-powers of the judiciary and civil society.

However, NGOs have a fundamental role to play in societies, in the fight against dysfunction and injustice. Gilbert Flam considers that it is their responsibility to find or create spaces for collective reflection, particularly on the use of technology and the consequences it can have on the functioning of our democracies. NGOs must also focus on their missions: to educate, federate, and train to improve the functioning of our democracies.

[Topic 3: "The right to be connected as a fundamental right"](#)

Sandra Coulibaly Leroy, Deputy Director, in charge of Foresight, Analysis and Strategic Intelligence within the Programming and Strategic Development Department of the International Organisation of La Francophonie.

Mona Laroussi, Deputy Director of the IFEF (Institut de la Francophonie pour l'Education et la Formation).

Lune Taqqiq, author, lecturer, founder of Freebip, member of the Association for Voluntary Action in Europe (AVE).

Issues

According to the World Economic Forum, “among the many inequalities exposed by COVID-19, the digital divide is not only one of the starkest, but also among the most surprising. Even in developed countries, internet access is often lower than you might think.”

The COVID-19 pandemic has required immediate and fundamental shifts that influence all perspectives of our lives. Public health policies have been introduced to attempt to control the spread of the virus.

- The result has been to severely limit mobility.

Schools, businesses and cultural venues have been ordered to shut and to establish online social communication for work and education.

- This placed an immense reliance on the services offered by the Internet and Cloud Computing through the pandemic.

Many people are already accustomed to the seamless interconnection of online and offline lives, where networks meet the demand of more schooling, working, and playing at home in response to pandemic strategies.

- We also are aware that those who are in higher-paid jobs have more opportunities for teleworking than others and that students in low-income families face a widening ‘homework gap’ because they are unable to get online.
- Therefore, these children and the youth are a highly disadvantaged group in Europe and have the right to be connected.

Various factors define child and youth poverty: social and family changes and the growing incidence of lone-parent families, changes in the world of work (low economic growth, migration of unskilled workers and job insecurity) and changes in social systems that are becoming harder.

- Child or youth poverty is not merely a rejection of children's or youth's fundamental rights but also a warning to the future well-being of European civilisations.
- Parents' health difficulties have a meaningful influence on them. Parental poverty and social exclusion have an inherent impact on children's and youth's cognitive growth and educational achievement.

It is necessary to understand the poverty of parents and to give them the first place in their children's future by providing the assistance they need.

But the current crisis is exposing a widening gap between digital 'haves' and 'have-nots.' And what's missing from many of the conversations around digital inequality during lockdown is the immense importance of shared public spaces and human connectivity in closing the digital divide.

- How can we ensure the right to connection for all?
- What measures need to be put in place?
- Whose responsibility is it?
- What education lessons are needed?

Summary

Mona Laroussi, Deputy Director of the "Institut de la Francophonie pour l'Education et la Formation", considers that the Covid-19 crisis has served to amplify and reveal existing inequalities in terms of digital technology in general and connectivity within countries. According to figures provided by the International Task Force on Teachers for Education, an alliance coordinated by UNESCO, and based on data from its statistical institute, during Covid-19 "some 826 million pupils and students, or half of the total number of learners, do not have access to a computer at home and 43% (706 million) do not have Internet at home. Even though digital distance learning is being used massively to ensure the continuity of education in most countries. Disparities are particularly marked in low-income countries: in sub-Saharan Africa, 89% of learners do not have access to home computers, and 82% do not have Internet access". Even when there is a computer in the home, it is used by about 10 people, so the child has no real access to it. "Besides, while mobile phones can enable learners to access information, connect with each other and with their teachers, about 56 million learners live in places not served by mobile networks, almost half of them in sub-Saharan Africa."

Connectivity, however, has emerged as a fundamental need, increasingly essential to daily life, according to Mona Laroussi and Lune Taqqiq. Today, this generation, known as the "digital natives", consider the Internet as vital, like access to water or electricity. Each technological innovation indeed makes us more and more dependent on the internet. Connectivity is recognised as a fundamental right by the United Nations through reports and special procedures. Access to the internet is indispensable not only for the exercise of the right, freedom of expression but also for the exercise of other rights:

the right to education, the right to free association, the right of assembly, the right to participate in social, cultural and political life, the right to participate in economic and social development. A resolution adopted within the United Nations Human Rights Council underlines the importance of bringing a human rights-based approach to the establishment and development of Internet access so that it is open, accessible and enriched by the participation of all actors.

That being said, these are only solutions to get around the usage, we need to find answers so that mainly Africa and other countries are better connected because beyond the respect of this fundamental right, everything goes through the internet now: we do our shopping on the internet, we cultivate ourselves on the internet, we book our holidays on the internet, and several countries are setting up electronic voting.

At the European level, even if access is much wider in terms of quantity, the question of the quality of access arises. For a household with one or more children, it isn't easy to follow an online education when there is only one computer available. There is therefore, a problem of unequal access to online education, even within developed countries.

Topic 4 : “Gender equality”

Isabelle Collet, founder of the Association for Gender Research in Education and Training (ARGEF), professor at the section of Educational Sciences of the University of Geneva.

Issues

According to the UN Chronicle, education is a pathway towards gender equality. Karam (2018) suggests gender-based discrimination in education is both a cause and a consequence of deep-rooted differences in society. Disparities, whether in terms of poverty, ethnic background, disability, or traditional attitudes about their status and role all undermine the ability of women and girls to exercise their rights.

Gender equality in education means equal educational possibilities, in terms of entrance retention and learning, for every girl and boy, as well as having a gender balance in teaching staff and administrators. This leads to gender equality and gender mainstreaming in the power, governance, services and funding of the education systems, including for states, local education associate groups, school administration organisations and other points of contact with local people.

To stop the perpetuation of gender inequality through schools as well as to address its existence in

society at large, it can be argued that initiatives to promote gender equality in and through schools are imperative.

This is because schools have enormous potential to effect change in gender relations, views and practices vis-a-vis gender, and create gender-sensitive and gender-equal generations of men and women.

On the other hand, perhaps the problem belongs to society and not to the school system as such.

Is it embedded in the role models portrayed by women?

For instance, in terms of equality, should women forsake the tradition of seizing sole responsibility for the upbringing of children?

It might be argued that gender inequality is not the outcome of specific legislation nor was it the fault of girls.

However, was it the result of an education system and curriculum that helped boys by continually pointing to male role models and patriarchal culture?

If so, should this situation be replaced, and an emphasis placed on equality, intercultural relations and democratic values?

The media has an important role to play to educate society.

What should media be doing?

Summary

According to Isabelle Collet, a specialist in gender issues in education, there is no digital divide in terms of use between men and women. The digital divide is not in access either, as long as access is possible, but it is on the side of digital literacy. That is to say that, at present, the digital world is mostly designed, developed, parameterised and maintained by white men from higher socio-professional backgrounds. This poses a problem of social justice, mainly because there are strong power issues linked to digital professions: good salaries, good careers, secure jobs, etc.

Then, digital developments tend to focus on concerns constructed as socially masculine.

Finally, this results in the exclusion of women from the digital transition, and from the decisions to be taken on the increase of technoscience. So, what are the solutions?

It is essential to act on teachers so that they provide egalitarian education from kindergarten to university. Above all, however, teachers must be trained to realise that equality can be learned and that for now, we are somewhat elevated to inequality. Equality is also transmitted through professional gestures, the distribution of speaking time between boys and girls, content... It is an objective shared by the European Union, which has produced many texts on the subject. We must also

be particularly vigilant concerning gender violence: it is only in the universities that we are beginning to become aware that there is harassment towards female students and also towards LGBTQI students. On the issue of digital, since in some countries we are beginning to train primary and secondary school students in digital issues, it is specifically the teachers who work on digital issues who need to be trained in gender issues, to be certain that what they will be transmitting is a gender-friendly vision of the technology.

But the teachers are not the only ones responsible. Awareness of institutions is necessary, as their very functioning reproduces inequalities. Isabelle Collet believes that the introduction of quotas is not a discriminatory measure, that it is a voluntary catch-up measure, considering that we cannot be satisfied with a proportion of 15% of women in the digital world indefinitely.

Topic 5: “The education industry: between democratization and content control”

Janice Richardson, expert to the Council of Europe on digital security and education issues.

Sandra Coulibaly Leroy, Deputy Director, in charge of Foresight, Analysis and Strategic Intelligence within the Programming and Strategic Development Department of the International Organisation of La Francophonie.

Mona Laroussi, Deputy Director of the IFEF (Institut de la Francophonie pour l’Education et la Formation).

Issues

Even before COVID-19, there was already high growth worldwide in the adoption of education technology. Now, online and recorded courses are a regular part of students' daily lives.

One can wonder about what this means for the future of learning and whether the content and educational forms of these courses are influencing the students and teachers involved based on the platforms, networks and learning approaches used.

Online courses are a break from face-to-face teaching and mainly provide an asynchronous mode of communication. Is learning online as effective?

Does it remove creativity and spontaneity and provide highly controlled, managed learning situations?
Does this result in poorer learning experiences?

Should there be a concerted effort to provide structured learning environments but go beyond replicating a physical class/lecture through video capabilities?

Or should educators be using a range of collaboration tools and engagement methods that promote “inclusion, personalisation and intelligence”.

Does recent experience imply that the integration of information technology in education will be further accelerated and that online education will eventually become a fundamental component of school and university education?

Will the “new normal” lead to the emergence of a new hybrid model of education, with significant benefits?

Post-pandemic, what sort of education do we want?

How will the methods of production and dissemination of rich educational content take place? Will there be merchandising, standardization of content, globalization of teaching methods, dissemination through networks, commercialisation of learning etc.

How can we ensure the quality of online education? What will the level of autonomy (empowerment) of learners be, how will critical awareness be developed, transmission of values and construction of the democratic citizen, or will it just be the massive dissemination of “knowledge” on networks controlled by GAFA?

What are the challenges that need to be overcome?

Summary

Concerning the democratisation of content, the digital citizenship and education specialist Janice Richardson reminds us of the need to rethink the tools used for the education of children. Literacy is one of the key objectives, and technology is an essential tool for its progress. Given the very rapid evolution of knowledge, all content must integrate and adapt to the use of new technologies. Critical thinking, too, is a central issue today and educational content must aim to help children to clearly differentiate between “information” and “infox” to ensure that they conceive information intelligently. Surveys show that during the COVID crisis, videos were among the educational resources most used by learners.

On this question of content, the Council of Europe expert also notes that they are designed for the mainstream (the dominant population) and that more consideration should be given to the youngest and the elderly, who therefore need them most. On the other hand, it considers that there is a lack of good practice because there is not enough sharing and exchange of experience. She believes that school remains a microcosm, closed to many of the learning opportunities offered by the virtual environment. Teachers have no right to emancipate themselves from the current curriculum, which no longer meets the learning needs of the 21st century. Assessment methods are no longer adapted to young people and are based on concepts from the past. There is a need to reinvent content that corresponds to these 5 criteria: literacy, critical thinking, creativity, values and attitudes, and inclusion.

On the issue of distance education, Mona Laroussi and Sandra Coulibaly are surprised at the severity of the criticisms levelled at distance education. The latter considers that it is an extremely powerful technology, linked to artificial intelligence in particular and that teachers must be trusted in their ability to develop strategies for innovation and contextualisation compared to traditional teaching. She sees Covid-19 as an absolute drama for Education, but the pandemic has forced teachers and public authorities to recognise that there was an essential shift to be made in the use of technology to renew educational practices and educational content if only to better respond to this generation of "digital natives" and users of new technologies that are the learners. According to Janice Richardson, studies show that children picked up their bad habits when schools were closed or even reinforced them. The discussions she was able to have with the students reflect that very few of them gave priority to the resources recommended or expected by their teachers, and that most had difficulty getting used to distance learning and hoped for blended learning in the future. By way of conclusion on this subject, Sandra Coulibaly Leroy considers that we are moving towards a "phygital" model, i.e. a hybrid model (physical and digital), on which both schools and education systems can rely on two legs: face-to-face teaching and digital.

The speakers also insisted on the INGOs duty of vigilance and their responsibility, shared with States, governments and international organisations working on the development of public education policies, to promote diversity strategies and avoid formatting induced by the massification of data, by scaling up and the dark side of technologies.

Minutes of the webinar of 23 June page 74

2. Plenary session on 13 October 2020 on the theme: "Is the current health crisis, with its heavy toll in human lives and the transformation of society, likely to destroy civil liberties?"

The October INGO session did not allow for "traditional" three-hour sessions for each of the conference committees. The technical tools, the constraints linked to Kudo and the related budgets obliged the standing committee to take the decision to reduce to a single session of three times one and a half hours, for all three committees.

For the record, it was the chair of the Education and Culture Committee who moderated the three committees for four and a half hours.

We had to choose the themes because we could not deal with all the subjects.

Consultation with INGOs on the choice of theme

The webinar organised on 23 June 2020 on post-Covid education having aroused great enthusiasm among the NGOs, we decided, for the autumn session, to propose to the INGOs to go into more depth on one of the 5 themes addressed.

The Loomio platform proved to be very useful for the organisation of the survey.

We consulted all INGOs of the Conference through a survey so that they could express their preferences.

We received more than a hundred responses to this consultation, which testifies to the relevance of the issues dealt with by our committee, but also to its ability to mobilise and unite around it. By way of comparison, the Conference Bureau launched two consultations and surveys which received only about thirty responses.

The NGO community chose the following theme from among the 5 choices proposed: "Is the current health crisis, with its heavy toll in human lives and the transformation of society, likely to destroy civil liberties? ".

The chosen theme was very popular: out of 107 INGOs that participated in the survey, 56 chose this topic as their first choice, and 34 as their second choice.

Issues

The health crisis we are experiencing has led, temporarily, to a drastic reduction in fundamental freedoms: freedom of movement, association, expression, etc. Vigilance is required in the face of the

implementation of a state of emergency, which may be legitimate from time to time, but which must not be prolonged over time. We have seen this in France with the anti-terrorist state of emergency, and there is a risk that it will also be seen with the state of health emergency. A certain number of provisions that were adopted on a temporary basis are tending to become part of common law, which is leading us more and more towards a society of surveillance and control. The coronavirus crisis risks acting as an accelerator and weakening the defence of freedoms.

NGOs have a fundamental role to play in societies, in the fight against dysfunction and injustice. It is up to them to find, or create, spaces for collective reflection, particularly on the respect of rights and freedoms, and on the consequences that these may have on the functioning of our democracies.

Facilitators

- Ms **Claude VIVIER LE GOT** (FEDE), Chairwoman of the Education and Culture Committee.
- Mr **Karl DONERT** (EUROGEO), Vice-Chairman of the Education and Culture Committee.

Speakers

*Mr **William BOURDON**, founder of the Sherpa association and lawyer at the Paris bar and at the International Criminal Court.*

*Ms **Sophie KWASNY**, Head of the Data Protection Unit at the Council of Europe.*

*Mr **Gilbert Flam**, President of the "International" committee at the LICRA.*

Summary

Following the debates initiated during the webinar of 23 June 2020, the speakers and the INGOs participating in this plenary discussed the restrictive measures taken by the Council of Europe member states in the context of the COVID-19 pandemic. Sometimes preceded by the establishment of states of emergency following terrorist attacks, these "exceptional" decisions have disrupted the exercise of individual freedoms. Our guests underlined the need for European civil society to be vigilant in the face of the normalisation of these emergency measures which restrict our rights and freedoms. Some European States could indeed give in to the temptation to consider this crisis as a windfall effect, and to perpetuate rules that are supposed to be temporary.

Sophie Kwasny, head of the Council of Europe's Data Protection Unit, spoke at length about the immense amount of work the organisation has done to ensure data protection in European countries. According to our guest, during the pandemic, governments sought to protect their populations and respond effectively to urgent and vital needs. Some of the emergency measures adopted have affected the exercise of privacy and data protection rights. To ensure that the foundations of our societies are not undermined, these necessary exceptional measures must respect the general principles of law,

remain proportional to the threat they address and be limited in time. It also noted that the pandemic had forced governments to adopt rapid and effective measures and to make increasing use of digital technologies to combat the spread of the virus, including applications installed on mobile phones and used for various purposes.

This shift towards the digitisation of our lives requires that the measures adopted by governments during the health crisis ensure that citizens are protected with regard to the handling of their personal data.

Minutes of the plenary session of 13 October 2020 page 137

3. Communication with INGO members of the Committee

Use of our collaborative platform in 2020

Since 2018, our Committee has chosen to use the collaborative platform Loomio, in order to maintain a constant link with the INGOs members of the Conference.

Thus, since February 2018, the animation of the INGO members of the Education and Culture Committee is organised around the collaborative online platform Loomio. This platform allows all members of civil society who form the Conference to propose, consult and participate in the work carried out on themes related to education and culture.

The Chair and Vice-Chair of the Committee, as well as each of the members, have the possibility to transmit information concerning the holding of conferences, seminars, consultations, or the organisation of sessions.

All publications of the Chair and Vice-Chair, as well as those of most of the members, are written in French and English.

The year 2018 was used in particular to allocate roles and organise work within the Committee. The four working groups have created separate threads to plan and coordinate their activities, in parallel with the overall activities of the Committee.

During 2019, members have become accustomed to using the Loomio platform, and have greatly increased their participation in activities throughout 2020 due to the pandemic.

In the framework of the consultations on the theme of European cultural identity, INGOs contributed to the reflection on and drafting of the White Paper. The platform proved to be very useful for commenting and compiling the definitions drafted by INGOs as well as by the guests at the different sessions of the Conference. INGOs have also been able to enrich their own work through the transmission of the transcripts of the meetings organised during the spring and autumn sessions of the Conference.

Finally, in 2020, we strengthened the sharing of online resources and working documents, and enabled INGOs to exchange good practices and register for webinars.

In the run-up to the autumn 2020 session of the Conference, we organised a survey so that INGOs could decide on the theme to be addressed at the Committee's October plenary session. Finally, we were able to collect and integrate INGO contributions to various institutional documents (declaration, resolution...) during this year.

Goals and membership

Our objectives with this platform:

- Provide information on a regular basis:
 - o On issues related to the Education and Culture Committee and the transversal group on digital
 - o On information provided by the Council of Europe
 - o On information for the functioning of the Conference
- Create a database accessible at any time by all members
- Promote exchanges and dialogues

Membership of the platform is voluntary. Therefore, all members of the platform have applied for membership. Without a formal application it is not possible to register on the platform. The platform is private and not accessible by third parties.

Key facts and figures

- 127: Number of members at the end of 2020, of which about 100 are regularly active
- 176: number of new discussions
- 235: number of documents released
- 1: One day is the average response time for consulting documents

The budget was strongly negotiated by the Education and Culture Committee. It is paid monthly by the FEDE and is reimbursed by OING services.

Activities

The current health crisis has highlighted the importance of such a tool, which allows all interested INGOs to inform, comment and contribute to the substantive work carried out by our committee.

Resource sharing and webinar registration

In 2020, we shared online resources, working documents, allowed INGOs to exchange good practices, and register for webinars. We regularly transferred data from the Council of Europe, especially during the webinars. The different departments of the Council of Europe appreciated that INGOs could join the webinars through this channel.

Survey organisation

In the run-up to the autumn 2020 session of the Conference, we organised a survey, via Loomio, for INGOs to decide on the theme for our October plenary session. Over 100 people responded to the survey. This figure is impressive compared to the results of the various surveys carried out by the Conference, which only had around 30 participants.

Contribution to the resolutions

Finally, we were able to collect and integrate the contributions of several INGOs to various institutional documents (declaration, resolution...) during this year.

List of topics

Below, by way of illustration, is a non-exhaustive list of topics that were published on the Loomio platform in 2020.

26 March

Good practices and digital educational solutions used in France that could be useful to European INGOs.

14 April

Sharing of resources created by the Council of Europe's Education Department to address the challenges of the health crisis. These include good practices from member states, Council of Europe standards in the field of education, as well as educational resources that address current challenges and can be used by teachers, other education professionals and the general public.

18 May

Survey in the framework of the Council of Europe Working Group on Digital Citizenship Education.

22 May

Registration for the 3rd session of the free online course in French on human rights education of the Organisation Internationale de la Francophonie, aimed in particular at primary/secondary school teachers and members of NGOs working in the field of the promotion and protection of human rights. The course provides content and pedagogical tools to facilitate activities aimed at addressing human rights.

17 June

Sharing of the agenda of the webinar designed and organised on 23 June by the Chair and Vice-Chair of the Education and Culture Committee, in the framework of the spring session of the Conference of INGOs.

7 July

Consultation of the European Committee on the future of digital education in Europe.

4 September

Minutes of the webinar of 23 June 2020 on "What lessons can be learned from Covid-19 on education and the digital age?".

7 September

The European Committee of the Regions Bureau meeting on 11 September will include an online event between 14:30 and 16:00 with students, young people and young local politicians on the #futureofEurope.

13 September

Sharing of the 5-page Summary of the 23 June 2020 webinar.

27 September

Delivery of the Education and Culture Committee's 2019 activity report (311 pages).

9 October

Sharing of the agendas of the Education and Culture Committee meetings in the framework of the autumn session of the Conference of INGOs.

12 October

Discussion and contribution of INGOs to the draft Declaration on Digital Access in Europe and the responsibility of Member States, initiated by the Chair and Vice Chair of the Education and Culture Committee.

27 October

Statement following the murder of French teacher Samuel Paty, victim of a terrorist minute.

29 October

Invitation to the videoconference entitled "Days of education for digital citizenship" on 3 and 4 November 2020 in the margins of the General Assembly on Digital Education.

9 November

Invitation to the webinar organised by the Division for the Rights of the Child to celebrate the European Day for the Protection of Children against Sexual Exploitation and Sexual Abuse.

D. European cultural identity

1. The state of progress of the White Paper on European Cultural Identity

Following the consultations held during 2019, the development of the White Paper on European Cultural Identity has continued.

At the October 2019 session, the meeting of the working group on "Heritage and Creation: Shaping Europe" allowed us to take stock of the current state of the work and to give a new impetus.

The White Paper is structured as follows:

- An introductory text: this is a foreword that presents the working method
- The first part consists of two feature articles:
 - o An article written by Claude Vivier Le Got (FEDE) which brings together European values and the concept of European cultural identity "Europe and Identity".
 - o An article written by Jean-Claude Gonon (AEDE) which analyses the concept of cultural identity through the history of "European Identity and Culture".
- A second part consisting of 4 chapters "words to live by" which brings together the reflections of 60 contributors.
 - Chapter 1: WHAT BRINGS US TOGETHER.
 - Chapter 2: THE BRAKES, THE BLOCKAGES, THE EXCUSES, THE PRETEXTS, THE DISINTERESTS NOT TO BE SHARED.
 - Chapter 3: HOW TO BUILD TOGETHER.
 - Chapter 4: TOOLS AND ACTORS.

This second part is the heart of the work and required an extremely long and important input of all the recordings of the meetings (more than ten hours of recordings), then a recollection of the texts, numerous return visits with the authors to check their texts, and of course multiple re-readings.

Once this preliminary work had been done, the architecture of the book and the working method had

been decided, we went to look for verbal testimonies of what they had said about this or that word in the speeches and interventions of all our speakers.

We are still receiving contributions from the INGOs and thus plan to finalise this work in 2021.

The balance sheet can be summarised in two figures:

- 120 pages drafted
- 60 contributors

2. Context

Since January 2018, the Education and Culture Committee has structured the work of its mandate on building modern foundations for the difficult issue of European Cultural Identity and to bring out an evolving approach to European cultural identity from civil society and political figures.

Purpose of the White Paper

Our aim is to create a didactic and practical guide, with multiple entries, bringing together multiple approaches to words and concepts.

Intended mainly for the education sector, learners, teachers and trainers, this evolving work is intended to be regularly enriched and encourages a contradictory approach. It offers insights to better combat the trivialisation of hate speech and to revive critical thinking in the context of education for democratic European citizenship.

Discussions on European cultural identity are often a source of division and many reluctances, and therefore, if not addressed, the issue develops suspicion and mistrust. The simple term "identity" either provokes contempt or evasion, or at best, the immediate declension into the plural versus "identities", as if the S were the new form of dilution, to avoid saying definition, of the term.

Yet the challenges to be met reflect the new geopolitical stakes, of which mass migration is at the forefront. The need to deal with this issue in depth and to fight against prejudices, whatever they may be, was based on a twofold observation that raises questions for Europe.

- the rise of populism
- migratory flows

The term "identity", which is particularly rigid, should not lead to confusion, as it is not a question of setting in stone who we are or where we come from. European cultural identity is about promoting the values defended by the Council of Europe, such as humanism, the promotion of citizenship, respect for democracy, the rule of law and human rights.

Our working method

In order to involve all the actors concerned and to enrich the content of the book, we have set up three meetings between INGOs and high-level personalities, according to a progressive scheme developed thanks to a working meeting with the Deputy Secretary General of the Council of Europe in January 2018.

- With ambassadors, ministers, and European political and cultural figures:
 - o A first debate on the appropriation and mobilisation of culture, cultural diversity and humanist values as dynamic ferments of a European identity. Indeed, the European cultural identity reflects the plurality and the perpetual construction of Europe, between history and future, between memory and common destiny.

- With UNESCO and the Council of Europe:
 - o A second debate to understand and analyse educational policies and actions to educate for European citizenship. Education feeds culture as much as it preserves it and remains at the heart of the virtuous circle of which civil society is the motor. Education is intrinsically linked to integration into society and is also the key to preserving the balance between identity and diversity by inviting us to think of a common life together.

- With the Congress of Local and Regional Authorities, European elected representatives and local elected representatives:
 - o The third and final debate to gather concrete testimonies from local elected representatives who are making it possible for a "shared" European identity to exist in their territories. How is this identity, which conveys the values of living together, experienced, apprehended and felt by the population: what are the challenges, obstacles and actions?

On the basis of the reflections of the working groups, the contributions of the INGOs and these three consultations in plenary sessions, the years 2018 and 2019 made it possible to decide on the plan of the work and to make a selection of the comments made during the various consultations.

Unfortunately, the year 2020 caused major disruption to all the organisations and delayed the planned timetable.

In 2021, some concepts that need to be reworked will be re-read and enriched, and new contributions from INGOs will be incorporated.

We are therefore providing you with a working document, which remains at this stage in a confidential and internal version, forbidden to be circulated, with numerous annotations and imperfections, for which we ask for your utmost kindness.

Claude Vivier Le Got

3. Summary and contributors to the White Paper

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E. Additional work

1. Resolutions, recommendations, statements

a. Resolution on the cultural and creative sectors weakened by COVID-19

Context

Throughout 2020, the Education and Culture Committee has witnessed the profound damage caused by the restrictive measures taken by the Member States in order to curb the COVID-19 pandemic.

Activities in the cultural and creative sectors, arbitrarily labelled as non-essential, have been brought to an abrupt halt, undermining both artistic production and those who make it, and thus compromising the future of creation and art in general.

Convinced that culture must continue to occupy a predominant place in the life of all Europeans, and all the more so during this difficult period, the Committee's INGOs wished to alert the Member States and encourage them to make the necessary adjustments so that activities in these sectors can continue in strict compliance with the necessary health measures.

Text adopted by the Conference

Resolution “The cultural and creative sectors are undermined by COVID-19”

CONF/PLE(2020)RES2

The Conference of INGOs of the Council of Europe,

Having regard to the UNESCO 2020 report entitled “Culture in Crisis: Policy guide for a resilient creative sector”;

Having regard to the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions;

Having regard to the UNESCO Recommendation concerning the Status of the Artist (1980);

Having regard to the OECD report entitled “Culture shock: COVID-19 and the cultural and creative sectors”;

Having regard to the new Strategic Agenda for the European Union 2019-2024 adopted by the European Council in June 2019;

Having regard to the European Commission's Communication of 14 November 2017 entitled "Strengthening European identity through education and culture" (COM(2017)0673), and that of 22 May 2018 entitled "A new European Agenda for Culture" (COM(2018)0267);

Having regard to the European Parliament resolution of 17 April 2020 on coordinated EU action to combat the COVID-19 pandemic (2020/2616(RSP) and its consequences and that of 17 September 2020 on the cultural recovery of Europe (2020/2708(RSP));

Having regard to the European Council Regulation (1295/2013) of 11 December 2013 establishing the Creative Europe Programme (2014 to 2020);

Having regard to the European Council Conclusions of 11 May 2012 on fostering the creative and innovative potential of young people (2012/C 169/01);

Having regard to the European Council conclusions of 15 November 2018 on the Work Plan for Culture 2019-2022 (2018/C 460/10);

Having regard to the Manifesto of the Council of Europe's Steering Committee for Culture, Heritage and Landscape (CDCPP) on the Freedom of Expression of Arts and Culture and the Digital Era;

Having regard to the Recommendation of 22 February 2017 of the Committee of Ministers of the Council of Europe to Member States on the European Cultural Heritage Strategy for the 21st Century (CM/Rec(2017)1);

Recalling that European cultural and creative industries and sectors represent almost 4% of European Gross Domestic Product (GDP) and 3.7% of total employment;

Considering that the cultural and creative industries and sectors bring benefits to other sectors such as tourism and transport;

Noting that, according to European Commission estimates for the first quarter of 2020, the cultural and creative industries and sectors are likely to have lost 80% of their turnover in the second quarter of 2020 as a result of the COVID crisis 19 and measures to limit the spread of the virus;

Considering that the particular nature of the cultural and creative sectors makes them particularly vulnerable in times of crisis, as these activities mainly involve SMEs and the self-employed;

Recalling that in these sectors, like so many others, women are victims of negative stereotypes, wage inequalities, inequalities in access to management, executive positions, technical or creative professions, inequalities in access to decision-making processes, technical or entrepreneurial training; that in the cultural and creative sectors in particular, working hours in the evening, at weekends or during holiday periods constitute yet another significant inequality, jeopardising the link between private and professional life, and consequently the construction of women's personal lives and professional careers;

Recalling also that the cultural heritage which today constitutes our legacy has been forged, preserved and transmitted according to the criteria defined by those in power over the centuries, i.e. mostly men; and that art, cultural heritage and culture are decisive in shaping the attitudes and roles of men and women;

Convinced that the entire European cultural landscape is strongly affected by the COVID-19 pandemic, and that the sources of income for artists and the cultural sector are considerably reduced as a result of physical distancing or containment measures;

Believing that the impact of the COVID-19 pandemic on the cultural and creative industries and sectors is only just beginning to be experienced, as the real extent of its medium and long-term impact remains unknown at the moment;

Aware that culture is a strategic sector for Europe, not only for its economy, but because it contributes to inclusive, free and sustainable societies while reflecting our values, our history, our diversity, and our fundamental rights and freedoms;

Believing in particular that arts and culture strengthen the social capital of societies, foster creativity, innovation, well-being and critical thinking and encourage integration and cohesion by promoting equality and pluralism;

Recalling that arts education and the encounter with arts and culture develop the ability to love, discover and reach out to others;

Recalling that artistic practice promotes self-confidence, reduces anxiety and fears, helps to modify sensory deficits (sight, touch, hearing...) and strengthens social cohesion by promoting interaction between people;

Recalling also that access to culture is essential in many indoor settings such as hospitals, residential institutions for elderly dependants, prisons, etc.;

Considering that culture and artistic education constitute an important instrument in the fight against all forms of discrimination, including racism and xenophobia, and that it contributes to the promotion of linguistic diversity in Europe;

Noting that, despite the lack of evidence that cultural events increase the risk of infection, cinemas, theatres, concert halls, museums, heritage sites and other artistic venues are among the first to close as a result of measures to limit the spread of the virus; and that many artistic and cultural events such as festivals, exhibitions, concerts and performances have been cancelled or postponed;

Considering that, despite the growing online cultural offer, inequalities in access to and use of digital tools hamper the exercise of the fundamental rights of access to culture, cultural participation and artistic expression;

Expresses its solidarity and support to artists, creators, performers, authors, publishers and all professionals in the arts and culture sector affected by the COVID-19 pandemic.

