



XXI ANNUAL EPP GROUP INTERCULTURAL DIALOGUE WITH CHURCHES AND RELIGIOUS INSTITUTIONS

WHAT KIND OF EUROPE DO WE WANT?

TIME FOR VISION AND SOLUTIONS

LISBON (MAFRA), 17 - 19 OCTOBER 2018



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PROGRAMME

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What kind of Europe do we want?
Time for vision and solutions

LISBON (MAFRA), 17 - 19 OCTOBER 2018

VILA GALÉ ERICEIRA
LARGO DOS NAVEGANTES
2655-320 ERICEIRA
PORTUGAL

WEDNESDAY, 17 OCTOBER

20.30 HRS / WELCOME COCKTAIL HOSTED BY THE PORTUGUESE DELEGATION AT HOTEL VILA GALÉ ERICEIRA

WELCOME SPEECHES:

- José Manuel Fernandes MEP, PSD - EPP Group Portuguese Delegation
- György Hölvényi MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue
- Jan Olbrycht MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

THURSDAY, 18 OCTOBER

08:00 HRS / (OPTIONAL) HOLY MASS AT IGREJA PAROQUIAL DE S. PEDRO (LARGO DOS NAVEGANTES 1, 2659-501 ERICEIRA)

09:00 HRS / OPENING SESSION

- Hélder Sousa Silva, Mayor of Mafra
- José Silvano, Secretary General of PSD
- Assunção Cristas, President of CDS-PP
- Paulo Rangel MEP, Vice-Chairman of the EPP Group in the EP
- György Hölvényi MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue
- Jan Olbrycht MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

FRIDAY, 19 OCTOBER

08:00 HRS / (OPTIONAL) HOLY MASS AT IGREJA PAROQUIAL DE S. PEDRO (Largo dos Navegantes 1, 2659-501 Ericeira)

09:30-11:00 HRS / SESSION II

YOUTH, FAMILY AND EDUCATION

Chair
François Grossetête MEP, Vice-Chair of the EPP Group in the EP

INTERVENTIONS:

- Miguel Ángel Sancho Gargallo, President of the European Foundation “Society and Education”
- Antoine Renard, President of the Federation of Catholic Family Associations in Europe
- Emmanuel Pisani OP, Director of the Institut des Sciences et de Théologie des Religions de Paris
- Maximos Pafilis, Archimandrite, Representative of the Ecumenical Patriarchate
- Raquel Vaz-Pinto, Researcher and expert in Religion and International Relations, IPRI-Univ. Nova of Lisbon

DISCUSSION

Opened by: György Hölvényi MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

09:30- 12:30 HRS / SESSION I
RETHINKING EUROPEChair
Paulo Rangel MEP, Vice-Chairman of the EPP Group in the EP

INTERVENTIONS

- Olivier Poquillon OP, General Secretary, Commission of the Bishops’ Conferences of the EU (COMECE)
- Jarka Chloupková, Director of Research, Bussola Institute
- Nektarios Ioannou, Archimandrite, Representative of the Committee of the Representatives of the Orthodox Churches in European Union (CROCEU)
- Henrique Mota, Moderator of the Radio programme «And God created the Universe...»
- Natan Peres, Rabbi of the Comunidade Israelita de Lisboa
- Daniel Bodnár, President of the Milton Friedman University

11:30 - 12:30 HRS / DISCUSSION

Opened by: Sofia Ribeiro MEP, PSD - EPP Group Portuguese Delegation

12:45 HRS / LUNCH AT HOTEL VILA GALÉ ERICEIRA

14.00-18.00 HRS / STUDY VISIT TO FÁTIMA AND MEETING WITH CARDINAL
D. ANTÓNIO MARTO

20.00 HRS / DINNER HOSTED BY THE EPP GROUP AT THE PALACIO NACIONAL DE MAFRA (Terreiro D. João V, 2640-492 Mafra, Portugal)

WELCOME SPEECHES:

Manfred Weber MEP, Chairman of the EPP Group in the EP
Paulo Rangel MEP, Vice-Chairman of the EPP Group in the EP

11:00-12:30 HRS / SESSION III

PEACE AND SECURITY

Chair

Michèle Alliot-Marie MEP, Chair of the Delegation for relations with the Arab Peninsula, Chair of the parliamentary working Group on Christians in the Middle East in the European Parliament, Former Minister of State in France

INTERVENTIONS:

- **Graça Franco**, Director of Radio Renascença
- **Eric Gozlan**, Executive Director of the Union of Peoples for Peace
- **Felipe Pathé Duarte**, Professor at Universidade Autónoma de Lisboa

DISCUSSION

Opened by: **Jan Olbrycht MEP**, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

12:30 - 12:45 / CLOSING SESSION

- **György Hölvényi MEP**, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue
- **Jan Olbrycht MEP**, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

13:00 / LUNCH AT HOTEL VILA GALÉ ERICEIRA

LANGUAGES: (active): EN, FR, DE, IT, PT (passive): ES



COLLECTED SPEECHES



THURSDAY, 18 OCTOBER 2018

SESSION I

Rethinking Europe

Olivier Poquillon

General Secretary, Commission of the Bishops' Conferences of the EU (COMECE)

Good morning everyone. I am going to speak in French. First of all, thank you for inviting me. The European People's Party is the only one which has this structure for dialogue. Having a structure such as this for 21 years, tells of consistency and of commitment. Dialogue is not very fashionable at the moment. Europe is not always seen as something positive. Sometimes people tend to feel that entering into dialogue entails making compromises, which then lead you to compromising yourself. The time when the Church advised people how to vote is gone. We can see diversity within the Church. We have 28 bishops within commission, representing Member States, who express that diversity, just as they express it within your Group.

A year ago, the Pope invited us to Rome, the heart of Europe but outside the European Union. The participants had to cross the external border of the EU to enter the Vatican city state. And in the heart of the Vatican, they could get exactly a detached view of the realities of life by men and women in Europe to take. Our role today as representatives of religions is not perhaps to give you advice that you should do this and should do that, or to give you specific ideas of that you should be doing but rather we should be giving questions to you. Most of you, I believe, are people of faith, so we can help you to ensure that in your daily things with the voters, the taxpayers, the men and women are out there. You can take the slightly detached view. Do you need to be detached to this world? We live in a world which is very strongly affected by technological change. There are technological transformations

on a scale we haven't seen for centuries, if not millennia. The digital shift today isn't just a mere detail on the parliamentary agenda, it's a change in technology which entails social, economic changes too and anthropological changes as well. As you would have seen last night at the welcome cocktail, public policy was good towards men and women. As you all know, the Catholic Church, and our brothers and sisters in other faith communities, constantly tries to press public policy to focus on the needs of the human individual. As far as we're concerned human beings are created in God's image. This is one of the things which underpins international law. If you go to the UN Headquarters in Geneva, on the wall of the Council room, you will see "He created them in his image". That's carved in marble there.

That is the goal of your policy agenda. That goal you have to pursue in the course of the elections' campaign of the coming frontiers. Twenty years ago, you had to be 21 to vote for the first time, until they lowered the voting age in my country. I'd like to draw up attention to the younger generation and there are a number of questions I'd like to ask you. I wouldn't necessarily expect you to reply them all but first the first question is this: How can it be that the younger generations in our countries, be it in Eastern or Western Europe, in the North or in the South, they're having a hard time projecting themselves. What prospects are there for the younger generations? If you look at Poland, 3 million people left to go abroad. Look at Bulgaria or Hungary, or again countries such as Spain and Portugal, France and Germany too, perhaps not to that extent, asking significant movements of younger people, particularly the best trained and educated. An orthodox Christian, at meeting the Pope invited us last year, reminded us that 30 years ago, if you were not satisfied with the life you were living, you looked at how you might change the system, society, perhaps the economy. Sometimes people even looked at how they might change the Church. Today, people pick up their mobile phones, you go online and off you go.

Migration is not a problem, it's a symptom. Perhaps it's a symptom of a deficit in our societies, as a lack of density in our societies. What are we actually proposing to people today? We all address the question of integration. That's part of our regular dialogue with

this Working Group, also in Krakow and elsewhere. What sort of society do we want to be able to integrate people into today? I could hear some people immediately replying ‘values’. We need to provide them values. Those of you who know me little will realise how much I hate this talk of values. I’m not an economist, I am a person of a legal training. And values are all good in a relativist society. As I said, you’d be familiar with this image. It’s like in the stock exchange, the values go up and down. Values are important in a given context. What value do I grant today to men and women? What value do I grant to democracy? Democratic values are out there, fair elections, for the participation of all the citizens, in the decision-making process. But this interest means to an end, means to upholding principles. During a talk with a member from my country yesterday, we were discussing a visit to Israel, to Jerusalem. Our faith doesn’t necessarily rest on dead, material stone. They’re based on our lives, what we do with them. I could quote the Gospel: Jesus calls Simon and says to him “You will be called Peter and upon this rock I will build my Church.

If we want today to be able to live this mobility, this diversity, that multiple of culture, of religion, of faith, we should know on what we can lean on. Look at the human individual, created in God’s image. We need a skeleton to stand up. We understand principles and values today. If you were only bones, no muscles, you wouldn’t be able to live, you wouldn’t be able to move forward. A person who is nothing but muscle, without bones, without that frame, wouldn’t be able to stand up either.

Pope Francis talks about liquid society. Perhaps that applies to Europe too. You can be for or against Europe. For people of faith, Europe is a gift from God. That is Pope Francis’ consent. In June we had a long meeting and he asked this “How do you see the future of Europe? How do you see the future of the European Union? You’re going to take decisions, you’re going to vote and you’re going to have to govern. If Europe collapses - Brexit is coming, we can see threats over our heads - if the European Union falls apart, what would remain of the continent of Europe, the men and women, the cultures that make it up? That was the first question. There would be nothing left but Russia, China, the United States”. This is what an Argentinian Pope is asking.

Once again, religion is not there to provide people with comfort. You don’t go to mess to hear things you already know. You go there to be put on the spot, to be provoked, whether you’re Christian, Jewish or Muslim. You’re that to take that detached look. Throughout your term in the office, they should equip you to carry out your task. You have a variety of tasks, they’re not all the same. It’s not necessarily a good thing for the Church or the Synagogue to be involved in governing. We only dwell to put ourselves in each others position. We need to question ourselves and religions need to be questioned by you too. We need to enter into this dialogue.

As I was saying, dialogue is not so fashionable today. Let’s go back to the example of technology. The internet leads us to look amongst ourselves. It’s like you’re only preaching to the converted in practice. We tend to act as we’re told to by the algorithms. If I go onto Facebook or Twitter, I’m going to see my friends, I’m going to see people who think like me. That’s not how you change the majority, that’s not how you bring people on board to work together for the common good. So the question we might ask ourselves is “How can we open up, how can we widen the relevant standing in such a way that this diversity can find voice?” We shouldn’t be afraid of diversity, we shouldn’t just be talking to those who think about us. Variety is something positive for society. We’re very much inclined to go for non-discrimination. We appreciate difference. The only difference that we accept is what we see in young people; they’re all wearing the same shoes, the only difference is the colour of those shoes.

Brothers and sisters, in humanity we bare a responsibility today, to rediscover this diversity which constitutes the richness of our Europe. This is still the European year of cultural heritage. Rather using the word ‘heritage’, which implies that the culture is dead, the purpose is not to act like a scheduled grandmother. We need to stand up, we should not be on the defensive, we need to be able to promote a course. If we are Christian-Democrats, whether we’re Christian, Jewish or Muslim, we are men and women who believe in God and we believe in people in the way that God believes in us. So we shouldn’t be

in the position of defending the existing order. Rather we need to link up to the spirit of youth in Europe, sharing, making proposals.

All your bishops, wherever you’re from, are praying for you and your mission. You have a difficult mission. It’s a tough one. It’s hard to be descending. On their behalf, I would call upon you to take the time you need for reflection to be descending. Take time to find the path which will take us all to the common good.

Thank you!



Jarka Chloupková Director of Research at the Bussola Institute

- > *On behalf of Bussola Institute, I want to convey apologies from its President H.E. Ms. Amal Al-Haddabi and the Institute's Secretary General, Mr. John Dennehy. Both are unable to be here, due to prior commitments. However, they both wish the Group of the European People's Party a successful conference and look forward to ongoing fruitful cooperation.*
- > *I have been asked to represent the Institute, and, as the Institute's Director of Research, I am delighted to do so.*

I begin by giving you a little background on the Institute:

- > *Bussola Institute is an independent and not-for-profit, non-governmental organization established in Brussels in 2017 as a world-class Research Institute and Think-and-Do-Tank. Bussola Institute is committed to forging multicultural interconnections between the Gulf Countries and the European Union. The mission of Bussola Institute is to generate and share knowledge that will foster a better understanding of, and seek solutions to, the political, social, economic, security and cultural issues that affect policy making in the Gulf Cooperation Council (GCC) and the European Union (EU) regions.*
- > *Fundamental to the work of the Bussola Institute is to actively engage in opportunities, such as this conference, in order to be part of discussions on underlying values that are shared across religions and how it can be the basis of tolerance and co-existence in a multi-cultural society.*
- > *It is a great honour to be present at a meeting of the ANNUAL EPP GROUP INTERCULTURAL DIALOGUE WITH CHURCHES AND RELIGIOUS INSTITUTIONS – a group founded in the 1990s at the behest of the then Group Chairman,*

Wilfried Martens, of Beloved Memory. I congratulate on nurturing the work of interreligious dialogue, crucial for peace within Europe and in the world at large.

- > *Meeting in this beautiful country, Portugal, this conference recalls 'The Lisbon Treaty', one of Europe's important milestones, and especially Article 17, on intercultural dialogue.*
- > *With this backdrop, let's contemplate on the "kind of Europe we want".*
- > *Furthermore, the Portuguese setting offers an historical reference to the encounter between Christianity and Islam: the Islamic invasion of the Iberian Peninsula started in the early 8th century and the Muslims remained in Portugal until the middle of the 13th century.*
- > *This Islamic presence in Portugal contributed positively in introducing new developments in the fabric of towns and villages, and in spreading scientific and philosophical ideas, stimuli for the era that we have come to know in Europe as Enlightenment.*
- > *The interfaith/ intercultural dialogue that started a few centuries ago. I would emphasize the importance of Ibn Tufail's "The Self-Taught Philosopher" on the foundations of European empiricism and rationalism.*
- > *The bottom-line idea of this work is: 'a person, in order to get perfect knowledge, has to go through a process of only, exclusively, first-hand experience, not relying at all on any tradition — not scientific tradition, not philosophical tradition, definitely not religious tradition'.*
- > *I would also like to mention Goethe's lifelong obsession with Islam.*
- > *With the foregoing in mind, I would welcome ideas about opening up and strengthening*

dialogue, drawing on a common understanding of faiths that have, in one form or another, coexisted on the European continent, since the beginning of the 8th century.

> A challenge facing the Group as well as the Bussola Institute driving any dialogue is that lack of faith among believers themselves. Ignorance of one's own faith is an impediment to dialogue, whether the person lacking is Muslim or Christian. This is a sad evolution observable for most denominations. How can this challenge be addressed?

> I congratulate the EPP Group for the work they started with the Islamic countries of the Mediterranean in order to foster a better understanding and initiate a joint endeavor to combat extremism and terrorism, and for launching the Working Group on Islam in the European Parliament during the 1990s.

> Interaction with the Islamic world should not be restricted to Europe's immediate neighbours, but expanded beyond the borders of the "Mare Nostrum."

> With this aim in mind, this Dialogue Conference is an excellent occasion to involve the Bussola Institute.

> The initiative to establish the Bussola Institute was seeded by founders from the United Arab Emirates. This initiative resonated with European statesmen-and-women, who are active in the Advisory Board of the Institute. The initiative mirrors nation building in the United Arab Emirates around the principles of tolerance, openness and interfaith dialogue.

> The religious dimension of life in the United Arab Emirates takes concrete form in the siting of Abu Dhabi's Sheikh Mohammed bin Zayed Mosque near to neighbouring churches:

*- the long-established St Joseph's Catholic Cathedral
- the Anglican Cathedral of St Andrew's
- the Coptic Orthodox Cathedral.*

- The second Catholic church, St. Paul Church was inaugurated in Abu Dhabi in June 2015 by H.E. Sheikh Nahyan Bin Mubarak Al Nahyan, the Minister for Culture, Youth and Community Development.

