

EDUCATION & LANGUAGE

EUROPEAN PARLIAMENT Brussels

11h - Tuesday 14 June 2022

Altiero Spinelli, room ASP A5E1

Host: EFA - MEP Jordi Solé

'Language and education' in Europe with

PAUL BILBAO Basque Country



AN DE MOOR Flanders



ENRIC GOMÀ Catalan Countries



'Debate and Q&A' with the three speakers and

FRANÇOIS ALFONSI



, MARK DEMESMAEKER,



ANNA ARQUÉ



, BERNARD DAELEMANS



! You must **confirm your participation** by 14J@icec.ngo.

If you do not have an EP-accreditation, we need your first name and name, date of birth, nationality and ID card number, at least on Friday June the 3th.

ONDERWIJS & TAAL

EUROPEES PARLEMENT Brussel

11u - Dinsdag 14 juni 2022

Altiero Spinelli, zaal ASP A5E1

Gastheer: Europees parlements lid Jordi Solé

Europese ronde 'Taal & onderwijs' met

PAUL BILBAO Baskenland



AN DE MOOR Vlaanderen



ENRIC GOMÀ Catalonië



'Debat en vragen & antwoorden' met de drie sprekers en

FRANÇOIS ALFONSI



, MARK DEMESMAEKER,



ANNA ARQUÉ



, BERNARD DAELEMANS



! U moet uw komst bevestigen via 14J@icec.ngo. Beschikt u niet over een EP-accreditatie dan hebben we uw voornaam en naam, geboortedatum, nationaliteit en ID-kaartnummer nodig, ten laatste tegen vrijdag 3 juni.

ICEC brings concerns to the European Parliament

European Conference on Language & Education

In recent months, you could read various contributions on the ICEC website and Facebook-page about the education and language situation in the ICEC countries. With that wisdom built up over months, we are now going to the European Parliament in Brussels.

Tuesday 14 June: the program

Host Jordi Solé

We have the opportunity to address this issue in the EP thanks to the Catalan MEP Jordi Solé. He sits on behalf of ERC (Esquerra Republicana de Catalunya, the Catalan Social Democrats) and is part of the European Free Alliance, which forms one political group with the Greens. He will provide the introduction.



Three language and education experts



Afterwards, the experts each have the floor for 15 minutes. For the **Basque Country**, that is **Paul Bilbao**. He is the chairman of Euskalgintzaren Kontseilua. It is the most important organization in the whole of the Basque Country as far as the Basque language is concerned. They also have

a website in English, easy for the non-Basque speakers among us:
kontseilua.eus/en

Who better than **An De Moor** to explain the situation in **Flanders** to an international audience? An De Moor is a language and education expert. She is also Vice-President of the National Reading Strategy and was advisor of the Commission Better Education, both by order of the Flemish Government. She is the Language Policy Co-ordinator for all 25 professional Bachelor's programmes at Odisee University of Applied Sciences and for the Master's programs at the Katholieke Universiteit Leuven campus Brussels, and is also a member of the board of directors of the Flemish-Dutch Cultural House DeBuren in Brussels. In addition to being the President of the non-profit association 'Movement Flanders-Europe', An has received numerous awards such as the 'Frans Drijversprijs', the 'Order of the Golden Dragon', 'Academic of the year 2016' from the Flemish Association of Academics and in 2018 she received the 'Praise of the Dutch Language Award' in the Brussels parliament. On 11 July 2020, as chair of the Flanders-Europe Movement in the Errerahuis in Brussels, she received a Decoration of Honor from the Flemish Community on behalf of the Flemish government.



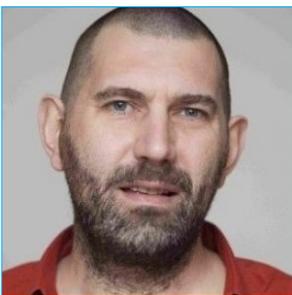


Enric Gomà will speak on behalf of the **Catalan Countries**. This linguist and teacher is both a writer and director. *Laberint d'ombres* (1998), *Amar en tiempos revueltos* (2005) and *Mar de plástico* (2011) are some of his best known works. He also writes scripts for television series. In contrast to the

lamentation that often arises from Catalan circles, he conveys a realistic but positive message about the state of Catalan.

Our common voice

Then the spokespersons for Flanders and Catalonia, **Bernard**



Daelemans and **Anna Arqué**, will speak for 10 minutes. Not only do they record the conversations the night before, but they also express our common concerns. We in Flanders live in a relative luxury position, but the majority of Europeans do not realize the difficult situation in which many peoples live in terms of language.