Encourages the allocation of a significant part of the economic stimulus package to cultural and creative actors, to enable them to continue working in the coming months and thus survive the deep crisis they are going through.

Invites Member States to ensure that all professionals in the creative sector, including those in non-standard employment, have access to social benefits.

Calls on Member States to consider the cultural and creative industries and sectors as strategic and priority sectors in the framework of the EU Recovery Plan; to define a precise budget, and to develop concrete and prompt initiatives for the benefit of all stakeholders in these sectors.

Encourages Member States and the European institutions to actively support actors and initiatives that reflect Europe's linguistic, artistic and cultural diversity, including minority languages.

Welcomes the elaboration by the European Commission and the European Council of the “Next Generation EU” recovery plan and calls for culture to be integrated into all components of this plan.

Emphasises the crucial role of the Creative Europe programme in ensuring cooperation at European level and stability in this sector.

Calls for increased funding for the Creative Europe programme, in particular in the framework of the Next Generation EU Recovery Plan, and for the Erasmus+ programme, which encourages creativity

and innovation through projects for young people.

Welcomes the creation of REACT-EU, a €55 billion direct action plan to provide additional funding to hard-hit regions and economic sectors; proposes that Member States use these funds to support cultural and creative sectors.

Encourages the European Commission to increase the part dedicated to the funding of educational and cultural programmes in its next EU budget proposal.

Recognises the importance of new technologies for the creation, production, dissemination and accessibility of cultural and creative works.

Encourages initiatives broadening access to these digital tools for actors in the cultural and creative sectors and those promoting access to digital cultural and creative resources created for all citizens.

Supports the implementation by the European Commission of two collaborative platforms to respond to the health crisis affecting the cultural and creative sectors:

- The Platform for EU Member States, launched on 24 April, which enables representatives of European ministries of culture to exchange good practices;
- The “Creatives Unite” platform, launched on 5 May, which enables all individuals and organisations working in these sectors to share information and solutions more easily. It also provides access to a multitude of relevant resources, organisations and networks, and offers a space for co-creation and exchange aimed at designing common solutions.

Stresses the important place and fundamental role of civil society organisations in the cultural and creative sectors, and therefore calls on the Member States and the European institutions to give them increased support in this period of crisis.

Invites Member States to recover from the 2005 UNESCO Convention, which promotes equal opportunities between women and men in the cultural and creative industries by encouraging legislation that promotes gender equality, including the adoption of policies and measures that support women as artists who create, produce, distribute and have access to cultural goods and services.

Urges Member States to take into account the recommendations of the UNESCO report entitled "Culture in Crisis: A Policy Guide for a Resilient Creative Sector" which recommends three priority areas of action:

- direct support to artists and cultural professionals;
- support for the cultural and creative industries sectors;
- strengthening the competitiveness of cultural and creative industries.

b. Resolution on digital access in Europe and the responsibility of Member States

Context

In recent years, educational practices have gradually adapted to the development of digital technology and its tools. For the education sector, digital technology represents an opportunity to complement, modernise or renew teaching and learning methods.

Although the use of these tools has met with mixed success among European teachers, all of them were forced to use them in 2020. The pandemic has forced teachers to teach at a distance and learners to work at a distance. This upheaval, the effects of which are not yet fully measurable, has nonetheless had immediately observable negative consequences for students: difficulties in accessing or using digital tools and therefore in following quality learning, lack of social interaction and impossibility of group work, isolation, depression, dropping out, etc.

In the education sector, it is undeniable that the crisis has exacerbated the already existing inequalities between students. Even if all students have suffered from this exceptional situation, the most fragile among them have found themselves in an even more precarious situation, sometimes dramatic.

As for the teachers, they have had to find ways to review their teaching, to try to maintain a link with their students, and to try to continue to provide them with a quality education.

Struck by this worrying situation, the INGOs of the Education and Culture Committee have called on the member states of the Council of Europe and wished to transmit to them, by means of a resolution, the main problems and the solutions envisaged in response.

Text adopted by the Conference

CONF/PLE(2020)RES1

Resolution adopted by the Conference of INGOs on 16 October 2020

Access to digital technology in Europe and the responsibility of member states

The Conference of INGOs of the Council of Europe,

Recalling Resolution A / HRC / 32 / L.20 (2016) of the United Nations Human Rights Council enshrining access to the Internet as a fundamental right;

Considering the targeted objectives of the 2018-2020 and 2021-2027 Action Plans of the European Commission in the field of digital education, in particular the actions aimed at encouraging the use of technologies in education and the development of digital skills;

Considering the UNESCO Declaration on Open Educational Resources (2012) and the European Framework of Digital Skills for Citizens (2017);

Recalling the Council of Europe Strategy for the Rights of the Child (2016-2021);

Noting also Recommendation CM / Rec (2018) 7 of the Committee of Ministers to member states on Guidelines for the respect, protection and fulfilment of the rights of the child in the digital environment; Recommendation CM / Rec (2016) 2 of the Committee of Ministers to member states on the Internet of citizens;

Considering that digital citizenship education is in line with the commitments made within the framework of the United Nations 2030 Agenda for Sustainable Development, and that it contributes in particular to Sustainable Development Goal 4 (SDG4) which aims to ensure equal access to quality education on an equal footing and to promote lifelong learning opportunities;

Considering that the environment and digital technologies offers new ways of expressing oneself in various forms, of discovering, of learning, of creating, of meeting and of communicating; so many elements underlying the culture of democracy and citizen participation, which allow the proper functioning of democratic institutions;

Believing that mastery of digital tools and their technical complexity has become essential for the social, economic and professional integration of people.

Considering also that digital citizenship education can contribute to raising awareness of discrimination and prejudices, especially those based on gender stereotypes;

Considering that the limitation or lack of access to the digital environment hinders the ability of citizens, especially the disadvantaged groups, to fully exercise their rights and creates a digital and

social divide;

Stressing that it is just as important to provide citizens with the means to acquire technical and functional skills and the skills necessary for a culture of democracy as it is to ensure their protection and security so that they can face the challenges and the risks presented by the digital environment and new technologies but also take advantage of the opportunities they offer;

Aware of the risk of widening social and economic inequalities that digital tools and technologies can generate, and considering that a balance must be maintained between economic interests and social needs;

Noting that the governments of member states have special responsibilities in this regard;

Inspires Member States to take appropriate measures to guarantee satisfactory, safe and affordable access for all to quality devices, connections, services and content. To the extent of their capabilities, States should take measures to allow free open access to the digital environment in dedicated public spaces.

Encourages Member States to pay particular attention to ways of reducing the price of digital equipment, since the acquisition of these involves a cost that can create and maintain a large "*digital divide*" between different social categories.

Calls on Member States to support efforts to improve connectivity and access to devices, services and content, through appropriate digital education and training measures.

Encourages Member States to take specific measures to improve access for people with disabilities.

Calls on Member States to design and implement specific strategies aiming to improve the accessibility of disadvantaged groups to digital tools and new technologies so that these citizens can continue to play an active role in increasingly digital societies.

Calls on Member States to review their legislation, policies and practices, to ensure that they comply with the principles, recommendations and other guidelines set out by the Council of Europe; but also to promote their application in formal, non-formal and informal education.

Calls on Member States to closely monitor the utilisation of newest technologies, like Artificial

Intelligence, and their impact on the rights of citizens.

Encourages the Council of Europe and other international organizations to continue designing and implementing strategies, policies, programs and other projects on digital citizenship education, and to share on a permanent basis, best practices, pedagogical innovations and educational resources.

Supports the positive steps taken by civil society organizations to promote digital access and improve the connectivity of citizens in Europe.

c. Draft declaration on the responsibility of European arms exporting states in Yemen

The committee was also mobilised on files that could not be completed, often for technical and time-related reasons, and we felt it was important to report on this.

The Robert Schuman Foundation and the European Schools Federation wished to draw the attention of the whole of civil society to the humanitarian situation in Yemen and the responsibility of certain Council of Europe member states for the numerous human rights violations recorded in the country.

The war in Yemen began in 2014, when the Houthis, an armed Shiite movement based in the north of the country, feeling marginalised by the central government, decided to overthrow the government of President Abdrabbo Mansour Hadi, elected in February 2012 following the Yemeni revolution. The country then found itself divided, with the Houthis in the northwest and the government's loyal forces in the south and east of the country.

On 26 March 2015, the war became international with the military intervention of Saudi Arabia. It is accompanied by the United Arab Emirates (UAE), Morocco, Jordan and Egypt, which together form a coalition. They are supported by the United States and several European countries including France, the United Kingdom, Italy, Spain and Bulgaria.

Saudi Arabia and its allies justify this intervention by the need to restore the legitimate government of President Hadi. It seems clear, however, that it is really about countering the influence of Iran, an ally of the Houthis and a major rival of Saudi Arabia in the region. This complex game of alliances and the chaotic situation is rapidly benefiting extremist movements, in particular Al-Qaeda in the Arabian Peninsula (AQAP). The terrorist organisation, almost absent from the territory before the conflict, managed to establish itself permanently despite repeated attacks from the United Arab Emirates.

Described as "one of the worst humanitarian crises of our time" by the UN, the war's toll is considerable. According to the UN, by the end of 2018, the fighting had displaced 4.8 million people, wounded 60,000 and killed around 10,000. According to some NGOs, including the Armed Conflict Location and Event Data Project (ACLED), the death toll is over 90,000, including 11,700 civilians.

According to the United Nations Panel of International and Regional Eminent Persons on Yemen, many of the bombings have been carried out in a disproportionate and indiscriminate manner, with catastrophic consequences for the civilian population. The destruction of civilian buildings such as ports, factories, homes and hospitals has virtually eliminated access to basic public services for millions of Yemenis.

In terms of health, 15 million Yemenis no longer have access to health care. According to several NGOs, including Action Against Hunger, "17.8 million people, or 60% of the population, are food insecure. 8.4 million of them are on the verge of starvation, of whom 4.2 million are children. The blockade of several

major ports has significantly worsened the situation by preventing the deployment of humanitarian aid and the delivery of food and medicine. Before the conflict began, 90% of the food consumed in the country was imported. In terms of education, the NGO Save the Children reports that 1,500 schools have been partially or totally destroyed, causing two million children to drop out of school.

The intensity of the violence, which has led to these alarming realities, is compounded by the proliferation of weapons within Yemen. Despite the Arms Trade Treaty (ATT), which was adopted by the UN General Assembly in 2013 and entered into force in December 2014, government forces continue to receive regular arms shipments from coalition member states, while Iran's logistical support to Houthi forces is increasing. In addition to the United States, the main suppliers of arms used by the coalition led by Saudi Arabia and the United Arab Emirates (UAE) are European. Saudi Arabia and the UAE are among the two largest customers of France, the UK, Germany, Spain, Italy, and Bulgaria. However, in 2008, the adoption of a European common position committed these countries, in case of "overriding risk", not to export arms that could be used to commit "violations of international humanitarian law". The FEDE, like the whole of civil society, considers that these criteria are largely met. Since the beginning of the conflict, European organisations working on arms control, such as Amnesty International, Campaign Against Arms Trade (CAAT) and Human Rights Watch, have been denouncing these arms exports and trying to stop them by putting pressure on Western countries. To date, several NGOs have taken legal action in national courts and at the International Criminal Court. The aim has been to demonstrate the complicity of exporting countries, but so far none of the courts have ruled in favour of the NGOs. According to the UN, several coalition countries have refused to provide crucial information about their involvement in illegal attacks to the courts.

However, arms regulation is an absolute priority, as it allows us to better fight against their diversion to illicit trafficking or irresponsible use. Terrorist organisations operating in Yemen will not hesitate to take advantage of the proliferation of arms in the country, fuelling violence and increasing violations of international humanitarian law.

Despite the failure of legal action, there have been some recent developments. In September 2018, the Netherlands, Canada, Belgium, Ireland and Luxembourg jointly presented a resolution to the UN Human Rights Council to extend the mandate of an independent international investigation. In December 2018, new talks between the warring parties opened in Sweden. In early September 2019, the United Nations Group of International and Regional Eminent Experts on Yemen issues a report calling for the immediate cessation of all violence perpetrated against civilians in violation of applicable international human rights and humanitarian law. The report urges other states to "refrain from supplying weapons that could be used in the conflict". Finally, in October 2019, the European Parliament calls on EU Member States to suspend arms sales to Saudi Arabia because of its actions in Yemen. It denounces the coalition's "war crimes" and calls for sanctions against those responsible for obstructing humanitarian aid.

In order to extend these positive initiatives and to preserve a fragile lull in the conflict, the FEDE calls on the Conference of INGOs to urge the Council of Europe Member States concerned to stop their arms exports, and at the same time to comply with their international obligations to respect human rights. The FEDE also stresses the urgency for the UN Security Council to take up the issue and adopt a firm resolution towards the countries concerned.

2. Events covered by the Education and Culture Committee

a. Agenda of the Committee

January

- **27 January:** Meeting of the Standing Committee of the Conference of INGOs.

February

- **20-21 February:** First meeting of the Expert Committee on Roma and Traveller Issues (ADI-ROM).
- **28 February:** World NGO Day.

April

- **20 April:** Meeting of the Bureau of the Steering Committee for Education Policy and Practice (CDPPE).
- **22 April:** Meeting of the Standing Committee of the INGO.
- **24 April:** Extraordinary online plenary session of the Steering Committee for Educational Policy and Practice (CDPPE).

May

- **4 May:** Meeting of the Standing Committee for the preparation of the spring session of the Conference of INGOs.
- **6-7 May:** Council of Europe International Online Conference on Civil Participation in Decision-Making.
- **13 May:** Online meeting of the Bureau of the Steering Committee for Educational Policy and Practice (CDPPE).

June

- **11-12 June:** Online plenary meeting of the Steering Committee for Education Policy and Practice (CDPPE).
- **22-23 June:** Summer plenary session of the Conference of INGOs of the Council of Europe online.
- **26 June:** First meeting of the Council of Europe Education Task Force.

July

- **2 July:** Meeting of the Standing Committee of the Conference of INGOs.

- **7 July:** Webinar of the Anti-discrimination Department of the Directorate General of Democracy of the Council of Europe on instruments and tools in the fight against systemic racism.
- **13 July:** Meeting of the Standing Committee of the Conference of INGOs.

September

- **2 September:** Meeting of the Standing Committee of the Conference of INGOs.
- **3 September:** Intervention of the FEDE at a seminar of the Pompidou Group of the Council of Europe.
- **8 September:** Meetings of the Council of Europe Steering Committee on Anti-discrimination and Inclusion (CDADI).
- **21 September:** Meeting of the Standing Committee of the Conference of INGOs.
- **29 September:** Online meeting of the Bureau of the Steering Committee for Education Policy and Practice (CDPPE).

October

- **8-9 October:** 2nd meeting of the Expert Committee on Roma and Traveller Issues (ADI-ROM).
- **Du 12 au 16 October:** First part of the autumn plenary session of the Conference of INGOs of the Council of Europe online.
- **29 October:** Informal online conference of the Ministers of Education of the States Parties to the European Cultural Convention under the Greek Chairmanship of the Committee of Ministers of the Council of Europe.

November

- **10-12-13 November:** Online plenary meeting of the Steering Committee for Culture, Heritage and Landscape (CDCPP).
- **17 November:** Global Forum for Democracy - "Can democracy save the environment? "
- **19 November:** Council of Europe North-South Centre Webinar - "What paths to ensure sustainable change? "

December

- **1-2 December:** Online meeting of the Bureau of the Steering Committee for Educational Policy and Practice (CDPPE).
- **15-16 December:** Second part of the autumn plenary session of the Conference of INGOs of the Council of Europe online.
- **16 December:** Video conference on the complementary volume of the CEFR: "A key resource for inclusive plurilingual education".

3. Significant interventions by the Chair of the Education and Culture Committee at events

27 January - Meeting of the Standing Committee of the Conference of INGOs

The Chair of the Education and Culture Committee visited Strasbourg on 27 January and then participated in the other three meetings by video conference, due to Covid 19, for the Standing Committee of the Conference of INGOs of the Council of Europe. In 2018, the Parliamentary Assembly of the Council of Europe launched an initiative to combat harassment and violence against women in parliaments #NotInMyParliament, to fight against sexist behaviour in the parliamentary environment. However, this reality goes far beyond the parliamentary framework. The Education and Culture Committee works on the transversality of the gender issue in democracies.

20-21 February 2020 - First meeting of the Council of Europe Committee of Experts on Roma and Travellers Issues (ADI-ROM)

The Chair of the Education and Culture Committee of the Conference of INGOs of the Council of Europe participated in the first meeting of the Committee of Experts on Roma and Traveller Issues, which resulted in the adoption by the Committee of Ministers of the Council of Europe of a new Action Plan for Roma and Traveller Integration in Europe. The plan aims to build trust, encourage democratic participation, empower citizens and support access to inclusive and quality education and training.

7 May – PEACE Meeting

Member of the Scientific Council of Paris Easy Campus Experience (PEACE), Claude VIVIER LE GOT gave an update during the PEACE online meeting on the difficulties faced by students engaged in international pathways. She recalled the work of the Education and Culture Committee of the Conference of INGOs on this issue and the resolution that was adopted. Confinement deprives them of the possibility of continuing the studies they have begun, and some students encounter problems in renewing their visas, due to the non-validation of exams. At the same time, many schools are struggling due to falling enrolment of international students. Student mobility has been hit hard by the effects of COVID 19 and many students are abandoning their commitment to international courses.

Online meetings of the Steering Committee for Education Policy and Practice (CDPPE) on 20 and 24 April 2020

The role of the CDPPE is to supervise the Council of Europe's programmes in the field of education and advise the Committee of Ministers on educational issues. The Chair of the Education and Culture Committee participated in the various meetings organised to present the INGOs' response to the COVID-19 crisis and to exchange good practices between the national delegations, in particular in the field of e-learning, examinations and assessments, reopening of schools and universities, and protection of vulnerable pupils. The Chair of the Education and Culture Committee took the opportunity to take a stand at the meeting to warn of the digital divide caused by the Covid-19 context and the many inequalities it creates. Matjaz Gruden, Director of Democratic Participation at the Council of Europe, thanked the Chair of the Education and Culture Committee for her active

involvement in the links between the CDPPE and the INGOs in his introductory speech.

8-9 October: Second meeting of the Council of Europe ADI-ROM Committee

The Chair of the Education and Culture Committee participated as a member of the Expert Committee on Roma and Traveller Issues (ADI-ROM) in the second meeting of this working group established in February 2020. During two days, the Committee Chair discussed the impact of the COVID-19 pandemic on Roma and Travellers, the responses of member states, as well as the actions taken by the Committee and other Council of Europe bodies to ensure the rights of these populations and to foster their integration within the 47 member states.

4. Participation and contribution to the Education Task Force

In June, the CDPPE set up a special working group to identify and respond to the negative consequences of the health crisis on education in Europe. The Chair of the Education and Culture Committee, a member of this team, expressed concern about the threats to the founding values of democracy: liberty, equality and fraternity. Supporting her argument with specific examples, she called on the member states and the Council of Europe to ensure the protection of the right to quality education, an essential condition for building democratic citizens. The Chairwoman of the Education and Culture Committee also recalled that the establishment of a state of emergency in many Member States introduced derogatory measures that are dangerous for our freedoms and rights, and that in this context, civil society must be more vigilant in order to ensure their preservation.

Liberty Equality and Brotherhood endangered in post-Covid Education

SEPTEMBER 2020

The newspaper Le Monde of 20 March 2020 was already alarmed when it pointed out that covid 19, and I quote, "authorises the bracketing of a certain number of values that underpin the social contract". Moreover, it would be difficult not to recall the speech of the President of the French Republic who quoted no less than 6 times in his speech of 16 March 2020 "we are at war". Wars are synonymous with the violation and destruction of the values of our democracies... sometimes also for their survival of course.

Have we put our values in brackets? Are the concepts of freedom, equality and fraternity unconsciously or knowingly violated? what should be the points of tension, the lines of rupture that civil society and INGOs must maintain in the interest of our democracies? how can we understand, accept and refuse derogatory rules? our fundamental freedoms and among them the right to Education which is essential to the construction of a democratic citizen, deserve our utmost vigilance.

In this exceptional situation, which seems to authorise the bracketing of our values, and so that we do not remain naïve with regard to the arguments in favour of these derogatory measures (which are based on the "yes, of course, but ..." heavy with negative omens), I propose that civil society and the INGOs also take exceptional measures so that the health crisis makes us more democratic and enables us to progress towards an even more fraternal way of living together.

I have therefore selected a few observations that illustrate the dangers of the concepts of Liberty, Equality and Fraternity:

Infringement of the freedom of different thought

Long before COVID-19, the adoption of educational technologies was already growing rapidly around the world. Today, online and recorded courses are part of students' daily lives

Recorded courses circulate in multiple formats and under multiple pedagogical controls. Of course, the reproducibility of knowledge is not a new phenomenon. Is the dissemination of knowledge not, in essence, a reproducible art, which exists only in the very possibility of its multiple actualisations, both in space and in time?

Widely disseminated, here is knowledge (and by extension Education) shared from one end of the world to the other on more or less official, more or less free, more or less commercial, more or less controlled networks.

This new Education (massively amplified since the COVID19) is now digitised, micro-materialised and stored on platforms making it consumable by all and everywhere, although it is often not really consumed.

These new technological supports, which allow the design of educational content, as well as the forms of mediation (dissemination on networks) which are mainly controlled by private commercial groups, could affect the value of education. Value that I define here as the sensitive (and not technical) relationship to the human being aiming at the preservation of its diversity and its freedom of thought.

These large broadcasters (GAFA, not to name them) are exclusively products of American culture. The latter favours the transmission of knowledge and technical skills in education and rarely takes into account what has forged our European values, i.e. the development of the free man, the democratic citizen. The modes of evaluation proposed by these platforms do not liberate thought as Europeans conceive it. They do not correspond to the spirit of the Enlightenment, which favours the construction of a critical sense, the elaboration of problems and reflection. It is therefore a completely different form of world view that is now being disseminated, and which does not correspond to the vision shared by our European democracies.

Two challenges for education in the digital age are emerging:

The modes of production and dissemination of educational content which are accompanied by the commodification of education, the standardisation and censorship of content, the globalisation of educational methods, the control of dissemination networks, etc.

Quality education that allows for the empowerment of learners, the development of critical awareness, the transmission of values, the construction of democratic citizens, the dissemination of knowledge and the culture of democracy, etc.

Infringement of the principle of equality

The digital solutions provided by States and education systems (public or private) (by education systems I mean schools, universities, learning centres, etc.) have accentuated the digital divide within households, within populations, between territories of the same country and between countries.

The major consequences of this are that children from disadvantaged backgrounds are dropping out of school and that the differences between populations in the same country, even though they enjoy the same rights, are widening.

A new inequality of access to public education has arisen and is unfortunately set to continue unless strong measures are taken.

Secondary school pupils, apprentices and students no longer have access to computers and free wifi in schools, universities and libraries. The random closure of educational facilities, the isolation of family members when a Covid case is found to be positive, are all disruptive to equal access to the digital services that are essential for the transmission of knowledge.

Some people do not have the financial means to connect to the web, download heavy files and spend several hours on online exams. The digital solutions offered are often not compatible with mobile phones, which are the most common digital tool among young people.

The digital solutions that are now the major medium in education undermine the principle of equality.

As a result, the right to equality in education brutally raises the question of the right to connection, the right to digital technology, which has de facto become one of the new fundamental rights.

In 2009, the French Minister of Culture stated that "Internet access cannot be considered a fundamental right. We are well aware of its importance in all sectors of life today, but having Internet access at home, knowing that one can have Internet access anywhere else, cannot be qualified as a fundamental right. That would be going too far. At the time, she was opposing a draft amendment by a Member of Parliament that would make access to the Net a "fundamental right" and guarantee digital access to public services, as well as online anonymity.

The INGOs could revive the work carried out by an informal group of parliamentarians which proposed to "reflect on the inclusion of digital rights and freedoms in the Constitution", and in particular that "the law should guarantee everyone the right to free, equal and non-discriminatory access to digital networks" and that these digital networks "should respect the principle of neutrality which implies free traffic and equal treatment".

Without doubt too visionary, this project was rejected by the law committee on 27 June 2018.

To conclude on this right to equality, I would like to refer to the Charter of Fundamental Rights of the European Union published in the Official Journal of the European Communities on 18 December 2000 which stipulates in its Article 11 and its 1st paragraph.

"Article 11 Freedom of expression and information

1. Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers. "

The right to connection is the only one that can guarantee us "The freedom to receive or impart information regardless of frontiers"

The Constitutional Council in 2014 elevated the freedom of access to the Internet to a new fundamental right. Thus, proposed by the Council, the right to connection is thus a constitutional right directly derived from Article 11 of the 1989 Declaration of the Rights of Man and of the Citizen. It is a freedom right.

Attack on the expression of fraternity

The aim of education is to transmit all that is necessary to become a member of a community. Autonomy, awakening to the world, self-fulfilment, respect for others, tolerance, dialogue and respect for minorities are acquired through confrontation with others, through encounters, through travel, which takes on its full meaning here.

The educational power of travel is no longer in question and our democracies have developed formidable programmes, such as Erasmus, which aim to give people of all ages the opportunity to learn in a territory different from their place of birth. Companionship is a symbolic example of this.

These learning, study and even educational tourism trips encourage awareness of otherness.

The relationship with the other, with those who are different from oneself, is undermined in a sedentary education, whose mobility becomes virtual.

Education via digital solutions hardly takes into account interculturality and the spirit of collaborative work.

Education in project management, for example, via digital solutions tends to limit, in most cases, collaborative work and collective intelligence, to an addition of expertise or skills and not to a real human exchange and sharing. We are dangerously sliding from the human being to the human tool.

There is much to be said here, as one of the industries most affected by the health crisis is the travel and tourism industry.

Companies have become accustomed to leaving employees at home and holding meetings online.... And what about school trips, which have simply been dropped from the curriculum?

Decisions that are now made online, in video conferences, no longer benefit from the informal discussions that used to take place next to plenary rooms in the corridors. They fostered consensus because they could bring together what was scattered...

For those of us who use so-called "collaborative" digital tools, we can see that our contributions are piling up. We are often tired of reading the many comments, and above all we censor our imagination and limit our contributions to the simple modification of terms or a few sentences to be reshaped.

The birth of a collective feeling is very difficult, if not impossible, when people getting to know each other for the first time discover themselves as trunks, like speakers from the 1960s. The sensitive notion of the team is emptied of its meaning and cold screens have replaced the warmth of human

contact. How can we perceive the feelings of each person in a collective online meeting? Everything seems aseptic.

What meaning can be given to human relations?

I conclude with more questions than answers.

Sahle Work Zewde, the French-speaking president of Ethiopia and chair of the international committee on the future of education at UNESCO, has decided to fight against patriarchy and sexual discrimination.

I recall that women and girls are particularly discriminated against in digital education and are the great victims of the pandemic. Because when there is only one computer in the family home, they cannot use it as much as their husband and brothers.

As the first female president of an African country, she said, "Covid-19 has the potential to radically reshape the world, but we must not sit back and watch what happens.

Civil society and INGOs are shakers of certainty and can shed light on areas that remain in the shadows.

Covid 19 reminds us that fundamental freedoms are never acquired "for life". Preserving them is a daily struggle and a firm denunciation of their violation.

F. Annexes

1. Minutes of the June and October sessions

a. June session: Webinar on Tuesday 23 June 2020

Intervenors

Facilitators

- Ms **Claude VIVIER LE GOT**, FEDE, Chairwoman of the Education and Culture Committee.
- Mr. **Karl Donert**, Vice-Chairman of the Education and Culture Committee.

Speakers on Topic 1

- Mr. **William Acker**, lawyer, blogger, "traveller" of gypsy origin (Sinté).
- Mr. **Henri Braun**, lawyer, specialist in minority law and the fight against racism.

Speakers on Topic 2

- M. **Gilbert Flam**, procureur honoraire de la République et président de la committee International de la Ligue internationale contre le racisme et l'antisémitisme (Licra).
- M. **Henri Braun**, avocat, spécialiste du droit des minorités et de la lutte contre le racisme.

Speakers on Topic 3

- Ms. **Sandra Coulibaly Leroy**, Assistant Director, Head of Monitoring, Analysis and Forecasting, Programming and Strategic Development Department, International Organization of the Francophonie (OIF).
- Ms. **Mona Laroussi**, Deputy Director of the Institut de la Francophonie pour l'Education et la Formation (IFEFF).
- Ms. **Lune Taqqiq**, author, lecturer, founder of Freebip, member of the Association for Volunteering in Europe (AVE).

Speakers on Topic 4

- Ms. **Isabelle Collet**, professor at the Education Sciences Section of the University of Geneva and Director of the "Revue GEF", Genre, éducation, formation (*Gender, education, training*).

Speakers on Topic 5

- Ms. **Janice Richardson**, expert to the Council of Europe on digital citizenship and education issues.
- Ms. **Sandra Coulibaly Leroy**, Assistant Director, Head of Monitoring, Analysis and Forecasting, Programming and Strategic Development Directorate of the Organisation internationale de la Francophonie (OIF).
- Ms. **Mona Laroussi**, Deputy Director of the Institut de la Francophonie pour l'Education et la Formation (IFEFF).

Discussion

Topic 1: "Reliability of data and hate speech".

1) Introductory speech by Mr Karl Donert, Vice-Chairman of the Education and Culture Committee

Good morning everyone, it is very nice to be with all of you this morning, my name is Karl Donert. I am a former President of EUROGEO, and I am responsible for the Digital Citizenship Working Group within the Conference of INGOs of the Council of Europe.

The Covid-19 crisis has highlighted the importance more than ever of digital education, online networks, digital data. Since the beginning of COVID, governments, schools, universities and companies have been making every effort to get online. Governments have hired researchers to gather all available data on Covid-19 to present it to the public, to establish evidence-based policies to combat the rapid spread of the virus.

We rely so heavily on our digital infrastructure to track movements, for contact tracing, for digital payments, and to keep in touch with family and friends. Nevertheless, education has struggled to adapt to this challenging situation, given the millions of affected pupils and students. They are unable to attend their classes, as extreme measures have become the new norm around the world.

The European Commission's Second Survey on Schools: ICT in Education showed that in 2019:

- Fewer than one in five European pupils attended a school with high-speed internet access above 100 mbps.
- More than 6 out of 10 European students were taught by teachers who had not received compulsory ICT training.
- More than 90% of European parents are convinced that IT will help their children find a job.
- Nevertheless, only 1 in 2 regularly school-going students talk to their parents about online training. This is evidence of the context in which Covid is being deployed and the challenge it presents to provide digital education. We know that much of the data produced online is

personal data and therefore has a certain sensitivity. We must therefore seek to preserve the privacy of individuals while at the same time trying to ensure their safety and health. This is a delicate situation.