> In fact, UAE, with residents from more than 200 countries living side by side, practising their religions with ease, it could be concluded that the country's main religion is one of tolerance and togetherness,

> In the evolving work of the Bussola Institute, further reference must be made of a recent mission to Zagreb, for a panel discussion, set-up in close collaboration with Her Excellency Ms. Jadranka Kosor, former Prime Minister of Croatia, a Member of the Honorary Advisory board of the Institute. The theme of this mission was: "the Values that Bind us". The Croatian situation is unique and there are certainly elements, from which other European countries might learn.

> Now many European leaders fail to acknowledge that both Muslims and non-Muslims face the same threat when it comes to Islamic extremism. Salafism spreads the hatred aiming at Muslims as well as others, through concepts such as "takfirism," that is accusing another Muslim of apostasy = renouncing your religion, often punished by death.

> This form of extremism leads me to draw attention to certain acts of terrorism that took place in GCC countries:

-In Kuwait: on 26 June 2015, Daesh carried out a suicide attack at the Imam Sadiq Mosque in the Al Sawabir area of Kuwait City, resulting in 27 deaths and in many injured.

- In Saudi Arabia: in 2015 there were 8 incidents, in 2016 there were 13 incidents and 59 killed, in 2017 there were 9 incidents and 18 killed.

Moreover:

> The visit in April 2018 to Saudi Arabia, by Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue of Vatican. This event marks a breakthrough in relations between Rome and the Islamic establishment. Cardinal Tauran was received by King Salman, who is the principal Imam of Saudi Arabia in his capacity as Custodian of the Two Holy Shrines of Islam. Saudi media described the visit as a «desire for rapprochement», as a «stage in the opening of the Saudi kingdom to other religions», as a «ripples of openness».

> During this visit, Cardinal Tauran met Sheikh Mohammed Al-Issa, Secretary General of the World Islamic League, who had visited the Vatican in September 2017. "Why can't something that was possible in past centuries, not be possible today?" the Cardinal Tauran wondered. Opening places of workshops to visitors "is the type of spiritual hospitality that helps to promote mutual knowledge and friendship».

> For Cardinal Tauran "What is threatening all of us is not the clash of civilisations, but rather the clash of forms of ignorance and radicalism".

> The visit itself was the first by a high envoy of the Catholic Church to Saudi Arabia, cradle of Wahhabism, one of the most radical currents in Islam. During his stay, the prelate spoke about issues such as freedom of religion and equal rights for believers of all faiths.

> I invite you all to follow in the footsteps of Cardinal Tauran. Cardinal Tauran died in July 2018. May our continuing dialogue prove to be an homage to a great Christian open to Islam.

> I invite the Group of the European People's Party to join the Bussola Institute in developing common projects. I look forward hope to cooperating with you in a work which is necessary for the spiritual wellbeing and the safety of large numbers of adherents of Islam and of Christianity.

- END -



Nektarios Ioannou, Archimandrite

Representative of the Committee of the Representatives of the Orthodox Churches in European Union (CROCEU)

*Your Eminences, Your Graces,
Your Excellencies,
Reverend Fathers,
Dear Mr. President,
Honorable Members of the European Parliament,
Distinguished Ladies and Gentlemen,*

It is with great pleasure to be able to address today the EPP Working Group on Interreligious and Intercultural Dialogue. The theme is (Re)Thinking Europe, and would like to share with you my thoughts on this crucial issue on behalf of CROCEU, the Committee of Representatives of the Orthodox Churches to the European Union. Furthermore, I would like to convey the greetings of the members of CROCEU to the Honorable President of the EPP and to express our appreciation for this invitation to participate in this important and timely discussion for the future of the European Union.

What begun as a dialogue with only the Orthodox Church, has now developed and permitted the European People's Party to further work on the development of a more comprehensive reflection on the future of Europe and of the European Union at large. I would like to address two major points: Firstly, how do we as Orthodox Churches and Orthodox Christians view the ongoing process of European integration, its problems and challenges, and secondly what could our contribution be to the overall process and especially to the interrelated process of (Re)Thinking, or even (Re)Shaping Europe.

The road towards the European Integration passes through an irreversible globalization and goes parallel to a growing multi-culturalism. This challenging reality is shaking the foundations of the European Union.

Otherness, the crisis of European identity, the rise of populism, migration, terrorism, climate change, peace, the pressure on the institution of family and disruption of European unity are just some of the major problems that the member-states are faced with as they re-think Europe.

At the same time, the Orthodox Church is called to find solutions to new problems that were unknown in the past and to reject introversion, in order to fulfill its mission. Our Church is obliged to broaden its efforts for the evangelization of its people, support them in difficult times and offer internal peace and security. The spirit of Orthodoxy is renewable, contemporary and innovative. A spirit of strength and wisdom. Today, mankind is in dire need of all these above-mentioned elements, especially the younger generations, who struggle with injustice, crime, corruption, unemployment and insecurity.

*The failure of ratifying the European Union's Constitution in 2004 and thus creating a federal state has set the creation of a common European identity on a different basis. The European Union's *acquis* and some distinctly European values (e.g. a social market economy, the enhancement of cooperation, participatory democracy, and others) are challenged by external factors, as the European Union is becoming more and more pluralistic in terms of cultures, religions and mentalities. The full integration of a common European identity was suspended, and the Lisbon Treaty became a compromising solution. In 2007, when the Lisbon Treaty was signed, it was considered a necessary step for the European integration and identity, thus creating a more stable Europe. Nowadays "Rethinking Europe" has become more and more the major issue for all the social actors that form the European Union.*

In view of the upcoming elections of 2019, we should remember that although in 1979 62% of European Union citizens voted for the European Elections, voters' turnout for the European Parliament elections in 2014 experienced a substantial decrease to just over 43%, despite the enlargement of the European Union since 2004, 2007 and 2013. Evidently, citizens react to the call for participation in democratic procedures with negativity, or hesitation, to say the least.

European Union calls upon its citizens to actively participate in the elections for the European Parliament, but it does not seem to listen to the electoral body. On average, 68% of the electoral body participate in national elections, when as we mentioned earlier only 43% participated in the 2014 European Parliament elections. The lack of trust towards the European institutions goes hand in hand with the lack of information about their mission. Perhaps, reforming the way of voting on the basis of the Swiss model, where each elector can vote horizontally across parties on the basis of the personal merit of candidates,

thus creating a more diversity-oriented democracy would encourage European citizens to participate. At the same time, politicians and traditional political parties would be challenged to step up, as their dominant role would be put in question. If we are interested in a stronger Europe, we may wish to remember Indira Gandhi who said and I quote “winning or losing of the election is less important than strengthening the country” and in our case our European family.

Public consultations, a form of negotiation between the European Union and civil society has often proven to be inefficient. A striking example of this has been the European Citizens’ Initiative “One of Us”: Nearly two million signatures submitted to the European Commission demanded the halt funding for the elimination of human embryos for scientific purposes and also the halt of promoting abortion as a means to combat poverty and disease in third world countries. The request of the European citizens was not taken into account by the European Commission, as it set the petition aside without forwarding the issue for discussion to the European Parliament.

All these examples suggest that the current democratic practices in the European Union could use some improvement. However, the Orthodox Church strongly supports an authentic democracy, which is defined as a democracy under the rule of law and founded on the Christian perception of human dignity. Nevertheless, some so-called democracies sometimes fall short of this ideal. Any democracy without Christian values easily turns into an open, or slightly disguised totalitarianism. Our European Union is not just another institution founded to safeguard individual and collective economic interests. It is rather the recipient of the aspirations of hundreds of millions of people who live in their own countries and wish to be part of a larger family of nations working towards a common good. This common good includes the enhancement of social standards, dignity in life and security in society.

Voting provides citizens with power: a power to shape their future or, at least to have a say in it. This is the uttermost sacred way to participate in civil society. It is the way to teach our children how to be citizens. It is the way to form our future.

Over the past few years we have witnessed the evolution of an unprecedented phenomenon in recent European history: the arrival of hundreds of thousands of refugees fleeing their

home countries, which have been devastated by prolonged military, civil, inter-ethnic and inter-religious conflicts, at the gates of Europe, even in its very heart. Confronted with the reality of human suffering, as Disciples of Christ, we are called to wholeheartedly help alleviate the suffering of these innocent victims of such conflicts. There are manifold implications of receiving such a high number of refugees in Europe. Some see them as a new labor force, tolerated by the European states, despite the fact that they are re-shaping the new population of Europe. European population may have thus increased for some people. However, on a global level European population has decreased from 13.5% in 1960 to 7.5% in 2008. On a social level, implications such as the demographic shift of a country, the introduction of new cultural habits, the espousal with new religious traditions, are some of the issues that European citizens are confronted with. Europeans are misleadingly judging the new traditions with their own system of values, overlooking the fact that they are faced with new ideologies which are connected to different political, economic and social factors. We should make sure that we educate refugees about the fact that Europe is not only about rights to be claimed, but also about responsibilities to be fulfilled, while at the same time we must never forget our own diverse Christian traditions. It is therefore, clear that we need to reflect deeper on the necessity for a more coherent and far-seeing neighbourhood and external action policy. Our aim should be focusing on the creation of the necessary conditions that will allow all these hundreds of thousands of refugees to safely return to their homelands.

It was rather easy to foresee that the migration crisis, combined with the frustration caused by the financial crisis, the high rates of unemployment-legitimizing various policies that endanger democracy- and the security crackdown, would have sparked a wave of populism and Euroscepticism: a new challenge that Europe has yet again to face. Populism, a very old political tool has resurfaced in Southern Europe represented mostly by the extreme Left and in Northern Europe by the extreme Right. Wrongfully and against European values, both are attempting to formulate totalitarian national super-states. As the former President of the European Commission Mr Barroso had pointed out “...in times of crisis ... populist forces ...have a better ground ...to manipulate feelings. Feelings of fear”.

The European pillar of social rights should be promoted on a wider scale reaffirming its values such as education, training and life-long learning, equal opportunities, active support to employment, health-care for all, healthy, safe and well-adapted working envi-

ronment, data protection, minimum income, some of the values that “the EU must stand up for”, as the current President of the European Commission Juncker recently underscored. In addition, we as Orthodox Christians, consider the work-free Sunday for all European citizens as a very important social right. It was and it should remain the time devoted to the entire family, the time to go to Church, the time to meet friends, to socialize, to engage in community, social and volunteer work, values that have been building up Europe for a long time.

We should neither forget, nor ignore the fact that religions are called to play a significant role in promoting solidarity and initiatives of cooperation not just among religions, but also vis-à-vis the European institutions according to § 17 of the Lisbon Treaty. This can help in developing the necessary factors that can lead to better dealing with the complex problems that threaten both European and global security, creating thus the future framework for “A Europe that protects”.

While European borders are facing challenges due to the migration crisis, issues beyond borders are knocking on Europe’s door. Crucial among them is climate change, a storm that is already hitting Europe. Earth is the common home for all of us. From a theological point of view continuous pollution of the natural environment is considered one of the gravest sins against God, our Creator. Whether due to human indifference, or because of natural causes, our planet is finding itself on the borderline. Water, air and soil pollution are creating new environmental hazards for all living organisms. Marine pollution has become one of its worst forms. More than 100 million tons of non-biodegradable and residential plastics are, as we speak, in the oceans and in conjunction with atmospheric pollution and acidification, form a highly toxic scene. The impact on marine life is enormous, as all these indestructible elements enter the food chain, which we end up consuming.

Our prosperity and healthy environment should stem from an innovative, circular economy where nothing is wasted and where natural resources are managed sustainably, and biodiversity is protected, valued and restored in ways that enhance our society’s resilience. Our low-carbon growth should have long been dissociated from active use, setting the pace for a safer and more sustainable society. For us, Orthodox Christians the environmental protection is primarily a religious and spiritual issue and therefore we condemn

environmental abuse as nothing less than a sin. In the Orthodox world since 1986 we have established the 1st of September as the day of the Protection of the Environment, a date that even the Roman Catholic Church has also adopted since 2017. Life is not and should not be merely about just wealth and consuming, but it should be a life based on harmonious relations with nature and God. The emphasis is always on humble simplicity – the technical term in Orthodox spirituality is asceticism. In recent years, we have become increasingly aware of the effects of environmental degradation on people, and especially on the poor. Even a partial implementation of the aforementioned mentality, could bring about the preservation of the world’s natural capital, based on a resource-efficient, green, and competitive lowcarbon economy, avoiding environment-related pressures and risks to health and the well-being of future generations.

On a final note, I would like to emphasize the importance of the common Christian Tradition, as an essential part of our European Culture. This should be highlighted, together with all other achievements of the European Union, be it the Eurozone, the Single Market, the free movement of people, or the enlargement. Despite the fact that the European Union has experienced numerous shocks during the last decade, the elements that hold it together still exist. It is up to us to improve and build on these elements, so that the European Union, as one of the major international players, becomes more cohesive, more efficient and more receptive to the needs of its citizens.

History has always proven that nations can derive their strength through unity. A united Europe is now called upon to transform its differences into strength and to strive for the achievement of the Union’s common good with respect, unity and solidarity.

May our Lord bless and enlighten us all to pursue in the wisest and most appropriate way the (Re)Thinking and (Re)Shaping of Europe for the benefit of our peoples and with respect to our histories and our traditions.

Thank you for your attention.



Henrique Mota

Moderator of the Radio programme "And God created the Universe..."

It is my great pleasure and honor to be here with you and to address this forum. Therefore, my first words are of thanks for the generous invitation. I take this opportunity to say a special thank you to the organizers of this meeting (in special to Gonçalo Villas-Boas) for this invitation.

I am sure that I was not invited because I am an expert on this issue. My only credentials to be here are my experience as the moderator of a unique radio program in Portugal and probably in the world – "E Deus Criou o Mundo" (And God Made the World): a weekly radio debate that gathers representatives from three different religions: a Jewish, a Catholic and a Muslim.

It is a unique experience of dialogue based on the idea that ignorance and prejudice are the basis of misunderstandings, disputes, fights, injustices and even savageries. "I know, brothers, that you acted out of ignorance, just as your leaders did", [I quoted what] Peter said to the people (Acts of Apostles 3, 17, in the translation of the United States Conference of Catholic Bishops – another possible translation is the following by the Catholic Online: "Now I know, brothers, that neither you nor your leaders had any idea of what you were really doing").

At "E Deus Criou o Mundo", we want to believe (and we do firmly believe) that our program is a relevant contribution to prevent artificial divisions, future conflicts and intolerance, a contribution to peace and to mutual respect and understanding, a platform of dialogue to prevent racism and forms of xenophobia in our Portuguese society, having in mind that Portugal is foster home for many immigrants coming from Muslim countries (in special from Africa), in addition, in some cases, to some traditional and influential Jewish communities.

We don't want to erase the differences or to blind people with the idea that all religions are the same and, since we all should be friends in a virtuous brotherhood, that we [than] should ignore every differences and pretend that everything is the same. On the contrary, the aim of the program is to highlight and explain the differences and identify the conflict points, recognizing that, in spite of all that, we still may live in a virtuous brotherhood, sharing values and common aims in a multi-religious and integrated society. In our debates we don't avoid difficult topics (like terrorism by Muslims, abuses by Catholic clergies or intolerance and autism by Jewish leaders; or the role of women in societies and religions, sin and conversion, justice and mercy, hope and suffering, destiny and free choice, temptation and virtue, and many others – you name them).

Nevertheless, that is not an obstacle to a friendly personal relation. My guests don't come with bullet-proof jackets and military helmets to the studio. Actually, every special guests we have had in the program and the audience we had in Rome (at University of Holy Cross where we were invited to publicize the idea, contents and methodology of this program to a large audience of public relations people and journalist of many World dioceses)... [they all] were absolutely surprised by the friendly and open mind attitude of everybody in the program.

Indeed we have a very good personal relationship; and therefore we experience the possibility of having a friendly relation and we have many occasions to socialize and meet outside the program

[I would even say, that probably we have more difficulties in agreeing on football discussions than in religious sophisticated debates]

I must have to recognize that probably this program is possible just because we are leaving in Portugal, a country with a long experience of multiculturalism and of respect for diversities and differences (and in many cases and occasions, of religious tolerance), including during our colonial experience. It is also possible in Portugal because Catholics tend to be open-mind people and the Muslim and the Jewish communities are well integrated and not numerous.

In fact, this program in France or in Belgium would probably not have an easy going life, to begin with the casting of the participants, as in those countries you probably don't have French Muslims or Belgian Muslims but Muslims that happen to have a French or a Belgian passport. Even though and probably even more in conflicting societies as many European are, such a form of dialogue is even more urgent and important, in fact an original possibility of approaching the communities and foster better solutions.

