

Spring Session 2019

Minutes of the working group meeting *Intercultural Cities*

Date: Thursday 11th April 2019 from 10.00 to 12.00

Place: Palais de l'Europe, room 2

Co-coordinators of the working group:

- Gabriela FREY, European Buddhist Union (EBU)
 - Iamvi TOTSU, International Confederation of Intellectual Workers (CITI)
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I. Opening of the working group *Intercultural Cities*

During the meeting, the following persons were present:

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

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

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

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

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

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

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

Gabriela FREY recalls that this working group is partly responsible for reflecting on the civilizational, societal, environmental and cultural aspects inherent to the integration of groups of diverse origins in contemporary cities. The members of the group are also working on parallel themes that have to be

considered, such as urban planning, public policies and private initiatives in the field of education. The main issue to be addressed will be to understand how cities can take concrete action to enable the real integration of all members of the city, and to combat anxiety and exclusion, leading to discrimination against vulnerable groups, such as women, youth, LGBTI, religious minorities, refugees and migrants ?

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

II. "The empathetic communication" by Kari FLORNES

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

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

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

GERFEC's pedagogy aims to achieve several objectives:

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

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

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

- an inclusive society in which each person knows his or her rights and duties according to his or her religious or non-religious culture and beliefs;
- a "*living together*" based on equality in culturally diverse democratic societies.

In addition, GERFEC's pedagogical objectives are:

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

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

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

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

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

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

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

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

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

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

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

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

1) The draft European Charter for Interconvictionality

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

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

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

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

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

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

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

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

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

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

The Combrailles are located in the far outskirts of the Clermont-Ferrand metropolis and fall into the category of hyper-rurality. As a result of this dual remoteness and typology of the French countryside, this region is often reduced to a series of disadvantages that supposedly deprive the territory of any

perspective for development. Over the past thirty years, new realities have emerged simultaneously at all scales: local, national, international.

The Combrailles are not alone in wondering whether it is in their interest to reject this new situation, to adapt to it, to adopt it or simply to assimilate it. Territories reputed to have to endure handicaps greater than their advantages are totally reversing the situation, and examples are multiplying all over the world.

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

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

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

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

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

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

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

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

- First and foremost, it is important to provide all citizens with trustworthy information on the contemporary situation, to facilitate a clear understanding of the challenges facing the territory.
- To promote innovation in agriculture to update the Combrailles' agricultural economic model and escape the productivist agricultural capitalism, from the farm to the company.

- To encourage the settlement in Combrailles of young developers in artificial intelligence (AI). Among the students graduating from engineering schools, young graduates wish to exercise their talents in AI in a preserved and rural environment, and to offer to their children an education at the interface between advanced technology and life in a natural environment.
- To boost agriculture and bring the territory to the forefront of technology makes it possible to stimulate local activities and boost the labour market for young people who can engage in service activities, for seniors who can bring their experience and perspective to innovative start-ups. In addition, many Europeans living in Combrailles are well able to contribute to local economic and social dynamism.

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

The first field actions are beginning to be implemented:

- The launch of a “nomadic academy”

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

- Identification of good practices

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

- The establishment of a prospective monitoring unit

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

- The transformation of local contradictions into innovation

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

- Communication aimed at young engineers

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

- The establishment of a mediation unit

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

To conclude, *Michel AGUILAR* believes that the technological prospects will allow great innovations in agriculture, economics, society, ecology and democracy. The various actors of the territory (civil

society in general, locally elected officials, industrialists) are engaged in a process of "turning point" of the territory.

Through this multi-perspective innovation, the challenge is to offer each inhabitant of Combrailles the opportunity to develop their own talents to participate in the revitalisation of the territory. Moreover, the needs of climate, environmental, social, economic, economic, energy and democratic transition are the same all over the world. It is therefore necessary to set up a network of rural and semi-rural territories to co-construct the " turning point ", each one implementing it according to its local culture.

If this innovative approach is of interest to a place of life or a territory that is close to the participants' hearts, they are invited to contact *M. AGUILAR* : territoiresenbifurcation@gmail.com
This global project was presented to the elected representatives of the territory because it is necessary to reach an agreement with political decision-makers, but this initiative will continue to come from civil society.

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

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

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

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

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

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

Lilia BENSEDRINE THABET (IRSE) explained that she did not have specific answers, but rather questions. We are at a pivotal moment in European history when differences will be met in a violent or empathetic way. The main subject is to consider the design of cities that allow people to meet others and accept diversity in all its forms because there are risks of tension and conflict but also deep fears. In his book *Murderous identities*, *Amin MAALOUF* questions the notion of identity and the conflicts it can cause, and indicates that fear is more dangerous than threat. However, this fear can lead to the destruction of our civilization. In our working group, we have tools, skills and expertise on these topics, but how can we translate these good ideas into a concrete tool that would educate people to respect

otherness? In addition, she explains that the “*Sacrées journées*” of Strasbourg allow differences to be met through music. During concerts and meetings organised in important places in Strasbourg (places of worship and culture), artists or groups of different spiritualities and religions (Christianity, Judaism, Islam, Buddhism, Hinduism) are performing one after the other: <https://www.sacreesjournées.eu/>

Laurent GREGOIRE (UNAEC-Europe) explains that the Union of Former Students of Catholic Education in European Countries supports the Council of Europe's programme on skills to be developed to ensure effective intercultural dialogue. To develop this type of competence among the youngest (schoolchildren and students), teacher training is essential to transmit to their students the values of respect for democracy and human rights.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In a context of transition, *Carlos MORENO* recalls the societal and environmental problems that are emerging in large cities with high concentrations. He pointed out that mega-cities, which are

widespread in Asia and Africa, lead to a new spatial and political organisation at the global level and are often a source of new geopolitical tensions. According to him, we must provide answers to six main challenges to preserve our humanity: water, air, shade, and more particularly for the largest and densest cities, space, time and silence.

Then, *Jean-Christophe FROMANTIN* underlines that megacities produce cultural, environmental and societal deadlocks that have harmful consequences on the rise of individualism, the explosion of social inequalities and the climate. We are living in a period of anthropological revolution during which we will have to choose how we want to live in the digital age. Either technological evolution will be put at the service of our life project, or human beings will be considered as a data set. The choice is before us. The future of the "*Cities of tomorrow*" will depend on their simultaneous ability to serve the territories and connect with the rest of the world.

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

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

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

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

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

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

End of the document – 23/07/2019