1) What solutions are available? Is the right to privacy absolute, if it prevents (many) lives from being saved? However, if it is agreed that this extraordinary period calls for equally extraordinary measures, the circumstances must be precisely defined as exceptional. They must not be a blank cheque to disregard people's right to privacy.

2) While states are quick to seize power, they often find it much more difficult to relinquish control afterwards and may even use backdoor means to retain those powers. These and other issues that we have identified form the basis of today's theme: "What lessons from Covid-19 should be drawn for teaching in the digital age?". All this presents a considerable challenge, as Covid-19 began to spread in Europe and elsewhere, our populations have faced great difficulties in all dimensions of life. Normal life remains in brackets, whether it be for education, health centres, universities: all these places are affected and will only reopen very gradually in the weeks and months to come.

Nevertheless, this situation can be an opportunity to improve our education system; we will be able to learn from this experience. That was my presentation. I hope the webinar will be engaging. We will ask the speakers to speak for 4 minutes. Then we will analyse and take the questions in the messaging and invite the speakers to answer them.

2) Interventions by experts

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

We're going to start our first theme this morning, so I'm going to invite William Acker to speak. If Henri Braun is with us, please ask him to talk next. The issue of the reliability of data and hate speech was a matter for us in the Education and Culture Committee, and we decided to devote this issue to the Roma and Travellers population. I give the floor to William Acker and invite you to ask your questions on the messaging part. Hello William, I am delighted that you can speak. I would like you to tell us a little bit about yourself, introduce yourself, and tell us about the difficulties you are facing and have experienced with Travellers.

William Acker, lawyer, blogger, "traveller" of gypsy origin (Sinté)

Hello everyone, I am a lawyer, I am myself a "Traveller", or at least categorised as such. I am working on the reception system for Travellers in France. I am making an inventory of all the stopping places to

establish data that do not exist on the environmental quality and the quality of the stopping places, which are systematically relegated from the cities and polluted.

So today we're going to talk more specifically about the issue of online hate, and that's good because for the past year I've been tweeting all the hateful tweets online. I've been counting about 30 of them a day for the past year, which makes an average of 10,000 tweets that explicitly quote the expression "Travellers", I don't count those that quote the words "gipsy", "manouche", "tzigane", but we can estimate that there are several tens of thousands of them on Twitter alone. Also, there are thousands of hate tweets targeting Travellers without naming them. Either in reaction to an initial tweet mentioning one of the qualifiers, or implicitly by using rhetorical recourses easily identifiable as "invaders", "chicken thieves"... The algorithms can't do anything about it since each qualifier concerning these collectives has a correct usual meaning. The words "gypsies", "Roma" or "travellers" can be used in both positive and negative contexts. Tens of thousands of racist messages a year are published on Twitter alone. And on online media sites that do not moderate comments, there too there is a considerable amount of anti-Gypsy commentary.

Anti-gypsies, what is it? It affects all Romani peoples in Romania and Europe, but not only, but it also affects the "travellers" in Great Britain or the Yenish people. They are not considered by the human and social sciences as gypsies in France, because of a categorisation that is encompassing in French Law. French Law has led to the perception of a single Traveller community, tending to reduce all persons thus qualified to the unique theoretical and political reference system of "Gypsy nomadism". This context is unfair and leads in France to a vast ignorance of realities. The opposition between Roma and Travellers (even though there are Roma among Travellers, also though not all of them are), reduction to nomadism when the majority of people live in a sedentary way and are qualified as "sedentary Travellers", a very revealing oxymoron on the essentialising effects of the Law.

There are hate speeches that are very specific to France, and that crystallise around four main themes:

- The installation of the Travelling People
- The delinquency of Travellers
- Money and Travellers
- More generally, the incompatibility of Travellers with the rest of society

During the coronavirus crisis, online anti-Gypsyism was expressed in a slightly different way but on the same basis, but crystallised around comments about Traveller mobility as a danger in an epidemic setting. And what's quite incredible is that when I was doing archival research, I found articles from 1907 that were already talking about Gypsies as "epidemic propagators", so you can see that these are clichés that go back a long way.

This argument, which for 135 years in France has consisted of making the so-called "nomadic" way of life suspect or criminalised, has strongly marked the collective consciousness, and local politicians today use this rhetoric as an opportunistic political tool in the post-COVID period. The end of

confinement thus marks the return in force of expulsions of "Travellers". One constant always: territories that do not respect reception patterns, weak areas, abuses in periods of administrative closures. In short, a truncated presentation of realities and an organised spatial exclusion, motivated by the pre-electoral context at the local level. Thus, a clear will is expressed to make Travellers disappear from the communal territories, and local political authorities assert their authority as elected representatives before voters go to the polls. Naturally, these actions are accompanied by stigmatising speeches and press articles that are only repeats of official versions without questioning the people concerned.

Finally, it should be pointed out that there is a very significant lack of knowledge in society about "Travellers", about the reception system. Many people think that living in one area is free and that it is enough to move to another area when you want to. Many people believe that Travellers do not work, that they are intrinsically incompatible with society, that they are intruders, everywhere, all the time.

Several explanations can be put forward for this:

A historical and legal context-specific to France

- Historical context first of all since the first censuses of gipsies in 1895, France, in turn, promulgated a nomadic status in 1912 implicitly targeting "gipsies", placed under house arrest and interned nomads, participated in the deportation of gipsies and thus in their genocide, did not recognise the role of nomads in the Resistance, plundered families without compensation and only recognised their historical role very belatedly in the 2000s.

- A legal context then creates an administrative category of "travellers" to succeed the nomadic status whose essentialist and reductionist aims lead to a process that the social sciences and humanities describe as racialisation. It should be remembered that Travellers did not obtain the right to vote until 2012 and that before 2015 there was still a quota per municipality set at 3% of Travellers. It should also be recalled that Article 1 of the Besson Act defines the individual "known as a Traveller" as one who lives in a "mobile residence" in a "traditional" way, this word implying the existence of a form of heritage. Thus, a person selling his or her house for the benefit of nomadic life in a motor home will never be subject to the legal framework of Travellers and will never be obliged to live in a reception area. Moreover, the "departmental reception and housing schemes for Travellers" (which, it should be remembered, are signed by the Prefects representing the State) always explicitly mention "Gypsy" origins in a recurrent paragraph entitled "Who are the Travellers?".

An artificiality of the category "travellers" and an essentialisation to nomadism

- It is the result of an ethnic and tribal conception inherited from the status of "nomad", so it is neither singular nor feminine. However, among the persons categorised as "Travellers" by Law, there are a considerable number of different groups, sometimes unrelated to each other. The racialising nature of French Law is also reflected in the creation of administrative sub-categories that result in oxymorons such as "sedentary Travellers", qualifying individuals even though their lifestyle is similar to that of the

majority. The consequences of the tribal conception of GDVs lead to daily discriminatory repercussions for these families.

- Essentialisation by "Gypsy nomadism" (see the work of Henriette Asséo), a theory that served as a matrix for the development of the nomadic status in 1912, then the GDV category in 1969. However, the vast majority of people categorised as GDV adopt a perfectly sedentary lifestyle.

The role of the media in the treatment of information concerning Travellers and the semantics used

- A lack of awareness of anti-Gypsies in the press: the media play an essential role in spreading anti-Gypsy hate messages, especially the local press, which still too often use the only institutional sources to relay information specific to the GDV. But also by certain racist and reductionist practices, such as the fact of saying that the perpetrator of a crime is "a man from the Traveller community", the character of an individual is then denied in favour of collective responsibility for each individual act. Obviously, if you were to commit a crime tomorrow, I could not mention that you belong to the "community of local people". Last year I counted over the months of June, July and August that 90% of the articles published using the words "Travellers" dealt with illegal parking or crime, you can easily imagine the stigmatisation processes at work here.

Anti-gipsy political speeches

- The press release from the town hall of Voisenon is a perfect example of the extent to which anti-Gypsyism is now at ease. But this local episode has its national counterpart and I will enlarge on this later.

The social representation of Travellers

- In the social description of Travellers: here too, the tribal concept is in full swing, Travellers are either never consulted because, in my opinion, their conception is dehumanising or even animalising, or they are asked through "representatives" who are often not even "Travellers" themselves. It should also be pointed out that there are mainly inconsistent consultations of Travellers in institutions. At the level of the departments responsible for drawing up reception schemes, some representatives are appointed based on questionable criteria, and at the level of the "National Consultative Commission for Travellers" 8 representatives of associations are appointed. These representatives are always in a minority position in these bodies, which issue a single opinion, which makes them today legitimising bodies without any real space for representation. (Note for William Acker: You should demand the application of the Revised Code of Good Practice for civil participation in the decision making process & its template)

The place of Travellers in the territories

- Thus the French reception system can be summed up as the unilateral expression of a law enforcement agency on those who are received, who have no other possibility than to live where the State decides, i.e. stopping places, monitored by a security guard, where many illegal practices have been documented and which are systemically located outside cities and near polluted sites. Thus,

according to my work, and for the moment on a sample of 47 departments analysed (i.e. nearly 700 areas), for more than 81% of the regions the sites are located outside any residential area, and 62% are located in the direct vicinity of a polluting site (waste disposal site, wastewater treatment plant, hazardous industrial site, etc.). This public and spatial separation of Travellers from the rest of society only reinforces anti-Gypsyism. And I could extend anti-Gypsyism to all sectors of society, talking about its manifestations in schools, in public services, in the relationship between the GDV and the police... We will always come back to the same problem, in a country that does not recognise the existence of minorities, where individual sensibilities confuse republican universalism with uniformity, the mechanisms of production of anti-Gypsyism cannot be effectively combatted.

The fight against online anti-Gypsyism is still in its infancy in France and will require resources and in-depth work in society at all levels. Initiatives exist, such as the joint initiative of the European Union, the ERGO Network and Google, which are launching the PECAO programme (Peer Education To Counter Antigypsyist Online Hate Speech) at the start of the 2020 school year, aimed at training young people in the fight against online anti-gypsyism and making recommendations in this area. In France, this programme will be implemented by the association La Voix des Roms, and I will participate in it. But without a real national will, without questioning the Law, without broad and coordinated mobilisation, without efforts from the media, the fight will be tough. Travellers are not intruders. They are Europeans. They are French, their history, their ways of life, their different cultures, their knowledge is part of our shared heritage.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Thank you, William. You mention a problem that concerns France explicitly, and France is indeed one of the few European countries that do not consider the Roma community. It also finds France, and understandably so, as an entire nation. I would also like to give the floor to our second expert, Mr Braun. I invite you to introduce yourself and to speak more specifically about the Roma community.

Henri Braun, lawyer, specialist in minority law and the fight against racism

Hello! Henri Braun, I am a lawyer, and I have specialised for several years on the issues of racism, discrimination and hate speech, particularly, but not only, towards Romani populations. What we have seen with the confinement that we have recently experienced is that the ideological differences have hardened. In particular, we have a relatively apparent resurgence of the old phenomenon of opposition between sedentary and nomadic people, since obviously, we were all sedentary, more than usual during this confinement.

Several old fantasies have therefore emerged about Travellers as propagators of epidemics, etc. With on the one hand a desire linked to a way of life perceived as freer, and on the other, a real distrust. The problem in France is the existence of status for Travellers which is a legislative status, and which has subjected Travellers to specific legislation on what I consider to be a racial basis. I have developed

this point of view before the Constitutional Council on several occasions, I was not heard, because it is not audible in a system of republican universalism, yet it is the case. So, there is a flaw in the Republic. It is not constitutional principles that need to be changed. French law must be accorded to these republican principles, and republican universalism must be combined with the defence of minorities, because there are minorities in a large part of the world, and there are minorities in France.

The problem is, therefore, the specific status of Travellers, which means that Travellers who travel are not subject to the same rights and practices as, for example, retired people who go on holiday in a camper van. This poses a real problem, which is accentuated by long-standing administrative traditions, by media discourse, i.e. there has been, and it has calmed down a little because since then Roma associations have taken the floor and filed lawsuits. There was a very typical case in 2005 where France 5 had devoted one hour of debate to the following theme: "Delinquency, the Roma route". Beyond the somewhat dubious play on words, there was a whole presentation of racialising theories linking ethnicity and alleged delinquency. This programme was condemned, and since then the media have understood that one cannot say just anything about Travellers, and anti-Gypsyism is now recognised as a form of racism, and one of the most damaging forms of racism at present in France and Europe. Because for a long time, in France as well as at the European level, the question of Travellers was treated only for misery, of poverty: we must help these people to emancipate, to integrate. That's not the problem!

Because when you belong to the Travelling People, you have a way of life that depends on economic data, you travel for work or as a fairground trader, or as a craftsman in the building industry where you look for your own type of client patient, as all traders do. So, the problem is not a problem of poverty, misery, exclusion, but rather that this poverty and misery that does exist is linked to a system that does not allow for example the schooling of Travellers and Roma. And when I talk about the Roma, I am not just talking about the few thousand people who live in shantytowns. I am talking about all the people of Romani culture in France.

This problem of schooling is essential: we have a few mechanisms that exist at the primary school level, which are entirely insufficient despite the action of associations that do what they can, and at the secondary school level, we have nothing left. People are told to "register with the CNED" (French National Centre for Distance Education), and that's why, unfortunately, very few travellers have a diploma, and William is an exception. What happens to a traveller who is a graduate and therefore has access to an accepted status? We can see that for the past year he has managed to produce exact data on the stopping places, their location and their problem, which has not been done at all for 50 years by the French State, by all the plethoric administration, by all the associations that are subsidised at French and European level. And here comes this boy, and he does it in his spare time since he earns his living elsewhere. We have a denial that is typically French, and this denial must stop. Things are changing, but a lot remains to be done, for example, concerning social networks. Last year, for example, there was a particularly violent wave of anti-Gypsyism against the Romanian Roma living in the shantytowns, all of which developed on social networks, and this was made possible by the whole political-media system that presents the Roma as a problem, and we saw extremely violent actions.

We are therefore dealing with structural racism, racism maintained by media discourse, racism authorised and developed by administrative practices and an exceptional status, so we have to take this problem head-on. I am going to make a rather sharp criticism of the Council of Europe, even if its action is admirable in many respects, where there is a real concern about this issue. First of all, the Roma and Travellers are amalgamated in a way, as William has clearly shown, which is not at all valid. Above all, it is said that this population as a whole, to admit that they have common characteristics, beyond the differences in lifestyle between Travellers and Romani culture with its language and identity, which are systematically linked. So, it consists of taking this population as a whole, as a group that poses a problem, and saying we will bring them together, we will integrate them, and we will solve their problems. But we will not! What I am asking is that the republican principle of equality is applied and that strong anti-Gypsy policies be implemented. The problem is not Gypsies. The problem is individual and institutional racism. The question has been posed, and now we must solve it together.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Thank you, Maître Braun, I will pass the floor back to William Acker since I see that Maître Braun quoted you. You are precisely the young "traveller" who has studied and who has given data. I have a request to speak from Gilbert Flam, but we will talk at the next round table that Karl will present. I'll give the floor to William.

William Acker, lawyer, blogger, "traveller" of gypsy origin (Sinté)

We need to talk briefly about the census, thank you, Maître Braun, for these compliments, I am not the only traveller to have made studies, there are a few of us, but indeed it is hugely marginal.

What I am doing today is a study of all the French departments. It is a census. There have already been censuses of stopping places in France, but very often it was done by the department, or on a very localised scale. The numbers are startling. Today, out of a sample of 47 departments with nearly 700 stopping places, we have more than 80% of the stopping places that are located outside inhabited areas, outside cities, as far as possible. Of these 700 areas, 63% are subject to industrial or environmental pollution, which also partly explains - and the human sciences have also shown this very well - why travellers have a life expectancy of 15 years less than the national average.

There is a relegation that is, therefore, systemic. The choice of the location of stopping places is systemic. Above all, the reception system is particularly unbalanced, contrary to what the legislator presented in France, that is to say, that travellers have extremely few recourses, rights, and above all obligations. We are obliged to live in a reception area. We cannot live outside unless we become owners of our land, and we can even be subject to municipal planning bans that prevent us from staying there for more than three months, for example. We are forced to live in a system where the places where people are accommodated are the subject of public choice, and public power is exercised without any possibility of responding. The second problematic thing is that, before the French

reception system, before the Besson laws of 2000, it should be remembered that in France there was the possibility, however precarious, and it was extremely fragile, of settling down and staying in almost every French commune. Today, out of the more than 36,000 French municipalities, less than 4% accept the passage of Travellers. This means that in departments such as Aisne (02), you have eight cities that take Travellers out of more than 850 cities. There are less than 1% of communes in the Aisne that legally accept Travellers. In all the others, they are parked illegally. This poses a problem on the question of the principle of equality, and Henri answered very well. We don't necessarily have to change the purpose of the French Constitution, it's, in any case, a bit illusory to believe in it, but we have to bring the texts into line with the Constitution. Today, it is clear that the more we work on the issue, the more we realise that there is a definite problem with the constitutionality of these texts. That will be the future of legal work on the issue.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Thank you, William. Gilbert, it's your turn.

Gilbert Flam, Honorary public prosecutor and President of the International Commission of the International League against Racism and Anti-Semitism (Licra)

Thank you. I agree completely with what William Acker and Henry Braun said. We must ensure respect for equal rights in France.

But the situation of Roma and Travellers is not only problematic in France. In the framework of the Council of Europe's Steering Committee on Anti-Discrimination, Diversity and Inclusion (CDADI), we have carried out a survey of all the INGOs working on these issues. We found that during the most difficult period of the Covid, the situation of the Roma has been detestable, practically in all European countries, particularly in the countries of central and eastern Europe. The state authorities have taken discriminatory measures against them, with considerable restrictions, greater than for the rest of the population, on movement and access to education and health care. We have seen in Europe, on social networks, the multiplication of hate speech targeting these populations, establishing a direct link between the spread of the virus and the Roma, but also Asians, migrants and Jews. This leads us to affirm that today the regulation of networks is a real challenge because of the echo they give to racist, anti-Semitic and xenophobic hate speech and its consequences, such as the use of violence against the populations that are victims of such speech.

William Acker, lawyer, blogger, "traveller" of gypsy origin (Sinté)

Last year I carried out a small internet study on the months of June-July-August: there were about 3-4 articles published per day in the local press, in all the media, about Travellers. 90% of the materials posted, so more than 200 items, mentioning Travellers, were either about illegal settlement or

delinquency. And the abusive use of the phrase "a 27-year-old man has burgled a house. This man is from the Traveller community" is problematic. We can't make a counter allegation. We can't say "this man is from the "local community". It has a detestable effect, because a person who commits a crime that has absolutely nothing to do with his official categorization, not only commits that crime individually, but it drags a collective behind him. This treatment of information deserves a moratorium in press editorial offices, that journalists are aware of this, and that it is often a question of the editorial staff. Here too, the press has a fundamental role to play in anti-Gypsyism, it plays a vital role in spreading the message of hatred, through lack of training, clearly, and through articles such as I recently read in the French newspaper La Montagne: "My life near the wild camp of la Souterraine", comparing travellers to animals, with people who would take the local people for prey, with an extremely violent, degrading, dehumanizing semantic field.

You also have a specific type of press, both local press with individual journalists, but also extreme right-wing press like Valeurs Actuelles or newspapers like Causeur, you have incredibly racist articles inside, and which are shared on the networks in a significant way. There is a lot of work to be done to raise awareness in the press editorial offices.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Thank you, William, I would like to say to Henri who wishes to speak that he can turn on his microphone and react.

Henri Braun, lawyer, specialist in minority law and the fight against racism

I wanted to respond to what Gilbert Flam said by saying that, yes, obviously, the European dimension is essential, and I think that two issues need to be distinguished: travellers and the Roma. The question of travellers is an issue in France, the United Kingdom, Belgium and Switzerland, but it is limited to Western Europe, and even then, only in certain countries.

The question of anti-Roma racism, anti-Gypsyism in its culturalist, and sometimes even racist, version, is indeed an issue throughout Europe. We have countries like Viktor Orbán's Hungary, where neo-Nazi discourses are circulating and are taken up by leading political actors. We do indeed have a problem that exists at the European level, and which calls for a European response. However, I would not want people to think that the problem is more important in Eastern Europe than in Western Europe, because when Romania and Bulgaria wished to join the European Union, they were told, quite rightly, "you must first treat your minorities properly and launch several programmes to address the misery of the Roma in your respective countries". I would also like us to have the opposite process, and to have anti-Gypsyism experts from the footsteps of Eastern Europe. They come to the countries of Western Europe and begin to see how things are going because this culturalist anti-Roma dimension is also present. It is a scourge that also exists at the European level for a whole series of historical reasons, mainly because the genocide of gypsies by the Nazis was partially and belatedly recognised.

That is to say, in Germany, after the Second World War, the social services that looked after the gypsies were the same people who had led them to the gas chambers, and the racial situation of the genocide was denied for a long time, explaining that gypsies are not a race, but a group of **antisocial** people. So we do have a long history, which must also be seen in the long history of population control that began in the middle of the 19th century in all European countries, so we have something that goes back to the very constitution of Europe.

Rather than questioning the misery and supposed behaviour of the Roma, we should ask ourselves what the treatment of the Roma tells us about the construction of European states and the construction of Europe, whether in its community dimension or its "Council of Europe" dimension. It is this reflexive return that we must make, and we will realise that, in asking the question of the control of Romani populations, we are asking the issue of the power of everyone, because Gypsies have often served as a laboratory for control and monitoring systems, which were then generalised. I am afraid that the plight of the Roma in Europe will spread to large sectors of the population.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Thank you, William. I wanted to say that on the right-hand side of your screen there is an icon called "Documents". You'll find a lot of documents there. They're indexed by discussion number. I invite you to read them.

William Acker, lawyer, blogger, "traveller" of gypsy origin (Sinté)

Yes, we've already talked about quite a few things, we've talked about the political and legal context in France. You should know that in France there were quotas for Travellers per city, per commune, barely 5 or 6 years ago, so we are starting from a very long way off. My mother did not obtain the "real" right to vote until 2012. I was talking earlier about the media, but in terms of political speeches, we heard a former President of the Republic say, "I have every intention of being able to ask questions to people who have never worked in their lives and who drive cars that many workers in our country could never afford after a lifetime of hard work". We heard the mayor of a large city in southeastern France say: "These people have to be accountable, explain where their caravans and big cars come from. Nicolas Sarkozy in power will have them all controlled and expelled." A former Prime Minister said that our fellow European citizens "Roma were not meant to stay in France", while the current President said of a Yeniche man "he doesn't have the words of a gypsy", which shows either a profound lack of culture at the highest level of the state, which is possible or a discourse that is purposefully consistent with the racialising nature of French law towards Travellers. Which in any case seems to mean that a gypsy cannot be able to express himself in correct French.

This has a powerful effect on social representation. The only times that Travellers are consulted in France is at the departmental level for the reception scheme, where 5 to 6 representatives are accepted, who are not even Travellers, or who are not, in any case, people who live in stopping places.

At the national level, there is a "National Consultative Commission Committee of Travellers" where Travellers are not only a minority but also the assembly gives different opinions, which makes them today instances of legitimisation without any real space of representation. We have aberrations such as the "Travellers" study group in the National Assembly, which is made up mostly of right-wing deputies who are known for their virulence towards Travellers in their territories. There is a social blackout of the voice of travellers, and institutional deception of their representation, which means that the bodies responsible for legitimising reception policies do not consult Travellers, and that is extremely serious. That is why working on the issue of minorities, and on a European level, is very important today.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Thank you, William, for the intervention. There is a comment in the mailbox from Elisabeth Dietrich who says that in Austria there are equal rights for the Roma and that they enjoy autonomy like other minorities. If Elisabeth wishes to intervene, she should not hesitate. What I am proposing, because here we have somewhat derived from the subject of hate speech, and the question of the resurgence and reliability of data on the Internet, that we can continue with our second theme, which is related: "Is the current health crisis, with its heavy toll on human lives and the transformation of society, likely to destroy our civil liberties?". So I will hand over to Karl if he agrees. I am going to invite Henri, William and Gilbert to participate again and to speak also on the subject of hate speech.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you, Claude, and thank you to the speakers for their presentations. Some questions appear in the messages, so maybe you could answer them directly in the chat. I propose that you move on to the following topic: "Is the current health crisis, with its heavy toll on human lives and the transformation of society, likely to destroy civil liberties?"

Topic 2: "Is the current health crisis, with its heavy toll on human lives and the transformation of society, likely to destroy civil liberties?"

Henri Braun, lawyer, specialist in minority law and the fight against racism

The health crisis we have recently experienced has inevitably led, temporarily, to a drastic reduction in fundamental freedoms: freedom of movement, freedom of association, and also slightly, freedom of expression. And the risk, when a state of emergency is created, even if it had to be created, is that it will tend to become part of ordinary law. We have seen this in France in the anti-terrorist state of emergency, and we risk seeing it in the state of health emergency as well. Several provisions that had

been adopted temporarily are tending to become part of ordinary law, which is leading us increasingly towards a surveillance and control society. And from that point of view, the coronavirus crisis risks acting as an accelerator and undermining the defence of freedoms. Because of security, particularly health security, is the primary concern of governments, or the major concern that governments give to citizens, we have a real problem. We have the feeling that phenomena that existed before, such as police violence or abusive identity checks, have been amplified to the extreme during the confinement.

What are the answers we need to make to that? And here I am talking about France, but we could talk about all European countries, about all the restrictions on freedoms in European countries. This calls for particular vigilance to preserve fundamental freedoms, the old humanism that forms the basis of European civilisation. We are sliding towards a society that is less and less democratic, less and less a state governed by the rule of law, and increasingly a culture of surveillance, control and repression. The progressiveness of this slide means that we are not aware of it. But we have a nibbling away at freedoms that have accelerated in recent years, with no doubt a strong trend for the months and years to come, so we must react to this.

If we are talking about freedom of expression, we must repress racist comments on social networks, while maintaining the cardinal nature of freedom of expression. I believe that in France, hate speech must be dealt with in a specific way, by particular jurisdictions, and with specific procedural rules to guarantee freedom of expression. Under no circumstances should the administration or the GAFAM be allowed to act as a court or police force. Fortunately, this temptation has been rejected by the Constitutional Council, and here I am not talking about the French example, but about a magistrate a few days ago, who considered that this was not possible, not constitutional, happily. I think that there is a real problem because, under the guise of combating racist statements, there is a risk of undermining freedom of expression. I could perhaps be called "old school", but I am what is called, in terms of public liberties, a repressive regime, which is, in fact, the liberal system, which means that I think everyone is responsible for their actions. We must also look at the social weight of those who speak out. Indeed, when Mr Dupont or Durand makes a hateful statement on a social network, it is hugely damaging, and that must be condemned. But when an elected official like the mayor of Cholet a few years ago said, concerning the Travellers, "Hitler did not kill enough of them", that he was condemned, but that he is still a member of Parliament and mayor, then I think we have a real problem. We will not be able to combat all hate speech, and that is where education plays an important role. I am thinking of the recognition of the Romani language and culture at European level. The Romani language must be recognised as a fully-fledged European language, which is not the case at present. And when these words and actions are made by people who are elected representatives, who carry weight, that is when these actions must be corrected retrospectively and under no circumstances must they be controlled in principle by people who are not trained to do so. The fight against racism should not lead to freedom of expression being controlled.

Gilbert Flam, Honorary public prosecutor and President of the International Commission of the International League against Racism and Anti-Semitism (Licra)

I am an honorary magistrate, currently working in the department of Seine-Saint-Denis and I am in charge of crime prevention at the honorary public prosecutor's office.

I agree with what Mr Braun has just said about the need to ensure the repression of the authors of hate speech on the Internet. I would add that we must also make progress on the responsibility of the major platforms in the dissemination of these speeches.

I would like to make a three-point speech. Firstly, I shall refer to the legal framework and the conditions that are laid down for the exercise of emergency measures. Next, I will talk about the challenges of deconfinement and the exit from the crisis. Finally, I will conclude on what we can do to influence the public policies that will be implemented in the post-Covid-19 period.

On the legal regime, I would first of all like to remind you that the European Convention on Human Rights provides for a derogation system. It is a regime which allows, in certain circumstances, when the national interest, the security of populations, public order or the public health of populations are threatened, to limit or sometimes even suspend part of these public freedoms. A number of European states have, with containment, prohibited or restricted the gathering and movement of populations to prevent the spread of the virus.

However, it should be pointed out that the European Convention on Human Rights and the European Court of Human Rights lay down extremely strict conditions which have been recalled by the Secretary General of the Council of Europe. These clarifications are important for NGOs working in countries with authoritarian or illiberal regimes. Any derogation from the European Convention on Human Rights may be subject to assessment by the ECHR, which implies that national judges remain able to exercise their judicial control over government decisions.

The Secretary General of the Council of Europe recalled that the European Convention, during this derogation period, prohibits standards which would create or aggravate discrimination and challenge inclusion policies. The rights to privacy, data protection, freedom of conscience, freedom of expression and freedom of assembly and association must also be respected. Finally, she recalled that "the pandemic should not be used as a pretext to silence whistleblowers or political opponents". In short, I would echo an expression of the French Minister of Justice: "The rule of law is not quarantined during the Covid-19 epidemic". When we take stock, we will have to look at the way in which Council of Europe member states have met their obligations?

We have noted that a number of European governments, particularly in Hungary, Poland, Turkey and Russia, have taken advantage of this period of crisis to change the way institutions functioned to the benefit of the executive alone. Above all, these and other governments have taken discriminatory measures against Roma and migrants. They also took decisions designed to weaken counter-powers, such as the judiciary, and NGOs saw their means and capacities for intervention limited during this period.

We are now witnessing a decline in the epidemic and we are gradually entering a transitional phase where all institutions are starting to work normally again, especially the judiciary but also parliaments. In this period, we are faced with a twofold risk:

In the name of security, governments may decide to maintain some of the measures taken as a matter of urgency by enshrining them in positive law. This is what we experienced in France after the attacks of 2015.

Governments may forget to remove some of these measures, including the use of surveillance technologies that have been proposed and implemented in the name of health security. Historian Yuval Noah Harari explained in an article in the Financial Times on March 20 that decisions normally take years of discussion and whilst prevarications were made in a matter of hours during this period. There were immature and even dangerous technologies that were used because the risk of doing nothing was too great. The balance between the right to life, the protection of human life and infringements of individual freedoms has tipped in favour of these emergency measures. Thus, in the name of health security, we have seen doctors, including epidemiologists who know their subject well, consider that electronic tracing was indispensable in the fight against Covid-19, while computer scientists, who were perhaps a little more attuned to the issue, were not.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you very much, we have a request to speak from Harry Rogge of EUROGEO.