In this regard, I would like to comment on three methodological aspects, that Carlos Quevedo (the lighted minded person that has had the brilliant idea of this program, author and producer of “E Deus Criou o Mundo”) and I discussed in our first meeting (we had never met before):

- *this program should be a debate on religion, a debate as many others in the radio (on politics, economy, sports, social life, etc...), not an item in the list of religious programs...*
- *... the debate should be organized, produced and conducted according to journalistic rules (the reason I presumed for their invitation to me to be the moderator, as I have been a journalist in one of my previous professional lives)...*
- *... the guests should be laypeople, although devout believers, of the three religions, reasonably representative of the communities though without any official connection to the leaderships and able to speak freely.*

All these conditions were aimed at providing an ambience and a capacity to have a free debate, with free people and with free and unrestricted speeches. I think that is the case and the reason of the success of our program, together with the unexpected interest of a large audience on this topic.

In fact – and this is (hopefully) my last word – the audiences of this program are well above our own expectations and the best expectations of the radio director, Rui Pêgo (by the way, to whom we all need to be most grateful because, in spite of many voices against, it was his wisdom and broad views that recognized the importance and opportunity of such a program).

Portugal is a country with 10 million inhabitants, of whom 200,000 listening to Antena 1 (the national broadcaster). In spite of having a very bad slot (11pm), we have over 20,000 who every Tuesday turned in on “E Deus Criou o Mundo”. This is 10% of the total audience at one of the poorest slots of the day. In addition, we have more than 11,000 downloads in podcast, being in the top three or five of the radio.

Since I still have some time, allow me a final question. Platitudes

Why do people turn in on our program? I never asked them, I must say, and we have no opinion polls or studies. Nevertheless, my (educated) guess is...

[i] because religion is still important for people (although many political platitudes by some politicians and comments by many opinion leaders say that religion is outdated, dangerous, kind of darkness coming from the middle ages, a private and irrelevant matter of old and uneducated people that should be kept in the hidden spaces of our temples (churches, synagogues or mosques) – as the open spaces should be used as cultural spaces or museums... definitely as less as possible as temples)

[ii] because people want to learn and understand more about religion and about the reasons of their faiths and others' faiths

[iii] and because people recognize that dialogue, acceptance and recognition of differences, mutual understanding and respect, real tolerance are the key paths for a better world and for peace and harmony in societies.

That is also what we think every week when we walk in the studio... and we thank God for giving us that opportunity and for such a responsibility.

Thank you



Rabi Natan Peres

Rabbi of the Comunidade Israelita de Lisboa

Dear Chairmen, EPP members, ladies and gentlemen,

It is an honour to be here and share a couple of, what I hope to be, thought-provoking ideas, with you. When I received the invitation, I started thinking about the theme. It's quite an important theme, because it touches upon matters of identity, you know, who we are, who we want to be. And as I think about this topic, I went back into the origins of our own people, the Jewish people, as a tribe, an enslaved tribe in the ancient lands of Egypt, we are about to be redeemed from exile. If you think about the sort of leadership topics or concepts that one would want to share with a people at that stage, you would have thought about core faith-related dogma issues, that we are now becoming a people, there's going to be a new reality, a new identity going forward. But we find it quite peculiar commandment that has given to the people of Israel at that stage. The Torah, through Moses, teaches us at that stage, that we shall remember this day, as we are released from slavery in Egypt, so that in later generations we shall be able to tell that story to our great-great-great-grandchildren. If you think about it for a second, why the idea of telling a story at such an important moment is so crucial to what was happening. And if we think about it - and the Jewish people keep this tradition to this day - which is that once a year, we bring the family together and we talk about history, the story of coming out of Egypt. People, societies, need an identity. Identity is not necessarily a rational one but rather a story that brings things together, that makes us understand and feel that there's some sort of meaning to what we came from and where we are today and therefore where we want to be in the future. Interestingly enough, a very non religious writer, that's been very much published and talked about for the last couple of years, Yuval Harari, published a couple of books that talk about the dynamic of what we came from and where we're heading towards. Interesting enough, in one of his TED discussions, he focuses very much on this topic, on this idea of the story and that as much as we are rational beings, we are rational

beings that are in search for meaning. We want to understand not only how and what, but why. So therefore, when asked to comment on some other dynamic of the last couple of years, in terms of the total polarisation, politics and society, and some of these dynamics, he then says that it's almost as if we had a story that we kept telling ourselves, that made sense and felt good, and then all of a sudden we stopped believing in that story. So he quotes 'we had a compelling story that says we need globalise the economy and have our politics liberalised and that's going to get us to a great place'. The challenge is that the moment people will no longer believe in that story, we start experiencing some very interesting dynamic. It's more interesting if we take into context the fact that we are in arguably one of the most successful ages of the evolution, of development of mankind - if we say so - if we look at rational facts, we are living in times that more people die from eating too much than from starvation. We live in times that more people die of old age than infectious diseases. We live in times that it's more likely that we shall be killed by ourselves than by someone else, if we look at the rate of suicide numbers. So the numbers, the facts tell us it's great times. So how do we explain the turmoil? When people no longer believe in the story, they're no longer inspired, they're no longer connected to something that gives them meaning, they start try to look for meaning somewhere else. One of those areas has always been, and the natural human reaction to think is 'well, if this doesn't work, let's go back to what was before. So we look out at science. Science again explains the what, the how, but not the why. We still lack meaning. Another way that we go for inspiration, meaning or news is the new phenomenon of the internet age and social media, which the actual developers and creators of these technologies - it was a conference a couple of weeks ago - which Jeff Basis calls social media a confirmation bias machine. Which means that everything that influences us so much are thinking, are our opinions, are lacking something that's quite important, which is meaning. Douglas Murray in his book 'The strange death of Europe' again is not totally coming at it from a religious standpoint, but he says and I quote 'Once Europe loses its religion, then the rights, the laws and institutions that came to life from that inspiration, from that story, that sense of meaning, they no longer have any roots'. And as he says 'once the roots of a tree have been severed, it begins to die'. So if we think about it - and also in terms of the entity, interreligious dialogue, have also a member of a wor-

king group - has been quite influential, the last couple of months in Portugal in context of the legislation of euthanasia and some of those issues. When we talk about interreligious dialogue, let's look for what's the commonalities, the common element across religion, which at the end of the day boils down to sense of common ethics or something like that. But a challenge with that is that it's again, going back to facts. We're going back to ethics. What I think, if I may, that the role of religion is to fill that gap, to inspire, to lead, to get us to come closer to what gave origins to all of the great things that we like so much, which were inspired by Christian monotheistic values, shared also obviously by all the other religions nowadays. But I also feel that it's a great time for us religious leaders to stop thinking about how do we position ourselves in all this. So in other words, if we are to influence an identity of Europe, what do we stand for and how is our role, within our communities but outside of the communities as well. When we think about religion, we tend to think that the greatest challenge to religion has been science or the nonbelievers. One of the great Jewish thinkers, Rabi Abraham Joshua Hershel, claims that the greatest challenge to religion has been religion itself. Once religion, and we have that in our own camp as well, the Judaism, stands for rigid laws, dogmas, and almost as if we're telling everybody to comply to a certain norm or dynamic, we also forget about the essential foundation of religion, which is to inspire, which is to lead, to give meaning. So maybe we can also refocus, rethink in terms of our role in all of this, and in terms of being agents of inspiration, of meaning to therefore be able to fill in the gap that has created a lot of the dynamic that we all think we need to change. So if I say I think about the topic of this discussion, we talk about rethinking Europe and I actually like that the context of we can't become prey to the natural reaction to events, which is to go back to what it was before; but rather rethinking means that we need to polish ourselves, get better, but not revolutionise, but rather evolve from the basis that we started from, staying true to the values that built Europe and all of the great establishments that we have today. I would share a bit about myself, having lived most of my life in the United States, then over the last 6-7 years coming back to Europe, living initially in the UK and in the Netherlands. I was actually serving at the Amsterdam Jewish community there. The Portuguese community, now returning to Portugal, I think I've experienced first-hand some of the challenge around European identity. Living

in the north and now living in Portugal. So if we think about some of the greats stuff that Mr. Koshtev was saying earlier, and the dialogue and the opportunities there are in countries like Portugal, to be agents of change and possibly influencing the rest of the European Union. We do have a dynamic here that is very different from what I've experienced elsewhere, in terms of dialogue, in terms of tolerance, in terms of willingness to discuss, I think that's also been the legacy of the Portuguese jury throughout the ages. Living in Portugal, recreating itself in a whole different dynamic - which was Amsterdam in the end of the XVI century - and then influencing a completely new dynamic in the new world, in New York, in the Caribbean, in London and elsewhere in the world. So I think there's a lot of great dialogue, great opportunities for us, but in Portugal in general to influence the future of Europe, shall leave us just with this message that hopefully thought-provoking for us religious leaders, as we work with our brother community, what do we really stand for and how is that going to influence the Europe of the future.

Thank you so much!



Daniel Bodnàr

President of the Milton Friedman University

Dear honoured guests,

It is a great honour to be here. Thank you very much for the invitation.

I am in a very easy position due to the fact that, as the last speaker in the session. I would be able to conceptualise my message quite easily, by reflecting to the previous speakers.

I come from a culture in which dialogue is one of the essential tools of education. In many of the cases, we experience something very interesting, that somewhere in the middle of the conversation, somewhere in the middle of the debate, nobody knows exactly what was the initial central subject of the debate. When I started to think about the topic of this conference, I tried to conceptualise it to myself as simple as possible. How can we reduce the final objective of the conference to something very essential?

I'm also very happy to say that in my framing, in my interpretation, the actual subject of the conference can be put at the following way - what is the chance of having a role in the context of the foundation of the European Union? The concept of God or maybe better say the concept of transcendence. A table at which the name of God does not appear, it's the feast of the sick. So I'm very happy to participate in a conference, which quite easily cannot be called this, because in my understanding, the crucial and most fundamental question, what we brought on the table is nothing else but the concept of God in the realm of the European Union and the role of the concept of God in this whole framework.

As the Rabbi wisely pointed out, there is a Jewish thinking that the concept and role of narratives is of fundamental importance. When I started to think about the future of

the European Union and what the possible options are in this very ambitious question, I started to think about what the origin of the European Union is, what the fundamental concept on which it is based on is. Probably there are several possible interpretations, there are several possible ways to find the way to the fundamental values of the European Union. But in my interpretations, it is quite obvious that the drama of the Second World War is one of the most important initiating factors of finding a way for survival of the European civilisation, since what we experienced in the Second World War was definitely a dead end way in many respects, in terms of values, in terms of principles.

Let me reflect at this point to Father Poquillon, who said that he has some disagreement with the application of the concept of values. The whole entire vocabulary, what we are using when we are talking about fundamental principles, fundamental values, is obviously not enough and very limited. Due to the fact that we have this limited vocabulary, I would like to stick to the concept of values, even though I perfectly understand the fact that it's insufficient and there's a great danger of relativisation in the application of this concept.

What is the problem, in my understanding, when we say that the actual source of the fundamental values of the European Union are stemming from the drama of the Second World War? If we go step by step through the logic what we mean by that, there is no question that at some point, we enter the realm of the question of individualism.

Since, what is the main message, the value of the individual, the value of the individual life, which is a necessary natural and unavoidable answer to the trauma of the Second World War but at the same time, it necessarily leads us to the question and the relativity of the individual. Individualism, also leads us to the question of secularization and when I say secularization, I'm not talking about secularization as the division of State and Church but what more importantly, the division of Man and God. When we say that the European society is a secularized society the questionable and the problematic point in it, is not the question which is probably a common understanding that state and church has to be separated in modern society, but the problem of the separation of God and man itself.

We have some really bad experiences at hand, for example in the United States where does the concept and the central concept of individuality lead us. It leads us to nothing else but identity politics, it leads to overwhelming dominance of the new narrative in American academia and I can add a couple of others elements to it. What we experience, when we experience as a society and a community, is based on nothing else but the concept of the individual. It is definitely a not sufficient common and eternal value. So, that is why I'm intended to bring back into the creation, the question of eternity. It's natural that every single value, any single principle, that is established or arbitrarily by men, cannot be eternal. When we sight for example the story, the narrative, of the escape from Egypt and the liberation from slavery, what is the end, what is the conclusion of the story? What is the conclusion of the narrative? It is nothing else but the revelation itself. So, the point when we take the arbitrary element from the story, the story never fades away. What was the main problem, as it was also pointed by the Rabbi, what is the main problem with the story, with the narrative of Europe? That the actual foundation of it, and the actual creation of it, and the concept of creation of it as a story is fading away due to the fact that it is based on something arbitrary and not eternal. So, the eternal element - and there is no other and no better answer to this question, at least from my perspective - is the concept of revelation and the concept of God.

I'm not intended to be a lot longer but let me bring in another concept, that is also insufficient to describe the overall phenomenon but the importance of the communities and the importance of religious communities, at least in my understanding as significant and unavoidable role, in the preservation of this eternal values. This is the responsibility of the communities to play an active and visible role in this preservation procedure. Let me quote Emmanuel Levinas, who is not a religious writer, but there is a beautiful thing in one of his most famous works entitled "Autrement qu'être, ou, au-delà de l'essence" and it is said there that responsibility of your life is the key to it. Probably this is the time to make sound of this unspoken responsibility and as also it is said in Pierre Quevod that "if not now, when? And if it's not you, who?"

Thank you very much!

STUDY VISIT





FRIDAY, 19 OCTOBER 2018

SESSION II

Youth, Family and Education

Miguel Ángel Sancho Gargallo

President of the European Foundation "Society and Education"

I would like to begin by congratulating the organisers of the meeting on having chosen this topic for the round table within the framework of reflection on the future of Europe. At the same time, I would like to thank you for inviting me to participate in this conference, which is very enriching for all of us who are concerned and to some extent feel responsible for the future of Europe.

The first idea I would like to raise and share with you is the intense interrelationship between the themes of the title of this session: Family, Youth, and Education. These are mutually involved and influential. They are not three separate themes or realities.

The family is the basis on which the others are supported and founded. At the same time, depending on the values that shape the youth and the content and meaning that we give to education, we will have a vision and configuration of the family with more solid and valuable family projects. Education understood in its fullest meaning is that which humanizes the person, which allows them to become what they should be.

With my professional background, I am more suited to speak about education. The Foundation I preside over has the mission of improving education by creating proposals based on socio-educational analysis. It is from research and socio-educational analysis where we base the strong interrelation between Family, Education, and Youth. It is crucial to deepen this analysis within the framework of the future and the European values proposed to us in this meeting.

*1. **Let's start with the first aspect, family.** The key to this aspect is: Parents as first educators. It is more important than ever at this time to underline the mission and responsibility of the family and its corresponding rights and obligations with regard to the education of children. This position has a broad legal basis and is also widely supported by evidence with regards to the influence of family motivation and the relationship between family and school in the educational results as we will see below.*

***A. Legal basis:** The position of international law is very clear on this point. Article 13.3 of the International Covenant on Economic, Social and Cultural Rights states that:*

The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of their children in conformity with their own convictions.

On its part, the International Covenant on Civil and Political Rights also refers in Article 18 to the freedom of parents in the context of the right to freedom of thought, conscience and religion:

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching. 4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

*The Charter of Fundamental Rights of the European Union states in its preamble: **Conscious of its spiritual and moral heritage**, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity; it is based on*

the principles of democracy and the rule of law. **It places the individual at the heart of its activities**, by establishing the citizenship of the Union and by creating an area of freedom, security and justice.

Finally, Article 14.3 dedicated to the Right to Education establishes that:

2. The freedom to found educational establishments with due respect for democratic principles **and the right of parents to ensure the education and teaching of their children in conformity with their religious, philosophical and pedagogical convictions shall be respected**, in accordance with the national laws governing the exercise of such freedom and right.

B. Pedagogical foundation. The international study Pisa 2016 has dedicated a section of its context study to the involvement of parents in education. Referring to some authors and studies, it affirms that “Parental involvement can also contribute to a socially connected school where students, teachers, parents and the school principal share ideas and work together, usually to create a positive learning environment.” From the questionnaires about educational context addressed to principals and parents, high consideration is given to parental involvement, although these are often associated with the existence of problems with the children and are therefore more commonly associated with low performance.

A recent study published by our Foundation on Improving school performance with the crisis: data and hypotheses, points to the influence of the family environment and the attitude of parents in periods of crisis on the improvement of academic results.