The public speaking

A panel of experts and spokespersons will answer questions from the public for 45 minutes. Our in-house expert Wilfried Haesen is the moderator and presenter of the conference. Because politicians will eventually have to act on our comments, the panel is supplemented by two politicians, namely the Corsican **François Alfonsi** (EVA) and **Mark**



Demesmaeker (N-VA).

After this discussion, decisions are formulated and presented to the participants who can vote on them. The approved decisions are then sent later to all MEPs so that they can work with them.

Interpreting

At a conference on *Language & Education* we do not opt for a uniform language. There will be interpreters into Dutch, Basque, Catalan and English so that the vast majority can already speak in their own language. We thank MEP Jordi Solé and the EFA-fraction for this effort.

In name of ICEC I wish you all an interesting conference. Let's hope that this day can be a start for new friendship, action and cooperation concerning Education & Language in our countries.

Steven Vergauwen, international secretary ICEC.



EDUCATION SYSTEM IN THE BASQUE COUNTRY.

The Basques fight for Basque as educational language

We hope to be able to organize another ICEC colloquium in the European Parliament in June 2022. The theme is education and language. To know better the sensitivities but also the difficulties we will bring you in the coming months contributions about the (harassed) education systems in the different ICEC countries. Matter of knowing what's going on and what's going on with us perhaps also hangs over our local heads. We start with the Basque Country. The text is from the hand of Josu Albero, ICEC spokesperson for the Basque Country.



Dear friends of ICEC, in this article I will briefly describe the different linguistic models in force in the Basque Country, and their implementation in the different territories of the Basque Country.

It should be mentioned first of all that the Basque Country (Euskal Herria, in the native language) is divided into three political administrations, and each of them has its own educational model. There is, therefore, no single model for the whole country. The three parts of our country are:

1. the Western Basque Country, the Basque Autonomous Region (Euskadi) with the provinces Araba, Bizkaia and Gipuzkoa. This region has a population of approximately 2,200,000 inhabitants;

2. the Eastern Basque Country or Nafarroa / Navarre with a population of about 600,000 inhabitants;
3. the Northern Basque Country or Iparralde populated by about 300,000 inhabitants).

The first two parts (together named Hegoalde) are under Spanish administration; the third (Iparralde) under French administration.

Western Basque Country

The Basque language was forbidden in education from 1936 to 1975, during the Spanish dictatorship of General Franco. In spite of this, from the middle of the 20th

century, people committed to the Basque language and culture created schools (in the form of parents' cooperatives) for the education of their children exclusively in the Basque language. These schools, called 'Ikastolak', operated in almost clandestine conditions, circumventing the iron control of the authorities of the Franco regime. From 1966 onwards, Franco's dictatorship softened the linguistic repression a little, and the ikastolas grew exponentially. In 1970 (still under the dictatorship) there were already about 120 ikastolak (most of them in the Western Basque Country), and about 12,000 students studying entirely in Basque.

After almost 40 years of dictatorship, the Western Basque Country recovered its institutions and its government in 1979. One of the priorities of the new Government was the normalization of the Basque language, harshly persecuted during the dictatorship of General Franco.

The Government of the Western Basque Country immediately took on the competences in the area of Education, and in 1982 enacted the law for the Normalization of the Use of the Basque Language. A year later, in 1983, it established three linguistic models valid for all educational centers, both public and private:

- Model A: entirely in Spanish, except for the compulsory subject of Basque language.
- Model B: bilingual, in Basque and Spanish.
- Model D: totally in Basque language, except for the compulsory subject of Spanish language.

Parents could choose the linguistic model they wished for their children. The public centers had to offer the 3 models, and the private ones could choose the models to offer. The ikastolak, obviously, only worked with model D.



Since 1983, there has been a very clear tendency towards education in model D. This model was in the minority at the beginning, in 1983, but it is currently the majority model, not only in ikastolak, but also in public and private schools. Model B, and specially model A, are increasingly in the minority, which shows that parents are opting for schools that educate entirely in the Basque language.

So low is the proportion of students studying in Spanish-language or bilingual models that many schools no longer offer these models, because of the low demand. In the more Basque-speaking areas of the Western

Basque Country, all schools now operate exclusively in the D model.

In the compulsory education stage (up to 16 years of age) these are the percentages of students enrolled in the different models:

- Model D: 70%
- Model B: 20%
- Model A: 10%.

In the infant stage (6 years old) model A is almost non-existent:

- Model D: 80%
- Model B: 15%
- Model A: 5%

At the University, in 2018, 52% of the students studied their degrees in Basque language. Practically all university degrees can be studied in Basque language. Let us remember that in the Western Basque Country only 33% of the population is Basque-speaking.