QUESTION: Harry Rogge, EUROGEO

In addition to what the experts have just said about freedom and the restrictions that have been placed on it, yesterday I participated in the webinar on migrants and refugees, there was discussion about what was happening on ships and in ports. It was recalled that the law of the sea had been suspended throughout the Mediterranean. I would like to remind that it is not only individual countries that are concerned, those with authoritarian regimes, but even in the Netherlands, where I live, we have seen that the measures taken temporarily by the executive tend over time to turn into legislation. There have been demonstrations in the Netherlands demanding that these temporary provisions should not become permanent legislation. In the Netherlands, I managed to mobilise, through the Conference of INGOs, we sent a letter to all parliamentarians present at the Council of Europe and the members of the Congress of Local and Regional Authorities. We wrote to them on behalf of 40 Dutch members of the Conference of INGOs to make them aware of their obligation to ensure respect for the Strasbourg Convention and its three pillars: democracy, human rights and the rule of law. The responsibility to communicate with parliamentarians and executives is incumbent on all of us. We must remain vigilant.

QUESTION: David LOPEZ, Lifelong Learning Platform

Hello, I was indeed very interested in the interventions of William Acker and Henri Braun, but of course, I think we have to deal with the issue from the legal point of view, as you have asked it. I represent the Lifelong Learning Platform at the European level, and it seems to me that we have to deal with this issue from an educational point of view. Combating racism, anti-Gypsyism, all these forms of exclusion,

still involves the issue of education, and it seems to me that, in this period of the health crisis, education has been pushed to one side a little. In any case, in my country, France, the issue has been dealt with by the fact that children do not go to school, which is a disaster, and we need to rethink education for the fight against racism. We must also deal with it from a European point of view, because it is not only up to states to discuss fundamental issues of education, as William Acker and Henri Braun said very well on the question of rights.

QUESTION: Bénédicte Colin, FAFCE

Thank you, I am part of the Federation of Catholic Family Associations in Europe. I would like to thank Mr Braun and Mr Acker for their exciting presentations, and I will join Mr Lopez in this idea of state restriction of freedoms and non-economic activities, which I think were considered non-essential activities during this crisis. As a Catholic association, I wanted to point out the double standards that the state applied to freedom of association and the practice of religion during this period. I think that in the context of the respect of the restriction of Article 9 of the European Convention on Human Rights, on this freedom of religion, there is a principle of proportionality which could, in my opinion, have been better appreciated. I am talking today about Belgium, where it was possible to go and drink a beer in a bar without a mask and with very little respect for safe distances, before being able to meet up with 30 people in a vast cathedral. I think it is essential to take note of this somewhat arbitrary appreciation by governments of the activities that may have been set aside, as well as education and others. Thank you very much.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you very much, maybe Henri or Gilbert want to react? We also have a whole series of compelling messages in the chat window. Perhaps you could reply afterwards. We're coming to the end of this debate, Henri, and I'll give you the floor.

Gilbert Flam, Honorary public prosecutor and President of the International Commission of the International League against Racism and Anti-Semitism (Licra)

I would like to comment on the issue of social networks and hate speech, which is racist, anti-Semitic, xenophobic and conspiratorial speech. The position taken by the European Parliament is extremely interesting. It was taken in the context of its plenary session and says that hate speech cannot be regarded as opinions, and I therefore conclude that these are offences, which must be dealt with under criminal law. I believe that this is, moreover, perfectly compatible with the case law of the European Court of Human Rights: it is necessary to regulate social networks as quickly as possible in order to obtain both the conviction of the perpetrators when they can be identified, which is not always possible when they are hosted on platforms in Russia, for example. This also raises the problem of the role of platforms and a certain form of complicity. I will give just one example, and I will end on this point: in

terms of press law, publishers are responsible for the texts that are published by their newspapers.

Henri Braun, lawyer, specialist in minority law and the fight against racism

I am speaking very briefly, to pick up on what has just been saying. The pandemic has indeed raised the question of what the essential activities were, which are not only economical, and the fact that culture has been sacrificed is a real problem. Also, the question of refugees is a dramatic issue for Europe at a time when the Mediterranean is becoming a veritable graveyard. We must take this issue head-on, and the COVID crisis has helped to conceal this issue, which is nonetheless essential. Afterwards, when it comes to political-legal decision-making concerning scientific data, we must be cautious. Experimental data are produced in an emergency, they do not have a sufficient degree of certainty, and above all, they must not dictate the law. We must not move from scientific-medical data to a legal dimension: the legal and political aspect must be safeguarded. Decisions must be made per our values.

The last word in 30 seconds on education against racism is essential, and those who need to be educated first and foremost are not the children in schools, but those who are in charge: elected representatives, police officers... Because we have, all over the world, and this has recently been rediscovered, we have a problem of structural racism in the police in the United States, in France, and many European countries and all over the world. So this education against racism should not only be done at school but in a much more global context, and I think that makes a transition to the next discussion.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Karl, I'll let you take over.

Topic 3: "The right to connection as a fundamental right"

Karl Donert, Vice-Chairman of the Education and Culture Committee

Yes, we do have Sandra and Mona online for this 3rd session of the webinar. The theme of the third session is "the right to connect as a fundamental right", with three speakers. I do not doubt that this is in line with the themes addressed in the previous discussions. Without further ado, I give the floor to the next speaker.

Mona Laroussi, Deputy Director of the Institut de la Francophonie pour l'Education et la Formation (IFEFF)

Hello, I am Deputy Director of the Institut de la Francophonie pour l'Education et la Formation (IFEFF), which is a subsidiary body of the International Organisation of La Francophonie (OIF) based in Dakar. I am an academic, I have always worked on distance education, with all the problems of connection, content, ethics and what you said earlier. I am convinced and aware of the significant role of education in eradicating all forms of stigmatization and hatred.

I'll try to introduce you to the OIF quickly. The OIF is an intergovernmental organization present on five continents and which brings together 88 countries. The OIF implements multilateral cooperation alongside other operators such as the "Agence Universitaire de la Francophonie" (AUF), TV5, the Association Internationale des Maires Francophones (AIMF), the Senghor University of Alexandria, and the Association of French Parliamentarians. The primary mission of the OIF is to promote the French language and cultural and linguistic diversity, to promote peace, democracy and human rights, and to support education, training, higher education and research. The OIF and the Council of Europe are linked by a joint declaration on the strengthening of cooperation in areas of common interest: human rights, democracy, education, youth, media, and gender issues.

I will now try to answer the question of connectivity. The Covid-19 crisis has served as an amplifier and a revelation of existing inequalities in digital, in general, and in connectivity, in particular, within countries. According to figures provided by the International Task Force on Teachers, an alliance coordinated by UNESCO, and based on data from its Institute of Statistics, during the COVID crisis "some 826 million pupils and students, or half of the total number of learners, do not have access to a computer at home and 43% (706 million) do not have Internet at home, even though digital distance education is being used massively to ensure continuity of education in the vast majority of countries. Disparities are particularly marked in low-income countries: in sub-Saharan Africa, 89% of learners do not have access to home computers, and 82% do not have the Internet". Even when there is a computer in the home, it is used by about ten people, so the learner does not have access to it. "Also, while mobile phones can enable learners to access information, connect, and with their teachers, about 56 million learners live in places not served by mobile networks, almost half of them in sub-Saharan Africa."

From this perspective, the French-speaking world is characterized by a substantial heterogeneity of countries, less and less connected. According to UNICEF figures, more than 29% of young people across the globe, i.e. 346 million people aged 15 to 24, are not connected to the Internet. The French-speaking world is, unfortunately, one of the areas where young people are the least connected. Connectivity has emerged as a fundamental need, increasingly essential to daily life, so integrated into the Maslow pyramid. We can see that it is now part of the base of this triangle. Today, this generation, referred to as the "digital natives", consider the Internet as vital, like access to water or electricity. Each technological innovation indeed makes us more and more dependent on the Internet.

Connectivity is recognized as a fundamental right by the United Nations through reports and special procedures. Access to the Internet is indispensable not only for the exercise of the right, freedom of

expression but also for the use of other rights: the right to education, the right to free association, the right to assembly, to participate in social, cultural and political life, the right to participate in economic and social development. A resolution adopted within the "HRC" emphasizing the importance of bringing a human rights-based approach to the establishment and development of Internet access, so that the Internet is open, accessible and enriched by the participation of all actors.

Karl Donert, Vice-Chairman of the Education and Culture Committee

We are going to ask Lune to step in now.

Lune Taqqiq, author, lecturer, founder of Freebip, member of the Association for Voluntary Action in Europe

Hello, my name is Lune Taqqiq. I am CEO of a start-up which is a new media. I am a prospective, plastic artist. Finally, I am a multi-potential profile, and I am interested in societal design via new technologies for over 30 years. I am going to bring you a slightly different perspective from what was observed during the coronavirus crisis, the famous COVID crisis. There is a new culture that is being established in the world. It is enthusiastic, extremely mobilized: civil society has shown its ability to adapt remarkably, and that is what I am going to propose to you, to try to show you all the beautiful avenues that are opening up to us to be able to deal with all the issues that have been raised for years in this institution, which is the Conference of INGOs. I am going to read because the subject is so radial that if I do not have my notebook, I may go off in all directions.

Madam President, thank you for this conference, and for asking these questions at a time when our view of the world is changing, and a new culture is being initiated. Education, etymologically, means "guided by". Our world will never be the same again, it has changed, and a new culture is taking shape, and we must accompany it. It is the hand on the cradle that governs the world. Our civilization emerging in this new era is discovering itself in this new spatiality, and a new temporality: time and space are folded up in the digital age. The Coronavirus crisis is a powerful projector of this new culture that is taking shape at the dawn of the 21st century. It is an indisputable fact that new technologies have become an inescapable part of our way of life, our way of interacting and thinking. The man-machine interface is present in almost all our actions. Think about it for a moment. Virtual reality is a dimension, a space that merges with our material existence. Virtual reality is almost an oxymoron. "reality" and "virtual" are two antonymous words as a definition of the digital age. How not to feel schizophrenic in this contradiction, "where am I?" "who am I in this world?" "and yet it is in this space that we now shape our world, society, our lives.

There is an urgent need to be able to think about this territory in a free, equitable and accessible way for all. This can be compared to access to drinking water. It has become vital, or at least it's on the way to becoming so. However, this territory is currently managed by a tiny part of a society whose objectives are not political or social, but rather, let's not forget, the conquest of the market and ever-

increasing profits. The governance of data flows the 6th power. Also, access to connection and free and respectful interfaces is a fundamental right. There is no doubt about this for anyone, and immediate changes must be made now because it is today that our future is being played out. "The twenty-first century will be spiritual, or it will not be," André Malraux aptly predicted. I am a spiritual being, like all of us here, by which I mean that I am not just an organic being destined to produce, my very nature as a human being is to live fully with my heart, my mind, what vibrates in my soul. I'm not just destined to survive organically to produce.

In this commission, the Conference of INGOs, it is this aspect of our humanity that brings us together. We are living through a turning point in the history of humanity, and the stakes are colossal. The question that arises is: what does it mean to be human in the 21st century? Paradoxically, the fractalization of society has been accentuated with the emergence of new technologies, even though its original objective was to bring us together.

The tool itself is not an obstacle. This tool, which has become an indispensable extension of our anatomy to exist in this new era, must be unanimously understood in what it offers, how it is used, and for what purposes. Connection for all yes but why? For whom? How? And the right to connection is a fundamental right in our time and our civilization. For without connection, this reality does not exist. The thought created, and the understanding of this new reality that is offered to us offers us many solutions and opportunities. Our sovereignty as human beings depends on it. It is the basis of our social contract. A new civilization is emerging, but for the moment, we have not yet been able to establish the cultural characteristics of this "common reservoir" initiated by virtual reality. The discovery and fascination of the tool are over. What it offers us today appears to us, we are beginning to realize its limits, its constraints, how it can alienate us, and its fragilities. The tool is not perfect. It too is sensitive to viruses and predators of all kinds. Currently, the spectre of "code is law" is very present. Law is code" has always been the basis of our social contract. We live in a society that thinks and projects itself exclusively in terms of figures, management concerning balance sheets, valuing only the material assets of our company that are profitable in a short time. Our culture has become one of crisis, lack, fear, inciting us every day more and more to give our consent to restrictions in our lifestyles, in our resources and to give up our power to solutions that are supposed to optimize our lives. After a few years of experience, it is clear that they optimize scarcity. The velocity of the intrusion of technology into our lifestyles has now surpassed the uses we can make of it. It is increasingly penetrating. It is embodied. Shaping our ways of thinking, going so far as to conquer our corporeality. Spirit, are you there? Technology via virtual reality is the source of a real economy even though it is immaterial. Without our collaboration and participation, it cannot exist. The intangible asset is us, our way of thinking, of communicating, our way of being in the world: a genuine individual carries everything. All these interactions generate value. We have all the resources to shape this new culture. This understanding can define our new social contract.

The confinement has masterfully demonstrated how quickly civil society has taken hold of the technology. It has been shown its maturity, its sincere and disinterested desire to collaborate, to be useful, to participate, and this desire has been forcefully expressed. We have been able to see it, to measure it, to see the richness of its diversity, broadening the definition of the word value, which was

reduced to the financial perspective. And the real question is there! Who governs? For whom, for what? So, the how appears. The establishment of a culture of sharing in the era of 3.0 is visible, a society in the spirit of the generalized "creative commons" is not a utopia; it is a political choice! We have everything in our hands. All the solutions are there to answer the questions raised here. Everything is ready, and to make it happen, many people have been working for many years to offer solutions, create tools and technologies and the accompanying ways of learning how to use them. We cannot imagine solutions if we do not position ourselves from this perspective. It is from this point of view that the answers and resources are available. It is from this point of view that they can be implemented.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you. I am going to give the floor to Sandra.

Sandra Coulibaly Leroy, Deputy Director, in charge of Foresight, Analysis and Strategic Intelligence within the Programming and Strategic Development Department of the International Organisation of La Francophonie

I wanted to thank Claude and Karl for their invitation and to remind them that the links between the OIF and the Council of Europe are old and have existed for more than 20 years. As my colleague said, we are bound by a joint declaration of interest in the fields of democracy, human rights, youth, cultural and linguistic diversity since La Francophonie brings together 88 countries and more than 30 are members of the Council of Europe. Mona recalled that connectivity is for us a fundamental right, recognised by the UN and its subsidiary body the Human Rights Council. More broadly, before the 2016 HRC Declaration, we already find this intrinsic link of human rights of interdependence, inalienability, and imprescriptibility that constitutes the right to connectivity linked to the right to education, freedom of expression, and finally the right to individual liberties. I also believe it is important to recall that this issue of connectivity is not only a fundamental right but ultimately a need and beyond that a matter of human security. Not only on the topic of this Maslow pyramid, which reminds us of the essential requirements of human beings to flourish and feel secure, but we can also see that the acceleration of the omnipotence of the Internet makes connectivity a fundamental need that is fully integrated by generation Y, in terms of human security.

To come back to our subject: what can we learn from this COVID crisis, which is not over yet? It is not only a revealer but also an amplifier of inequalities in digital technology. Connectivity, yes, but as far as education is concerned, and Mona will undoubtedly come back to this, yes, connectivity to the Internet is essential but not sufficient, it should be remembered that access to educational resources is the result to this question of connectivity, one does not go without the other.

The numbers from the COVID crisis make us dizzy. I am basing myself on the figures of UNESCO and the IUT: more than 800 million pupils and learners are not equipped, more than 700 million do not

have access to the Internet at home, whereas the solution adopted, with the closure of schools in more than 191 countries, is that of digital distance education. As we can see, the disparities between countries and within countries, both in the North and in the South, are very significant.

What are the possible answers to this dual problem of connectivity and access to digital resources? La Francophonie has tried to provide both a political and operational response in terms of cooperation in the field. It did so before the COVID crisis, but also developed during it.

The political response is to reaffirm the importance of digital technology in the Francophone project, which is shared around the French language, but which must coexist with the partner languages of the Francophone countries. Recall that French is a minority language in the French-speaking world, and it is up to us to take this into account in the development of educational content, to ensure that the material is accessible and consistent with local reality and cultural environment.

Reaffirm also the principles of solidarity that La Francophonie places at the heart of its multilateral cooperation project. These may be big words, but I would like to translate them into concrete terms: this working group on digital chaired by our Secretary-General is an inclusive working group with States and governments, civil society, the private sector, taking into consideration the educational community because we talk a lot about connectivity among learners, but there is also the component of teachers, parents and public service executives to accompany this Covid-19 schism in terms of digital divide.

Five themes have been selected to affirm the importance of a French-speaking Internet strategy: connectivity and access to digital resources, digital for and through education, and other corollary subjects since digital is a cross-cutting issue even if connectivity is the fundamental basis, it is the issue of everything that concerns employability, entrepreneurship around digital and education (and this famous *édutech*)— and finally, the question of regulation and more generally of Internet governance. I am going to hand over to Mona for feedback from the "field" to illustrate what the Francophonie has done and continues to do to guarantee connectivity at the field level, to ensure this right and this fundamental need for our populations and the educational community.

Mona Laroussi, Deputy Director of the Institut de la Francophonie pour l'Education et la Formation (IFEFF)

We can always complain about connectivity, but we are still much better off than others in Sub-Saharan Africa. Not only is the connection here in Africa not stable, but it is also costly. To see an order of price, you pay 10 MB, which is nothing in Europe, 45 euros a month, with an average salary of 350 euros. Not counting the mobile Internet... Its rate is very high.

To come back to connection, although it is a fundamental right, although during the Covid-19 crisis everything went through the Internet, very few radio or television programmes replaced school. The Internet remained inaccessible in no small part of the population. At the IFEFF, we were aware of this reality even before COVID, and we tried to find a solution long before. There are autonomous servers that allow access to a certain number of resources without being connected to the Internet. We have

equipped a set of digital campuses to enable people to come, to connect, to take the pedagogical measures they need on their mobile phones, on their computers, to consult them offline, and even to do the exercises offline. This solution costs 150 euros per small box and can connect about fifty people.

At the same time, many small African start-ups have been trying to find a solution. A lot of little projects have emerged, such as the "Last mile", which is a solution where we assume that 80% of the messages, we exchange are messages between us that do not necessarily require internet access. On this principle, we can connect a village to the intranet without being connected to the Internet. There is another solution proposed by a young Cameroonian woman who is working on offline coding that allows young people to communicate while being disconnected from the Internet.

However, these are just solutions to get around the practice. We need to find answers so that Africa in particular and other countries are better connected because it is a fundamental right and everything is now done over the Internet: we do our shopping over the Internet, we grow up over the Internet, we book our holidays over the Internet... Several countries are now introducing electronic voting. All that can be done is to find solutions, but only in the short term.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you. Thank you. I'm going to ask Lune to come back because I interrupted you earlier. Would you like to speak? I see there is another request for the floor.

Lune Taqqiq, author, lecturer, founder of Freebip, member of the Association for Voluntary Action in Europe (AVE)

All these problems of connectivity, of access to communication, to the tool, to digital support. It's a problem. By understanding how the machine works, we can make it our own, and all the resources generated by our actions will be able to benefit and make us utterly autonomous in the management of our life management tool. It is also a way to be able to control the communication flows. Today it is social ties that decide who sees what as information, and when. Managing the amount of data that will be delivered, to whom it will be given, and when it is delivered, shapes the way we see the world and interact.

I have always asked myself the question: "Who finances fake news software?", "Who benefits from it?". It doesn't benefit citizens. It helps people who use it because it creates a flow, it can change societal behaviours, it can impact the reflection we have of ourselves through social networks, through the media, have nothing to do with the consideration of reality. That's what COVID has shown; the way citizens have taken hold of COVID: they have brought solutions everywhere, they have gone out into the field, they have been able to connect, take charge of a whole bunch of things, use 3D printers. They've been a tremendous asset, they've taken care of the essentials, they've taken on a lot of responsibility when our government was just ordering drones and worrying about technology. The emergency was on the ground: food, helping people, finding tutorials to facilitate schooling, etc. Civil

society is capable of doing that. It has taken charge of itself. It has shown it. It has demonstrated its power of action and its capacity to act.

However, social networks, the media and how they are used are fragmented, and specific categories of the population are given certain information and others are given others. We live in a fractalised world, and the information that is sent back to us is practised. In other words, we do not have the same data according to who we are, when we look at our news feeds, and you want us to be able to have a healthy democratic vision under these conditions? Who owns social networks? Who supports them? Where is the money? The money generated by technology can be accessible. There's a whole bunch of people around the world who have worked on all the free software solutions. They can get their hands on them now; they're just asking for it. Why have states never chosen those solutions that are much cheaper, that are a guarantee for our fundamental rights, that allow us to interact healthily and have a real reflection of who we are? All of these questions are essential.

Today there are two types of culture taking shape: either one that has been strongly demanded by society for many years, that is inclusive, participatory, that has this vision of a common good as one, being each in his individuality with respect, or we accept a technology that shapes and robotises us. That's it. It's not complicated. Virtual reality offers us this possibility of freeing ourselves from a whole bunch of servitude and being able to recuperate a little bit of breath. It is an outstanding choice. It is a democratic choice. I am astonished that in the exceptional, unlikely situation we are living in, decisions are being taken at governmental, European level, without our sovereignty as a people being called into question. We are deciding our shared future, not for the next five years, for several hundred years. Everything that is going to be put in place at the technological level today, there will be no turning back. Look what happened with Google, the GAFAM. Some countries have sent ambassadors to GAFAM, we consider them as states. We have to understand that these tools cannot work without us. We are as powerful as human beings, only by the fact that we exist.

Karl Donert, Vice-Chairman of the Education and Culture Committee

We have two questions, and we'll move on to the next topic. I'm going to give the floor to Bénédicte Colin.

QUESTION: Bénédicte Colin, FAFCE

I want to thank Mrs Laroussi, Mrs Taqqiq and Mrs Coulibaly, for their inspiring speeches. I want to add a few European elements regarding digital inequality during this pandemic. As a federation of family associations, we have had a lot of feedback from our members. Mrs Coulibaly, you said, incidentally, that this pandemic constituted an amplifier of inequalities. At European level, even if we have much higher quantitative access, the question of the quality of access arises. I want to address the idea that for a household with one or more children, to follow an online education when there is only one computer in the living room when we are a family with 2, 3, 4 children, it becomes very

complicated knowing that a child needs a quiet environment to study. It's tough to explore on your phone even if you have access to the internet, it's a question of equal access to education, and online and digital education brings a lot, great opportunities. Still, internet access is not the same for everyone. So there are inequalities between families, and this is the observation I wanted to bring to this fascinating discussion.

Karl Donert, Vice-Chairman of the Education and Culture Committee

We lost our speakers.

Claude Vivier Le Got, Chairwoman of the Education and Culture Committee

Karl, I propose that we move on to the next topic. The link that can be made between the two topics is that the COVID has highlighted gender discrimination: girls have been bruised on the question of access to education, because when there is only one computer in the family, we must be aware that it is the boys who use it first and the girls second, that it is the father who has it first, before the mother. So I would like us to be able to use this transition to move on to the fourth round table with Isabelle Collet.

Session 4: "Gender Equality"

Isabelle Collet, professor at the Education Sciences Section of the University of Geneva and Director of the "Revue GEF", Genre, éducation, formation (Gender, education, training)

I'll start by briefly introducing myself. I am from the University of Geneva; I am a former computer scientist, and I work on gender issues in education. I train primary and secondary school students on gender issues in education in a compulsory and evaluated way, and my talk today is more specifically about the problems of the digital divide, especially with a gender issue, but also how to train teachers on these issues.

There is no digital divide in terms of usage, by which I mean that men or women, boys or girls use digital, even if they don't do the same thing. The digital divide is not in access either, but it is on the side of digital literacy. That is to say, at present, the digital world is designed, developed, parameterized, and maintained by white men from higher socio-professional backgrounds. That's where this divide exists. The consequence is, first of all, a problem of social justice, mainly because there are substantial power issues linked to digital professions: good salaries, good careers, secure jobs, etc. The digital world is a world where people have to be able to work and live in harmony with their environment. Secondly, digital developments tend to focus on concerns that are constructed as socially masculine. Finally, this results in the exclusion of women from the digital transition, and

decisions to be taken on the increase of technoscience. So, what are the solutions?

Of course, as a teacher trainer, I prefer to work with teachers rather than with students and young people directly, because that makes it possible to multiply the solution. We must teach impartially from kindergarten to university. In principle, everyone agrees with this, and the European Union has produced many texts on the subject. Still, I would like to make it clear that it is not just a question of deconstructing stereotypes, and in particular stereotypes about science and technology, as we often hear. Of course, we have to deconstruct stereotypes, that is the basis. If we are convinced that women have pink brains and are incapable of doing science, we are not going to get away with it. Above all, however, we need to train both male and female teachers of to realize that equality can be learned because we are raised to inequality. And it is also transmitted through professional gestures, the distribution of speaking time between boys and girls, the content. I find it surprising that we are still discussing sexism in school textbooks. It should be a non-subject because it's so easy to find out. Vigilance regarding gender violence: we are only beginning to become aware in universities that there is harassment of LGBT students, again it should be a non-subject, we are not on subtle elements.

Strictly on the digital issue, since in some countries we are beginning to train primary and secondary school students in digital effects, it is precisely the teachers who work on digital issues which need to be trained in gender issues, to be sure that what they will transmit is a "gender-friendly" vision of the technique. And here again, it is much more than a fight against stereotypes.

And finally, not everything is in the hands of men and women, not everything is in the hands of male and female teachers, there must be an awareness of institutions, whose very functioning reproduces inequalities, for example when they turn a blind eye to teaching content that would be unequal, and reliable measures must be taken to change unjust situations. For example, the introduction of quotas is not a discriminatory measure, it is a voluntary catch-up measure, and we can now seriously ask ourselves whether we can be satisfied with 15% of women in the digital world indefinitely or whether we want to take resolutely voluntary action if we're going to move towards equality.

Karl Donert, Vice-Chairman of the Education and Culture Committee

We have two speakers, Benedicte and then Lune. If Janice wishes to speak, she may speak as well.

Bénédicte Colin, FAFCE

Thank you very much for this fascinating analysis. I am not going to speak on behalf of FAFCE, but as a young graduate, a young professional, because I want to talk about the limits of positive discrimination. It seems to me that under a particular approach, the idea of constantly "cocooning" young students by considering that they need to be helped is to approach them as passive victims in the system. I think that the most important thing for women in education is to provide them with caring and to encourage the education system. I agree that there is still work to be done in this area. Again, I think it is good to give women the idea of being successful young professionals, not because they have been helped, it is

something that will always come back in their careers, in their studies, but based on their merit alone. I agree with you in many aspects, but I think it is essential to make this nuance.

Lune Taqqiq, author, founder of Freebip, member of the Association for Voluntary Action in Europe (AVE)

Technological uses and tools are also created by male thinking. It is a particular way of thinking and reacting with interfaces. It is essential that this way of interacting with the tool corresponds to the feminine style of thinking, it would allow a much easier inclusion of the feminine in this technological world. It is also harmful that our updates are continually changing the way we navigate with the tools because we spend our time working for the technology, always learning to adapt to it, while at the same time we are losing work for ourselves. That's another point that I thought was important.

Sandra Coulibaly Leroy, Deputy Director, in charge of Foresight, Analysis and Strategic Intelligence within the Programming and Strategic Development Department of the International Organisation of La Francophonie

I wanted to pick up on Isabelle's words, on the crucial question of the increasingly important use of artificial intelligence in the support and elaboration of pedagogical processes and contents.

One of the foundations of the OIF is the question of intercultural and linguistic diversity, and consequently, the question of the danger of formatting by the prescribers of this artificial intelligence. Indeed, the issue of gender dominance was recalled, in those who code, build the architecture through these algorithms, through the use of artificial intelligence. This translates into biases in learning, cognitive biases. Beyond the "gender" issue, we must be aware of the "linguistic" dimension, not only of the relationship between the domination of English and the mastery of language. There is a crucial word, inclusiveness, which goes far beyond the "gender" issue.

My second observation is on the importance of what technology allows, perhaps escaping from the commercial sphere, with, of course, the question of open educational resources. In the digital age, there is an absolute necessity to rely on the development of these resources to enable inclusiveness.

Isabelle Collet, professor at the Education Sciences Section of the University of Geneva and Director of the "Revue GEF", Genre, éducation, formation (Gender, education, training)

I never use the term "positive discrimination" because "to discriminate" is not what we want. This is why Europe talks about "affirmative action": it is not a question of discriminating against men so that there are more women... At the same time, when we are in the digital world, women represent 15%, I find it hard to believe that we discriminate against men if we go to 20 or 30%. And I fully agree with the first speaker, of course we have to stop making women bear the brunt of all the effort, because after a while, women will wonder if it's not their fault. No, we have to realize that we are in a system

that discriminates, obviously, with institutions that are unequal and that are embarrassed to deal with it. I often say that if the game were "fair play", we would be 50/50 in the digital world, with as many men as women. So, the question we have to ask ourselves is: what are the 30-35% of men who are in the digital world for reasons that have nothing to do with questions of competence, and everything to do with questions of discrimination. There is currently ongoing positive discrimination in favour of white men in the higher socio-professional categories, which is pushing them into the digital age. All the actions that we are going to take to make the institutions aware of this positive discrimination and correct the situation will enable men and women to make freer, more autonomous choices and move towards a more egalitarian society.

Karl Donert, Vice-Chairman of the Education and Culture Committee

We'll move on to session five, and I'll ask Janice to speak.

Session 5: "The education industry: between democratisation and control of contents"

Janice Richardson, expert to the Council of Europe on digital citizenship and education issues

I am a member of the digital citizenship education working group at the Council of Europe and also work in the Insight network of digital citizenship experts. I have been invited to speak about the democratisation of content. First, we need to see what we mean by educational content, or rather "good educational content". We must think about the tools being used to educate children, their real level of capability, and the level we dream of. Literacy is a key goal of education, and we have to integrate all current communication means to develop this; in other words, digital technology is an essential tool. Given the very rapid evolution of knowledge, all content should integrate and adapt to the use of the latest technologies. Critical thinking, too, is a central issue today, and educational content must aim to help children differentiate between "information" and "infox" to ensure that they conceive information intelligently. Research shows that during the covid crisis one of the main learning resources students used were videos and other user-generated content. Yet few young people are able to create quality content. It is up to us to teach them what quality content is, and how to create content in schools.

In the digital citizenship education working group, we underline the importance of competencies being based on values, attitudes, skills, and knowledge and critical thinking. I believe that this knowledge and these attitudes must be strengthened because they are the cornerstone of responsibility and mutual respect. We need more, better content, and we need to focus on ensuring that it incorporates the values and attitudes that democratic societies are built on.

And finally, quality and inclusion. A lot of content is designed for the mainstream, the silent majority. I think we should think more about the very young, the elderly, people with special needs. What criteria are used for defining quality learning content? What can be done to ensure that schools are equipped

to access this content and prepare citizens for the future by developing competences fit for 21st century society. Figures from a 2019 EU survey, for example, show that primary schools on average have just one computer per 18 students, and that 60% of teachers have to pay for further training themselves. We simply don't know how to choose and use educational content wisely.

On the other hand, there is also a lack of sense-making practice shared across the education sector and insufficient exchanges of experience. Unfortunately, the school remains a microcosm, closed to many of the learning opportunities available in the virtual environment. As for school curricula, of course, school learning is largely bound by the curriculum, yet current curricula do not anticipate the learning needs of the 21st century, they do not meet contemporary learning needs, and assessment methods are not up to date. We need to create content with five criteria in mind: literacy, critical thinking, creativity, values and attitudes, and inclusion. But our schools are far from achieving this. I give you the floor again, Karl, thank you.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you, I'm going to give the floor to Sandra and Mona.