The data on the influence of ISEC as a predictor of educational outcomes underlines the influence of the socio-cultural context rather than the economic. In fact, in a study carried out by our Foundation on early school leavers in the Balearic Islands, the determining factor was the lack of family motivation to overcome the opportunity cost of continuing to study. These laws and studies justify the rights of the parents concerning the education of children. And it answers the question, stated in the Thematic aspects prepared for this meeting,

is the natural family a kind of a remnant of the past that hinders the emancipation of individuals, in a freer and egalitarian society?

Recently in an address of the ministry of education to the Spanish Parliament it was stated that the right to education always falls on individuals who are subjects of learning, it does not fall on families, territories or religions. Who cannot agree with this important nuance? Let us overcome the discrepancies by understanding that rights are always individual.

We observe a tendency to put them aside with the consequent danger of manipulation by public powers that may not respect the principle of neutrality. The principle of subsidiarity must be vindicated. **We have to strengthen the commitment of civil society by fostering more initiatives with corporations and organisations in the educational sector.**

2. But what education are we talking about? What education do we need for the future of Europe? To educate, as its Latin root educere (to lead, to become) indicates, means the process of developing as a person, carrying out the project of their life.

Education as a fundamental human right. Article 26 of the Universal Declaration of Human Rights states in paragraph 2:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

And paragraph 3 says Parents have a prior right to choose the kind of education that shall be given to their children.

On one hand, it points us to the objective of the fundamental right: the full development

of the human personality. On the other hand, it insists on the right of parents. Thus, education is described as a social right, a right to provision and, at the same time, a right to freedom. The State assumes the position of guarantor of this fundamental right at the service of society and the individual. The principle of subsidiarity, characteristic of the European Union, in its broadest conception, subordinates the action of the State and society to the individual and to his or her development, among other means, through education.

Last week I took part in a conference in Thessaloniki organised by EIN called Investment and Innovation in education. The second part focused on new technologies and digitisation. The Commission's Digital Agenda was presented by the Director accompanied by a message from the Commissioner. The integration of new media and instruments in education is essential, but it would be a big mistake if we were to forget its instrumental character. They are at the service of full personal and social development. They are not ends but means. That is why it is essential to stress more than ever education as a collection of complete educational projects which have at the centre the individual person. And I am going to show this with some positive examples of initiatives at European level that we are working on.

a) “ACTive citizenship projects to enhance pupils’ social and civic competences (ACT)”. The Ministers of Education of 4 EU countries (France, Greece, United Kingdom and Spain) and 7 centers of investigation (CIEP y CNESCO, LSE, École d'Économie de Paris, Université de Cergy-Pontoise, University of Athens and the European Foundation of Society and Education) have been awarded the project Erasmus and have the objective of promoting fundamental values of citizenship through education. It will centre on three main categories: democratic compromise, tolerance and inclusion, and civic competence

b) The Whole Child Development (WCD) project was started by Foundation Porticus and it proposes a holistic vision of education, in which the child is at the centre of an interconnected environment and develops core values and capabilities for life.

c) A sample of the growing international tendency to value other competences and dimensions of education is that PISA wants to include in the next edition indicators that reflect them under the denomination of Global Competence. What is global competence? Global competence is a multidimensional capacity. Globally competent individuals can examine local, global and intercultural issues, understand and appreciate different perspectives and world views, interact successfully and respectfully with others, and take responsible action toward sustainability and collective well-being.

In synthesis I would like to underline the importance of the development of critical **thinking**, which helps to discern the positive from the negative. Facing what Benedict XVI named as the “dictatorship of relativism” that led him to call out an educational emergency, he said: «without the light of truth, sooner or later every person is condemned to doubt the goodness of his own life and the relationships that constitute it, the validity of his commitment to build with others something in common.” This seems to me to be the educational priority.

For all of this the training of the teaching staff is fundamental. The quality of the teaching staff is the factor that most influences the improvement of education along with educational leadership. Promoting teaching professions that attract the most valuable and motivated is an urgent priority. There is currently growing concern in Europe about the average age of teachers and access and entry to the teaching career. There is also concern about the profile, role and training of principals and about the autonomy of educational institutions that promotes quality and innovation, while at the same time rooting a culture of evaluation as a tool for improvement.

3. The focus on youth. We have spoken of the family, of the role of parents in the education of children, of education in its fullest sense. Now it is up to us to conclude by saying that all that has been said so far is a function of the centrality of the subject being educated: **the learner is the authentic protagonist of education.**

To the extent that education aims at full personal and social development, education and

freedom are one and the same thing. Education makes us fully free, capable of assuming responsibility for our own actions, of making choices according to our lives. Educating for and in freedom must be the basis of all social policy. Each student is unique, unrepeatable, and must be the centre of the teaching-learning process. This requires personalizing education more, because there is a deficit of mentoring. Young people are asking us for coherence, meaning, references. For our part, we have to show a sincere attitude of interest and listening that makes it easier for them to feel interested and responsible.

If the family and the school coherently transmit an education in the critical sense and an education in freedom, the youth of Europe will respond to the ideals that always characterize them: commitment, ideals, ambition to improve the world, sense of justice and hope.

But in order to do that, we have to form better character and attitudes. It is being re-emphasized following several studies from the United States. Professor Henry Levin from Columbia University points out the importance of soft skills in performance and when he lists them, they are a set of human attitudes and virtues. Last year from the Foundation we carried out a Mapping in Europe on a vision of education based on a holistic approach. The WCD is based on the interconnection of eight fundamental dimensions of the person. Through case studies and interviews there is a growing interest in a systemic change in the school that affects all actors: parents, teachers and pupils and is based on a more complete education that favours the full development of the person.

To recapitulate:

1. **Family policies must be put at the centre of actions for the future of Europe.** Many civil and religious organisations have much to contribute in supporting the family and in forming the social fabric of solidarity and commitment to the values of justice and freedom. We must underline the role of parents as the main educators of their children.

2. European institutions and governments must look at the most essential aspects that give content and depth to our society: **the values and attitudes of citizens**, taking advantage of the new initiatives that are emerging to improve education.

3. Promote measures that **improve the quality of the teaching staff**. This starts with their preparation and access to the teaching profession and the consequent social recognition. **Educational leadership** should also centre around more personalised educational projects and a **pedagogical autonomy** together with a culture of evaluation that drives processes of continuous improvement.

4. Ultimately, make young people protagonists of their learning with **training in critical thinking** that develops their freedom and social responsibility. Developing an attitude of listening and involving them in decision making will help activate their social commitment and drive improvement in communities.



Antoine Renard

President of the Federation of Catholic Family Associations in Europe

Europe et Familles : un dialogue à renouer

« La famille est importante pour la survie de l'humanité ; s'il n'y a pas de famille, c'est la survie culturelle de l'humanité qui est menacée »

Voilà ce que disait il y a quelque temps le Pape François à la radio de Rio de Janeiro. Pourquoi des propos si inquiétants, concernent-ils notre continent ?

Mesdames et messieurs les présidents, mesdames et messieurs les députés, je vous remercie et mesure l'honneur d'avoir été convié à contribuer à vos travaux sur l'avenir de l'Europe qui cherche un deuxième souffle

Merci de vous interroger à l'occasion de ce colloque sur la réalité des familles en Europe, leur intérêt pour la construction européenne, ce qu'elles en espèrent et ce qu'on pourrait attendre d'elles.

Bilan de 50 ans de construction européenne.

Certes l'UE n'a pas à rougir de son bilan, trop souvent méconnu ou oublié, les faits étant trop vite considérés comme acquis : la paix, le marché unique, l'accueil des pays d'Europe de l'Est, la mise en œuvre des fonds structurels...

Mais R.Schumann l'avait dit : « cet ensemble ne devra et ne pourra pas rester une simple construction administrative et technique ; il lui faudra une âme, la pleine conscience de ses affinités historiques, de ses responsabilités présentes et futures, un projet commun au service d'un même idéal humain »

En m'exprimant devant vous, je pense à ces pères contents d'avoir conduits leurs enfants à

l'école ce matin, à ses mères qui vont préparer les repas du week-end, à ses enfants heureux de finir la semaine et de retrouver le cocon familial, mais aussi à tous ceux qui n'ont pas cette chance : ceux qui rentreront ce soir, fatigués par des trajets trop longs, après avoir rempli des ordinateurs de chiffres à l'utilité douteuse, et qui ne seront plus disponibles pour écouter le récit des autres, et puis tous ceux qui n'ont même plus de foyers, ou plus de travail, sans parler de ces personnes âgées qu'on n'ira même pas voir dans leurs maisons de retraite ... pour beaucoup il ne restera plus que la télé.

Le bilan humain est-il si brillant, vu des familles ?

L'UE, c'est aujourd'hui 21 millions de chômeurs, dont 10 de longue durée, autant qui sont privés de la fierté de nourrir leur famille du fruit de leur travail

L'UE, c'est aujourd'hui 50 millions de personnes qui vivent seules, et la Bible nous disait « il n'est pas bon que l'homme soit seul ! ». 50 millions, nombre qui augmente encore chaque année par le vieillissement et les divorces

L'UE, c'est 1 million de divorces chaque année, c'est-à-dire 40 à 50 millions de nouvelles personnes concernées sur une seule période de 10 ans, 1/3 de plus qu'en 1975 ; 7200 durant les deux jours de cette conférence

Et comme les chiffres sont têtus, c'est aussi 1 million d'avortements, avec toutes les souffrances qui se cachent derrière, et celles qui en résultent, souvent occultées par un silence complice ! C'est devenu, au même niveau que le cancer, la première cause de mortalité en Europe

L'UE c'est aussi et peut-être surtout une démographie suicidaire, comme le titrait cette année une conférence de la Fondation Robert Schumann

Taux de fertilité moyen 1,5, aucun pays ne renouvelle ses générations, même la France décroche depuis maintenant 3 ans ;

Pour la troisième année consécutive, le nombre de décès dépasse celui des naissances et la démographie ne doit sa croissance qu'aux migrants

En 2050 un européen sur trois aura plus de 65 ans, et seulement 1 sur 7 aura moins de 15 ans

Cette réalité est évidemment inquiétante pour la survie de tous nos systèmes de retraite et de protection sociale ; mais elle est d'abord un signal alarmant de mauvaise santé : que dit d'elle-même une société qui ne renouvelle pas ses générations ? que dit-elle à ses dirigeants ?

Et pourtant !

La vie en famille est la forme de vie la plus commune ; rappelons que 75% des enfants de moins de 18 ans vivent ensemble avec leurs deux parents : rappelons les sondages qui montrent tous que la première aspiration des jeunes, c'est de trouver l'âme sœur et de fonder une famille qui restera unies jusqu'au bout ; c'est leur aspiration, mais ils doutent de pouvoir prendre ce risque

La famille est la cellule de base de nos sociétés

Comment la société irait-elle bien si ses cellules de base sont malades ou anémiées ? et que se passerait-il si n'y en avait plus ?

Mais au fait, la famille est-elle toujours bien la cellule de base ? ou n'est-ce pas plutôt déjà l'individu ? malgré tous nos textes fondamentaux : Déclaration Universelle des Droits de l'Homme, Convention des Nations Unies sur les Droits de l'Enfant, mais aussi plus récente la Charte sociale européenne. Lorsque la Cour Européenne des Droits de l'Homme annonce elle-même qu'elle considère sa mission comme une « interprétation évolutive de la Convention », ne doit-on pas s'inquiéter ?

Ce qu'on peut dire sur les conséquences économiques, sociales, culturelles et même spirituelles du déclin de la famille, tout le monde le sait, bien peu le disent

Ne sommes-nous pas rentrés dans un cercle vicieux : le constat de la mauvaise santé des familles incite à conduire des politiques de substitution qui accroissent encore leurs difficultés

Et qui plus est, laissent prospérer des idéologies hostiles à la famille ; et lorsque les églises, considérés comme n'ayant pas compris l'évolution, devrais-je dire le « progrès » ? du monde, deviennent les seules à promouvoir la famille, la boucle est bouclée.

Un seul exemple : la Commission vient de s'emparer d'un nouveau sujet : les enfants pauvres ! il y a des enfants sans famille, et c'est une énorme pauvreté, et il y a des enfants dans des familles pauvres, voilà la juste expression de cette triste réalité

Car il est temps d'appeler un chat un chat et de sortir du cercle vicieux.

Quels sont donc les ressorts de la famille ?

La principale raison de solliciter la famille, c'est la liberté, chère liberté ; y a-t-il un endroit autre que la famille ou chacun est vraiment libre d'être lui-même, de dire ses émotions et ses peurs, de fêter ses succès, en sachant qu'ils réjouissent aussi les autres

La seconde, c'est la paix : qui, plus qu'une mère peut ardemment souhaiter la paix ;

Et l'avenir : qui se préoccupe davantage » de l'avenir que des parents. Qui d'autre que des parents a conscience que les enfants qui naissent aujourd'hui, compte tenu de l'espérance de vie, vivront encore au 22ème siècle ?

Mais la vraie raison, c'est que la famille détient une ressource aussi inépuisable qu'absolument irremplaçable : l'amour bienveillant, l'amour qui prend soin de l'autre, l'amour désintéressé et entièrement gratuit ; l'amour contagieux, à la source même de cette dynamique qu'on appelle le Bien Commun selon le principe vertueux énoncé par Saint Augustin « toujours, la charité augmentant, l'appétit à augmenter encore s'accroît d'autant plus »

La famille , elle est le lieu de la confiance.

*« Il n'est pas bon que l'homme soit seul » nous dit la Bible
Il n'est pas bon non plus que les familles soient seules ; la famille ne peut pas rester isolée comme une monade », nous disait le Saint Père en juin 2017, « elle a besoin de dialoguer, de rencontrer les autres pour donner vie à une unité qui ne soit pas uniformité et qui génère le progrès et le bien commun ».*

Mesdames et messieurs les Députés, si nous voulons revitaliser la cellule de base de nos sociétés, vous devez lui faire confiance et le lui dire

D'abord avec des mots, ensuite en la restaurant dans sa mission première d'éducation, en valorisant le rôle des mères auxquels l'humanité, ce qui est humain dans l'homme, est confié d'une manière particulière, et celui des pères qui donne à chacun confiance en son pas.

Enfin en écoutant ses besoins, et en promouvant des politiques familiales adéquates, respectueuses des cultures de chaque nation, mais avec une visée commune dont la subsidiarité n'a pas lieu d'empêcher l'examen.

Les familles ont besoin d'un toit, de travail, de temps et d'un environnement sain et protégé.

Si vous oeuvrez à ces besoins fondamentaux, alors vous pourrez compter sur les familles

Vous disposez de très bon textes : la déclaration du PPE sur la famille, qui date de quelques années est excellente ; la Charte des Droits de la Famille, que vous a présenté le Pape Jean-Paul II est d'une saisissante actualité. Vous avez applaudi debout le Pape François qui vous a rappelé votre mission de rendre vivante la démocratie.

De toutes les crises que connaît notre continent, la plus grave est la crise de la confiance ; la confiance naît dans la famille ; si vous faites confiance aux familles, vous mériterez la leur, et alors elles pourront joyeusement vous aider à surmonter les autres : travail, éducation, migrants, environnement, et retrouver intérêt à l'aventure commune parce qu'elles vous reconnaîtront capables de la conduire.

Sinon ce sera une étape manquée, mais la famille ne disparaîtra pas, elle en a vu d'autres ! elle a survécu, elle est même ressortie plus forte, de l'enfer de toutes les dictatures, y compris l'enfer du communisme

Elle ne disparaîtra pas, je vous le dis comme je le pense, parce qu'elle est au cœur du projet de Dieu, Qui l'a dit : « homme et femme Il les créa » « Tous deux ne feront qu'une seule chair », et Qui l'a fait : pour nous chrétiens, quand Dieu a visité son peuple, il n'est pas venu comme un prince dans un château, un général à la tête d'une armée ou un Député au parlement Européen ; non, il est venu comme un bébé dans une famille.

Permettez-moi de conclure, puisque c'est l'année européenne de la culture, en vous offrant à contempler ce tableau de Van Gogh, qui s'appelle « premiers pas » qui nous dit beaucoup sur la famille.



Emmanuel Pisani OP

Director of the Institut des Sciences et de Théologie des Religions de Paris

La question de la famille

Si vous avez vu le film de Wim Wenders, Le pape François un homme de parole, vous avez pu remarquer qu'il y est question de la famille, à plusieurs reprises et que le portrait qui en est dressé est d'un profond réalisme : "les assiettes volent parfois" dit-il.