The Government of the Western Basque Country is drafting a new Education Law, which it intends to implement during the current legislature. The draft of the law foresees that there will be only one educational model, in Basque language. In this way, the current system of 3 linguistic models would disappear.

Eastern Basque Country or Navarre:

As in the Western Basque Country, in Navarre the Basque language was also forbidden during the dictatorship of General Franco. Around 1960 the first ikastola appeared there. In 1982, after the dictatorship, the Government of Navarre was formed. In 1986 the Law on the Basque Language appeared, much less ambitious than that of the Western Basque Country. It must be said that while in the Western Basque Country the government has almost always been in the hands of Basque nationalism, this has not been the case in Navarre.

There are four school linguistic models in Navarre, which the parents of the students can choose:

- Model G: exclusively in Spanish language.
- Model A: all in Spanish language, except for the Basque language subject.
- Model B: bilingual, in Spanish and in Basque language
- Model D: exclusively in the Basque language, except for the Spanish language subject.

In the compulsory education stage (up to 16 years of age) these are the percentages of students enrolled in the different models:

- Model G: 58%
- Model A: 15%
- Model B: 2%.
- Model D: 25%



The weakness of model B (bilingual) in Navarre must be emphasized.

The percentage of Basque speakers in Navarre is 15%. In the northern areas of Navarre, where the Basque language is most widely used, model D is hegemonic in schools.

Northern Basque Country or Iparralde:

22% of the Basques in the North Basque Country speaks Basque. In this area of the Basque Country, under French administration, the Basque language has no legal recognition. It must be remembered that the only official language in France is French. That is the only language in which teaching has traditionally been offered in public schools.

The first ikastola appeared in Iparralde in 1969. It must be said that the ikastolak were the first schools in France to offer a 'regional' language immersion system. The model was later copied in Brittany, Occitania and Northern Catalonia.

The Northern Basque Country was thus a pioneer in France in offering schools of immersion in its own language. And it is also the territory of the French state where most pupils study exclusively in the "regional" language. Indeed, at the Primary Education stage (up to the age of

12), 15% of the children study in Basque, in the ikastolak of The North Basque Country (38 ikastolak, with about 4,100 pupils). Let us compare these data with other territories of France:

- Iparralde: 15% of the pupils study exclusively in the native language (in the ikastolak).
- Northern Catalonia: only 2% of the pupils study in the native language
- Brittany: only 1% of the pupils study in the native language
- Occitania: only 0.2% of the pupils study in the local language

In Corsica, Alsace and Westhoek (the Dutch-speaking territory), there are no schools in the native language.

In addition, 27% of the children in the North Basque Country also study in a bilingual model, in public and private schools in the territory.

Recently, teaching in Basque has also been authorized in some public schools in the North Basque Country, but only at the level of pre-school education (3 years old). This is a novelty, since in France, teaching in "regional" language has never been authorized in public schools. There are 19 schools in Iparralde where this model is in operation, and the number is increasing every year. A recent ruling by the French courts, however, may jeopardize this model in public schools.



Josu Albero
Spokesperson ICEC
Basque Country

'Catalan language, an ongoing political battlefield'

The awareness of a Catalan language that is differentiated from Latin reaches from around the 8th century, when with the attempt to normalise the cultured Latin among the population, an autochthonous, own and differentiated speech becomes evident. The annotations in Catalan in different writings of the 9th century serve as a prelude to the first feudal documents in Catalan such as the 'Greuges de arid Isarn, lord of Caboet (1080-1095)' or religious texts such as the 'Homilies of Organya' of the c.XII.



Kaart van de Catalaanse landen.

A medieval world language

Political events will take Catalan far beyond its Pyrenean cradle, where Catalan, Occitan and Limousin are the same language. Over the next few centuries, the Catalan language becomes part of all areas of knowledge.

It became consolidated as a cultured language with leading figures such as Ramon Llull and gets established throughout the Mediterranean, because of the geographical implementation of the Catalan-Aragonese crown that reaches Greek lands, and beyond, because of

its international preeminence as it was the language of important international codes. These included the Book of the Consulate of the Sea - a code of laws that regulated maritime trade in the Mediterranean and was a forerunner of the legislation of the common wealth of nations Britannica or of all the maritime international law. A context of literary splendour with high levels of political power as indicated by the fact that there were two Catalan-speaking Holy Fathers: Calixte III (1455) and Roderic de Borja (1671).

Het probleem ligt niet alleen in Madrid, ook in Barcelona.

In simple terms, the Catalan nation was well structured as a federation of territories of common language with Parliamentary Chambers and Constitutions. Catalonia, collected taxes and legislated in a sovereign and independent manner. This with an intense reciprocity of commercial, artistic and scientific interests, tastes and benefits shared by all the Catalan-speaking territory that beat with the pulse of the cities of Perpinya, Mallorca, Valencia, Lleida, Barcelona. The Catalan countries were already a reality.