Mona Laroussi, Deputy Director of the Institut de la Francophonie pour l'Education et la Formation (IFEFF)

I want to mention distance education in this theme No. 5. I have been working on distance learning for more than 25 years, and I cannot put it on trial. With distance learning, I have learned how to teach face-to-face. I'll explain why: when working at a distance, we never got feedback from the learners, so we always put in place mechanisms to connect them and to be able to work in such a way that the whole course is structured in a way that is understandable to the majority of learners. So, we put in prerequisites, post-requisites, complementary exercises, the learner's viewpoint that we lose when we do distance learning has to be remodelled by implementing distance learning.

Now, do the platforms disseminate or support a particular model of education? Of course, they do. Because all platforms say: we are on the theory of socio-constructivism. If we are on the Moodle learning platform, which is the most used learning platform in the world, all the designers say that it is based on socio-constructivism. But isn't face-to-face teaching the way it is? It's transmissive: the teacher is there, he does his lesson, the learners religiously write his words and his words, there is very little collaborative work behind it. So, I don't want to put distance learning on trial. I find that distance learning takes over what the teacher does in his daily life and his teaching.

Let me give you a concrete example that we tested during the COVID crisis. At the IFEFF, we set up a mini-group in the Francophonie, on this same mini-group we taught and set up courses so that the teacher could put his course at a distance and deliver it to these students. And we have identified several tools that allow this teacher to teach, and on these tools, we have always explained that technology does not guide the teacher. Still, rather it is up to the teacher to model the technology for

his or her purposes. And these teachers, most of whom are novices, have set up their pedagogical scenario, have chosen the most appropriate tools for them, they have used them, they have innovated. These teachers who are in their classrooms and who are very often demotivated because they do the same thing every year have innovated, have taught more attractively, have set up interactivity with their students. They used tools that were not necessarily adapted or intended for teaching at the grassroots level, so I don't want to put distance learning on trial. Distance education, like face-to-face teaching, inherits shortcomings and ethical practices.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you very much. Thank you very much. I would say that it's the tools and it's the use of the essential tools. Does Janice want the floor or a participant?

Sandra Coulibaly Leroy, Deputy Director, in charge of Foresight, Analysis and Strategic Intelligence within the Programming and Strategic Development Department of the International Organisation of La Francophonie

We must remember that this is a compelling technology that we are dealing with, mainly because of artificial intelligence. Still, we must trust teachers in their ability to develop strategies for innovation and contextualization concerning traditional teaching and the possibilities offered by distance education for renewal and adaptation. I think it is indisputable that Covid-19 is an absolute tragedy but that it has forced teachers and public authorities to recognize that there was an essential shift to be made in the use of these technologies to renew educational practices and educational content if only to better respond to this generation of "digital natives" and new technologies users that are the learners.

The second thing is that we must be aware of our shared responsibility as civil society, or indeed as States, governments, international organizations working on the development of public education policies, to promote strategies for diversity and for avoiding formatting that is real, through the massification of data, through scaling up, and the dark side of these technologies. We must be vigilant.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you, Sandra. Janice, would you like to speak?

Janice Richardson, expert to the Council of Europe on digital citizenship and education issues

I think we have to take the children's point of view into account as well; some countries have conducted studies to find out what happened when schools were closed. What did the young people, the children, do? In general, they picked up and reinforced bad habits. For a high percentage of students, Wikipedia and Google were their main tools. Very few gave priority to resources

recommended or expected by teachers.

I have done several interviews in recent weeks with teenagers, who say they are having difficulties with remote schooling because they aren't used to working this way. They hope that in the future there will be blended learning and that it won't be 100% on the internet as it was during the pandemic. There was no transition. They would also like access to a single website that shows their work schedule, explains the platform, the teacher's comments, etc. They think everything should be on one platform. These are the results of my interviews with young people.

Jean-Claude Gonon, European Association of Teachers (EAT)

I just wanted to pick up on what Sandra Coulibaly was saying, that COVID was a real-life experience, the teachers were forced to embark on this experience of distance learning, they adapted to it extremely quickly, and we saw considerable development of the tools during those two months. I think that things will not be the same afterwards. Even with the return to face-to-face teaching, this experience is behind us and will undoubtedly lead to an evolution in teaching.

In our association, we surveyed within the 21 European sections. We found that what comes is that what we were trying to put in place, therefore child-centred teaching, is something that comes back as a result of this COVID experience. I think that we can be optimistic, but that it is through the combination of face-to-face and distance that the solution will be found because they will not forget that what we have also found is that during this distance education, it is the dropouts who have dropped out the most, and who have not been recuperated by education. Those who had already dropped out of the classroom were not picked up by distance education; that was an illusion we had at one point.

Claude Vivier Le Got, as President of the European Federation of Schools (FEDE)

Karl, if you agree, I would like to speak as president of the FEDE. Our organisation brings together more than 530 institutions of higher education. The FEDE produces exams, and the COVID experience has placed the FEDE before they need, even though we have digitised forms of assessment, to reinforce this digitisation and to change our practices. Not everything can be evaluated at a distance. Not everything is conceivable in distance evaluation. We want to work closely with our colleagues in civil society on a way of rethinking these evaluations, which tools primarily dominate today in a somewhat transatlantic conception. We have a slightly more European understanding of taking assessments into account, which is more interested in taking into account the collaborative aspect. Then I would say sentimental character, which is involved in the human being in the evaluation. It is possible to evaluate expertise and skills evaluations remotely, online, and it is a little more challenging to develop the construction of the democratic citizen. I have finished my speech on this subject.

Gilbert Flam, Honorary public prosecutor and President of the International Commission of the International League against Racism and Anti-Semitism (Licra)

I would just like to bear witness to a reality in Seine-Saint-Denis, a department where there is a very high proportion of people and young people of foreign origin or 2nd or 3rd generation immigrants. I

am going in the same direction as my colleague Mr. Gonon: dropouts who were already identified before the crisis have dropped out all the more. The crisis has reinforced what I was already thinking before, that is to say that children who have a difficult relationship with teachers or with school in general, who do not have parents behind them to support them, these children are not making progress in this context. So, there is a real difficulty: you have to address teachers, pupils, children and also parents. The family context is going to play a big role because it will impact the way the teaching is received and the interaction between teachers and children.

Moreover, this is a question that I ask like a bottle in the sea. Schools today, whether distance or face-to-face, are in competition with social networks. Yet we have no control over the way in which social networks organise information, and the way in which social networks are meticulously designed and implemented, with the biases that Mrs Coulibaly Leroy pointed out earlier. How can this be done?

Mona Laroussi, Deputy Director of the Institut de la Francophonie pour l'Education et la Formation (IFEFF)

I want to come back in two aspects. At one point, we talked about norms and standards on distance education. So, there is a panoply of criteria such as SCORM or IMS LD, which are very difficult to put in place. I worked on the IMS LD where you intervene, you set up a theatre stage to mobilize the scenario, and finally, you don't do it because distance learning is intuitive. I don't know who intervened, but someone said that the teacher found himself obliged to do it, and he did it, he created, he set up the learning scenarios, which probably allowed students to follow. The students who dropped out were drop-outs, but they were students who were able to work at their own pace, and they may have been students who were out of the norm in the classroom, but who were able, with distance education, to work at their own pace and hold on. Of course, there were drop-outs, but there were also some who hung on to school because they were able to work at their own pace.

There is a set of working groups on standardization, including the "JTC 36", where we work on standardization with a feminine spirit, multilinguistic, integrating other languages in addition to French, and open to other innovations. For those who advocate feminism and gender equality, it is also necessary to work on the standardization of education.

To come back to point four also, we are working on a gender equality portal at IFEFF where resources for teachers will be set up, so that they can teach how to integrate the notion of gender in their classrooms, in the development of tools and good practices in the field. We want digital technology to be inclusive of all people, educational continuity is not going to stop with the COVID, and we hope that after the crisis, all those who were excluded from education will be able to resume with all the measures that we have put in place with the educational continuity of the COVID. Thank you.

Sandra Coulibaly Leroy, Deputy Director, in charge of Foresight, Analysis and Strategic Intelligence within the Programming and Strategic Development Department of the International Organisation of La Francophonie

Very briefly, I think this whole conversation is leading us to a protean response. Mr Flam asked how

do we respond to all of these challenges? There's a question of adaptation, and that's one of the lessons of the COVID crisis. We are moving towards a "phygital" model, i.e. a hybrid model, both school and education systems, which can rely on two legs: face-to-face teaching and digital.

I think that Anne has raised a critical question that relates to the issue of students dropping out of school: how can education be brought to third places? And not to focus on standardized space. Bringing, as digital technology allows, education to third places of learning to target these young people who are on smartphones and social networks rather than on books or traditional supports. There is a question of emancipation on the orthodox patterns we have. I also think that we need to reflect on the subject of content: as Claude reminded us, there are evaluation issues which are really important. I always refer to the question of diversity. "The technique at the service of" and not the opposite, with attention paid to formatting. I also believe that there is a responsibility for the content, with vigilance concerning the integrity of knowledge and the epistemology of education. Avoid the risks of "drifting", "infoxing" and "manipulation" towards the community of learners, especially young people. There is a risk amplified by the use of digital technology and, finally, which is the responsibility of us all, I shall end with this word: "inclusion, inclusion, and inclusion". Thank you very much.

Janice Richardson, expert to the Council of Europe on digital citizenship and education issues

I think it is essential to promote a multi-stakeholder approach, involving all relevant stakeholders. I see that it is necessary to help build such partnerships, as we cannot do anything without the technology industry nowadays. The Council of Europe is developing guidelines for schools, which will also promote partnership between industry and schools. They must learn to work together.

Karl Donert, Vice-Chairman of the Education and Culture Committee

Thank you, Janice, and thank you to all the participants, all the speakers. I'm going to give the floor to Claude to conclude the session.

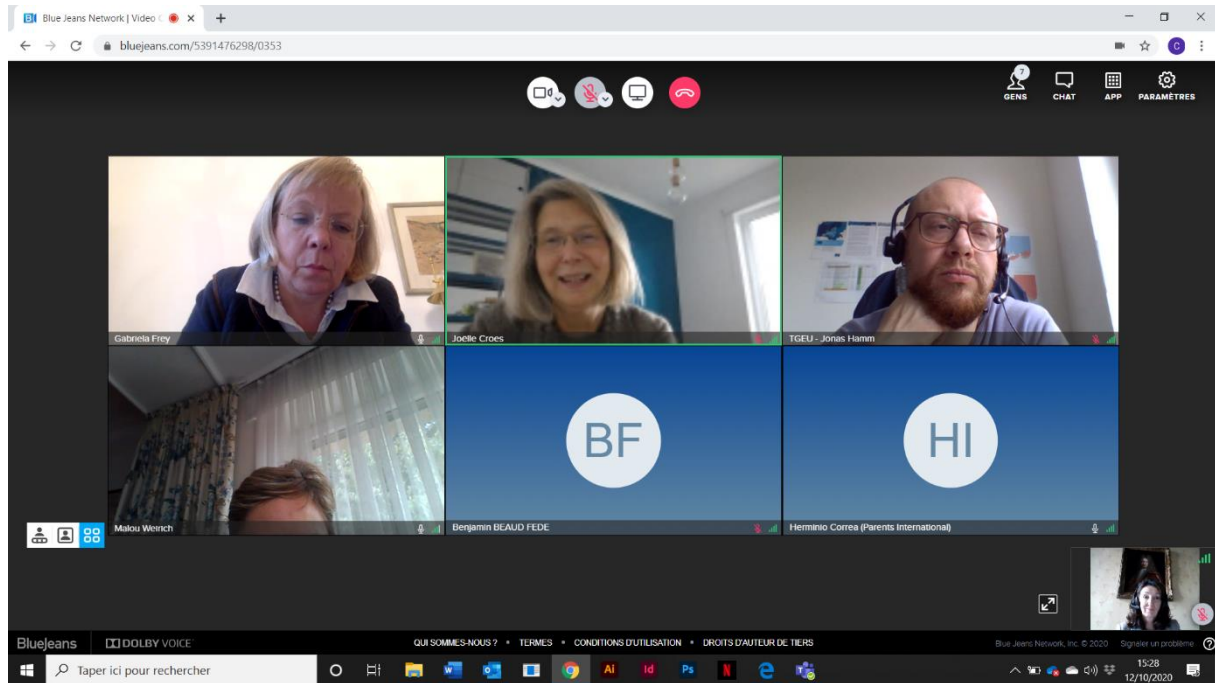
Claude Vivier Le Got, as President of the European Federation of Schools (FEDE)

Karl and I are a good team since between us we both fulfil the two objectives of the Council of Europe, which are to maintain equality between the French and English languages. Our session proved that it is quite possible to maintain a coherent and consensual dialogue between French and English. I thank all the participants for their willingness to do so. I would also like to thank the interpreters, who had the challenge because it is not easy to translate when you are not in the room, at a distance, with people where, as you can see, even in our language, there are disconnections. We have difficulty understanding each other. I can imagine the interpreters how difficult it was. I would also like to thank all the speakers who have given us most of the texts. We have recorded everything, and Karl and I will do our best to be able to produce the record of this session. A big thank you also to the young people since we have asked young people from universities in both Great Britain and France to help us prepare. I want to thank them very sincerely for drawing our attention to the problem of young people in this post-COVID education in the digital age. Thank you all, thank you, Karl, thank you, Anna Rurka,

for allowing us to organize this webinar. Thanks to all the INGOs. Bye!

b. October Session

Minutes of the Intercultural Cities WG meeting of Monday 12 October 2020



Facilitators

- Ms **Claude VIVIER LE GOT**, FEDE, Chairwoman of the Education and Culture Committee.
- Ms **Gabriela FREY**, representative of the European Buddhist Union (EBU), coordinator of the Intercultural Cities WG.

Discussion

Introduction by Ms Gabriela FREY, European Buddhist Union (EBU), Coordinator of the Intercultural Cities WG

We have been working for a long time on the relationship between human rights and religion, and we have realised that even with the implementation of very good laws, the European Charter on Human Rights, we have not yet found how to help people to follow these laws, recommendations, ethical suggestions.

What makes someone aware that it is wrong to do something, but he does it anyway? At some point people lack the ability to deal with fears, emotions. We see it now in the crisis, we all have this fear of the unknown, of uncertainty, and this state of stress leads us to act in an aggressive or violent way.

We had therefore developed several keys to help people in this regard. The working group began its work by selecting the best approaches. Kari, for example, worked on empathic communication, another person worked on how to deconstruct the enemy, another person worked on restorative justice education, non-violent communication, work on emotional balance, etc. The latter method has been implemented in the United States, South America and Australia, but remains quite unknown in Europe. Institutions are already using it for people who are in close contact with the public, so that they can deal with the emotions of their interlocutors.

There is also a whole section on dialogue between religions and schools of thought, on how to develop the practice of inter-convictionality, mutual recognition in interreligious dialogues... A whole concept has been put in place by the G3I, a group to which Michel Aguilar and François Becker belong.

We have also been interested in gender equality, gender anxiety in religions. Dr. Carola Roloff has done a lot of research on this topic, and Anne Nègre has worked on City Life, the implementation of solutions for women in urban spaces.

We also looked at people who were fleeing the countryside to go to the cities, what did they come to find, and Michel Aguilar also created a whole project on dynamic rurality. He also had the opportunity to implement a project where he currently lives.

That is all we have discussed, now I wanted to ask you, so that our work does not end up in a drawer, what can we do? Can we organise a meeting of the working group to discuss it? Do you want us to prepare a toolbox? In the current crisis, people need to have information on these subjects.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Perhaps we should sum up what you say in English for Jonas, Gabriela?

Mr Jonas HAMM (TGEU)

I understand a little, thank you. Not everything because I speak less French than I understand, but I understand 60%.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

The report on "reducing anxiety" will be sent to you after the meeting, this anxiety is linked to uncertainties, which are all stronger because of the pandemic. And if no one has told you about some good practices for dealing with these fears, these emotions, communicating about what you are feeling, you may feel isolated and explode "like a pressure cooker".

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Anyone can put their e-mail address in the chat, and we will send you the report.

We have Kari's text, I will share my screen. Have you had time to read it, Jonas? Do you want me to put it back if you missed it?

Gabriela, do you want me to read it?

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Yes Claude, thank you!

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

So, I'm going to read Kari's text :

Intercultural cities

"I am a member of GERFEC (Groupement européen de recherche et formation des enseignants chrétiens, croyants et de toutes confessions/European Group for Research and Training of Teachers holding Christian and other Beliefs and Convictions) since 1996.

For more than 40 years GERFEC as an NGO has been working in Europe. We organize seminars, workshops and meetings where educators, students and teachers can meet and share their knowledge, experience and perhaps most importantly share their visions and dreams for a better future, a better school and a better, more inclusive and empathetic society.

The serious problems we are facing today, the Corona virus, the climate change and the challenges of conflicts and wars, to mention a few urge us to work together for a better world. As a Norwegian, I am particularly pleased that this year's peace prize awards UN's food and agriculture agency. Here is what the leader of this organization, David Beasley said when he got the news of the prize:

<http://www.fao.org/news/story/en/item/1312712/icode/>

David Beasley is an American Republican who got this job from Mr. Donald Trump. FAO is a successful organization that fully demonstrates what people can achieve when they work together and have competent and enthusiastic leaders.

I am happy to live in an intercultural city Bergen on the west coast of Norway. Because of a good network of all sorts of NGOs working together with the politicians and volunteers of different cultures and ethnicities, it is a good multicultural to live in.

Nevertheless, we have seen tensions among people and even violence used in demonstrations in this city. Angry young men throwing stones at policemen and women. It is difficult to understand that the freedom of speech might for some people become very provocative and hurtful. An antimuslim demonstration caused this violent confrontation between a lot of young people and the police. This was the first time such a violent confrontation took place in this city. But it was handled in a very constructive way by a dialogue. About 25 young men were taken into the police station where

competent police agents, men and women led a dialogue where the demonstrators could explain their situation and their reasons for these actions. This was very well explained by the leaders of the dialogue. For both parts it was a learning lesson about Human Rights and Democracy. Even if Bergen takes part in the Intercultural cities project in the Council of Europe and there is a lot of good work being done, it is difficult for immigrants and minority groups to feel included. The feeling of exclusion seems to be shared by many. In GERFEC we try to develop an inclusive school culture. We have developed a pedagogy explained in the report. The first step in our pedagogy is to create a “safe” place for all, particularly in education. Empathic communication is the most important tool and can be used in all human communications. To celebrate our 40 years we will organize a workshop in Strasbourg and present the book we are writing which has the following working title:

Towards a Democratic and Inclusive School Culture

A new way of “living Europe”

Reporting the work of the European NGO GERFEC

The project Intercultural cities is an inspiration to our work which we hope continues for many years to come.”

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Yes, Kari has done an extraordinary job with GERFEC, they do classes, seminars, where they teach how to integrate refugee children. Differences can create fears in children, through empathic communication GERFEC helps to accept these emotions and manage them, accept the other in all its forms. This is extraordinary work.

Ms Joëlle Croes (GERFEC)

I am vice-president of GERFEC. Here in Brussels I've been the headmistress of a secondary school for 11 years, and luckily, before I became headmistress, I was able to implement these methods at school. It's a huge, very multicultural school, there are 31 different nationalities, and as many different social classes, so it's a huge mix and a beautiful richness. Through activities you can really integrate everyone and it's wonderful when it works.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

There was also this film where, without a word, they showed how it works. There was also a link to this short film in the report. I am sharing the report by email to Jonas, Joëlle and Malou.

Ms Malou WEIRICH (ALGS)

I would like to take this opportunity to talk about inclusive rurality. However, I would like to talk about

the problem of urban agriculture, which is a term that includes shared gardens, allotment gardens, etc. I would like to talk about the problem of urban agriculture. We have seen that during the pandemic, when people were isolated, all those who had access to a garden increased their well-being, and the city of Vienna launched a search to find land to create allotment gardens. This will enable people to get there, to promote social inclusion, to avoid symptoms of anxiety, because everything about the land calms people down. So I think that when we talk about inclusive rurality, we should also mention urban agriculture.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

We have started to list a lot of good practices, how can we now make sure that all these good ideas get to those who need them. How can we do this?

Mr Herminio CORREA (Parents International)

Here in Lisbon, we also have family farming. The city council found land a long time ago and offered it to the inhabitants, who had to apply to use it. They could farm not only for themselves but also for the community. Today we have a lot of people working in public gardens. During the pandemic these gardens were very important for fresh air and mental health.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

To answer Gabriela's question, I think that the testimonies of Malou, Joëlle and Herminio almost form an answer. Gabriela has done a lot of work on "how to reduce anxiety" and now we need to be able to go further. The working group has shown that less anxiety contributes to living well together, and we could continue to develop this group by moving it towards everything that concerns inclusive rurality in the cities. More practical cases will have to be put in place.

On the communication aspect, I wrote a report, but I have only sent it to the Education Directorate because I am a member of the CDPPE. I have to wait until Thursday for the Education and Culture Committee to validate the 2019 report, because unfortunately, due to the pandemic, we have not been able to validate it officially. Our report is written in French and English, we left some texts that were in French or English in the original language, but 90% of the report has been translated. From the day after validation, it will be on the desk of the Intercultural Cities Group, from all possible directions.

And then if we can continue to develop the idea of inclusive rurality, I find it interesting.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Rurality is one topic among others. I know, for example, that some people have tried to introduce non-violent communication into the French National Education system, because it has already been used by the UN and other organisations, and so far it's stuck. Rurality, communication and also what was called "CEB" (cultivating emotional balance), a concept which is already used at the level of cities and governments.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Maybe we can give the floor to Jonas, do you want to add something? I hope you understand because we are speaking in French.

Mr Jonas HAMM (TGEU)

Thank you very much for the proposal, unfortunately I don't think I can contribute at this stage.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

The Committee has finished its mandate, it has been 3 years... What are the themes you want to pursue? I think it is important to maintain the committees, as you can see, it is the in-depth work that has made it possible to have a beautiful report, and I thank Gabriela for this long-term work. Now we have to imagine new things, so I give the floor to those who want to take it.

Ms Joëlle Croes (GERFEC)

Concerning this work, I understand that it is going to be submitted to many directors, but how do you send a document, perhaps a dynamic toolbox, to the field? Because I think the documents that are sent to directors are very good, but it is through the Council of Europe that I became aware of these documents. Before, I didn't even know that it existed, and I think it's a pity because there is a huge intellectual capacity that could be transmitted easily to the field. All this work must not be done for nothing. If each person has to do its own research, you get exhausted, it takes too much time.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Gabriela, for the creation of a toolkit, how would you see it?

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

I think we already have a toolbox in place for the subject of hate speech, it is on the Council of Europe website. There was this very nice Swiss gentleman...

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Didier Schretter!

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Yes, he set it up! Maybe we could see with him how it could be implemented and what exact title we could find, on the management of fears, of emotions. Everyone is confronted with these subjects in their professional life. I know that there are really many methods. I had a friend who was a social worker in the south, where there are a lot of refugees, who told me that if she had known that there was non-violent, empathic communication, it would have helped her a lot. I also have a friend who is a nurse and who is surprised to be so assaulted, who wonders how she can deal with people's aggression. They're in a state of illness, of fear, they don't know how to deal with it and it reflects on the first person who comes along.

I have seen that Didier Schretter went to schools when there is a problem of hate speech. I also saw that the Intercultural Cities had an academy that we could contact in order to propose our ideas to them. Personally, I know many people who could intervene, coaches, people capable to help.

Ms Joëlle Croes (GERFEC)

This toolbox must be passed on, but we must also think of all the people who need it. The transmission mode can be as different as writing, it can be drawings, comic strips... An adolescent learns things through this way for example. We can pass on toolboxes like this to the pupils, it would be very enriching.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

I think it's a great idea. Perhaps Malou wants to intervene?

Ms Malou WEIRICH (ALGS)

I can't really intervene because I didn't participate in the work. I am in favour of a toolbox. As I am the general secretary of an allotment garden organisation, I am not familiar with the subject.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

The kitchen gardens concern urban agriculture. You know, we are all a bit specialists in something, but nobody knows everything. We are a great team. If you are the specialist in urban agriculture or allotment gardens, that's great!

Ms Malou WEIRICH (ALGS)

I am at your disposal if my intervention is needed.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Jonas, can you tell us what your INGO is working on? What is your speciality?

Mr Jonas HAMM (TGEU)

I represent Transgender Europe (TGEU) and deal with institutional relations. We represent transgender people in Europe and Central Asia, so we work on many gender inequalities. We see ourselves as a feminist organisation, we are sensitive to human rights and we defend gender equality in all its diversity.

Our activities are diverse: we focus on community development, we report acts of violence, we work at the legal and regulatory level to strengthen the rights and protection of transgender people, and of course this year we have focused our activities on the impacts of Covid. We have been asking ourselves how we can protect the most vulnerable in our community in these special circumstances.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

It's perfect! We have noticed and indicated in our report that human rights in religious environments are not always respected and we have been working on the LGBTI community but we have found rather little so we would welcome your input on this.

Mr Jonas HAMM (TGEU)

I cannot promise you a possible commitment at this time, as we are still thinking about the use and distribution of our resources. But of course, if we can help, we will. What would you need in the short term?

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

We first need to determine with Claude the form and content of this toolkit and once we have answered these questions we will contact you again and see how we can work together. Are you based in the UK?

Mr Jonas HAMM (TGEU)

No, we are in Berlin. Berlin is the capital of the LGBTI community in Europe. Historically many organisations in the field have decided to locate here.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Claude, we've found a little bit of direction for the future, haven't we?

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Yes, I find that several axes have been identified:

- There is a very practical axis on the educational level with Joëlle's contribution on how to set up a toolbox.
- There is an axis linked to current events that will last: how, through the green environment, we can rebuild social inclusion through allotment gardens, public gardens and urban agriculture. This fits in well with the focus of the Intercultural Cities.
- And then I appreciated Jonas's intervention concerning LGBTI rights because they are often the first to be affected by discrimination of all kinds.

So we can succeed in continuing this work by making it very operational and at the same time focusing it on something more sustainable like gardens and the environment. I don't remember who talked about inclusive rurality among us?

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Yes, we also have this problem of rural depopulation, which causes congestion in the cities, which cause problems. You don't know Michel Aguilar, do you?

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Yes I do, but at the end of the day, inclusive rurality is a different idea from urban agriculture. It is very different. It's no longer intercultural cities, it's rurality becoming a kind of city where you have to make people live together, because they actually don't. So we have three ideas:

- In cities, urban agriculture with allotment gardens, public, shared gardens, water and the environment, which allow people to meet each other and to fight against fear and anxiety.
- Joëlle's request to make an operational toolkit.
- Jonas' request to think about the gender issue whatever it is.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

In fact the toolkit was already part of the concept of the anxiety report, it is not a new idea, this is what we started working towards.

When you talk about urban agriculture with shared gardens and so on, you should also know that we need the farmers who pass this on. You could even imagine a city sponsoring an area that is experiencing desertification. The farmers in this area would be happy to help because they have the know-how, and in exchange cities could pass on ideas on integration, it can go both ways. Everything

is interdependent, if everything is dying around a town, the town will die too. The city is closely linked to the countryside.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

Excellent idea. On this subject I think that Herminio and Malou are very competent.

Mr Herminio CORREA (Parents International)

Yes, something must be done about the desertification of the countryside, otherwise we will see the small towns in rural areas disappear. The income from agriculture does not allow us to live, so there is a rural exodus. There are some examples here in Portugal of cooperatives, which are diversifying to avoid the phenomenon.

At government level, priority is given to the cities with the most inhabitants and these areas are forgotten.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

Thank you very much. Michel Aguilar gave a briefing on this. His idea has taken such a shape that he is currently implementing it. He lives in Auvergne. I invite you to have a look.

Here we are, we are a bunch of super specialists in something, we can contact the Academy of Intercultural Cities to see how we could put our ideas in place with a suggestion box.

Ms Claude VIVIER LE GOT, FEDE, Chairwoman of the Education and Culture Committee

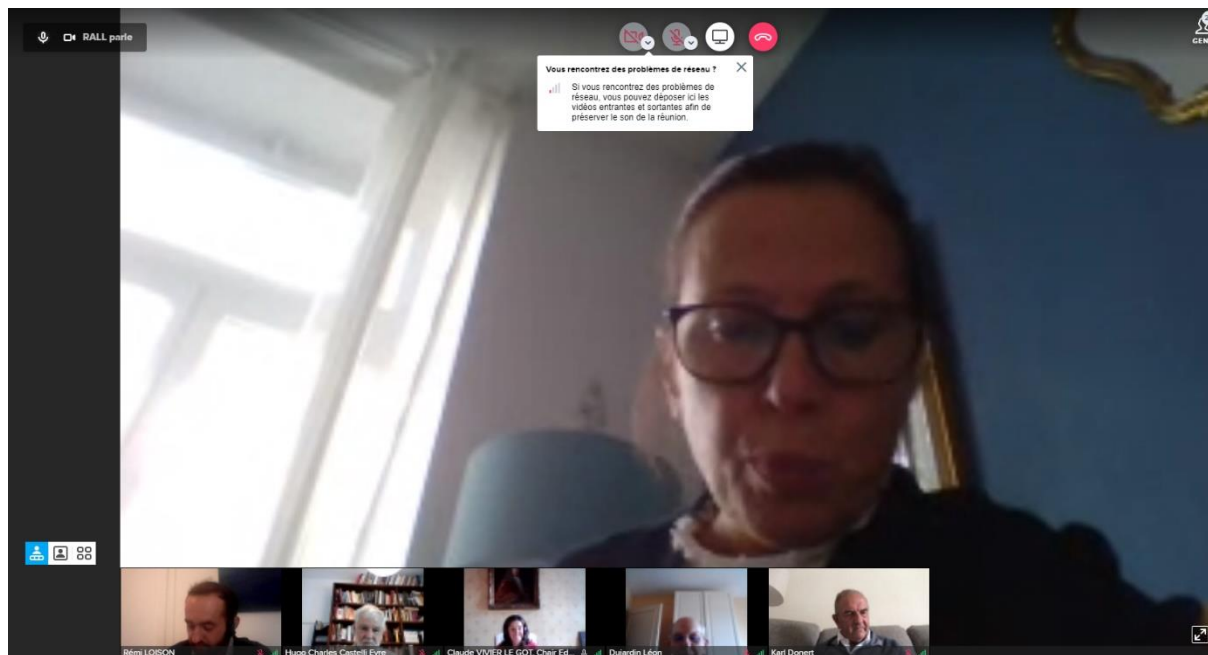
Do you think we've done the trick?

We are going to send you our draft resolution, which will be submitted to the Standing Committee on Wednesday, and our White Paper on the European cultural identity, which is still in the form of a working document. I give the floor to Gabriela for the final word, because she leads this group and she has done a great job within it.

Ms Gabriela FREY, official representative of the European Buddhist Union (EBU) and coordinator of the Intercultural Cities WG

I don't have much to tell you but I send my best feelings to all of you. I think it's fantastic that despite all the difficulties, the NGOs manage to work together and that they manage to collaborate so that everyone can give his or her best. This is our strength and I hope the Conference of INGOs will go on like this, and that we can always contribute to make the world a better place. Thanks to Claude because without you I would not have had the courage to do this work and you have supported me very well. Thank you to everyone!