Ce n'est pas une simple anecdote : lorsque les religions parlent de la famille, de quelle famille parle-t-elle ? Quelle vision, quelle conception de la famille est-elle exprimée, promue ? Au-delà de la question de la famille naturelle, composée d'un père et d'une mère, quelle réalité se vit-il dans la famille ? Comment l'intégration du réalisme de la famille appelle à reformuler l'image même de la famille ?

1. Du point de vue théologique : une vision idéalisée

Or, pour ma part, lorsque je me penche sur l'enseignement du catholicisme sur la famille, je ne peux m'empêcher d'y voir une projection idéalisée construite au cours des siècles, sans doute au sein de la piété populaire, et qui s'est finalement éloignée de la réalité scripturaire. Il y a un décalage entre ce que le catholicisme dans ses documents magistériels et ce que l'Écriture présente de la réalité familiale. Si du point de vue de la méthode, on ne peut faire l'économie de l'enseignement de la tradition, la théologie ne peut non plus faire l'économie de partir ou de repartir de l'Écriture.

Que dit le Magistère récent sur la famille?

Dans sa Lettre aux familles de 1994, le pape Jean-Paul II dit de la famille qu'elle est fondamentale pour les États, qu'elle est une route vers l'Église, qu'elle a son origine dans l'amour même du créateur pour le créé.

Il soulignait que « l'expérience montre l'importance du rôle d'une famille vivant selon les normes morales, pour que l'homme qui naît en elle et qui s'y forme prenne sans hésitation la route du bien, qui est d'ailleurs toujours inscrite dans son cœur ». Il faisait des « situations irrégulières » les causes de tension au sein de la famille. La famille y est décrite comme une communauté qui permet de vivre la communion. En suivant une philosophie de la personne, il insistait sur la réalité anthropologique d'une seule chair, caractérisée par la communion dans la vérité et l'amour.

La famille est la cellule de la civilisation de l'amour. Par suite, ce qui atteint la famille est vue comme contre-civilisation de l'amour. Dans la lettre, l'éducation est comprise comme la communication de l'humanité d'adulte.

Que dit l'Écriture?

D'abord, il n'y a pas une famille, mais des familles. Il n'y a pas un modèle, mais des expressions familiales. La famille se compose, se recompose au gré des époques et des siècles. La Bible intègre les données culturelles. Il y a une élasticité de l'institution familiale. On trouve cependant l'affirmation de principes éthiques dans Genèse 2 : 24. « L'homme quittera son père et sa mère, s'attachera à sa femme et les deux deviendront une seule chair ».

La famille est un lieu de mémoire où se construit une histoire commune, donc des liens, des relations.

La famille un lieu d'humanité : joies, échecs, manquements, génie... - et finalement, le meilleur côtoie le pire !

Un nouveau regard du Magistère : une cellule abimée par le péché

Sans rejeter l'enseignement de Jean-Paul II, la tradition récente exprimée par le magistère de Benoît XVI et surtout du pape François vient apporter un autre regard sur la réalité difficile que vivent les familles. La famille est une cellule abimée par le péché de l'homme,

elle est aussi un lieu d'égoïsme, de mensonge, d'infidélité, de violence, de luttes fratricides au moment des héritages, qui conduisent à toutes sortes de situations parfois douloureuses, parfois dramatiques.

« Il faut beaucoup d'amour » pour dépasser certaines épreuves vécues en famille.

Tel est aussi l'enseignement de l'expérience, expérience à laquelle le pape Jean-Paul II partait aussi dans sa lettre théologique.

À une certaine vision idéalisée de la famille enseignée par le Magistère, l'expérience mais aussi l'Écriture invitent à un autre regard.

2. Les défis postmodernes

Par suite, si la famille demeure fondamentale pour l'État et une route pour l'Église, il s'agit aussi de l'appréhender dans sa complexité, dans la pluralité de ses expressions qui si elles impliquent un véritablement questionnement, nécessaire, n'en demeure pas moins des défis à approfondir, à sonder. Dans ces nouvelles formes de familles, familles recomposées, familles homo-sexuelles, il serait caricatural d'y voir une forme de déliquescence de la famille et une route vers la civilisation du non amour.

Nous disposons désormais d'une distance suffisante pour nous appuyer sur des travaux de psychologie.

Il est nécessaire de poser des distinctions et ne de pas tout voir comme un pas vers un pire.

Les manipulations génétiques, la commercialisation de la vie, la marchandisation de la vie, l'eugénisme sont de l'ordre du combat nécessaire : une vigilance au nom de la dignité de l'homme qui n'est pas un objet. A l'heure des droits des animaux, il est paradoxal de

faire de l'homme un objet manipulable, marchand. A l'heure du droit à la différence, il est paradoxal de s'engager dans des formes d'eugénisme qui répondent à un modèle inconscient de race belle.

Mais dans les recompositions familiales, les adoptions, là où est l'amour, là est l'Esprit. Ces familles, ne répondent pas à l'image véhiculée par le magistère de Jean-Paul II, mais la famille peut-elle être un modèle ? La question est plutôt comment s'assurer qu'il y a beaucoup d'amour dans la famille, et non juger le type de relation qui peut se nouer.



Maximos Pafilis

Archimandrite, Representative of the Ecumenical Patriarchate

Dear participants,

I am very happy to be among you today, discussing this very interesting topic on Youth, Family and Education.

As representing the Ecumenical Patriarchate, I convey to you the warm greetings of His All Holiness the Ecumenical Patriarch Bartholomew and I would like to express some thoughts on this very important topic, in connection with the long-standing Christian tradition of Europe and the idea of education which has its roots in the classic Greek era.

I would like to refer to the value of education as it was systematized and developed in ancient Greece, because there is a continuity and connection between the culture of the classic Greek and Roman periods, the period of the flourishing of the ecclesiastical literature, and the modern world. Especially the Classic Greek era is one of the main pillars of world culture and the basis of Western civilization.

The ancient Greek statesman and general Pericles, with great pride, emphasized in his well-known work «Epitaphios» that Athens was a school for the whole Greece, because at that time in Athens lived and taught the greatest teachers of the time. His first concern in order to support democracy, was the education of the citizens. This is because, through education, democracy tests the morality and virtue of the citizens. Thus, in ancient Greece, there where true education flourished, democracy followed as a natural result.

It is generally established that, when democracy passes through judgment, education disappears. But the opposite is also the case, because without education, there is no benchmark for the various virtues, which are thus shaken, leading people to corruption.

It is easy, therefore, to predict a causal relationship in this case. We know that in history, when analyzing general social, political and economic data, the same causes, under the same circumstances, give us the same results. Knowing beforehand the effects of an event that has occurred in the past, we can foresee similar results in the future for other events when the causes and conditions that exist are similar.

The implications for this office are simple. A democracy is always in crisis in times of decline. Then education disappears. Citizens do not deal with the spirit and problems of society and thus create space for the development of dangerous political ideas, as happened in the WWII. It is a vicious circle where the lack of education affects democracy and respect for human rights and freedom, while inadequate democracy does not allow education to be properly applied.

In modern times, unfortunately, we have linked education to professional success and wealth. This phenomenon undermines the notion of education as it ought to serve humanity and the development of an expanded spirit towards the whole spectrum of life, such as culture, religion, political views, etc. Plato in his work «Laws» describes this problem that has been observed since the time of ancient Greece: «... education is the education to virtues since childhood, which makes the citizen wish and likes to become perfect, to know and rule with righteousness ... but to one who seeks wealth, or another who seeks power, or another who seeks to acquire knowledge without wisdom and righteousness, I think it is vulgar and that it is not worth to be called education « .

We see, therefore, that Ancient Greeks had a great concern on how to educate younger generations with virtuous, to become citizens worthy of their society. Education for them was mainly the education to ethics, becoming a perfect citizen. Education that seeks to acquire knowledge without wisdom and justice was not considered as education for them. The moral education of the new generations and the passion for sciences and the exploration of new ideas, was their main concern. That's why in ancient Greece, sciences such as History, Philosophy, Mathematics and Rhetoric flourished, and Democracy itself, as a political

idea, was invented and applied for the first time in human history. These developments were the result of the systematic education, respect on the classical merits, but also respect and support on new ideas. Otherwise they would never dare to jump one step forward and establish new theories on politics and sciences.

Plato, moreover, had declared: «All sciences separated by justice and other virtuous, they are not beneficial for the people».

The famous ancient Greek historian Plutarch gives an example from history: When the legislator and leader of the Spartans, Lykourgos, trained in different ways two puppies coming from the same parents, the results of the training were different. So he called the Spartans to prove this experiment to them. On the one hand, the dog that had been taught in a soft way had become fattened and ran into prepared meals. On the other hand, the dog who had trained in the hunt, it was, literally, a beagle!

Education starts from the first day of our lives, in our home, as our first teachers are our parents. Education defines our relation with the family, but education also affects the choices of young people. For example, if we expose our children in many languages from infancy, then they will become teenagers with an expanded point of view, understanding of multiculturalism and respect of the cultural diversity of their community.

If we do not care for our child's education, if we do not teach it to pay respect for other traditions or even worst if we turn it against other religions and other cultures, then we will have totally failed as parents. We have seen this scenario repeatedly. In such a case our child would first fail spiritually, because it would be socially restricted, like a bird in a cage. Second, it would fail socially, because it would be a teenager confined to the borders of his own country and his own culture. Third, we would raise a young person that could be a problem for the common good and the society. We have so many examples of extremists who, in the name of religion and due to lack of respect for anything that is different to their own point of view, they kill people.

I believe, young people today are growing up in a world much better than in the past. It would be wrong to think romantically and recall the old times. Younger generations are experiencing the revolution of information and communication. They live in a new world that connects the whole planet and gives direct access to knowledge without geographical boundaries. A child in the remote areas of Zambia can read the latest news in Portugal and another student living in Nepal can study at an online University program based in Germany.

But this explosion of information and communication can also mislead us and create obstacles in understanding the values of our own culture. Sometimes it is difficult to adapt to the local society due to various influences coming from around the world. Especially for immigrants who are challenged to adapt to a different culture. On the one hand this variety of information is positive because it helps us to understand other cultures and enriches the way of our thinking; on the other hand it has some negative elements. If the young person has not the appropriate support from the family and the teachers, and he does not cultivate respect for his own culture and his environment, then he could suffer living in a world he doesn't like or he doesn't understand. What is dangerous here is if this person tries to make changes to the local society according to his patterns and his will. One could say this is good because those people bring new ideas but another could say this is dangerous because this person can not adapt to his own society, he is unsatisfied and this could fall into isolation or even terrorism.

If we analyze the psychology of the terrorists in Europe in the recent years, we can explain this phenomenon. European born people who never managed to adapt to their local society, even though they were born in there, they followed the ideas and virtues of foreign religious terrorists and they tried to change their world according to their beliefs. This is an example of the weakness of education and how important role it can play to a healthy society. Parents and teachers need to get involved in helping young people to create a healthy personality, without limiting them or attempting to control them. Education is a process that starts from the early years of our lives and it never stops developing, until the end of our lives.

Saint Gregory the Theologian, one of the greatest Saints of the Church, describes the value of education as a natural continuity of the society and not as something that our children must acquire separately. He believes that we must first clean ourselves and then to help others get cleaned. First we need to gain wisdom and then to help others to be wise. Let us become light to further enlighten our family and our fellowmen. That is to say we must constantly aim to the cultivation of education and justice, and the exploration of new ideas, so that our children, who by nature imitate us, to grow up with the correct principles.

The truth is, at last, we are building a new social model that respects the human rights and religious freedom. A world liberated by the moral and political ties of the past. We are experiencing a social revolution that will be defined in the future. This is really something very beautiful and special. It is an achievement that for us it may sounds simple but people in the past suffered a lot and there are still people on the planet who suffer from racism and social oppression. We should always work for a better future of mutual understanding and respect toward any different ideas and choices, but simultaneously, to always have in mind the theory of the great German philosopher Immanuel Kant «One's freedom stops where the limits of others' freedom begin to be affected».



Raquel Vaz-Pinto

Researcher and expert in Religion and International Relations, IPRI-Univ. Nova of Lisbon

Good morning everyone one,

First of all I should apologize for my voice but I'm struggling with a cough. I hope everything gets clear through my talk, and secondly I would like to thank the EPP and in particular this group that focuses on Intercultural Dialogue and in particularly our Chair, Chairwoman for this very, very kind invitations.

Now, unlike many of my colleagues from the Panel, I will be speaking to you as a Professor of International Relations. From my experience one of the thing that has given me some room for thoughts is when you start discussing with your students either BA or MA. I used to teach BA, now I only teach to MA students, is the absence of religion from International Relations. This is to say I'm not discussing a particular religion, I'm talking about the absence of religion itself from being a factor, a reasoning, an important element of International Relations. This is of course very much linked to the enormous confusion between being and having a secular state and what you should do or not in the public sphere. One of my previous colleagues, talked about Alexis de Tocqueville and he has a very interesting observation of the role that religion plays in the public sphere. That is of course one the most important issues to be dealt with.

In some countries, including my own, secularism is usually understood as not discussing religion in the public sphere, as if something as if religion would be just something private or for the individual. That of course contributes to a way of looking at her own history in a very different way. One of the books that I think is very important for us to understand his linkage, because then we have a different view, we have, I would say, a lesser view of looking at the very history of Europe, is Robert Royal's "The God that did not fail". He

starts precisely with ancient Greece and what he says about Greece, which is of course from him as a Professor of international Relations: "I'm fascinated by the ancient Greeks and the ancient Romans. They had so much to teach us". When I looked at the lasts decades of the Roman Republic, I see so many similarities with the challenges that we are living today and I think that history is of course, always very helpful.

But coming back to the early Greeks one of his claims is that of course there is the rational Greek, there is the philosophy, there is political science, there is strategy. But the Greeks were also profoundly religious, and that is something which is usually certified by the way we look at the ancient Greeks. His book goes on and on, I mean through the centuries, and then we come to the 20th century. We see in practical terms, the consequences or the tragic consequences of totalitarian state or atheist states and their mass murdering of their own citizens. Look at the millions of people killed in Mao's China, look at the millions of people killed in Stalinist Russia or the Soviet Union, look at Nazi Germany and so further.

So, in that sense, I think that one of the most interesting thing for me, as a Professor of International Relations, is to engage my students in discussing religion itself, not a particular religion, not if they are believers but religion itself. And then, it's always very useful for you to use examples. It is not possible to understand the birth of the United States without religion; it is not possible to understand that what mainly motivated the Pilgrim fathers was the idea that they could practice their religion without the interference of the state and that what set them up to the new world. It is not possible to understand the collapse of communism without the moral leadership of Pope John Paul the second, who, being Polish, knew exactly what communist dictatorship was all about. It is not possible to understand, for instance, the resistance under survival of Teamore as a society, without their own Catholicism.

Of course, you may argue, and you will argue well, that religion like all things human, can be used for good and can be used for evil and bad, absolutely. I think that we should all have a balanced view about how we look at religion itself. Of course, Christianity for instance, there were the crusades, and in particular the infamous fourth crusade led by

Venice, that ended up with the sacking and the mass murder of the citizens of Constantinople. There was of course the inquisition and there were of course many, many mistakes. But at the same time, there was also a very, very keen interest on education, on human rights, on the delivery of the individual against the collective, against the state. I think that is one of the key lessons that we have to have today.

Now, I'm Portuguese, I come from a country, a nation state, that started in the XII century and whose borders, were more or less, formed at the end of the XIII century. It is not possible to understand to evolution of my country without the role of religion and the role of the first dynasties within it.

Now, coming back to my point, every year and every time, there is survey by the Pew Research Centre, which is an outstanding centre for one who looks at the role of religion in the world, Europe always stands out as the place where religion is not growing. When we look at the rest of the world, when we look at America, the continent, when we look at Africa, when we look at Asia, religion is growing, and in particular, Christian religion. I think that is also one of the key issues that we have to address today. We now have an Argentinian Pope and we also have many more cardinals from other areas beside Europe. I think that the challenge of Europe is perhaps today, the biggest challenge that the Catholic Church has to face, due precisely to all of these issues that we have to deal with.

One of the thing that I like to talk with my students is of course through examples and I usually end up with one example of a leader that they know and that they look up to, which is Martin Luther King. When you start engaging the discussion of religion itself, it is not possible to understand the leadership, the moral courage, the physical courage of Martin Luther King, without taking into account that he was reverend and that he was a religious man. Look at his speeches, his speeches are full of religious tones, even music to a certain understanding, they are inspirational and they inspired millions to do the right thing.

I would like to finish with a very important point, at least for me, which is that if we in the European society do not include religion itself in our discussions and in our way of looking at the world, we are missing a big, big chunk, a big part of how the rest of the world functions and how the rest of the world works. This is to say, if we don't take religion into account, whichever that religion may be, then we are not able to understand what goes on in the world. As a Professor, a researcher of International Relations, this is one of my biggest challenges, when I'm in classes and having discussions with my students, is to engage them in these discussions not to make them believers in a religion, but to discuss the issue of religion within the public sphere, and how it is usually said in Europe, religion does not have a good press. Thank you!



FRIDAY, 19 OCTOBER 2018

SESSION III

Peace and Security

Graça Franco

Director of Radio Renascença

One first word to thank the EPP Group and specially the vice president Mr. Paulo Rangel.

I'm here as a journalist and director of a catholic radio station, and I would like to apologize for speaking in my mother tongue Portuguese. I want to look at the issue of peace and security from a perspective that includes the main ideas of migration and the borders protection.

It would not ever will a neutral perspective because Christians do not have a neutral perspective in the relation of repression vs compassion, and why is that? Because independently of our journalistic objectivity we always have a reference of God and God and family, and that family as whole the humanity. And that God was born as a baby and had that experience of being a refugee. I had an experience of immigration myself in others means. To be from a small country my children told me that they wanted to go to Germany, where their father works, but they didn't enjoyed being immigrants. I asked that what is being European in the European should and they answer that is not being French, being not German, or being not English. Well, for a Christian what is more important is never treating people as numbers, we are all much more than numbers. This is important when we name the situations. That was a true revolution how people saw immigration when we called Aylan to this boy that appeared in a Turkish beach. This boy had a particularity, let us all notice that he had the same shoes that our kids have.

To show the shoes of the other, to tell the story of that little boy. When they did it they were telling the story of all those washed in the coast. As Kofi Annan said to us: "the books of religions are not the important thing, the problem is never the faith, is the faithful and is there behaviour towards the others". These calices come from a Church in Lisbon and came from Iraq, one is crush and the other got a hole in it from a bullet from ISIS, the notorious Islamic state. There are a way of response to these sacred calices that have been destroyed - is the speech of hatred. The journalists also might focus on the hatred and the populist speech, the speech that goes through the idea of rebellion and the legit backlash of these populations. Many of these populations simply came to Europe. The other response is trying to help them to rebuild their homes. This is the program of help from churches, which implies donations collected, to make the Iranians return. They do not want to stay in Europe; the majority just want a place to go back to their own country. We saw that most of the newspapers continues to treat all of these issues of immigrations in terms of big numbers, in more cases is nothing more than fake news.

The people that come to Europe, and there are a large number of them, come because of a large range of different reasons. They are a tiny number in comparison to European population. In our radio station we have a multimedia report, that earn a number of awards, where we were looking to immigrants going to Italy, Sicily, and we had witness statements as one of these gentleman said.

What this man is telling us is the story where he explains that for six months he was confined by a kind of hatred, even from those who welcomed him, those who opened their societies and took him in. It was only afterwards, I mean he was forced to be a refugee, he ran away from a war. In Italy, he was able to meet his father and mother, and he was praying every day. So it doesn't matter if he was praying to Allah or Jesus, from the point of view of this gentleman what he feels is a great deal of gratitude to the society that received him, that was the feeling that prevail in the end of the day.

As Mother Theresa told us, give but give until it hurts. If you look at the countries more affected by immigration crisis as Hungary, Austria...country where you feel in fact an enormous pressure on politicians, there are a few where it does not hurt that much. Moreover, is that bad distribution of effort that is leading to populism and is leading to the reaction of terrible solutions being found from the political leaders. If you looking to the upcoming EU budget, there is a lot more money going to security and border protection but in the other hand the reduction of 45% of cohesion funds, and he ask ourselves how is possible to reduce cohesion funds of Poland of 23% and rise the percent of 5% of Spain. Probably is something wrong, is true, so we have to look at the criteria that are being used. So when we are making this evaluation, we are betting in new areas that no one can act alone, we are talking about research, migration, borders control, but what is more important is what we can do together, we cannot keep separating ourselves and let some countries get richer and some get poorer, that was the spirit of union.

Koffi Annan told us not focus on faith or religion but on the faithful. They could be Christian, they could be Muslims, and they could be Jews, they could belong to any other religion, or be non-believers, but makes no sense to continue to be building walls. But I believe is very easy for us to communicate with each other if we see images that are familiar to us that show us that we are building walls between us and including within Europe. Let's go back, freedom cannot be separated, sooner or later walls fall down. This is a graphic made by two architects, two futurists, here are the new countries that can emerged, all the independent movements in Europe. Of course, they had an ideological approach but that does not matter. Look at Spain divided in nearly 6 countries, lots of tiny countries across Europe. Well, what will happen if we continued with Brexit? If we continued to pursue our own interest will we end up isolated from each other.

This is the cover of a very well known Portuguese magazine that illustrates perfectly the situation that if we don't unite ourselves we will be end up with war and conflict. Four days ago Pope Francis address all the Christians saying that the 5th commandment "shall not kill" is not just killing, it means also don't despise, don't insult and don't hate, because

if you do all that this is also murder. Some Christians do not understand that when despising, insulting and hating they violate one of the main commandment, they cannot continued to call themselves Christians if they do so.



Eric Gozlan

Executive Director of the Union of Peoples for Peace

Comment la paix et la sécurité peuvent-elles être garanties en Europe ?

Vaste question que beaucoup de politiques, de militaires ou d'hommes de l'ombre se posent depuis des années.

La paix et la sécurité en Europe sont menacées par beaucoup de choses mais je souhaite m'entretenir avec vous sur un des aspects de la question qui est la religion

Comme vous le savez l'étymologie du mot religion vient du mot relegere en Latin qui veut dire relier

De nos jours la religion ou plutôt les religieux ne relient pas les hommes entre eux mais plutôt le contraire.

Tout d'abord acceptons que la religion, toute religion, reste une affaire de groupe, c'est-à-dire de pouvoir. Elle sert de pôle identitaire pour beaucoup.

Nous observons que la religion s'est mondialisée. Dans le village global théorisé par Marshall Mc Luhan, il y a désormais des Eglises globales, une mosquée globale, une synagogue globale

Le constat depuis des années est clair

Nous observons de plus en plus de fondamentalistes et avec eux le processus est toujours le même. Les textes sacrés étant obscurs, pour en dégager la vérité cachée il faut les interpréter. Ces interprétations sacralisées à leur tour, s'empilent au cours des siècles pour former un imposant et fort disparate corpus textuel, lui-même interprétable à l'infini. La tentation est grande dès lors de retourner aux sources, aux fondamentaux de la foi.

Le problème est qu'il y a les textes sacrés et il y a ce que les hommes en font .

Quelques écrivains, penseurs journalistes nous expliquent que les textes sacrés sont l'origine du mal mais Il est aussi stupide d'aller chercher dans le Coran les sourates qui prêchent la guerre sainte pour rendre compte des agissements des terroristes que de glaner dans la Bible de quoi expliquer l'assassinat de Rabin . Certes c'est ce que les extrémistes font mais les personnes éclairées au sein de ces mêmes religions trouveront d'autres sourates, d'autres versets pour justifier un comportement exactement contraire

Un exemple parmi des centaines qu'on peut trouver

Coran 9.5 « Tuez les Idolâtres partout où vous les trouverez »

Coran 2.257 « Point de violence en matière de religion. La vérité se distingue assez de l'erreur »

Chers amis, je ne veux pas être le pessimiste de service mais nous sommes rentrés dans une guerre et cette guerre nous allons la perdre si nous ne changeons pas de stratégie

La guerre contre le terrorisme religieux n'est pas un conflit classique où la victoire sur le champ de bataille apportera la paix. Dans cette guerre, on ne se bat pas contre des gouvernements qui représentent des peuples, mais contre une nébuleuse qui véhicule une idée.

La raison profonde d'une guerre de religion n'est pas le territoire, ni l'argent. C'est la religion. Mais attention et cela nos ennemis l'ont bien compris un conflit de religion n'est jamais que de religion, il y a aussi un problème social et économique qui fait que les peuple se rallie à ces nébuleuses . C'est pour cela que cette guerre doit s'accompagner d'investissements massifs et immédiats pour montrer qu'on veut le bien du peuple.

Si les gouvernements doivent combattre l'intégrisme religieux à l'échelle planétaire afin que notre continent reste un endroit de paix, les citoyens européens peuvent aussi agir et une des armes qu'ont ces citoyens sont le dialogue inter culturel

Je parle de dialogue interculturel et non de dialogue interreligieux car malheureusement ce dernier a échoué.

Essayons de comprendre pourquoi

Depuis maintenant une vingtaine d'années nous observons que le dialogue inter religieux passe par les instances religieuses, c'est-à-dire par les rabbins, imams ou prêtres.

Ils discutent des heures ensemble, philosophent, comparent les textes, se disent des amabilités mais... c'est un échec.

Echec, car aucun de ces dignitaires religieux n'a de lecture critique de sa religion. Pour eux la religion est un dogme.

Le dogme religieux est dangereux car il impose, n'admet pas la vérité de l'autre et pense avoir raison sur tout.

Tel qu'il est enseigné de nos jours, le dogme religieux ne permet pas aux fidèles d'arriver à une spiritualité. Ainsi, si nous mettons une assiette de jambon devant des jeunes juifs et musulmans, ils nous diront que ce plat n'est pas cachère ou halal. Mais lorsqu'on leur demandera pourquoi le jambon n'est pas cachère ou halal, il n'y aura pas de réponse à part : « C'est écrit dans le texte ». Ne pas manger du jambon, c'est la religion ; savoir pourquoi, c'est la spiritualité.

Le but de la religion est justement d'être le codex pour arriver à une spiritualité.

Les dignitaires religieux oublient dans leurs différents dialogues que plus de 55% des européens ne se reconnaissent pas dans les religions révélées.

Je pense que malgré tout, la religion peut être un vecteur de paix. Je dis bien religion et non religieux.

Alors que faire pour que le dialogue inter culturel réussisse ?

Tout d'abord, je pense que les Européens et plus spécialement les Français ont besoin de clarifications dans beaucoup de domaines dont celui de la religion.

Lorsqu'on écoute les dignitaires religieux (ceux qui ont pris en main le dialogue inter religieux), nous avons du mal à comprendre leurs buts.

L'éducation

L'école doit redevenir le lieu où les enfants apprennent à se reconnaître dans un passé commun ; sinon pourquoi vivrais je ici plutôt qu'ailleurs ; et pourquoi respecterais je des lois qui n'ont pas été faites par moi et pour moi, mais pour d'autres ?

Un des problèmes est que certains vont encourager les parents à envoyer leurs enfants dans des écoles religieuses mais :

Les écoles religieuses posent problème car les enfants ne se mélangent plus.

Certains envoient leurs enfants dans ces écoles suite à des problèmes racistes ou antisémites. On peut les comprendre mais beaucoup d'enfants nous disent qu'ils ont quitté certains de leurs amis à cause d'autres enfants issus d'une autre religion. Pour eux les autres religions deviennent les ennemis.

Les gouvernements doivent éradiquer la migration des élèves du public vers les écoles religieuses en étant fermes contre les propos racistes ou antisémites.

Les gouvernements doivent assister les proviseurs et les professeurs lorsqu'ils ne peuvent enseigner certains pans du programme.

Enfin, les rectorats doivent convoquer les parents des enfants fauteurs de trouble pour leur rappeler qu'ils sont responsables de leurs enfants.

Quelques exemples d'actions pour améliorer le dialogue inter religieux

a) Expliquer la réalité aux jeunes

Molenbeek

Nous avons invité des jeunes de Molenbeek à Paris. Ils se sont rendus à l'hyper cacher, au Bataclan et au musée de la Shoah.

Le but de cette visite était de leur montrer jusqu'où la haine pouvait arriver.

Dans le même temps, ils ont rencontré un rabbin libéral qui leur a expliqué ce qu'était le judaïsme et ont participé à un office religieux.

Les réactions de ces jeunes étaient les suivantes :

- *Les juifs ne sont pas différents de nous*
- *La volonté du terrorisme est d'éradiquer un peuple.*

Travailler avec les femmes

Dans son autobiographie, Henry Kissinger explique que lorsqu'il rencontrait les différents chefs d'Etat, les demandes de ces derniers étaient différentes s'ils étaient homme ou femme.

Un chef d'Etat homme demandait en priorité des armes.

Un chef d'Etat femme demandait en priorité des moyens pour l'éducation et la culture et ensuite des armes.

Nous devons laisser plus de place aux femmes dans le dialogue inter culturel, mais comme je l'expliquais précédemment, les religieux ont la main mise sur ce dialogue et nous savons que égalité des sexes et religion ne vont pas de pair.

Travailler sur le dialogue inter religieux sans dire que c'est de l'inter religieux

Prenons l'exemple d'une grande ville avec des parcs. Ces parcs ne sont pas toujours propres.

Nous allons alors demander à des groupes des jeunes des différentes communautés de procéder à une opération de nettoyage.

Ces jeunes vont nettoyer ensemble les parcs de la ville et obligatoirement, ils vont se parler car ils vont travailler ensemble puis la magie des relations entre jeunes garçons et filles va opérer.

Si nous avions demandé à ces jeunes de venir en tant que juifs, musulmans, chrétiens ou autres, ils auraient été plus réservés. Chaque groupe se serait dit qu'il représente sa communauté tandis que dans ce cas les groupes forment une unité qui a un but commun.

Ainsi un dialogue inter communautaire se crée sans que les jeunes en soient conscients.

Conclusion

Nous devons faire confiance aux citoyens pour créer par eux-mêmes un nouveau dialogue inter religieux. L'Etat et les collectivités doivent les aider en leur proposant des initiatives innovatrices qui ne mettraient pas le dogme religieux comme élément central du dialogue inter religieux.

Si nous devons discuter du vivre ensemble, de grâce, laissons les simples citoyens débattre et ensuite invitons les dignitaires religieux à discuter.

Il y a une très belle théorie dans le judaïsme : cette théorie nous explique que Dieu s'est retiré du monde pour laisser la place aux hommes afin qu'ils dirigent notre planète.

Si Dieu s'est retiré du monde, les dignitaires religieux peuvent aussi le faire, du moins momentanément.



Felipe Pathé Duarte

Professor at Universidade Autónoma de Lisboa, researcher, author, consultant

Thank you very much,

Good morning all.

I'm sorry for the delay there is a British saying which goes "punctuality is the virtue of the bored", and I really don't think so "punctuality is the virtue of the polite", So I'm sorry for my delay. I will be very brief and if you don't mind, I'm from Portugal here, that is why I need to speak in Portuguese. I will speak quite slow for the translators.

Normally, when we think about this issue, religion and security at the same time, that of course we immediately think of terrorism, or we think of jihadist terrorism. So that's the focus of attention that I should call since this comes to mind. If we analyse the phenomena, we tend to fall into two traps, two fallacies. The first of those, is the idea of the Daesh and the jihadist threat is a problem linked to religion. The other great fallacy is to understand the problem of Al Qaeda, Daesh and the jihadism is being a terrorist problem. So, in my presentation what I want to do is to deconstruct two fallacies.

We will start with the religious dimension. As an important point here, Jihadism at the global level is not a violent exception in the Islamic religion, is much more complex than that. For us as westerners, as Europeans, looking at Jihad as a religious issue is intellectually seductive, because it gives us the idea that the others are totally different and we don't really understand, but become a kind of metaphysical identity, ethnic issue that doesn't really explain the violent act. It's very comfortable for us, if we analyse the main reasons that lead to recruiting the young Europeans jihad, what we actually see is that their motives are totally different. It's important that we should try to distinguish different kinds

of jihadism recruitment. Okay, in Syria, in Iraq, in Nigeria, in Somalia, Yemen, Afghanistan, Libya, these are war zone or post conflict areas but the recruitment in Europe is totally different, the main motive, is not a religious motive in Europe, there are social aspects and political aspects rather.

When I talk about a social aspects I'm not talking about some kind of political correct logic that is the failure of integration, or anything like that. No, there is a social dynamic that leads to these kinds of recruitment taking places, that is the famous debate among academics in France, where the idea is that jihadism and jihad are looked at in very different ways. Maybe the points of view are not as different as you might think. If we want to put an end to radicalization and open societies, democratic societies, it's an impossible task.