Minutes of the Right to Lifelong Learning WG of 12 October 2020



Facilitators

- Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee.
- Mr Rémi LOISON (FEDE), co-coordinator of the WG.
- Mr Karl DONERT (EURODOC), Vice-Chairman of the Education and Culture Committee.

Discussion

Mr Rémi LOISON (FEDE), co-coordinator of the WG

Yesterday we posted on Loomio a draft resolution on access to digital technology in the member states of the Council of Europe. Some have already made comments. If there are English speakers, please do not hesitate to ask me for a quick translation. For those likely to propose amendments, please do not hesitate to send us your e-mail addresses on the chat, so that we can exchange and enrich this document with your thoughts.

The purpose of this meeting is to present the document to you, to discuss it. Technically, it will obviously be difficult to amend it live. All your comments will be taken into account.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

You can indeed download it on Loomio, it is written in French and English. Beata, you made a comment on the platform, do you want to intervene?

Ms Beata ZWIERZYNSKA (Eurodoc)

I'm willing to talk afterwards because I don't quite know what you expect from me at the moment. I am waiting for someone to speak and make comments and I will speak next if you will.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

All right Beata, there's no problem. We consider that education has faced many problems during this crisis, and that the role of digital technology has increased. So we drafted this resolution with Karl. Rémi, do you want to add anything?

Mr Rémi Loison (FEDE), co-coordinator of the Working Group

As you know Beata, Karl is very involved in this subject, which is becoming more and more important with this pandemic. The main idea of this declaration is to put this issue on the agenda of the Conference of INGOs, to see what the Member States could do to improve the situation of European citizens. We are proposing some ideas and we would like to hear your opinion and contributions. The idea is to rework it collectively and present it to the Conference, in the hope that it will be adopted.

Ms Beata ZWIERZYNSKA (Eurodoc)

Regarding the comments I made about Loomio, I find that the expression "democratic inequalities" is too vague, I don't understand what it means. Perhaps it can be specified? I make the same remark about the expression "digital developments". I can imagine many things behind this expression. These are the points I wanted to come back to. The subject is really very important, thank you for giving me the floor.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

What you said is important and helps us. Can you write down what you said in the chat so that we can rewrite those sentences that you find unclear. We will send you a shared document where you can write your contributions in the margins. Oh, Karl is here! Can you take the floor?

Mr Karl Donert (EURODOC), vice-Chair of the Education and Culture Committee

I did not write the document, but I would like to make a few comments on Beata's remarks. First of all, I agree with Claude when she stresses the importance of your feedback, it is always good to receive constructive criticism. I appreciated your comment on quality education, and I too would like to stress this point. I think it is important to also mention the European Commission's plan on this subject, which

aims to make equal access to digital technology in Europe.

Regarding the general terms "digital developments", it is difficult to be more precise in this type of document, because developments in digital technology are very rapid, the tools and practices change very quickly. If we specify the developments, the document will lose its relevance in the coming months. Maybe if you can elaborate a little bit, I would better understand what exactly could be changed.

Concerning "democratic inequalities", I agree with you, but I think it is a question of access to democratic processes, because more and more they are taking place online. I think that we need to specify and talk about "democratic processes".

Ms Beata ZWIERYNSKA (Eurodoc)

On the subject of digital developments, the problem is that I don't really understand what this means in practice. If we could put examples, it would be easier for me to understand.

Mr Karl Donert (EURODOC), vice-Chair of the Education and Culture Committee

Yes, but the problem is that if examples are inserted, the resolution will quickly become obsolete. I think it is good to remain general. The terminology has to be general. Perhaps we could say "the development of digital tools and technologies"?

Ms Beata ZWIERYNSKA (Eurodoc)

Yes, now I understand very well, thank you!

Mr Karl Donert (EURODOC), vice-Chair of the Education and Culture Committee

I understand where you are coming from and I sincerely appreciate this critical spirit that allows us to move forward. I think that the document is important and that we really need to bring it to the Conference.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Anne, I see that you are asking to change the wording on the thread, can you explain?

Ms Anne KRAUS (CISV)

I just wanted to repeat what Beata was saying and that I too liked Karl's alternative proposal. I support this draft resolution but I do not understand why it was done in isolation. There hasn't been a communication on Loomio for a long time and now suddenly the resolution is published on the working group. I am a little disappointed because I would have liked to have had time to discuss it, I do not find this very positive. I like the project but not the approach. I left another meeting to come here. I'm sorry to say this but sometimes it's important.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Thank you Anne, I really would have liked you to work on the committee too. But the Education and Culture Committee works hard, we are all volunteers as you know, we do our best. Sorry if it doesn't meet your requirements but we shared it on Loomio, we sent it also to all the INGOs, it may not be enough for you but we are doing a good job. I'm sorry... When we don't do anything of course there are no complaints, but when we do something, if... What can we do? I'm sorry to answer like this Anne but I think we have to stay positive. We sent the resolution to the Secretariat in time, the document was not published on the site so we had to share it on Loomio. I too would like everything to go perfectly but I cannot accept these criticisms because we are working really hard.

Now we're going to hand over to Léon Dufour who is writing to us in the chat room.

Mr Léon DUFOUR (CEEG)

Hello, this is my first Council of Europe, also by videoconference. I am part of the Confederation of European Companionships (CEEG), so it's more manual work. I was on the discussion and I could see that you were talking about disinformation, particularly about 5G technology. I understood your theme, which was "digital access for all", I think that's very good. I don't know if in my association this concerns me for the moment, but I was wondering about this 5G subject specifically.

Mr Rémi Loison (FEDE), co-coordinator of the Working Group

Hello Mr. Dufour, I think Beata was referring to the 5G ban in Poland. You know, there are risks of industrial espionage linked to technology, in particular equipment produced by the Chinese. So several countries and governments have organised moratoria to decide whether or not to use this technology.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Mr Dujardin, you wanted to speak?

Mr Léon Dujardin (ESAN)

Yes, the declaration is very good, I just wanted to emphasise one point, which is to take into account that older people must be digitally accompanied. We must respect those who feel excluded from society, they need to be accompanied. Also in the poorest neighbourhoods, they need to be educated and supported.

Mr Rémi Loison (FEDE), co-coordinator of the Working Group

I was just about to suggest that you add a paragraph on this subject. The idea is really to discuss in a collegial way, that everyone brings his or her contribution to the edifice. During the 2019 session with Farouk Allouche of Eurodoc, we had talked about addressing the issue of digital accessibility for senior

citizens in the Lifelong Learning working group. You are quite right to say that a lot of things are now done on the internet: tax declaration, teleconsultation... A large proportion of senior citizens are not able to access all these services, thank you for your remark!

Mr Léon Dujardin (ESAN)

I could send you the text of Michel Mercadier, who was an expert from the social platform in Brussels, who wrote a whole paragraph on this issue, the poorest people are lost because they are asked for access. I would also like to point out that in France, the secours populaire (popular aid) notes the great difficulties of the poorest people, so I insist on the word "accompagnement".

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Does anyone wish to speak?

Mr Rémi Loison (FEDE), co-coordinator of the Working Group

I agree with Karl's idea to integrate the new action plan 2021-2027 of the European Commission which was published on September 30 and which I am currently analysing for the FEDE, our NGO, because these are very important subjects, access to digital, digital in the European Union, it is a very ambitious plan because it lasts 7 years, with the objective of creating a higher education space, especially digital by 2017. There are a lot of concrete actions and all interested parties in this action plan are invited to give their opinion. I invite you to go to their website to see if your NGOs are interested in the work of the European Commission.

Mr Karl Donert (EURODOC), vice-Chair of the Education and Culture Committee

The 2021-2027 action plan is the result of the last 7 years. So a lot has been done, the digital skills that every citizen should have the right to acquire. Now there are also things for educators. There are a lot of European funds and a lot of opportunities for INGOs to participate. My INGO has been doing this for 25 years in the digital field.

Mr Léon Dujardin (ESAN)

Just a word: Secours Populaire Français greatly encourages young people in France who have mastered this tool to accompany those who have the most difficulties. I believe that we must support the young generation who have mastered this tool to help others to access these tools.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Does anyone else want to speak?

Ms Beata ZWIERYNSKA (Eurodoc)

I would like to comment on the proposal to include older people in the resolution. I support this initiative because it is a very important issue. In Poland, there is a programme for these beneficiaries, with special courses, tools, materials, especially in local libraries. It is a scheme decided by the government eight years ago which is still in place. I agree that it is not only a question of equipment, and that we must insist on the need to accompany these people.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Rémi, would you like to make a small recap?

Mr Rémi Loison (FEDE), co-coordinator of the Working Group

Yes, Beata said that for her NGO it was also very important to deal with the issue of digital access for the elderly and senior citizens and that she was in favour of adding a short paragraph on this topic in our document.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

I am going to give the floor to Karl to sum up this document and we will devote the last quarter of an hour to talk about the terms that concern you in the education sector so that we can continue our work.

Mr Karl Donert (EURODOC), vice-Chair of the Education and Culture Committee

Thank you Claude. I think that the document is fundamental because the pandemic has made us aware of the importance of technology but also of the challenges it entails, particularly in the field of education. I insist on the importance of remaining general, because if, for example, we insert themes such as 5G, we alter the timeless nature of the resolution, because technology changes very quickly.

I think that this document is important and I hope that it will be adopted in plenary session. If there are any questions or remarks, please write them down as comments and we will take them into account.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Thank you Karl. I propose that you indicate in the chat if you are for or against the adoption of this

document. We will include all the remarks of all the people. We will go around the table to see what ideas you would like to see addressed in the future.

Mr Léon Dujardin (ESAN)

We have invented a new tool which is digital, that's good, but to encourage exchanges between people, we will have to adopt a more adapted tool which would allow us to respect each person's language, its richness, but also to be able to access a quick translation so that people can better understand each other's interventions in their own language. If we want to communicate well, we must be able to access, in our own language, this discovery of the richness of the other. It's a vast programme! It deserves to be thought about because we have entered into globalisation.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Yes, someone wants to speak, about languages perhaps? Hugo, you speak so many languages!

Mr Karl Donert (EURODOC), vice-Chair of the Education and Culture Committee

I would like to talk about a new subject. Decisions concerning education are increasingly based on data collection. The majority of education policies are based on limited data studies. For example, the countries with the highest PISA rankings train their students to respond best to the text! This is not what I call education. I don't especially have alternatives but it is a challenge.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

You highlight a great Karl problem!

Mr Karl Donert (EURODOC), vice-Chair of the Education and Culture Committee

We have also raised the issue at the United Nations, but the ranking has become widely accepted in these structures as well, supported by a certain scientific literature. If you look at the spending of education funds, everything goes through PISA tests.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Hélène Rozet said in the thread: "It seems important to me to guarantee recourse for the access of all to all services, even those who do not have the possibility of digital access. All, otherwise the digital and social divide will increase ad infinitum".

Does anyone want to speak again? If not, we will stop the meeting because it's been almost an hour,

so it's time to take a short break before the next meeting.

Ms Maritchu RALL (ESAN)

Hello everyone and sorry for the delay! I'll get in touch with Léon because I have a small observation and I'll let you know.

Mr François BOUTELOUP (RI)

Yes, I would like to speak. I am a former gendarmerie officer and I think that the problem is going to be more and more complex, because delivering a uniform education is more and more difficult with all the nations and cultures that are becoming more and more numerous. I think for those who teach, it is going to be more and more insurmountable.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Yes Léon Dujardin, take the floor!

Mr Léon Dujardin (ESAN)

We are not aiming for a single culture, we must not neglect the richness of each language, taking into account the environment, history, customs... That there is one language that is increasingly important for common communication, all right, but we must encourage and invite the younger generation and not just accept that we cannot fully translate what is special about each language. We must reflect on this double richness.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Yes, let's put Esperanto back on the agenda!

Mr Léon Dujardin (ESAN)

Yes, or something like that. We've entered into globalisation, we're not going to go backwards...

Mr François BOUTELOUP (RI)

Yes, I think the ideal would be this wealth, and a common link, so that we can, at a given moment, communicate, because if we oppose one wealth to the other, it's a heresy, we're on the wrong track.

Ms Claude Vivier Le Got (FEDE), Chairwoman of the Education and Culture Committee

Ok, thank you all for this little meeting, we have another one at 3pm on the White Paper on European Cultural Identity, we would like you to validate and enrich the summary which is already 100 pages long. Thank you everyone, goodbye!

Minutes of the WG Europe of Heritage and Creation of 13 October 2020



Facilitators

- Ms **Claude VIVIER LE GOT** (FEDE), Chairwoman of the Education and Culture Committee.
- Mr **Jean-Louis BISCHOFF** (FEDE).

Discussion

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

I will share the document with you to make it easier for you to follow. This document is a working document, we decided that the working language would be French, for practical reasons. If some of you are English-speaking, I am sorry, we will not be able to do this meeting in English. Though, the transcript of this meeting will be translated into English.

This document is about European cultural identity. It is now divided into 5 parts:

- An introductory text which will not really be the introductory text, there will be a foreword which will

explain how we worked.

- There is a text written by Jean-Claude Gonon which explains very well the conceptual idea of cultural identity.

- We have a second part which begins with "words to say it" and which is divided into 4 parts.

Firstly, "what brings us together": we have listed during the different meetings of the INGOs some words that brought us together.

A second part on the brakes, the blockages, the excuses, the pretexts, the disinterest not to share.

A third chapter on "how to build together?"

And a fourth chapter on tools and actors.

Once we had structured this book in this way, we went to look within the speeches, the interventions of all our speakers to find verbal testimonies of what they had said about this or that word.

I am going to hand over to Jean-Louis Bischoff, then to Jean-Claude and Anne Nègre.

Mr Jean-Louis BISCHOFF (FEDE)

Hello! In the spirit of what has just been said, I would like to add this: the introduction is indeed very notional. The idea of holding together "rootedness" and "movement", which is indeed the ethos of this introduction, corresponds very much to the work done with Claude.

A few general remarks on the body of the text... Later on, during a second speech, I will point out the words that have not been studied, which will be a work in progress for some of us. I simply come back to the idea that the introduction is notionally perfectly correct.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

To help you work, I would like to make it clear that the table of contents is obviously not a table of contents, it is a mixture of table of contents and index. For us, it serves as a working tool to find out what has or has not been defined. For words which have not been defined, you do not have an author's name below. I now hand over to Jean-Claude Gonon who has worked a lot with us.

Mr Jean-Claude GONON (EAT)

I started from a reaction: it is the concept of identity. To speak of the cultural identity of Alsace, first of all could we speak of the identity of Europe, could we speak of a collective identity? So I started from personal identity and I tried to find out whether we could talk about collective identity from this point of view, and tried to see what we could put into it as we talk about Europe. Working on heritage, history, memory, and in particular on the concepts of convergence and diversity.

What structures the subject is a semantic concern. When we speak within Europe, there is a blockage which concerns words, whatever our languages. I would take one example, the problem of migration. We no longer know how to talk about migration, and in our everyday language, our European societies have integrated the discourse of populists. We have forgotten that we are all children of migrants. How can we fight against the contamination that has won over European thought? This is my

introduction.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

As you can see, I've put on the screen the section on migration, which has been subdivided. Everyone can enrich this work, of course. I am going to hand over to Anne Nègre.

Ms Anne BERGHEIM-NEGRE (UWE)

Hello everyone, I am very interested in the work you have done. As I was thinking about it, I thought that one component might be missing, and that is heritage.

We often talk about heritage, but "heritage" exists, and it is a term that appeared in 1155, and took its current terminology in 1408. Is it a word reserved for the French language or for other sexist languages? I can't tell you. In any case, it makes it possible to come back to the definition of heritage, because heritage comes from the Latin word *patrimonium*, which literally means "inheritance from the father". Originally, it refers to the inheritance one receives from one's father and passes on to one's children. It then has a sense of individual good ... Heritage is both natural and cultural.

Heritage is the memory of the creators of the past and the transmission of their works. Equality between women and men is achieved by enhancing the value of women's heritage, which has most often been ignored. This is why "heritage" and "matrimony" will together constitute our common European cultural heritage, which is mixed and egalitarian.

Our cultural heritage is made up of our heritage that comes from fathers and our heritage that comes from mothers. This term became fashionable again a few years ago, and there are heritage days, such as heritage days.

So who knows today that Caesaria, Abbess of Saint John of Arles, wrote the first monastic rule in 534, and that the first European playwright in the Middle Ages was a woman: Hrotswitha of Gandersheim, a Germanic abbess of the 10th century, who took inspiration from the plays of Terence, a Latin poet who died in 159 BC, to compose Christian dramas.

Who knows the women who worked in the maintenance and construction of the settlement?

And those women who have been so brilliant in all the arts over the centuries.

They have been misunderstood and still are. If you could include the term "heritage" in your White Paper, I would be very happy to do so.

Mr Jean-Louis BISCHOFF (FEDE)

There are words that have not been worked on very much. I will mention some of them: heritage, flag, root...

Some contributions could be welcome. In the wake of the injection of the word "heritage", work on the word "legacy" would also be useful. If this tempts some of you, do not hesitate.

Ms Anne BERGHEIM-NEGRE (UWE)

I can give you a few lines, because I am indeed quite familiar with the legacy of Roman law, and then the legacy of the Fransalians, as a legal historian. You tell me how many signs and I make this contribution to you.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

I think 4-5 lines each time is ideal. I think it's better to have a lot of words to define than big texts on a single word, so that people take ownership of the work. It's very important that there should be a very conceptual part at the beginning of the book, and the second part should be very practical, so that a ten-year-old child, like a high school student, like a university student, can know in a few lines "who says what about what", and it's up to him to make his own judgement.

Ms Anne BERGHEIM-NEGRE (UWE)

If you want I can do a few lines on "matrimoine", "heritage", "inheritance", it goes very well together.

Mr Jean-Louis BISCHOFF (FEDE)

Yes, in any case it will be distributed under different headings, but yes it goes very well together.

Ms Anne BERGHEIM-NEGRE (UWE)

Heritage is all the same what we receive and what makes us up. Heritage and patrimony means being a beneficiary of one's father's and mother's patrimony, and this is where the distinction I make between "heritage" and "patrimony" comes into play.

Mr Jean-Claude GONON (EAT)

I don't react on the concept of "matrimoine" at first sight. I think that we should not oppose "heritage" and "matrimoine" but rather merge them. What is important is the whole heritage.

On the other hand, I react to roots, I don't like roots in terms of culture because we are not trees. I always say that I don't have roots, I have feet. Our identity is a process that is in progress, that is to say that our identity is not behind us, our heritage is part of it, but we constitute it through the encounters we make. We cannot dissociate our identity from the encounter with others. And that is why we are men.

Mr Jean-Louis BISCHOFF (FEDE)

Yes, I totally agree, it's even obvious. Paul Ricoeur talked about it 60 years ago. It goes without saying that it is otherness which elaborates the intelligence of our singularity. It is an evidence, an asset. On the other hand, in Hebrew we say "vav", it is indeed the "ET" that we must think, it is not the "or else", it is not the tree or the wings, the tree or the feet, it is the tree and the "vav", the tree AND the feet. Because as long as there is an "and", there is hope. To go to Marseille, depending on whether I leave

Lyon or Nice, I'm not going to take the same road. That means that to go towards the future, I must perfectly understand where I come from. The notion of root is not at all incompatible with the notion of dynamics, on the contrary, since since Simone Veil the philosopher, and Maffesoli more recently, we even speak of "dynamic rooting". In other words, there is no real dynamic process without rootedness, and vice versa. So we are dealing with a looping rationality that does not exclude the terms "A" and "B" but celebrates their marriage. I think that through your introduction this is about what you wanted to say as well. I very much appreciated Paul Ricoeur's introduction and his solicitation.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Thank you for offering to work on words. The aim is that there should be as many participants as possible in this work, so that everyone can contribute his or her little stone to the edifice.

Mme Sophie Hueglin (EAA)

Hello, our association would be delighted to contribute. I would like to know what is your calendar? When would you like to have the white paper finished?

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

You can make contributions in English of course if you wish. Concerning our calendar, we have already written more than 100 pages, beyond 120-130 pages it will not be easy to read it. It should be finished by Christmas. The graphic part will be done in January, and it will normally be finished by January and presented in April.

Mme Sophie Hueglin (EAA)

Did Europa Nostra participate in the White Paper?

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

No, they have not yet contributed. But you know, Europa Nostra does not contribute much to the work of the Conference of INGOs, they contribute a lot to the CDCPP. I think that the contribution of the Association of European Archaeologists would be very useful for the White Paper. Have you downloaded the link on the FEDE website? You can download the document on the link.

Who would like to speak?

Mr Jean-Louis BISCHOFF (FEDE)

Mr. Gonon, I wanted to propose 5-6 titles for your contribution:

- "European cultural identity: a dynamic that is still to come".
- "European identity is not a fixed notion".

- "European identity, when rootedness rhymes with movement".
- "European identity: or what is dynamic rootedness?"

For my part, I like the third proposal. There, these are ideas that I submit to your sagacity, I don't pretend to anything else.

Mr Jean-Claude GONON (EAT)

Yes, I find it interesting, especially the first proposal. All the titles sum up the idea well. The word "rootedness", as you understand it, I agree. Nevertheless, I have some problems with its interpretation. This cultural identity of Europe is something we are building every day. To come back to what Anne was saying earlier, the problem is the question of the heir. It is to recognise oneself as an heir that seems important to me rather than inherit. When Europeans, regardless of their ethnic origin or geography, can recognise themselves, can call themselves heirs. That's what our ancestors did when they arrived, because we all come from elsewhere.

Mr François BOUTELOUP (RI)

Jean-Louis, if I may take the floor, I think there is an obvious word, it is "necessity". It is a necessity and not a utopia. To sum up what a shortened title could be.

Mr Jean-Louis BISCHOFF (FEDE)

Yes absolutely! What I wanted was, in the wake of Mr Gonon's text, to show that there was no major contradiction between the ever-future dynamic that constitutes the ethos of European cultural identity, and the assumption of a past, a tradition. The love of tradition, recognising oneself as an heir, is not at all to be equated with an unfruitful and sterile traditionalism. Love of tradition, as Hannah Arendt has clearly shown, is the opposite of traditionalism. Tradition is always ahead of us, always to be done, always to come. This is why the construction of Europe in its ethos of future dynamics takes charge of a past. But obviously, the fact that this dynamic is a necessity, yes". We are the heirs of the future", said one Prime Minister. It could be applied to the construction of Europe.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

I will take the floor again to explain why our committee attaches importance to this work. We are leading four working groups: on lifelong learning, on intercultural cities, on the Europe of Heritage and Creation, and one on digital citizenship. Of course, we have our moral report which is full of good deeds and intentions, but moral reports are rarely sustainable. The report of 2019 will be erased by the one of 2020. On the other hand, there is a work that has left its mark on the Council of Europe, the White Paper on Intercultural Dialogue. It celebrated its 10th anniversary in 2018. This led the Education and Culture Commission to set up a reflection process on the extension of this White Paper, which would be based on the activities of our four working groups and which would focus on European cultural identity.

We believe that with this well-advanced work, we will be able to come out of something and the Conference will be able to say that it is the architect of the construction of European cultural identity. I will now give the floor to you again.

Mr Jean-Louis BISCHOFF (FEDE)

Mr. Gonon, what do you think of the title proposed by Mr. Bouteloup?

Mr Jean-Claude GONON (EAT)

I would like to hear it again.

M. François BOUTELOUP (RI)

"European cultural identity: a necessary heredity / a necessary heredity".

Mr Jean-Claude GONON (EAT)

Why not. There is heredity but there is no future.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

We have set up the Loomio platform which we are going to use a little more. It has the advantage of altering, communicating, giving information. Do not hesitate to use it.

If you can't sometimes define or give testimonials on words, there is also the whole part on the founding texts. Because we have not worked only in French, we have sometimes locked ourselves up a little on texts concerning France. I take advantage of having Herminio in Portugal, Hugo Castelli in Spain, and certainly others. This European contribution is indispensable.

Can we move on to the adoption of the summary? If you were to agree, that would allow us to move forward. Well, everyone agrees.

I would like us to end this meeting by discussing the subjects for future work. The Education and Culture Committee is finishing its mandate, we will present the 2019 report to you on Thursday. This is an opportunity to come up with ideas for future work. What subjects would you like us to work on together?

Mr Jean-Louis BISCHOFF (FEDE)

Je pense qu'il serait important de zoomer sur le soft power" de la culture européenne. Je pense qu'il y aurait des choses à explorer de ce côté-là. Le "hard power c'est généralement la puissance militaire des Etats, le soft power c'est l'invasion par la culture, ce qu'ont magnifiquement fait les Etats-Unis. La culture au sens large, ça va des centres culturels jusqu'à la pop culture. La musique, le cinéma... IL y aurait donc quelque chose à faire sur le soft power européen, qui est une arme diplomatique

aujourd'hui, et qui manque par exemple cruellement à la Chine. C'est un chantier, c'est large, mais je soumets cette idée à votre sagacité.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

I think it would be important to focus on the "soft power" of European culture. I think there are things to explore in this area. Hard power is generally the military power of states, soft power is the invasion of culture, which the United States has done magnificently. Culture in the broadest sense ranges from cultural centres to pop culture. Music, cinema... There would therefore be something to be done about European soft power, which is a diplomatic weapon today, and which China, for example, sorely lacks. It is a building site, it is large, but I submit this idea to your sagacity.

Mr Jean-Claude GONON (EAT)

In the soft power of the Americans, there is Hollywood, but there is also McDonald's, all the GAFAs and all that it represents. It is indeed a very interesting subject. Do we still have any power? There is a question that is close to my heart, and that is the problem of history. The Council of Europe has done a lot of work on history. We have forgotten all the considerable work done in the last 20 years. I remind those who are young that one of the most important conferences was held in Bonn in 1997 on the teaching of European history. It is a monument! It is the first time that women's history has been written too! We worked on the image of the other in the teaching of history, which led us to show the relationship between the work on history and the work on the construction of Europe today. We cannot build History without knowing where we come from. History as a science and memory as a construction, we need to flesh out this concept. This is why I had high expectations of the Lamassoure mission.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

On the Lamassoure mission, I can give you precise information. As you know, I am at the CDPPE office. The Education and Culture Committee had invited the Minister to a working group and he told us about his project to create a foundation for the teaching of history in Europe. The good thing is that our committee was able to speak on behalf of civil society and to insist that we should not forget the history of the forgotten, that is to say, of all minorities. I told the Minister that women's history needed to be much better treated in history teaching.

At a meeting of the CDPPE about ten days ago, we voted for the foundation for the teaching of history, which will not be called HOPE. The programme will be like the language programme, it is a partial agreement with the Council of Europe. All 26 countries have joined this programme, and the Observatory for History Teaching is in the process of being set up. I would be very much in favour, given the proximity of our committee to Mr Lamassoure, of prolonging the work and having a working group on history teaching that would be closely linked to this observatory.

Mr Jean-Claude GONON (EAT)

I believe that it is indeed very important to have a working group, but with a very broad vision on the

issue. I too have been in contact with Mr. Lamassoure. I had no more news of this project, I am very happy to have some. But it would be good to remember that we are not starting from scratch, there is a mass of work and reflection in both languages that we need to build on. This is too often our shortcoming at the Council of Europe, we reinvent the wheel a little too often.

Ms Sophie HUEGLIN (EAA)

I took notes of the conversation and read the working document. What I really appreciate is that the contributors come from all over. What I have not yet understood is that we should overcome the nature/culture oppositions. We could reflect on the meaning of objects, sites, monuments in the context of heritage. We should plead for a universal History, as opposed to national novels.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

In the White Paper, you will see the word "multiperspectivity" in relation to the teaching of history. It was defined by Sjur Bergan, who chairs the Education Department of the Council of Europe. It would be great to have the archaeologists' point of view on this issue, of course.

We have a few minutes left, does anyone want to speak? Otherwise I will give the floor back to Jean-Louis.

Mr Jean-Louis BISCHOFF (FEDE)

I find that the exchange was quite fruitful, I really appreciated Anne's speech, I found it interesting to link heritage, heritage, inheritance. The second highlight was the beautiful interventions of Jean-Claude and Mr. Bouteloup. The third highlight was the building sites that await us. Perhaps there will also be something on the environment, ecology. I remain convinced that the teaching of History and European soft power should be explored in the months or years to come. This is what I retain from this exchange and I would like to thank all the participants who have contributed to the edifice.

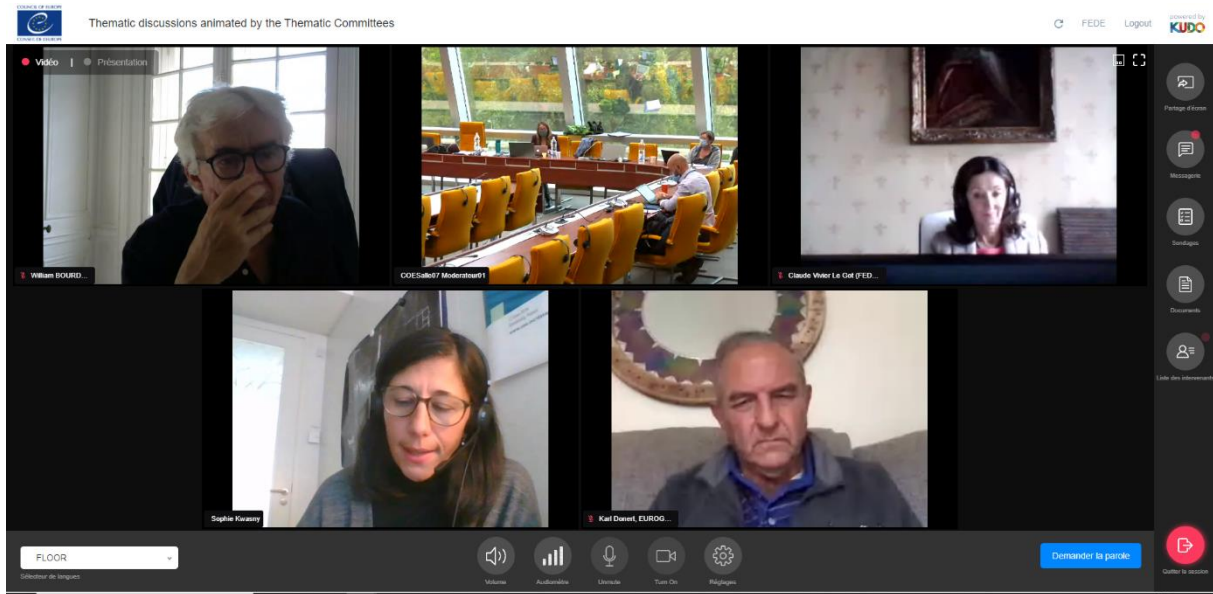
Mr Jean-Claude GONON (EAT)

A word on soft power: I would simply take the conclusion of what will be the introduction. I will take up again what Edgar Morin invited us to do in 1992: we are no longer a dominating power, but we have succeeded, over and above the greatest massacres, in rebuilding a dialogue, a friendship. If we could, from there on, be an example of reconciliation. Perhaps that is where our soft power lies.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

With these beautiful words, I am going to display on the screen the definition of migration for the handover to Daniel Guéry.

e. Minutes of the Plenary Session of the Education and Culture Committee of 13 October 2020



Facilitators

- Ms **Claude VIVIER LE GOT** (FEDE), Chairwoman of the Education and Culture Committee.
- Mr **Karl DONERT** (EUROGEO), Vice-Chairman of the Education and Culture Committee.