Radicalization is a very immediate phenomenon, of course at the same time it's the result of conflict between expectations and reality. Over the last 40 or 50 years, the days since the Second World War, radicalization has been catalysed by groups with a political dimension that were well known on both the extreme left and the extreme right. There is a kind of tacit acceptance of this violence and the perpetrators of this radical violence were easily identified with crass consciousness on the extreme left or they were identified with identity ideas on nationalism in the case of the extreme right.

Now, we've have different policies since then. We've got the end of the cold war, and there are a lack of values, a lack of ideological framework to justify radicalization. In that case, violence became a kind of reaction to that situation. Here we got a sociological aspect. From the 1970's and the 80's onwards, there was a massive quantity of migration from majority Muslim countries, former colonies of the European powers and in the case of France and the United Kingdom, the Maghreb in France and Pakistan and in the United Kingdom. Progressively, in physical terms, areas that have had a consciousness, they gained power, they moved out of the suburbs and moved into more prosperous areas. So, with their increase of power, these working classes, who left their social housing areas, like Molenbeek in Brussels, and the suburbs in Paris.

Migration from this majority Muslim countries, felt this vacuum, so they have an identity aspect that they have in common. These social margins with a cultural and religious heritage from the countries they come from, have passed down to the second and third generations and the third generation is going through a moment of search for identity. So, at the same time they don't have full acceptance by the whole society and they have a problem with their identity, within their own community. So towards certain purposes they are European but we don't recognize them as European.

This identity aspect is a question of expectations confronted with the reality, so they feel that their expectations have not been fulfilled partially as a responsibility of the whole society but also as a result of the community which tends to engage a kind of self-segregation. Certain ideologies maybe the extreme left, maybe the extreme right have created a vacuum and replaced by an ideological narrative that tries to build upon this frustrated expectations and collective memory.

This is a kind of new ideology which we could call Islamism, which is a kind of secular deviation from Islam. It's not like the Kurdish nationalists or other groups in the Middle East, who use violence for their ends. Their micro objectives, are not actually that different to the twentieth century, is a meta narrative. But, there is a difference, they are using a religious framework, a concept, so these religious concepts go into the community described, where they have a collective memory, where they have expectations, that is frustrated. There is a kind of connection here that works immediately, to this ideologies, fit perfectly into this communities.

The important is not actually the religious element. In fact is the absence of an ideological framework, to try and provide a framework for resentment and frustrated expectation. It's not a religious problem to social and political issue. Whether is created by us, it's another issue. But it's a political and social issue that we need to find the solution to. I think that it's a perverse mistake to consider this a religious issue. If we do that, we're basically saying that their underline narrative is correct. The narrative that underlines its violence is that the Muslim community is on constant attack from the West.

If we see this as a religious problem, it's basically taking the bait that we're being offered. Rather we have to deconstruct this phenomenon, so that we don't fall into the intellectual trap that Islamism has created. That doesn't mean there aren't religious elements there; of course there are. But what I'm saying is that what this narrative brings, particularly this violent Islamism, global Jihadism, there's a framework. It's a rhetorical function of religion in this case. Religion is a communication strategy and it's a very well thought out communication strategy. It's a rhetoric that fulfils two main objectives - the first of those objectives is legitimation, legitimation of violence. It's a violence that is legitimated in metaphysical terms; and secondly, it makes it easy to recruit. There's an ethical aspect in that perspective.

I will give you an example: religion, in this case, Islam, is being used for marketed terms. If you look at Cristiano Ronaldo, well his branding is not optimal right now, but he's been advertising for Gillette's shaver equipment. We buy the razor blade because we think that by using that shaver blade, we can copy the success of Cristiano Ronaldo. We can have his cars, his girlfriends etc. etc. and that we can play like him too. But Cristiano Ronaldo is there an element of rhetoric, that is trying to convince people. Religion is basically just like Cristiano Ronaldo in the advert. I'm not saying there aren't any religious elements there too but it's intellectually comfortable for us to see the problem as religion, that is other people, different religion, people who don't think like us. No, these people are Europeans. A lot of them do not come from Islamic background. The famous Portuguese Jihadists, there are 14 or 15 of them and only one of them had a link to Islam originally. These were converts. What is the basis of this conversion? It's not necessarily actually religion. If you look at the interviews that have been carried out by American institutions, they have discovered that the main motivation for entering into this whole situation is not religion but it becomes a religious problem when Islam, particularly Sunni Islam, is silent about violence that is supposedly carried out today. This silence is the perverse thing because there's a passive acceptance. This happens for two reasons - the first reason for this is because in Sunni Islam, there is no clear chain of command, there is no organisation that allows a single univocal statement in response to political and social phenomena within Sunni Islam. The other perverse fact here is that they are using concepts from the Quran, profoundly Islamic concepts in their rhetorical justifications. If you question these concepts,

you are questioning the very words of the Prophet. There's a dimension of heresy, justifying what's happening in the name of Islam. Although it's not a religious problem, although Jihad and Islamism is not a question of religion, it's a question of society, politics, social dynamics, it's a question of ideological vacuums that are leading to these kind of situations. The violent side of Islamism is part of a narrative that speaks of those who characterize the twentieth century. The only thing that's different is that it has religious aspects to it. Of course I am not saying there are no religious aspects in it but it can become a religious problem if the community that they claim to represent, the Sunni Islamic community is silent in response to this kind of problem. So that's the first part of my remarks. It's not Islamic fundamentalism that became radical, it's rather radicalism that became Islamic, that Islamised itself. So there was already a problem of radicalism in our society. There's a permeability to radicalisation. But when other ideologies create a vacuum, we're used to these old fashioned ideologies that no longer exist. So at this particular moment in time, this political formula, that is based on religious rhetoric, has filled the ideological vacuum that has been left by the ideologies of the twentieth century. There are ethical and identity factors, cultural factors that are permeable, so we can see this as a hyper identitarian reaction. I don't want you to think that this is some kind of politically correct view. Quite the contrary, I think this is rather the result of a progressive abandoning of religious values, the philosophical underpinnings of the European Union in public space. The public space is supposedly neutral but it's not. We get this concept that the public space has to be neutral but this idea has led to a hyper identitarian reaction. It's a response to a vacuum that we have created. This ideology filled the vacuum. It's not just a question of better integration, but we have actually ended up creating the preconditions for a hyper identitarian response. The main reason is that we have abdicated form our religious values in defining our public space. So this forced neutrality has led to the situation we face. The people who state that they aren't ideologically coherent, this is more an American than an English view of multiculturalism, but that's the same idea - that there's a kind of vacuum created in the integration process.

Anyway, I see that I'm running out of time. I didn't have time to deconstruct the other policy out there, the idea that this is a problem of terrorism. It's a subversive activity across the world that terrorism simply has tactical effectiveness is part of that. Look at the attempt to fight in Iraq, with the means of a conventional war.

In Europe, there are objectives that state that punishing the Europeans for various reasons, because we are completely the opposite of all the values that they proclaim. Secondly, they are punishing us for crossing Daesh. Punishment, retribution, trying to create fear, social disruption, trying to condition our lives. But they want to do this by polarising our society. That's the other major objective. Polarising our society is a sociological strategy. They're trying to point out a certain identity of certain ethnic groups for the disruption that they are responding to. This polarisation is the very complex phenomena, because polarisation creates resentment, resentment creates radicalisation, radicalisation creates recruitment, recruitment creates a continuity and a battle that will go on for much longer. But what we see is a change to the political world in Europe. We're seeing a return to the reactions of the twentieth century, in the political world. You can see that the objectives of Islamists are being obtained.

VADE - MECUM OF THE SPEAKERS

WEDNESDAY, 17 OCTOBER

WELCOME SPEECHES:



José Manuel Fernandes MEP
PSD-EPP Group Portuguese Delegation

Born in 1967 in Vila Verde, Braga. Graduate in Systems and Informatics Engineering at the University of Minho. Chairman of the Juventude Social Democrata - JSD of Vila Verde (1992 and 1993). Leader of the Braga District Political Committee of the JSD (1994-1996). 1998, Mayor of Vila Verde. 1999 legislative elections, head of the PSD candidate list for the Braga, elected Member of the Portuguese Parliament. 2004 elected Member of the National Political Committee of the PSD. Chairman of the Agency for the Regional Development of Cávado and Chairman of the Association of the Municipalities of Vale do Cávado. He integrates the General Council of the Coordination's Committee in the Northern Region and the General Council of the National Association of the Portuguese Municipalities. MEP since 2009.



György Hölvényi MEP
Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue of the EPP Group

MEP for the EPP Group since 2014. MEP and member of the Committees on Environment and further Culture and education of the EP. Previous Positions: Secretary of State for Relations with Churches, National Minorities and Civil Society, 2012- 2014. Secretary-General of the Robert Schuman Foundation, 2009. Advisor on Intercultural and Religious

Dialogue in the EPP Group Secretariat, 2009-2012, and Press Advisor, 2003-2009. Head of President's Cabinet Office, Duna Television Broadcasting Co, 2000-2003. Deputy State Secretary, Ministry of Youth and Sports, 1999. Director for Tourism, Tihany Municipality and Tihany Benedictine Abbey, 1996-1999. Press Secretary of the Budapest Group, Christian Democratic Party, Head of Foreign Affairs Department, 1994- 1996. Head of Department, Ministry of Welfare, Parliamentary Secretariat, 1991-1994. Teacher, Szent-Györgyi Albert Elementary School, 1990-1991. Education: College of Tourism and Economics, Postgraduate Program for Economics and Tourism. 1998-2001 Eötvös Lóránd University, Teacher Training College, Teacher's Degree on Hungarian Literature and History 1985-1990.



Jan Olbrycht MEP
Co-Chairman of the Working Group on Intercultural Activities and Religious Dialogue of the EPP Group

PhD in Sociology. Lecturer: University of Silesia (1979-1990), Jagiellonian University (1985-1989), University of Bielsko-Biała (2002-2004); University of Economics in Katowice (2002-2004). Former mayor and president of one of the Polish regions, active in many European local and regional government organisations. Regional policy and urban development expert. Speaker at international conferences on religious issues. Member of the European Parliament since 2004, Vice-Chairman of its Committee on Regional Development in the years 2004-2009, Vice- Chairman of its Special Committee on Policy Challenges and Budgetary Resources for a Sustainable European Union after 2013 in the years 2010-2011. Vice-president of the European Peoples Party Group at the European Parliament responsible for intercultural and interreligious dialogue in the years 2011-2014. Currently Member of the Parliamentary Committee on Budgets (standing rapporteur on the Multiannual Financial Framework) and substitute member of the Regional Development Committee.

XXI ANNUAL EPP GROUP INTERCULTURAL DIALOGUE WITH CHURCHES AND RELIGIOUS INSTITUTIONS

WHAT KIND OF EUROPE DO WE WANT?

TIME FOR VISION AND SOLUTIONS

LISBON (MAFRA), 17 - 19 OCTOBER 2018

VILA GALÉ ERICEIRA
LARGO DOS NAVEGANTES
2655-320 ERICEIRA
PORTUGAL

THURSDAY, 18 OCTOBER

OPENING SESSION:



Helder Sousa Silva
Mayor of Mafra

Born in Mafra in 1965. He has been a Member of the PSD Parliamentary Group in office in the Assembly of the Republic in the XII Legislature. In 2013, he finished his mandate of deputy following his election, by the PSD, like Mayor of Mafra. During his career, he was responsible for the creation and implementation of the Mafra Municipal Civil Protection Service, the first National Fire Brigade Group and was the first to have idealized and conducted the entire process that culminated in the award of the World Surfing Award to Ericeira, 1st in Europe and 2nd in the World. Master in Electrical and Computer Engineering from Instituto Superior Técnico of the Technical University of Lisbon. He holds a degree in Electrical and Computer Engineering from the same institute and is also a graduate in Military Sciences, a branch of the Military Academy. He also holds the Advanced Course in Security and Defense from the Universidade Católica Portuguesa. In 2011 he began his PhD in Strategic Studies at the Higher Institute of Social and Political Sciences of the Technical University of Lisbon. Having a vast and professional experience, namely Councilor of the Municipality of Mafra, Director of Services in the Ministry of Internal Administration, Army Officer, university professor as well as representative in several public and private entities. Its interests focus on the areas of politics, security and civil protection, tourism, computer science and telecommunications.



José Silvano
Secretary General of PSD

Born in Vila Real, the new Secretary General of the PSD is 61 years old and holds a degree in Law from the University of Coimbra, having already led the District Political Commission of the PSD of Bragança. José Silvano was Mirandelas Mayor. He became famous for his fight against the lack of investment in the interior and the posters announcing: «Here Ends Portugal». In the Assembly of the Republic, he is a member of several parliamentary committees and coordinator of the working group responsible for amendments to the law on party financing.



Assunção Cristas
President of CDS-PP

Born in Luanda in 1974. She is a lawyer by training and a professor at the New University of Lisbon. She graduated in law in 1997 by the University of Lisbon, was admitted in the Portuguese Bar Association in 1999 and completed her doctorate in Private Law in 2004. Assunção Cristas has been a member of Democratic and Social Centre - People's Party since 2007. She was first elected to the Assembly of the Republic in 2009 elections, representing Leiria. She was re-elected in 2011 elections, participating in the negotiations between her party and the winning Social Democratic Party to form a coalition government. From 2011 to 2015, she served as Minister of Agriculture, Sea, Environment and Territorial Planning in the government led by Pedro Passos Coelho.

SESSION I - RETHINKING EUROPE



Chair
Paulo Rangel MEP
Vice-Chairman of the EPP Group in the EP

Born in 1968 in Vila Nova de Gaia. Member of the European Parliament since 2009 and Vice Chairman of the EPP Group responsible for the European Ideas Network, a centre-right pan-European think-tank with an active membership of around 3000 policy-makers and opinion-shapers across the European Union. EPP Vice Chairmen since 2015 responsible for the Membership Working. Head of the PSD Portuguese delegation in the European Parliament and Administrator of the Robert Schuman Foundation since 2009. Chairman of the PSD parliamentary group in 2008-2009, and member of the Portuguese Parliament during the 10th legislature. Deputy Secretary of State in the Ministry of Justice under the 16th government (2004-2005). Graduate of the Faculty of Law, Portuguese Catholic University of Porto. Guest Lecturer in the Law Faculty of the Portuguese Catholic University – Porto School (Political Science; Theory of Constitution). Guest Lecturer of the MBA (Power and Influence) and of International Economy Post-Graduation (Geopolitics) in the Porto Business School – University of Oporto. Regular commentator in various branches of the media (tv, radio and papers). Publications: many speeches and lectures, scholarly articles and books on legal, political and constitutional issues. Research work: with the DAAD in Frankfurt, with the European Institute in Florence, the University of Osnabrück, the University of Lausanne, the University of Bologna, the University of Genoa and the University of Freiburg. Awarded the Grosse Verdienstkreuz mit Stern by the Federal Republic of Germany (2009); the Council of Europe's René Cassin Prize (1989); the D. António Ferreira Gomes Prize (1986). Between 1994-2005, lawyer and partner of law firm “Castro, Pinho, Peres e Xavier” in Oporto Office; between 2006-2016, lawyer and partner of law firm “Cuatrecasas, Gonçalves Pereira” in Oporto Office.

INTERVENTIONS



Olivier Poquillon OP
General Secretary, Commission of the Bishops' Conferences of the EU (COMECE)

Brother Olivier Poquillon OP was born in Paris in 1966. After studies in international law, he entered the novitiate of the Dominicans in 1994 and was ordained priest in 2001.

Among other assignments, he served as an expert of the Holy See to the Council of Europe and as a military chaplain in the Balkans, Africa and the Middle East. He also chaired the Dominican Order's Francophone Commission for Justice and Peace. After teaching at the University of Mosul (Iraq), he was the Permanent Delegate of the Order to the United Nations from 2008 to 2013. Since then he has been the Prior of the Dominican convent in Strasbourg. Brother Olivier Poquillon arrived in Brussels where he becomes the head of the Secretariat of COMECE, a team responsible for conducting dialogue between the Bishops of the Catholic Church in Europe and the European institutions.