Speakers

- Mr **William BOURDON**, founder of the Sherpa association and lawyer at the Paris bar and at the International Criminal Court.
- Ms **Sophie KWASNY**, Head of the Data Protection Unit at the Council of Europe.
- Mr. **Gilbert Flam**, President of the International Commission at LICRA.

Discussion

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

The Education and Culture Committee has organised a webinar on post-Covid education in recent weeks. Gilbert Flam from the Licra will bridge the gap between what happened in June and today's

session. I will then hand over to William Bourdon and Sophie Kwasny. William Bourdon is a lawyer, he is the founder of the Sherpa association, and Sophie Kwasny is head of the data protection unit at the Council of Europe. I hand over to Gilbert Flam.

Mr Gilbert Flam (LICRA)

Thank you, Madam President, and Mr President, if you can hear me. Hello ! The webinar in which we participated in June was particularly rich, with 5 themes.

The first workshop addressed the issue of hate speech on the internet, based on the example of the treatment of Travellers, Gypsies, Manouches and Roma on social networks. What emerged from the discussions was that there is a massive presence of hostile discourse against Travellers, Roma, Gypsies and Gypsies on social networks. I use all these terms because they are used indiscriminately by hate speech advocates to express contempt and hatred for these populations who are essentialized, considered as a whole, to be able to make pejorative remarks about them, generally to equate them with delinquents or even animals, in the political discourse of some politicians from Central and Eastern European countries. During the height of the COVID-19 crisis, the discourse on social networks changed and these so-called nomadic populations were accused of being the vectors of the epidemic.

One speaker also made an interesting observation, namely the continuity, throughout history, of the treatment of Travellers and the fantasies they inspire. In the press articles of the 1900s, gypsies were already referred to as propagators of epidemics. What emerges from the analysis of these discourses by one of the speakers is a total ignorance of the socio-economic and cultural reality of these populations, which are nevertheless very diverse and rich in their diversity, and a desire to marginalise and criminalise them. At the same time, this is what was interesting in this workshop, the speeches found on social networks and in the regional daily press echoed a legal and political treatment which organises the marginalisation of these populations through territorial relegation and differentiated access to public services, transport, health, water, and in some countries this is essential. In conclusion, it was noted that it was necessary to review the texts that exist today at the legislative and regulatory level, and which regulate the lives of these people, as they often contradict the principle of equality and the international obligations to which States have subscribed. The commitments made in the international framework, both at the level of the Council of Europe and the European Union, must be put into practice, in particular by promoting access to education and health for young people.

The second workshop dealt with another important theme, namely the relationship between dealing with the crisis and restrictions on the exercise of individual freedoms. In short, it is a derogatory legal regime but expressly provided for in the European Convention itself. Simply put, the European Convention lays down conditions. In order to be implemented, measures restricting freedom must comply with a number of conditions: the national interest must be at stake, the security of the population, public order or public health. These measures must then be subject to legal control, so that ultimately the European Court can exercise its control over them. Finally, and I come back to what the Secretary-General said this morning, in the midst of the Covid crisis, she recalled that measures must not create or aggravate discrimination. In a number of member states of the Council of Europe and the European Union, we have seen that restrictions have been introduced, particularly in the fields of health, transport and housing, for a number of minority populations, which were already in difficulty

before the crisis: the Roma, the elderly, young LGBT people, and people with disabilities, particularly mental disabilities.

To conclude on this workshop, it was noted that even the exit from confinement can be problematic as one can question the probability, the risk of maintaining restrictive measures of freedom after the crisis by being enshrined in positive law. We have experienced this in France and it gives rise to debate today.

The last workshop I am going to talk to you about is devoted to the right to connection, which is recognised by the UN as a fundamental right. More than 800 million students do not have computers, more than 700 million do not have access to the Internet. This is a real challenge, there is a divide that must be fought. The two workshops that followed dealt with the digital divide regarding gender equality, what was interesting was that the divide was not about access to the digital world but about digital literacy and the need to use affirmative action to enable women to be present in the digital world.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Thank you Gilbert! I will now hand over to William Bourdon and Sophie Kwasny. William Bourdon is a lawyer at the International Criminal Court and founder of the Sherpa association. He is also a former secretary of the International Federation for Human Rights and a member of the Paris Bar. William, the pandemic is leading us to see our individual liberties heckled, what do you think? Are we experiencing the beginning of a repression? I leave the floor to you.

Mr William BOURDON, founder of the Sherpa association and lawyer at the Paris Bar and at the International Criminal Court

Good morning to all of you. The question is whether the restrictions on freedoms that are endured in France, in Europe and in the world are part of a cyclical movement or of a heavy structural trend with limited, partly invisible effects and impacts. I am rather inclined to think that we are in a heavy trend, with a risk of irreversibility for democracies that will increasingly become endangered democracies, or even "democracies", all in a dynamic of soft authoritarianism, if I may be permitted this oxymoron.

Is the state of health emergency a conjunctural fact? The answer is no. We have become accustomed to the state of emergency, to exceptional measures, at least in France. There is a trivialisation of the acceptance that the right of exception prevails over ordinary law. This trivialization is not simply the result of the fact that the state of emergency introduced by F. Hollande on 14 November 2015 was normalized, because it was siphoned into ordinary law by the Act of 30 October 2017, even if it is largely due to the fact that the French have become addicted, willingly or unwillingly, to a diversionary system in which judicial review disappears in favour of a review by the administrative judge a posteriori, obviously with a factual discrepancy that results from all the a posteriori reviews.

It is clear to us, lawyers and civil society actors, to what extent a posteriori control is only an extremely symbolic remedy because most often the damage is done, and it is partly irreparable. The second idea is that there is a security drift in this country. Security escalation has become the alpha and omega of public discourse, long before the terrorist emergency. I don't want to be too simplistic and caricatural,

but I won't shock anyone by saying that the security bidding is often an admission of the powerlessness of public officials. It's not just in France, it's caricatural in Eastern European countries, it's sometimes part of a populist logic. Impotence of public authorities to restore discredited, lost confidence with citizens, and to convince them to be able to respond to major challenges, major threats to major general interests, major public interests, global warming, biodiversity, impotence to fight in a courageous and visionary way the major social inequalities, the financialisation of the economy, all the intranquillity that this creates in economic agents including citizens, and so on. This is a pivotal moment for citizens, leaders and civil society actors. Not simply because Nicolas Hulot explains to us every quarter of an hour that there is no alternative planet, as we know, but because this state of exception far from bringing more security, We can see this very clearly with the law of 23 March 2020, which duplicated the state of emergency resulting from the 1955 law to the health situation because the obsession with security can be seen as a windfall effect - without falling into some kind of conspiracy - or in any case a form of providence for political leaders, including in France, to establish more social control. In an attempt to mask their inability to respond to the demand for profound reform in this country and to the demands of the citizens who cry out every day: "our democracy, based on a number of fundamental principles, is in danger". It is at the moment when it is in danger that it should be restored, revived, that it appears increasingly threatened in its fundamental principles, the rule of law and the Constitution.

We can clearly see a political power that navigates, groping, with sometimes lamentable communication, between the need to preserve the great economic fundamentals, the need not to be censured by the Constitutional Council, with counter-powers, in this country, which are sometimes only a facade, with a Parliament whose effective control capacity is a puppy dogs' control apart from a few courageous parliamentarians. The counter-powers in this country no longer respond to their function as counter-powers. The Constitutional Council censors in the most caricatural cases. A few days ago we had an order of the Prefect of Police cancelled, which had closed down sports halls in a too caricatured way because of the health crisis. What did the Prefect do, he immediately issued another decree, and we lost after winning!

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

William, when you talk about the failure of institutions, is this not the moment when civil society can be a safeguard and a bulwark against these deprivations of liberty?

Mr William BOURDON, founder of the Sherpa association and lawyer at the Paris Bar and at the International Criminal Court

Certainly yes! The weakening of counter-powers confers new responsibilities and duties on French, European and world civil society. Let us remember the women, men, at the risk of their lives, Beirut, Prague, Seoul, Santiago de Chile, Rio: it is civil society that takes to the streets, shouting their unbearable and intolerance to oligarchic mechanisms, sometimes very caricatural, that is to say political powers, sometimes incestuous with private powers, this is obviously the case in Beirut or elsewhere. When public interests are most threatened, this is the moment when political leaders are most obsessed with their legal irresponsibility and their political survival by all means. So, yes, these are new responsibilities, but they are difficult to exercise, because the current climate is decomplexing for the worst of the actions or expressions that we would never have heard in France 20 years ago:

unbearable macho expressions against the "Me too" movement, or minimising domestic violence, xenophobic expressions by the infamous Eric Zemmour, who should have been fired 50 times from the French media but who continues to perish thanks to Bolloré's support.

Civil societies are in a complicated situation, we work with a lot of NGOs and we fight against their fatalism and resignation: "what's the point?" they say. First of all, we must give them tools, the law is one of them. At the same time, NGOs are undergoing a trend towards criminalisation. Let's remember this crime of solidarity of these activists, in the Alps, who are being prosecuted. During the week, we go down to Gap to defend 12 migrants against identities. All these new, wonderful young activists are caught up in this demand to be useful to change the world, and at the same time they say to themselves "what's the point". And these young activists do not have the political and historical culture that we had, because we are heirs to a certain number of great civic and political battles, even if sometimes all this has been harvested by a certain number of individuals that we see parading around in the French media. We are the heirs of these great ideological battles, they are not, they lack the tools to understand and deconstruct the complexity of the world.

To conclude, since President Macron announced the curfew yesterday, people no longer trust the word of the State. There is an atrocious lack of trust in the public word. Who is poaching? The neo-fascists and the populists. I defended yellow waistcoats, and those who demand more dignity, more protection from the state, a courageous struggle against inequality, are sometimes the same people who vote for the National Front. They are the same! And it is this ambivalence of the citizens that must be heard and understood. It's true that digital tools have undergone a revitalisation with the state of health emergency, as we can see today, and this has forced us to reinvent new forms of solidarity and fraternity. If civil society didn't have all these tools to counter the other tools, those set up in the name of the fight against Covid, in Poland, Hungary, surveillance for example. The Covid has become the formidable pretext of all the despots and tyrants of the planet to crush dissident voices, gag them, imprison them. The damage is not measured in terms of windfall effects for the great technocrats who have never been so corrupt and for the great tyrants of the planet. Nevertheless, the digital tool has enabled the great whistleblowers to exist. Civil society, without digital tools, would not have been able to rescue great activists in mortal danger, to sound the alarm to avoid the worst.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Thank you William! Sophie, I'll let you introduce yourself. Karl who leads the digital working group is also here.

Ms Sophie KWASNY, Head of the Data Protection Unit at the Council of Europe

Hello everyone, indeed I am quite familiar with the KUDO tool but here I didn't have the hand... I was obliged to follow Mr Bourdon's intervention in dotted line. I am going to focus on the data protection aspect because within the Council of Europe, I am in charge of the Data Protection Unit, which focuses on standard-setting work towards our member states but also beyond, because the subject is of global relevance.

By way of introduction, a little historical reminder: data protection has been a subject of work at the Council of Europe for more than 40 years, the first national law dates back to 1972 in a German Land, in France it was in 1978. This right has developed considerably over these four decades of application,

and we can see today that it is an absolutely fundamental right in the context of every activity in our lives. The Council of Europe is promoting a convention whose 40th anniversary will be celebrated next year. This convention is open to any country in the world because the drafters of the text had already thought of the need to facilitate flows and create a common legal space and reciprocity in exchanges. This convention, which specialists call Convention 108, has been modernised because 40 years ago we did not have the use we have today, and the right to data protection was not what it is today. It has asserted itself autonomously and independently. The modernised convention was adopted in 2018. Convention 108+ took more than 7 years of work. The text is of fundamental importance worldwide. At the level of the United Nations, there is no equivalent text. De facto, it is the only binding instrument with global reach. It is a success for the Council of Europe, because this global potential is being realised, we have the 47 countries of the Council of Europe that are parties to the convention, but also many African and South American countries. In addition, the convention that establishes a committee brings together nearly 70 countries. Here in Strasbourg, in data protection, there are 70 countries working on this subject.

I now come to the heart of the day's theme, I had been able to read the conclusions of your webinar in June and I was able to listen to Mr Flam on the conclusions of the workshop. I think that what I am going to say is completely in line with these conclusions. The year we have just gone through has marked an important turning point. The challenges facing our societies, our governments, our health systems, throughout the world, have provided a unique opportunity to reaffirm our founding values of democracy, the rule of law and human rights.

Governments have sought to protect their populations and respond effectively to urgent and vital needs. Some emergency measures adopted have affected the exercise of privacy and data protection rights. To ensure that the foundations of our societies are not undermined, these necessary exceptional measures must respect general principles of law, remain proportional to the threat they address and be limited in time.

The pandemic has forced governments to adopt rapid and effective measures and to make increasing use of digital technologies to fight the spread of the virus, including mobile phone applications (apps), which are used for a variety of purposes.

This quantum leap in the digitisation of our lives requires that the measures adopted by governments during the health crisis ensure the protection of citizens with regard to the processing of their personal data. Privacy and data protection play a central role and are essential to build and strengthen trust in digital solutions. These rights are not an obstacle to the protection measures adopted by governments, but rather a guarantee that these measures will be taken with full regard for human dignity and integrity.

I now come to the articulation of rights, and to data protection, which is not an absolute right, as Mr Flam pointed out, the European Convention on Human Rights, in its Article 15, allows derogation from the right, under certain conditions. With regard to the right to data protection, it should be noted that Convention 108, and the same is true of Convention 108+, lays down high standards which are compatible and reconcilable with other relevant fundamental rights and public interest rights, such as

health.

Data protection can in no way constitute an obstacle and must be taken into account in the establishment of the arrangements. I will give you some contextual examples of segments of our lives where the issue of data protection has arisen in the face of the crisis. First of all, we are talking about a health crisis, we are obviously talking about health data. Health data, when it comes to data protection, is considered sensitive data, that is to say, it is data that requires a strengthening of the protection regime, and there are several ways of doing this. There have been exchanges between public authorities, between employers and public authorities, and all this needs to be framed in a very precise manner. Communication to the public, by health and government authorities, should remain a priority. Nevertheless, when such communications are made, the publication of sensitive data concerning specific individuals should be avoided. I mention this because we have had Member States that have set up inventory sites of infected persons.

Another example of a segment where we have had to be concerned concerns digital data, that is, all the data released by our mobile tools. We have seen telecommunications companies, online platforms, internet providers, who were able to take part in the fight against the spread of the virus, were obliged to share with public authorities certain data from their subscribers, personal information that they collect. There was also a need for a firm framework for this phenomenon. In particular, it is specified that large-scale processing of personal data may only be carried out when, on the basis of scientific evidence, the potential public health benefits of such epidemic surveillance, including data accuracy, outweigh the benefits of other less intrusive alternatives.

A final contextual example is that of employment. With containment and teleworking measures, employers have been seen to implement surveillance measures for their employees. Here too, data protection law has had to be used to protect employees. The issue of the transmission of health data from employers to public authorities that I have already mentioned was one of the problems related to the employment sector.

Finally, a final point relating to the education sector, to distance education for children. The Convention 108 Committee is preparing draft guidelines on the protection of children's data in an educational setting.

I will just conclude with the applications for tracking and tracing contacts. A lot of work has been done by the Unit. You will find on our site joint statements by the Chair of the Convention Committee and the Data Protection Commissioner of the Council of Europe, there are two of them and one is specifically aimed at digital tracking applications. And we have just published a report entitled "Digital solutions to fight against Covid-19" where you will find an inventory of everything that has been done in terms of digital solutions in the 55 countries that are parties to the Convention, so it is a fairly representative panel of the tools that have been adopted, the emergency measures that have been implemented, but also the problems that have been noted.

Finally, I would like to quote Yuval Noah Harari at the Forum for Democracy, Athens, 9 October 2020:

"My greatest fear is that when people look back in 40 or 50 years from now at the Covid crisis, they will not remember the masks, they will not remember the virus: they will remember that this was the time when surveillance really took over. It was the moment when democracy failed and authoritarian regimes took over".

Thank you for your invitation. I think that the role of INGOs is fundamental in terms of education and strong action. At the European Union level, the RGPD law has brought a significant novelty with the possibility for INGOs to act.

Thank you again.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Karl, are you there? I would like to make the connection between education and data protection. Then we will give the floor to William. Perhaps you can also talk about the resolution? He is vice-president of EUROGEO and a university professor. I give you the floor, Karl.

Mr Karl DONERT (EUROGEO), Vice-Chairman of the Education and Culture Committee

Hello everyone, I'm going to speak in English. First of all, I would like to thank our speakers, Mr Bourdon and Mrs Kwasny. Thank you for your interventions.

I am delighted that this topic has emerged. Over the last two years, we have tried to confront situations where digital technologies are encroaching on the lives of citizens. Our Digital Citizens Task Force is trying to elucidate the many problems that people face because of digital technologies or lack of access to them. We are facing so many problems, so many issues of concern to civil society, that it has become like a maze. The Covid arrived and interrupted our work. Suddenly, everyone needed these technologies to communicate with their loved ones. Schools closed, millions of young people no longer had access to education, and so digital technologies became the preferred route for many organisations and institutions trying to provide services to citizens, young and old.

There is also the issue of data, we are in an era where decisions that are made about us, our lives, are based on data, and policy decisions are increasingly driven by this need to be fed with data. The problem is that some of this data is not open and accessible. So there is a need for transparency, to make these data accessible. On the other hand, we are in a tense situation because it is a question of guaranteeing the security of personal data. So, on the one hand, governments must be able to use useful information, and prevent access by invoking data protection, and on the other hand we are drowning in data protection. This is the environment in which we find ourselves at the moment. We

need to provide data education, as more and more data will be available, and data is not part of the education system, of the teaching. Data is not mentioned in most school curricula, and very rarely outside of school.

However, the whole of society is now relying on data, it would seem logical that we can express our concern about digital access for all, but also the need for clarification regarding the challenges that concern us. What I would like to do is to present to you our draft Resolution, which has been discussed online and which seeks to draw the attention of governments, ministries, to the challenges, from the perspective of civil society, and which also provides context for addressing a number of difficulties encountered by certain groups such as the elderly, or relating to certain digital technologies such as artificial intelligence, telephone data, etc., which are of concern to us all. Governments need to be able to both act and guarantee the rights of citizens. This is how I would present this statement. It has been made available to all NGOs, discussed on our platform.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

I would like to give the floor to Sophie so that she can answer you because Karl was talking about the data, perhaps you would like to comment? What instruments would we need? What should we do?

From my point of view, there is this huge gap in the field of education, because when our young people grow up, they are going to live more and more in a world shaped by data, and here we have only seen the tip of the iceberg.

It is no coincidence that it was the Education and Culture Committee that took up the subject of fundamental freedoms and data protection. I give you the floor for 2-3 minutes Sophie, then William, then I will take questions on the chat.

Ms Sophie KWASNY, Head of the Data Protection Unit at the Council of Europe

Thank you. Mr. Vice President, I am going to come back to your question on the need for transparency and the articulation with the right of access to information. As we have seen again with the example I mentioned, yes, we must have access to this data and there are large enough volumes to be able to carry out detailed analyses of the situation, but as soon as it is a question of data enabling the identification of a person, we are really in troubled waters. You have to be careful, none of the rights are absolute and they have to be balanced against each other. It is an exercise to be done on a case-by-case basis. Open data policies are very important policies, we will also have to ensure the anonymisation of court decisions. Regardless of the sector concerned, we will have to be careful that we open up so as not to cause damage to the people behind this flow of data.

With regard to education, in Europe we are not ahead in terms of digital literacy compared to other countries which have better understood the importance of being better trained in these technologies, and by technology I am not thinking of the technical tool but of the reasoning behind algorithms, which

can be problematic. The introduction of digital tools very early in schools helps children to become familiar with them, very early, and we can see that, in any case, today's children are born with screens, but in an educational framework, the difficulty we are going to face in terms of data protection is that the players operating on the market who are private players and provide services are going to impose things. There is a real imbalance of power which means that normally, one of the legal bases allowing data processing, in this case consent, cannot be relied on in an educational framework, so all this is being put in place, and there are already pitfalls. There is already a fairly marked trend in the field of education, with companies coming and starting to act on the curriculum and the contents of educational programmes, so this goes far beyond the fears that could be expressed in terms of data protection, it is a stranglehold on intellectual training that we are talking about. I did not have the pleasure of consulting the text of your resolution but I am sure it will be important.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

You will receive it very quickly. William, I would like to pass on to you what Karl and Sophie have said. There is something that struck me in your speech, and that is the non-vigilance of young people. Young people live with an exposure of themselves on social networks without any modesty, and this lack of physical modesty worries me about intellectual modesty. They let themselves go, they don't see the danger. The role of education is to alert them to this danger. I would like you to tell us a little more about this passivity of youth in the protection and use of data, in the manipulation of our minds, and in the subliminal formatting of our ways of thinking.

Mr William BOURDON, founder of the Sherpa association and lawyer at the Paris Bar and at the International Criminal Court

Claude, you are asking me a very complex question. The new spaces for public expression are both a promise of strengthening public freedoms and a risk of restricting a certain number of rights. They are both at the same time: the feeling of impunity that the web creates, the social networks, and sometimes a lack of education, of values, create logics of irresponsibility, of vendetta, of irreversible and sometimes irreparable invasions of privacy. Moreover, this gives arguments to the old world, just as the feminist struggle gives arguments to depressed old white males. All the excesses of the great civic causes throughout the world have always been instrumentalized by retrograde people to try to muzzle freedom of information and civic anger, today it's very caricatural. Now it is true that there is a very serious problem, the gap between the freedom of expression that these social forums allow, and the fact that these young people are sometimes not at all equipped and do not have the instruments and values to have a minimum of discernment enabling them to self-discipline, and to accept a form of self-censorship when it enables them to avoid very damaging invasions of privacy. All of this is taking place in a very difficult situation today. I have defended a lot of young Muslims on the state of emergency, I see a lot of stigmatisation. There are many young people, including my children, who do not understand the growing rise in France of the idea that Islam is confused with Islamism, and behind Islamism, delinquency, terrorism, migrants. There is a real political responsibility, 20 or 30 years ago there were consciences that were expressed in this country. There was Jacques Chancel, Pivot, today we have Zemmour, Onfray... They are the ones who, in a subliminal way, shape minds and give the "the", every day, helped by a press thirsty for ratings. I don't deny the immense task represented by the web and the social forums. Yesterday we saw one of the GAFAMs take a resolution to neutralise

all the revisionist messages, it's a good thing. There was a first in the United States where Trump's messages, which was unimaginable a few years ago, were censored. Beyond all that, the exceptional circumstances we are living through potentiate high risks for civil liberties, for labour law, for the protection of vulnerable people, young people, isolated, unaccompanied minors. There is an increasingly uncomplicated attitude, which is to think that the duty of fraternity, of solidarity, which we must have towards those who are paying the heavy price of the health crisis, there is a right to indifference. This explains a feeling of anxiety, and young people fear for their future, they are ambivalent. They want to be useful to the public good and at the same time want to withdraw into a private dimension of life: love, the feeling of love, the art of living... They are torn between the two. Do I want to contribute to the common good or do I hide away to try to protect myself from all the misdeeds that threaten the common good and the planet.

Michel Foucault, in *Surveiller et punir*, recalled that in the 17th century the plague had been a gigantic idea to squeeze people even more tightly together. This is repeated today. And the more we squeeze the populations in the name of security, the more we create tomorrow more poor people, more feelings of persecution, the more we also potentialise acts of violence, forms of latent insurrection. Our collective responsibility for ourselves and for our children is greater than ever.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

I am going to give the floor to Gilbert Flam, who is very concerned about these issues. William, your last words about the rise in discrimination are challenging us, and perhaps this could give some ideas for future discussions. Gilbert, you wanted to react, you have two minutes.

Mr Gilbert Flam (LICRA)

I think that the last workshop in June entitled "the education industry; between democratisation and control of content" could be the subject of future discussions because it is really a fundamental issue, which deals with data protection, education and the future of our societies at the same time. It is something that is essential today and it is a real problem for us. It was presented as a means of taking power over our lives, it was shrinking the world, and at the same time we realised that this tool was not as benevolent as that, especially the use made of it by the GAFAMs.

It is the responsibility of the INGOs members of the Conference to ask themselves how we can organise the capacity of organised civil society so as not to leave the last word to the economic powers on the one hand and the experts on the other, i.e. to be able to dialogue with these powers and not give up establishing a balance of power by considering that the experts know everything and that the GAFAMs decide everything because they can.

I'll just finish on what happened during the period of confinement: we were all confined to our flats, with an hour to go out for a walk, and the social networks exploded at that time and we realised what was at stake. Personally, what struck me was the outburst of violence, of conspiratorial, racist, xenophobic speeches, which were relayed or were relayed by political speeches. We NGOs have a responsibility of solidarity towards the NGOs in certain Council of Europe Member States that have been victims of repressive measures by the Member States. In this way, I think that we have a real fight to wage, and here I am speaking to the lawyer, but not only, because I am addressing all citizens,

the question of the independence of the judiciary is absolutely essential for the future of our societies. When we talk about data protection, we absolutely need justice, the judiciary, independent judicial and legal capacities, to balance the interests of citizens and economic interests.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Thank you for your interventions, they alert us, they worry us. I don't know if you have answered the questions, you have asked us new questions about this role that we can play as civil society. The window of opportunity is not easy to find. Civil society has a fundamental role to play, and in Europe it is a strong and powerful arm that can succeed in shaking things up.

I also wanted to thank Karl because the Education and Culture Committee is led by both of us, Karl with a more digital orientation than me. We drafted another statement that was given to the Steering Committee for Educational Practices: "Freedom, equality, fraternity: endangerment in post-covid education", and I thank Karl for having completely reworked the part in English. As we still have 10 minutes left, I can accept someone's question, give the floor back to the guests.

Mr William BOURDON, founder of the Sherpa association and lawyer at the Paris Bar and at the International Criminal Court

Thanks to you, good luck for the end of this meeting, I will be delighted to participate again, I must leave you as I have a very busy day.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Thank you! Noel Orsat has been asking for the floor for a while, so I will give it to him too. Before that, do you want to add something, Sophie?

Ms Sophie KWASNY, Head of the Data Protection Unit at the Council of Europe

Yes, thank you! With regard to the articulation of the roles of each party, I wanted to stress that the Convention Committee, which is a committee of independent experts, and here I am making the link with what Mr Flam was saying about the independence of the judiciary, also in the area of data protection, because it is a fairly technical and specialised subject, it was established very early on that independent authorities should be set up. This exists in many countries, and we are trying to extend this scheme through the modernised Convention 108, which is more necessary than ever, to fight against abuses, whether it be from governments or platforms that have enormous powers in this environment. This was a strong point that I wanted to highlight.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Thank you Sophie, I give the floor to Noel Orsat.

Mr Noël ORSAT (ALDA)

I will be very short, I wanted to speak on a very important and serious aspect. We have learned of a Eurobarometer survey carried out by Kantar, which gives the following result: 54% of Europeans consider that they do not have a common culture. This is a serious element in relation to the establishment of a common European citizenship, because it is fundamental. With regard to common values, this ranges from 71% for the Portuguese to only 37% for the French, who consider that there are common values.

Concerning the working group that we were co-ordinators with Hugo Castelli, which is set up by the Council of Europe with the European cultural routes, because they are precisely...

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Christmas, I am going to interrupt you because we have chosen to do this little hour on fundamental freedoms, and the question you are asking, we will deal with it in December. I'm trying to stay on my theme, so if you don't mind, I'm going to pass the floor to Thierry Mathieu, who is a public health doctor and president of the Democracy Commission. He has been seized of the issue of health data protection because he is president of the laboratory accreditation commission. You wanted to ask Sophie a question?

Mr Thierry Mathieu (IARHH)

Yes, data protection is an important element that is defended as a public health doctor and in the organisations in which I participate, and in particular medical data, with a breach of medical secrecy, since information is received by people who are not entitled to receive this type of data. I wanted to have Sophie Kwasny's opinion on this subject.

Ms Sophie KWASNY, Head of the Data Protection Unit at the Council of Europe

Thank you! Data protection has often been the scapegoat. This has been seen with regard to the non-distribution of masks to health professionals due to the lack of listings due to data protection law. This is wrongly invoked by some, and conversely, the medical field is historically an area where there is a real right to data protection because of medical confidentiality. We have a recommendation adopted in 2019 on the protection of health data on the subject. It is clear that medical data should only be transmitted to persons who can guarantee the same level of protection and confidentiality of the data. This is what we have in our texts. In this case, I don't know exactly what you were thinking. There can be drifts if we open the valves, sensitive data cannot be transmitted anyhow and to anyone.

Mr Thierry Mathieu (IARHH)

This is what is called contact tracing, it is not only done by doctors... If we want to go further, what about someone positive at Covid who should give the contact of his mistresses, etc...

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Karl, perhaps we should come back to the resolution, so that the committee can adopt it? It has already been adopted by the Standing Committee.

Mr Karl DONERT (EUROGEO), Vice-Chairman of the Education and Culture Committee

Yes, I ask the members of the Education and Culture Committee to approve the committee so that it can be presented to the plenary. If you have any questions, please use the chat.

Ms Claude VIVIER LE GOT (FEDE), Chairwoman of the Education and Culture Committee

Thank you all, thank you Karl. As you know we have the Loomio platform, you can join us. We will end the session as it is time. I would like to thank Sophie, who spontaneously accepted to respond to our invitation, for your contributions and the support I felt very strongly towards the INGOs. Thank you to William Bourdon, Thierry, and Karl of course. We work so well together with Karl. I hand over to the next session!

2. Report of the Intercultural Cities WG: "Reducing anxiety

A first report was included in the 2019 report. It was amended in 2020 and you will find the latest version below.

Conference of INGOs/ Education and Culture Committee
Working group intercultural cities
23 Mai 2019



Reducing anxiety to avoid exclusion & violence by developing emotional balance and communication skills

At the January 2018 session, the following mandate was suggested to the working group intercultural cities: *"...to reflect on civilizational, societal, environmental and cultural aspects inherent to the integration of groups from various backgrounds, and also to reflect on town planning, as well as on public policies and private initiatives in terms of education. The Intercultural Cities Network of the Council of Europe will be associated to these reflections in order to gather good practices and identify obstacles to proper cultural integration in all of our cities, particularly in terms of immigrants."*

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

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

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

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

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

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

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

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

INTRODUCTION:

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

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

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

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

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

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

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

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

1. IMPROVING ONE'S COMMUNICATION SKILLS

a) **EMPATHIC COMMUNICATION** - an effective teaching tool, Kari Flornes - GERFEC

Introduction - from personal experience

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

Developing Empathy: a personal raise of awareness

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

Empathic Communication

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

Reflections after the dialogue

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

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

Conclusion

The purpose of empathic communication is to help the student find his or her own strength and strategy for solving personal problems. The two parties enter a neutral zone that will help the young person to regain coherence and meaning in his life. The most important thing is that the teacher creates an empathetic, secure framework, the first step in GERFEC's pedagogy. In this secure environment, the student feels free to talk about his or her life and difficulties and "empowered" to find his or her own solutions. Empathetic communication also gives teachers the opportunity to develop their personal and professional skills. These teachers create a relationship with students that gives them a deeper understanding of each person and an empathetic identification with each other. Through this skill, the

teacher not only sees what the student is doing but at the same time tries to better understand why. He/she will thus be able to put him/herself "in the shoes of the students". This action makes him/her more competent to create an education that better responds to the intellectual and personal development needs of the students.

Books:

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

Examples of responses from practise:

- INTERNATIONAL CHILD DEVELOPMENT PROGRAMME –ICDP : <https://bestill.buudir.no/userfiles/products/46/8 tema fransk DIGITAL enkeltsider.pdf>

Web:

- Empathic communication: <https://www.empatisk.no/>
- The Norwegian path to inclusive and effective education: https://www.researchgate.net/publication/254242565_Adapted_education_The_Norwegian_path_to_inclusive_and_efficient_education

b) **BEGIN TO DECONSTRUCT THE ENEMY**, Communication in the service of the ethics of reconstruction by Gaudiose V. Luhahe, Doctoral Researcher in Ethics, University of Strasbourg

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

Examples of responses from practise:

- **The concept of the "parresiasic game" in Rwanda the "Gacaca" courts** have been presented as a therapeutic action whose active principle is "truth". On the billboards presenting the "Gacaca" Tribunals, installed all over Rwanda, along the roads, one could read "ukuri kurakiza", which means "truth heals". "If we say what we saw, if we confess what we did, it will heal us." Thus, the face-to-face interactions between the protagonists of the genocide (perpetrators, survivors and witnesses) who were nevertheless neighbours, within the framework of these courts were organized so that the "telling the truth" that Michel Foucault talks about could happen. This approach to telling the truth obviously presupposes freedom and autonomy in the Kantian sense of the term. In this context, it is indeed appropriate to be able to overcome fear and get rid of any determinism (communitarianism or others), hence the importance of the presence of the "Other" who ensures mediation, in this case the assembly that constitutes the Gacaca jurisdictions. For the case presented, a legal framework appropriate to the context also served as a mediator.

Websites:

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

Books:

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

c) EDUCATION IN RESTORATIVE JUSTICE – Martin Ramstedt (EBU) (legal anthropologist, independent mediator, Mindful Communication trainer)

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

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

This also means that we have to be aware of the anxiety and stress, which the conflicting mental perspectives on all these aspects of a case are prone to elicit in each of the stakeholders. Education in restorative justice therefore greatly benefits from mindfulness-based methods of anxiety and stress reduction, such as Deep Listening, Mindful Communication and related methods. The skills obtained in such an education are particularly required for the successful creation of safe containers for restorative dialogues, and – in extension of this – communities of care.

2. DEVELOPING EMOTIONAL BALANCE

- **Establishing an emotional awareness and the ability to constructively work with emotions**, by Dr. Axel Brintzinger EBU) – Teacher for CEB - Cultivating Emotional Balance

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

CEB is designed to provide useful skills for individual development and interpersonal communication across non-clinical populations. CEB encourages participants to set their aspirations for exceptional mental health (genuine happiness) through attentional, emotional, cognitive and conative balances. The program creates choices whether to engage emotionally, and if so, to have a choice over how to engage. It enables people to have emotions work for and not against them by developing constructive emotional responses, to identify the root causes of suffering and to move towards genuine happiness.

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

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

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

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

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

From Western psychology, “Emotional skills” is the novel focus of CEB. Emotional skills help people to better understand their emotional life, and thereby increase constructive and decrease destructive emotional engagements. The contemplative practice, while keeping to the Dalai Lama’s request for CEB to be secular, emphasizes the development of genuine happiness through connection to core aspirations. Genuine happiness focuses upon enhancing eudaemonic endeavors that further stable, non-stimulus-driven happiness versus a predominant focus upon hedonic, sensual and transitory pleasure. Eudaemonia is an Aristotelian term that describes the contentment that arises from what we bring to, not take from, the world and creates true human flourishing. Wallace’s four balances instruct the cultivation of genuine happiness and mental well-being through conative, attentional, cognitive and emotional balance.

Examples of responses from practise:

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

- Paul Ekman Group : <https://www.paulekman.com/projects/cultivating-emotional-balance/>
- Eve Ekman: <https://eveekman.com>; Atlas of Emotions--<http://atlasofemotions.org/>
- Australia:
 - CEB at TAFE, community college in Melbourne
 - CEB for Clinical care unit at University of the Sunshine Coast
 - CEB at Hummingbird House Children's hospital in Brisbane
 - Publications: Milicevic, A., Milton, I., & O'Loughlin, C. (2016). Experiential reflective learning as a foundation for emotional resilience: An evaluation of contemplative emotional training in mental health workers. *International Journal of Educational Research*, 80, 25-36.

Websites:

- Cultivating Emotional Balance (CEB) <http://cultivating-emotional-balance.org/>
- Introduction to CEB: <https://www.youtube.com/watch?v=6t2sWDYgJFE>
- A key to mental reliance: <https://www.youtube.com/watch?v=UYsl6vkUN2U>
- Wisdom Academy-Online Course: <https://wisdomexperience.org/courses/cultivating-emotional-balance/>

Books:

- **Ekman**, P. (2003). *Emotions revealed: Recognizing faces and feelings to improve communication and emotional life*. New York: Times Books.
- **Wallace**, B. A. (2006). *The attention revolution: Unlocking the power of the focused mind*. Boston: Wisdom Publications.
- **Kemeny**, M. E., Foltz, C., Cavanagh, J. F., Cullen, M., Giese-Davis, J., Jennings, P., Rosenberg, E. L., Gillath, O., Shaver, P. R., Wallace, B. A., & Ekman, P. (2011). Contemplative/emotion training reduces negative emotional behavior and promotes prosocial responses. *Emotion*, 12(2), 338–350.
- **Goleman**, D. (2003). *Destructive emotions: How can we overcome them? A scientific dialogue with the Dalai Lama*. New York: Bantam Books.
- „**Ekman**, P. (Ed.) (2008). *Emotional awareness: Overcoming the obstacles to psychological balance and compassion*. New York: Times Books.“
- **Wallace**, B. A., & Shapiro, S. L. (2006). Mental balance and well-being: Building bridges between Buddhism and Western psychology. *American Psychologist*, 61(7), 690–701.

3. DIALOGUES BETWEEN RELIGIONS AND SCHOOLS OF THOUGHT

a) Spread the practice of interconvictionality - a value for our common humanity by Michel Aguilar and François Becker (G3I)

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

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

- In 2007 at the Marc Bloch University in Strasbourg: "Social cohesion in a multicultural Europe, role and impact of currents of thought".
- In 2012 at the Council of Europe: "Becoming citizens of an inter-convictional Europe".

Indeed, one of the characteristics of Europe is the political, social, linguistic and cultural diversity of its peoples. The reduction of Europe's internal borders, the mixing of population groups and the intensification of migratory movements are currently drawing attention to its diversity. This development

is accompanied by the emergence of a multitude of "beliefs" of all kinds: philosophical, religious, political, social or cultural. The full support of citizens in official institutions to which decision-making powers have been delegated implies that the legitimacy of these differences is recognised and that they are given the opportunity to express themselves.

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

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

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

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

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

Examples of responses from practise:

- Drafting of a complete charter and official submission to the CoE
- Participation of G3i members in multiple meetings of all kinds, particularly in France and Belgium, where we introduced the concept and where interconvictional discussions developed.
- With regard to interconvictionality, following a number of inconclusive interconvictional discussions (where no conviction takes precedence over any other), similar discussions are being prepared in several cities. It is an educational implementation with young people that will be in charge of the democratic processes of European society in a few years' time.
- **Learning to live better together with our different convictions: GERFEC and G3I have established together an education program with seminars held between 2015 and 2018 in Bergen (Norway), Birmingham (UK), Athens (Greece), Budapest and Strasbourg.** The seminars were aimed at heads of INGOs and of national organizations with educational responsibility parents, directors of teacher training organizations, heads of institutions, in charge of education and guidance for young people...) as well as local councillors in member countries of the CoE. The seminar wished to enable participants to:
 - Take cognizance of opinions and convictions that have come down to us;
 - Recognize the inherent dignity of each human being and develop attitudes that follow from that recognition;
 - Understand cultural diversity as an essential element of the riches of humanity
 - Develop attitudes with which to meet different convictions and to establish common projects. To move on from the "pluri-convictional" to the inter-convictional" so as to ensure that there is social cohesion.

Objectives:

- Personal: To acquire conceptual and emotional elements of inter-convictional dialogue and to connect with what is at stake in today's international context, to develop skills for dialogue and interconvictional practice through empathic communication, testing interconvictional approaches and conflict management.
- Groups: To analyse and manage complex conflict situations, to implement dialogue between people of different convictions, and to share the analysis.
- Policies: to learn how to create meeting spaces for people of all convictions and to initiate projects for institutions and NGOs based on the methodology of interconvictional dialogue.

Websites:

- Concept of interconvictionality <http://joomla.g3i.eu/interconvictionnalite>

Books:

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

b) Identity Formation in Europe by Mutual Recognition in Interreligious Dialogue - by Prof. Dr. Wolfram Weisse, Academy of World religions, Univ. of Hamburg

1. Introduction

1.1. „Interreligious dialogue can (also) contribute to a stronger consensus within society regarding the solutions to social problems“.1 This quote from the 2008 White Paper on Intercultural Dialogue “Living Together as Equals in Dignity“ marks the first instance of religion being addressed in the context of intercultural understanding by the Council of Europe. Since then, awareness of the relevance of interreligious dialogue has grown throughout Europe and the world, a development to which the Council of Europe has contributed significantly. Yet the definition of the term “identity“ in the 2008 White Paper remains vague2 and stands in need of further development. I therefore appreciate the opportunity to offer some thoughts on these questions.

1.2. Instead of “identity“, I prefer to use the term “identity formation“ which better illustrates the processual nature of individual identity in continuous development. Standing on its own, the term “identity“ potentially implies a stable end result as the goal. In the interest of furthering a more responsible and better “living together“ in Europe, the term “identity formation“ may also prove more useful as a way to highlight potential aims and processes that may aid us in reaching this goal.

1.3. A profound understanding of how identity formation derives from encounters was proposed by the French philosopher Paul Ricoeur.3 He argues that the quest for identity cannot be pursued while protectively shutting out others, but only in relation to them. Paul Ricoeur laid out a twin demand: We must both accept the other in his/her otherness and to recognise ourselves as active and responsible subjects in order to achieve mutual recognition and reassurance in the development of our respective identities. With Paul Ricoeur's ideas in mind, I will now present some instances of improving coexistence

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

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

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

in the city-state of Hamburg, Germany, which contribute to successful identity formation by building up trust and mutual recognition in interreligious dialogue.

2. The Relevance of Interreligious Encounter for Coexistence in the City-State of Hamburg.

2.1. The city state of Hamburg with its 2 million inhabitants from more than 100 cultural and religious backgrounds is home to a great variety of initiatives that have dedicated themselves to improving mutual understanding and coexistence over the past 25 years. Here, strong societal actors work side by side towards the coexistence between religious and secular groups. Frequently, this is not an easy distinction to make: religious and secular are intertwined. This observation bears out the theoretical understanding put forward by the late sociologist Peter L. Berger who identified numerous overlappings and internal diversities in the fields of religious pluralisation and secularisation in his “Two Pluralisms”.⁴ Thus, we can regard interreligious dialogue as one factor in a broader field of intercultural dialogue with both religious and secular actors.

2.2. Developing the above-mentioned approach following Paul Ricoeur, we can tentatively conclude that identity formation in Europe needs to follow a given path: First, we need to overcome ignorance by coming to know each other better, and from there we must build up trust and mutual recognition. To describe this development in the author's original terms: We must proceed from “ignorance” to “knowledge/awareness” and from there to respective acknowledgments and then to “mutual recognition”. This is a remarkably good description of the developments we can observe in Hamburg. I will briefly mention two examples:

2.2.1.: Religious Education for all: (5) In Hamburg, all pupils in public schools are free to choose the subject “Religion” regardless of their religious affiliation or world view (the non-religious alternative is variously called “Ethics” or “Philosophy”). Its curriculum is designed with two priorities in mind: Learning facts on different religions and their ethical implications, and entering into an exchange with the different Christian, Muslim, Buddhist, Jewish etc. beliefs and secular world views represented in the classroom. Under these circumstances, the aim cannot be to bring pupils closer to a given religion or world view, but to give them more knowledge on multiple religions and world views, to allow them to contribute their own positions to classroom discussions, to better understand the positions of their classmates with their religious and secular views, and to develop more respect towards each other. This approach holds enormous potential for young people in Hamburg to overcome ignorance about other religions and world views, to gain knowledge, and to develop mutual respect. I do not want to exaggerate the effects this school subject has. There are also pupils in Hamburg advocating the exclusion and condemnation of religious and secular Others. However, empirical research has shown there is a clear tendency for pupils enrolled in “Religious Education for all” classes to overcome prejudice, to reach better mutual understanding, and to find their own position and identity formation strengthened by interreligious dialogue in the class-room.

2.2.2. Treaties between the Secular Government of Hamburg and Religious Communities, esp. Muslim Communities: (6) For a long time, Muslims in Hamburg were regarded as mere temporary

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

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

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

“guest workers” who would leave the country again after their work contracts expired. Over time, it became clear that these Muslims, most of them from Turkey, had made the city their home, and they now form a significant community making up about 7% of the Hamburg’s population. As in many other European countries, there is marked resentment against Muslims in Germany. Talks between the Hamburg government and Muslim organisations designed as a trust-building measure started about 12 years ago, and resulted in formal treaties analogous to Germany’s state-church agreements signed in 2012. In these, the Muslim organisations recognized Germany’s democratic society as the guiding framework for their members, embracing, among other tenets, equal rights for men and women. Conversely the government recognized the Muslim population as an integral part of Hamburg’s society and guaranteed them the right to exercise their beliefs and rites, including traditional Muslim burials. Obviously, such a treaty does not prevent single individuals and groups on both sides from clinging to their prejudices, but they nonetheless constitute a greatly relevant factor of mutual recognition and thus pave the way for a civil and peaceful coexistence of different religions in the secular city-state of Hamburg.

3. Conclusion and Vision

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

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

4. GENDER

a) Identifying gender based anxiety in religions, by Dr. Carola Roloff, Visiting Professor of Buddhism at the Academy of World Religions, University of Hamburg.

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

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

Anne Hege Grung from the University of Oslo points out,

What is disturbing is the dynamics created when ‘women’ and ‘religion’ are claimed to be identity markers in a way that fuel fundamentalist, non-democratic, non-feminist movements, and ‘women’ and ‘religion’ are expelled from scholarly analysis and reflection and the public sphere. (2017, 165).

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

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

Essentialist view of binary gender vs. a non-binary definition of gender in all religions

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

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

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

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

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

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

Reasons for negative attitudes toward women in religions

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

Impact of negative attitudes toward women in religions

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

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

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

The laws that need to be implemented are:

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

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

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

(1) Gender essentialism: "The belief that males and females are born with distinctively different natures, determined biologically rather than culturally. This involves an equation of gender and sex." Retrieved from: <https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095846595> (28.10.2019).

(2) International Covenant on Economic, Social and Cultural Rights. Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 3 January 1976, in accordance with article 27: Article 3: "The States Parties to the present Covenant undertake to ensure the **equal right of men and women** to the enjoyment of all economic, social and cultural rights set forth in the present Covenant." Retrieved from: <https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx> (28.10.2019)

(3) European Convention on Human Rights. Article 14: Prohibition of discrimination. The enjoyment of the rights and freedoms set forth in this Convention shall be secured **without discrimination on any ground such as sex**, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status. Retrieved from: <https://www.echr.coe.int/Pages/home.aspx?p=basictexts&c=> (28.10.2019)

Examples of responses from practise:

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

financed with European funds... For details see:

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

Websites:

- **Academy of World Religions:** <https://www.awr.uni-hamburg.de/website-content/pdfs-flyer/redi-flyer-englisch.pdf>

Books, Articles, Online Resources:

- Conference of INGOs of the Council of Europe, Human Rights Committee, Gender Equality Expert Anne Nègre (2016, 21 June). "Are Religions a Place of Emancipation for Women? Progress and Setbacks", Council of Europe. Retrieved from <https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=090000168066599a> (27-10-2019).
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b) **TIME OF THE CITIES (Temps des Villes)**, by Dr. Anne Bergheim-Nègre, Lawyer to the Court, President of University Women of Europe, Vice President in charge of Equality, INGO Conference

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

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

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

Time is linked to urbanization

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

Time is an economic value

- Thus time is sociological, it can be related to the concept of social acceleration.
- Time also appears as an economic asset, a finite capital that is becoming increasingly scarce.
- Thus, the consumer/producer will be able to obtain the same satisfaction with different time-expenditure combinations, depending on the relative prices of goods and time. This is the principle of [indifference curves](#) well known to economists. But does this theory remain valid when wages no longer increase, which is the general case today??
- The consequence of the rise in this form of demand is an increase in the value of our time capital. As a result, it largely explains the growth of Western countries. Thus, time becomes a real stake for the techno-capitalist process, which will therefore seek to seize it
- One of the great sources of profit in the new economy is the transformation of time into an economically useful asset as in advertising, products are increasingly provided free of charge in exchange for a few seconds of attention from the user.
- The acceleration of time is essential for growth with the rise of economic models that strengthen the strongest and make the most vulnerable more vulnerable
- And we are entering a liquid democracy where social, economic or family permanencies are breaking down, as Sonia Bressler, the philosopher, explained to us.

Times of the Cities

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

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

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

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

Examples of benefits of time in the cities:

- In Sweden, night buses have been proposed in cities, stopping on demand to limit walking time at night, reducing the risk of assault.
- Municipalities or other territorial collectives create Offices or Agencies of Time to act on equality, make the territory more fluid, respond to constraints. The staggered working hours have been set up, opening on Saturdays and once or twice in the evening to make life easier for users.
- In larger towns, at the start of the school year, there are one-stop shops of the municipal administration throughout the town, open from 4 p.m. to 7 p.m. at the invitation of the associations concerned, giving parents the opportunity to make all the registrations for children's canteens, sports and various leisure activities in one place with on-site childcare.
- For single-parent families, or those where both parents work at night and who are close to 30%, childcare for children up to the age of 13 is provided in the family home at night, depending on income and according to the same criteria as during the day. This programme was initiated by the European Union.
- Or, as in Malta, the coverage of childcare costs for children up to 5 years old for all women who want to work. This has helped to lift women out of poverty, addiction, domestic violence against women and after 5 years the system has become virtual.
- In a city with traffic jams that make life impossible for everyone in the early morning, all the users and administrations were brought together and looked for solutions that were found: staggering the opening of bank branches, the opening of nearby schools, staggering the start of the school year for students. This has led to a daily reduction in traffic jams, the use of a single bus instead of two, with the result that fewer resources are needed, less stress, a better quality of life, less pollution and, in the end, very little effort is required.
- In Gerland, in the Lyon region, a diagnosis of this area of 22,000 employees for 35,000 inhabitants was made. All categories of legal entities, public or private, were brought together to discuss the difficulties associated with this place, travel, shops, absenteeism, childcare, sports halls, opening hours of public services, catering, disused spaces, etc.. Implementation was not easy, and the dialogue established has led to significant progress to everyone's satisfaction:
 - Job offers have been proposed in priority to the inhabitants
 - One company had an unoccupied space, another one of the employees wanted to do gymnastics at an affordable price, an agreement was reached with a moderate-priced rental of the room to do gymnastics for all. A crèche was shared
 - Bus connections have been redesigned between residential and employment areas.
 - The same for the fluidity of the traffic by shifting the schedules of the different operators.

What are the recommendations of the "Women-Friendly Cities" initiative⁷?

- Dialogue, sense of belonging and territoriality: most of the good practices (at least five out of nine) identified have given an active role and voice to women in social and political life.

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

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

- Reclaiming public and private space: architecture, town planning and citizen intervention have been used as a means of resistance and reinvention of places of daily life. This is the added value of women architects, urban planners and activists.
- Participation and empowerment especially through art and culture (street art, graffiti by knitting...) often used as tools for civic and political action.
- Women's know-how is a factor in emancipation and the fight against globalization and the standardization of cultural expressions.
- Emphasize the intersectional approach: women are not a homogenous collective.
- Some calls are repeated: safety/security, non-violence, access to transport, provision of recreational space. Thanks to technological innovation (MappiNa and Ring applications) and to solidarity, networking and the participatory approach, good practices have been vectors of change, of enhancement of abandoned places. Women re-appropriate the space".
- Element of sustainability, ecology, recycling and waste recovery, providing spaces for younger generations, intergenerational (six out of nine practices).
- Working locally while connecting with other women nationally and internationally

Integrated approach or gender mainstreaming

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

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5. FOR A DYNAMIC AND INCLUSIVE RURALITY

- **For a dynamic and inclusive rurality?** (Michel Aguilar, EBU)

While, in a globalized society, metropolises are faced with the imperative of inclusiveness, the countryside continues to be emptied and must invent innovative conditions of rural inclusiveness in order to aggregate new populations capable of inventing a twenty-first century of rurality.

The same problems arise everywhere in Europe: 48% of farmers will retire in the next few years, new farmers will have difficulty accessing land, and crops and farming techniques will have to be modified to cope with increasing climatic pressure. While in many states many cities and urban communities have

begun energy and environmental transitions, drawing on the immense resources of civil society, there are (almost) no similar initiatives in rural areas.

For all these reasons, the Comb Lab programme was launched in January 2019 in a 3500 km² hyper-rural area where 42,000 people live in the Auvergne (France). This programme, which has led to a fruitful collaboration between civil society and local elected officials, is based on three main lines of action:

- A social axis: empowerment (in the sense of Amartya Sen, winner of the 2008 Nobel Prize in Economics) of individuals and groups so that the populations affected by the coal and steel industry can regain their citizenship skills and dignity.
- A technological focus: Many houses are empty in our inner villages and a growing minority of young engineers and developers want to live and work outside the large urban areas. Calls for installation with technological development projects in rural areas are being prepared.
- An agricultural axis: the retirement of many farmers, the consequences of increasingly long and severe heat waves and changes in eating habits make it necessary to review farming methods and the economic model of farms in order to maintain family farms adapted to our times.

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

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

Examples of responses from practise:

- Contributions of local elected officials to a civil society initiative to develop inclusiveness in rural areas.
- Contribution of four universities to the Comb Lab program. Students participate in the development of the program. Inclusion of youth in a global transition program.
- For rurality, the work we are carrying out with the various authorities in the area is aimed at :
 - The maintenance of family farming that promotes inclusiveness and social dignity as opposed to the introduction of industrial agriculture that excludes local populations. That is real smart and inclusive rurality.
 - Our program contributes to the social "re-inclusion" of farmers. The farming world in France and Europe (source: European Commission) suffers from isolation: cultural, emotional, social isolation, distance from training. Farmers' suicide is the second leading cause of death after cancer. Our programme to promote the profession, access to training, regeneration of impoverished soils, aims at the inclusion of farmers in the social body that expects healthy and traceable food.

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- Le champ des possibles, Dialoguer autrement pour agir — Olivier Fournout et Sylvie Bouchet — Éditions SKT 2019. Les auteurs ont réunis des personnes soutenant des positions opposées sur deux sujets d'actualité : *technologie et changement climatique* et aussi *les pesticides dans l'agriculture*. Les auteurs du livre ont réussi à faire dialoguer ces groupes très opposés les uns aux autres, leur faire écrire tous ensemble une scène de théâtre et jouer cette pièce, le tout en moins de deux jours !
- La tropicalisation du monde — Xavier Ricard-Lanata — Éditions PUF 2019. Un bilan général de la situation puis l'espoir qui viendrait du Sud pour aider le Nord.

- Revue Esprit — N° 462 de mars 2020 : L'économie contre l'écologie ? Un numéro très richement documenté et argumenté.
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- Résister, Responsabiliser, Résister — Mireille Delmas-Marty — Éditions Seuil 2013. Pour inventer un nouvel humanisme.
- Biodiversité, Agriculture et Services Écosystémiques — sous la direction de Christian Amblard et Arnaud Diemer — Éditions Œconomia
- Agriculture de régénération — Mark Shepard _ Éditions Imagine Un Colibri 2016.
- The last two books deal with methods of cultivation and breeding using natural techniques to restore life to soils that have been damaged by years of chemical treatments.

Sites Internet:

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

CONCLUSION:

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

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

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

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

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

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

IMPROVING UNDERSTANDING

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

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

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

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

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

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

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

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- **When things fall apart**, heart advice for difficult times, Pema Chodron, ISBN 978-1611803433

FINAL REMARKS FROM KARI FLORNES

I want to add some remarks concerning the actual situation of lockdown caused by the corona virus. Research in many countries tells us that "anxiety and exclusion" even discrimination and racism increase because of the many measures taken to avoid the spreading of CV19. Home-school, loss of jobs, constant fear of being affected in one way or another make life very difficult. All over the world people call helplines to call for help, mental problems, and suicide fear among a number of others.

The situation has also revealed lack of good and fair leadership and lack of proper measures to fight the virus. Few countries were prepared in terms of equipment, competences and adequate plans to take informed actions.

The problem is very serious because we know too little about the future. Since this situation affects all people all over the world, anxiety has increased considerably everywhere. How can we talk about reducing this anxiety facing this situation and propose positive ways to deal with it? I think you need a conclusion to describe this new situation unknown to inclusive cities when they joined and worked in the project. The importance of being part of the project might have had a significant importance to the way the CV19 situation was handled'. I saw in my city Bergen, a member of the project, that the good and open communication between minority groups and the politicians in the city played a major role when the virus was very active in the beginning of March. Very soon the information about CV19 was spread to all citizens in many ways. Information material was translated into many languages and sent to religious groups, NGO's, children, youngsters and adults, mostly on-line. Clear rules of hand washing, the use of antibac, social distancing with constant updating of information, on TV, social medias, aps, papers etc.

I suppose there are many cities in the project where they have the same experiences. These experiences could be shared in the report.

ADDITIONAL INFORMATION AND GOOD PRACTICES:

NONVIOLENT COMMUNICATION (NVC), is based on the principles of nonviolence-- the natural state of compassion when no violence is present in the heart. NVC begins by assuming that we are all

compassionate by nature and that violent strategies—whether verbal or physical—are learned behaviours taught and supported by the prevailing culture. NVC also assumes that we all share the same, basic human needs, and that all actions are a strategy to meet one or more of these needs. People who practice NVC have found greater authenticity in their communication, Increased understanding, deepening connection and conflict resolution. The NVC community is active in over 65 countries around the globe.

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

MIND BASED STRESS REDUCTION (MBSR)

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

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

COMPASSIONATE CITIES

In a Compassionate Community, people are motivated by compassion to take responsibility for and care for each other.

- <https://charterforcompassion.org/>

CEDAW-CITIES:

„Make the Global Local“ and protect the rights of women and girls by adopting the principles of CEDAW in cities and towns across Europe.

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

- <http://citiesforcedaw.org/>

LGBT-FRIENDLY CITIES:

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

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

DIALOGICAL RELIGIOUS EDUCATION FOR ALL - City of Hamburg

The Hamburg "Religious Education for All" sees itself as a pedagogically and theologically responsible conception in view of the multicultural and multi-religious situation in Hamburg. "Religious education is addressed to all pupils, regardless of their respective religious and ideological convictions. It also offers those who do not have a distinct religious background or who see themselves as being at a distance or in contradiction to any form of religion, spaces of experience and learning opportunities. In view of their different social, ethnic and cultural, ideological and religious biographies, experiences and knowledge, the most important thing in religious education is to look together for orientation in feeling and thinking, in faith and action.

"In doing so, religious education follows an understanding of interreligiousness in which controversies and conflicts are by no means ignored, but in which the diversity of religions and cultures is fundamentally perceived as richness and opportunity. That is why the emotional and intellectual atmosphere in the classroom must be carried out by mutual respect and curiosity, by a keen interest in one's own and others' interests. No one must feel that their identity is being disregarded or threatened. All those involved in the classroom share responsibility for this."

Examples of responses from practise:

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

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

Websites:

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- https://www.deutschlandfunk.de/religionsunterricht-fuer-alle-ein-modell-fuer-hamburg.886.de.html?dram:article_id=469619

SIDE-EVENT at the Council of Europe: Are religions a place of emancipation for women? Progress & setbacks

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

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

Les religions sont elles misogynes?

- Part 1: https://www.youtube.com/watch?time_continue=2&v=siHgmhmbhyl&feature=emb_logo
- Part 2: https://www.youtube.com/watch?time_continue=5&v=t6xxV6H40h4&feature=emb_logo
- Part 3: https://www.youtube.com/watch?time_continue=1&v=ZuD6clzUI6o&feature=emb_logo

HEROES - Against repression in the name of honour: projects for the prevention of violence in various cities in Germany, in which young men with a migration background from social milieus work for gender equality and human rights against strict honour regulations and patriarchal structures. The project in Berlin was supported by the World Childhood Foundation in its first years. This was preceded by the Foundation's support for projects of the same name in Sweden.

“Nothing is more miserable than respect based on fear” Albert Camus

- <https://www.heroes-net.de>

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

- <https://www.theguardian.com/lifeandstyle/2014/jul/20/loneliness-britains-silent-plague-hurts-young-people-most>
- <https://www.nia.nih.gov/news/social-isolation-loneliness-older-people-pose-health-risks>
- <http://www.besource.be/sites/default/files/pdf/TSE-Loneliness.pdf>

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

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

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

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

SUGGESTIONS FOR FURTHER ACTIVITIES:

- Continuation of listing good practices and preparation of a toolkit
- Proposal for seminars and training programs maybe in collaboration with the intercultural Integration Academy <https://www.coe.int/en/web/interculturalcities/intercultural-integration-academy>
- Exploration and compilation of practical "safe spaces" as well as how they can be set up and made known.
- **The actual CV19 situation** affects all people all over the world. Anxiety has increased considerably everywhere. How can we talk about reducing this anxiety facing this situation and propose positive ways to deal with it?

We need to describe this new situation unknown to inclusive cities when we began working on this project. Participating in this project might have helped to show ways the CV19 situation could further be handled. Many cities have made same experiences that could be shared.

TEAM OF SPEAKERS & CONTRIBUTORS

- **Gabriela Frey** (EBU) – Proposal of the topic, coordinator of the working group, drafting of the Introduction and conclusion - Representative of the European Buddhist Union to the Council of Europe
- **Claude VIVIER LE GOT** (FEDE) – Steering, problematisation. Chairwoman of the Education and Culture committee
- **Kari Flornes + Roseline Moreau** (GERFEC) - Empathically communication / Inclusive pedagogy at the heart of intercultural cities: inventing new paths...
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- **Dr. Axel Brinzinger** (EBU) – Teacher for CEB - Cultivating Emotional Balance
- **Michel Aguilar** (EBU & G3I) – European Charter of Interconvictionality
– Good practices, for what context, urban or hyper-rural?
- **Prof. Dr. Wolfram Weisse** – *Identity formation in Europe by Mutual recognition in interreligious dialogue*, Senior Research Fellow, Academy of World religion, Univ. of Hamburg
- **Dr. Carola Roloff** – (EBU) – Identifying gender based anxiety in religions
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