Jarka Chloupková
Director of Research at the Bussola Institute

Graduated with a degree Ing. Agriculture at the Mendel University, Brno, Czech Republic. Subsequently gaining MSc Degree at Imperial College, London; and PhD at Copenhagen University. Fulbright Scholar at University of

Connecticut, USA. Formative European experience in the European Parliament with the Robert Schuman Foundation of the EPP group, Special Adviser in the Private Office of Members of the European Commission. Since then Jarka continued to serve as senior policy advisor in the European Parliament and the European Commission. Contributed articles and studies on interdisciplinary subjects for publication in scientific journals. In 2018, appointed by the Bussola Institute as Director of Research, a Think and Do Tank, with the aim to generate and disseminate knowledge, promoting understanding and solutions to issues affecting Member States of the European Union and the countries of Gulf Cooperation Council.



Nektarios Ioannou, Archimandrite
Representative of the Committee of the Representatives of the Orthodox Churches in European Union (CROCEU)

The Very Reverend Archimandrite Father Nektarios Ioannou was born on 19 June 1985, in Nicosia, Cyprus. He resumed his university education at the faculty of Social Theology of the National and Capodistrian University of Athens until he graduated in 2009. In 2009 he enrolled to the degree of Master in Society, Law and Religion of the Faculty of Canon Law at the Catholic University of Leuven. Currently he is serving as Chief Secretary and Special Advisor at the Office of the Representation of the Church of Cyprus to European Institutions in Brussels. He was elected as Secretary of the Committee of the Representatives of the Orthodox Churches to European Union (CROCEU) since 2017 and as member of the Governing Board of the Conference of European Churches (CEC) since 2018.



Henrique Mota
Moderator of the Radio programme “And God created the Universe...”

Henrique Mota (1958, married, five children) has degrees in law (Portuguese Catholic University) and in international studies (Johns Hopkins University). Following an active life as an academic and journalist, since 1997 Mota is a book publisher, after having founded Principia Editora, an independent publishing house; and since 2015 is anchor-man and moderator of “E Deus criou o Mundo” («And God created the Universe»), a weekly radio debate in which a Jew, a Catholic, and a Muslim discuss current issues and clarify the perspectives of their religions on controversial topics without preconditions or restrictions. In addition to his professional activity, Mota is since 2007 representative of Portuguese Publishers and Booksellers Association in every international fora of publishers and booksellers and was elected and served as Vice President (2014-2016) and President (2016-2018) of the Federation of European Publishers.



Natan Peres
Rabbi of the Comunidade Israelita de Lisboa

Born in Brazil, Rabbi Peres grew up in New York and received ordination there as well as from Chacham Pinchas Toledano in Amsterdam. He is also a certified Shochet and is currently undertaking studies at the Montefiore Endowment in London to be a Dayan. He is currently a senior IS Director (Big Data Analytics and Business Intelligence) at Reckitt Benckiser. Rabbi Peres speaks fluently Portuguese, English, Hebrew and Yiddish.



Daniel Bodnár
President of the Milton Friedman University

Mr. Daniel Bodnar was born in 1977 in Budapest, to a secular Jewish family. He got his education in philosophy, intellectual history and political theory and received his MA in political philosophy at the age of 20 from Hungary’s most prestigious university in humanities, ELTE. He spent a few years as a researcher and PhDs at the New School for Social Research’s Graduate Faculty in New York as a distinguished Prize Fellow. He speaks fluent English, Hungarian, French, German, Hebrew and Latin. In the early 2000’s Bodnar discovered the depth of Jewish Philosophy and has slowly returned to the Jewish tradition. After returning from New York in 2002 he joined the Chabad community of Hungary. Till 2010 he run and owned several book and magazine publishing houses. A few years ago he fully devoted himself to the Jewish Community. He played key role in the setting up of the Action and Protection Foundation www.tev.hu, which is the major professional counter-anti-semitism organization of the country and the region working in a close cooperation with the ADL in the US and with CST in the UK. He currently serves as the chairman of the board of the organization. He also contributed to the establishment of the first Eastern-European post-war retirement home chain operated by the Jewish community serving some 1500 elderly people and providing job for another 600. He is

the working-President of the operation. He also serves as the member of the board of trustees of the Unified Hungarian Jewish Community as well as the President and Chairman of the Board of the Milton Friedman University

DISCUSSION OPENED BY



Sofia Ribeiro MEP
PSD - EPP GROUP Portuguese delegation

Born in 1976, the Azores, a Portuguese outermost region whose interests she proudly defends. She has a degree in mathematics and a Graduate Diploma in School Administration, both from the University of the Azores. She worked as a teacher and for several years was a member of the Secretariat of the National Federation of Education and member of the Regional Council of Strategic Dialogue. She was, until recently, the President of the Azorean Democratic Union of Teachers and Vice-President of the Azorean Union of Workers (UGT-Açores). In the European Parliament, she is a member of the Employment and Social Affairs Committee and the Delegation for Relations with the United States, and a substitute member of the Agriculture and Rural Development Committee and the Delegation for Relations with Canada. MEP since 2014.

STUDY VISIT TO FATIMA AND MEETING WITH



Cardinal D. António Marto in the Casa de Nossa Senhora das Dores

Born in Chaves in 1947. He was ordained to the priesthood on 7 November 1971. He earned a doctorate in theology from the Pontifical Gregorian University in 1978. His doctoral thesis was titled «Esperança cristã e futuro do homem. Doutrina escatológica do Concílio Vaticano II» (Christian Hope and the

Future of Man: The Eschatological Doctrine of the Second Vatican Council). Pope John Paul II appointed him Auxiliary Bishop of Braga on 10 November 2000, assigning him the titular see of Tamata, and he was consecrated a bishop on 11 February 2001. He chose as his episcopal motto «Servidores da vossa alegria» (Servants of your joy). John Paul II later appointed him as the Bishop of Viseu on 22 April 2004. Pope Benedict XVI named him Bishop of Leiria-Fátima on 22 April 2006. On 20 May 2018, Pope Francis announced he would make Marto a cardinal on 28 June. At the 28 June consistory, he was assigned the titular church of Santa Maria sopra Minerva.

WELCOME SPEECH DURING DINNER AT THE PALACIO NACIONAL DE MAFRA



Manfred Weber MEP
Chairman of the EPP Group in the EP

Born in 1972. Wildenberg (Bavaria). 1996, degree in physical technology, Munich technical college. 1996 self-employed engineer. Member of Junge Union (JU), CSU, since 1989. From 2003, Regional Chairman of JU, Bavaria. Bureau member, CSU. From 2002, member, Kelheim district council. 2003-2004, member of the Bavarian Land parliament. Since 2014 President of the EPP Group. MEP since 2004.

FRIDAY, 19 OCTOBER

SESSION II - YOUTH, FAMILY AND EDUCATION



Chair

Françoise Grossetête MEP**Vice-Chair of the of the EPP Group in the EP**

Grossetête was first elected Member of the European Parliament in the 1994 European elections. She has since been serving on the Committee on the Environment, Public Health and Food Safety. In this capacity, she is currently the Parliament's rapporteur on new legislation on veterinary medicines. In 2016, Grossetête also joined the Committee of Inquiry into Emission Measurements in the Automotive Sector. She previously served as member of the Temporary Committee on Climate Change (2007-2009), the Temporary Committee on Improving Safety at Sea (2003-2004) and the Temporary Committee on Foot and Mouth Disease (2002). Degree in public law and political science (1969) – Higher Certificate in Social and Labour Law (1969). Lecturer in law in higher education (1969–1974), Parliamentary assistant (1988–1997).

INTERVENTIONS

**Miguel Ángel Sancho Gargallo****President of the European Foundation “Society and Education”**

Doctor in law. Research fellow in the Philosophy of Law at the University of Zaragoza. Postgraduate degree from IESE business school. He was the CEO of Fomento de Centros de Enseñanza, an educational company. In 1999, he assumed the Presidency of the Grupo Educativo Fomento, an institution which brings together diverse educational organizations and companies: Fomentos de Centros de Enseñanza and the Centro Universitario Villanueva, part of the Universidad Complutense of Madrid; the publisher ESC and the educational technology company ATE.net as well as other activities in support of teaching. In 2004 he co-founded the European Foundation Society and Education to improve the quality of education through critical analysis and research from an interdisciplinary perspective. An expert and published author who participates in international seminars and conferences and regularly publishes works concerning educational and social policies.

**Antoine Renard****President of the Federation of Catholic Family Associations in Europe**

Mr. Renard is French, married and father of three children, engineer and businessman in the railway industry. He has spent his professional career in the mining and railway construction industries. Mr. Renard has held several management positions in SMEs and in international context. He has acquired many associative experiences in the field of youth and family, as well as in NGOs with the European Institutions. He was President of the National Confederation of Catholic Family Associations (CNAFC) from 2007 to 2014 and since 2009 is the President of the Federation of Catholic Family Associations in Europe (FAFCE), an NGO with a parti-

cipatory status at the Council of Europe. FAFCE represents families from 16 countries across Europe and promotes the family and its interests at the European level based on principles such as solidarity, subsidiarity, the common good and freedom of choice. He is also member of the Economic, Social and Environmental Council (ESEC) of the French Republic.

**Emmanuel Pisani OP****Director of the Institut des Sciences et de Théologie des Religions de Paris Director of the Institute of Science and Theology of Religions (ISTR) of the Catholic University of Paris (ICP), Emmanuel Pisani is a Dominican friar.**

Doctor in theology and arab philosophy, he teaches Islamology at ICP and provides several formations in France and in Europe. Member of the Research Unit «Religion, Culture and Society» (EA 7403), he heads the laboratory «Islam and Otherness» at ICP. Member of the IDEO (Dominican Institute for Oriental Studies) in Cairo, he is Director of the scientific journal MIDEO. In 2015 he received the Mohammed Arkoun Prize for his thesis Heterodox and non- Muslim in the thought of Abū Hāmid al-Ġazālī.

**Maximos Pafilis****Archimandrite, Representative of the Ecumenical Patriarchate**

V. Rev. Archimandrite Maximos Pafilis was born in Greece. He studied Theology, History and Communication in Greece, USA and France. His postgraduate studies are on Religious Diplomacy (University of Strasbourg).

He was ordained in 2003 and he served in Greece and the US. He served as secretary of the Holy Synod of the Church of Greece for 10 years. Since 2016 he is appointed as Vicar General of the Holy Metropolis of France (Ecumenical Patriarchate). He is a member of the International Fellowship Network of KAICIID and in 2016 he participated as a special adviser at the Holy and Great Council of the Orthodox Church.

**Raquel Vaz Pinto****Researcher and expert in Religion and International Relations, IPRI-Univ. Nova of Lisbon**

Raquel Vaz-Pinto is Researcher of the Portuguese Institute of International Relations of Nova University of Lisbon. She was President of the Portuguese Political Science Association

from 2012 to 2016. Her articles have been published, amongst others, in the Brazilian Journal of International Politics and The American Interest online. She is the author of «A Grande Muralha e o Legado de Tiananmen, a China e os Direitos Humanos» [The Great Wall and the Legacy of Tiananmen, China and Human Rights] (Tinta-da-china, 2010), «Os Portugueses e o Mundo» [The Portuguese and the World] (Fundação Francisco Manuel dos Santos, 2014) and published in 2016 by Tinta-da-china «Administração Hillary» (together with Bernardo Pires de Lima) and «Para Lá do Relvado, o que podemos aprender com o futebol» [Beyond the Pitch, what we can learn with football]. Her research interests are Chinese foreign policy and strategy; US Grand Strategy and the Asia-Pacific; Religion in International Relations; the Portuguese and the World; and Football and International Relations. Currently, she teaches the course on Asian Studies at the Social and Human Sciences Faculty of the Nova University of Lisbon. She is a member of the Executive Commission of CDS-PP and is running as a candidate in the next European elections.

SESSION III - PEACE AND SECURITY



Chair

Michèle ALLIOT-MARIE MEP

Chair of the Delegation for relations with the Arab Peninsula, Chair of the parliamentary working Group on Christians in the Middle East of the European Parliament, former Minister of State in France

MEP from 1989-1992 and since 2014. Chair of the Delegation for relations with the Arab Peninsula. Member of Committee on Foreign Affairs and the Conference of Delegation Chairs. Her former experience includes Minister of Youth and Sports (1993-1995), Minister of Defense (2002-2007), Minister of the Interior, Overseas Territories and Territorial Communities (2007-2009), Minister of State, Minister of Foreign Affairs and European Affairs (2010-2011) Member of the National Assembly (several times), and Mayor of Saint-Jean-de-Luz (1995-2002). Education: Degree in private law, political sciences and the history of law.

INTERVENTIONS



Graça Franco

Director of Radio Renascença

Graça Franco holds a degree in Economics and a post-graduate degree in Information Sciences from Universidade Católica Portuguesa. Since the beginning of 2009, she has been Director of Information for Rádio Renascença, having been a chronicler of the Público newspaper from 2000 to 2009. A journalist since 1981, Diário de Notícias, where he remained until 1987. As a great reporter, he later joined

Radio Renascença and was part of the founding nuclei of the weekly newspaper Independente (1988), Público (1990) and TVI (1993). Between 1990 and 1997 he was also a lecturer in the Communication Department of Universidade Nova de Lisboa, where he taught the disciplines of Journalism, Journalism and Press Analysis.



Eric Gozlan

Executive Director of the Union of Peoples for Peace

Born in 1964. After studying economics, he was admitted to the third cycle of the National School of Magistracy and worked for many years in the banking sector and at the Council of Europe. Apart from his career, Eric has always been interested in social and interreligious relations. He thinks that it is possible to reach peace by religion (since wars often start from it). It is for this reason that he works in France and abroad to work on interreligious dialogue. He was recently appointed by the King of the Roma as ambassador for his cause for France and received the medal of peace in Romania. Eric is often invited to conferences for peace to give his expertise on some problems. He has participated in two symposia on peace and interfaith dialogue in Korea, Russia, United States, Bahrain, Belgium, England, Italy, Romania. He writes in several magazines including International Opinion international and the Israel Times in Israel. He recently published, following a request from the Vatican, a study on apostasy in Judaism. He has given many international conferences and has authored several books.



Felipe Pathé Duarte

Professor at Universidade Autónoma de Lisboa, researcher, author, consultant

Areas of expertise: International relations, Security Studies, CVE, counter-terrorism and socmint. Duarte (1980) is assistant professor at the Higher Institute of Police Sciences and Internal Security (Lisbon), and at the Autonomous University of Lisbon. He is also a consultant/researcher at VisionWare (for geopolitical analysis and political risk consultant) and was a post-doc researcher at the Autonomous University of Lisbon – with a project on euro-Mediterranean security, that aimed to analyze the various dimensions of (in)security in the Mediterranean area. He is also an analyst for international security at RTP, the public service broadcasting.

He holds a PhD and a MA in Political Science and International Relations from the Institute of Political Studies of the Catholic University of Portugal, and he graduated in Philosophy in the University of Coimbra. Felipe was a visiting fellow at the Oxford University (St. Antony's College) and at the Counterterrorism and Homeland Security Program of the Center for Strategic and International Studies, in Washington DC. He was also a fellow at the Seminar for European Counterterrorism Experts in Israel. Felipe integrates the European Expert Network on Terrorism Issues, and is co-chair (for education & training) of the European Cyber Security Organization, that represents an industry-led contractual counterpart to the European Commission for the implementation of the Cyber Security contractual Public-Private Partnership. Felipe integrated recently the European Council on Tolerance and Reconciliation round table on "tackling extremism and intolerance in a diverse society", in Monaco and the expert workshop on cyber security and cyber warfare in the MENA region, of the Konrad Adenauer Stiftung. He was a Fulbright fellow at the US National Security Policy-making Program, of the US State Department. He was a facilitator and conferencist at the Seminar for National Strategies to Prevent and Counter Violent Extremism in Africa, of the US African Center for Strategic Studies (National Defense University), in South Africa. He has published in national and international scientific journals, as well as several books. Felipe

is an invited lecturer at the Portuguese Institute of National Defense and at various training courses of the Armed Forces and the Security Services. He is also a visiting professor at the General Staff Course and at the Joint Promotion Course General Officer at the Portuguese Institute of Higher Military Studies

INTERCULTURAL AND RELIGIOUS DIALOGUE UNIT DIRECTORATE EXTERNAL POLICIES - REGIONS



Romain Strasser, Head of Unit,
Intercultural and Religious Dialogue Unit,
Directorate External Policies – Regions



Atilla Agárdi, Press Adviser,
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Keti Kalaja, Trainee,
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Marian Apostol, Political attaché,
Intercultural and Religious Dialogue Unit,
Directorate External Policies – Regions



Silvia Salaro, Trainee,
Intercultural and Religious Dialogue Unit,
Directorate External Policies – Regions