A strong headwind

But so was the imperialism of 'conquest and booty' of Castile and France, and they would soon be noticed. On April 1st of 1700, an edict of Louis XIV forbade the use of Catalan: 'The use of Catalan is repugnant and contrary to the honour of the French nation'. The Castilians did not lag behind and from 1714 with the military and administrative occupation of Catalonia and the whole Catalan nation, the persecution of the Catalan language would be bloodied.

The grievances inferred by French and Spaniards, against all material or immaterial assets that conforms Catalan nation: the life of Catalans, the language, and all their cultural and economic expressions, are well documented and would not be a topic for today.

CATALAN IS **NOT** OFFICIAL IN THE EUROPEAN UNION

There are 11 official EU languages with less speakers than Catalan in Europe.
Nevertheless Catalan does not hold official status in the EU



The repression continues

But it is important to make it very clear that the will to annihilate 'the Catalan fact' is not an authoritarian mood or mania of a bygone era but a systemic dynamic that became official in the eighteenth century, continues without shame in the nineteenth, with obvious peaks in the twentieth century: two fascist dictatorships, that of Primo de Rivera and that of Franco, and continues after the alleged establishment of democracy with the regime of 78, in the twenty and twenty first centuries. Monarchs, republicans, fascists (liberals and communists), conservatives, anarcho-syndicalists, progressives, Spanish and French, have all kicked off against the promotion of the Catalan language.

It is only necessary to see the repeated willingness of Spanish political parties to block Catalan from being an official EU language, last time in 2015 with the opposite votes of Spanish MEPs -despite being a UN official language and the language of a state: Andorra- or the Jacobin commitment of the modern French Republic when in 2021 the French Constitutional Court ruled against the Law of Linguistic Immersion (known as Molac Law) previously approved by the legislative power of the French chamber of representatives.

Being aware of all this, it is very difficult to explain how there are still Catalan MEPs using Spanish or French in the parliamentary chamber of the European Union.

Despite all, Catalan is alive more than ever

The force used by the states in which the Catalan nation is still subdued today has been commendable. Now, I invite you to think for a moment how monumental the strength of the people must have been to make today the Catalan language not only official and alive in a territory of almost 15 million people, more than Sweden or Portugal, but

also positioned itself as the seventh most studied language and ninth most spoken in Europe, and the eighth with the most reaching on the internet. This year, a Catalan film in Catalan language won the prestigious cinema prize of the Berlinale with: 'Alcarras' and the Rosalia phenomenon continues to top the Latin music market, letting Catalan language to fly inside houses and imaginaries of distant worlds whenever she decides to share it.

Prou!
Tenim dret a viure en català

Concentracions simultànies, 2 d'abril

- Perpinyà, Passeig Torcatís, jornada per la llengua de 10 a 22h
- Palma, Plaça del Tub, 12h
- València, Tribunal Superior de Justícia (Jardins de la Glorieta), 13h
- Barcelona, Pl. Sant Jaume, 18h

Amb el suport de les entitats de la

Genoeg. We hebben het recht om in het Catalaans te leven.

However, there are data that show a panorama that anguishes a Catalan society too accustomed to considering its administrations as defenceless victims of state designations and, therefore, little accustomed to demanding them to be the spearhead of an onslaught that if we do not face, we'll be sentenced to a perpetual state of alarm.

Consensus: Catalan is and must remain the only vehicular educational

In the 1980s/90s, the struggle of Catalans in favour of their identity and independence, found in the defence of the language a space where overwhelming majorities created consensus in favour of linguistic immersion in schools. The Catalan administration wanted to prevent the strong Spanish immigration arriving by the war and the Franco regime from being left out of an education in Catalan and linguistic political legislation was approved. Catalan was established as the vehicular language in the educational centres guaranteeing the good command of all students in two of the three co-official languages, the Catalan and the Spanish, adding the Occitan to the Aran valley.

This measure was accompanied by a whole deployment of resources in favour of written press communication media, radio and national television, public and in Catalan, where professionals were proud of their task on normalizing quality Catalan - a sentiment that today is neither seen nor transmitted to the viewer.

As well as an appropriate public investment - which does not exist today - in audiovisual products for children and young people that made Catalan, not only the language of study but also the language of leisure.

Spanish coercive laws want to destroy Catalan

Today, 24 years after the Llei 1/1998 de política lingüística, find the Spanish judicial machinery full on with sentences that charge against Catalan as the preferred and vehicular language, recommending quotas of 25% of the educational content in Spanish.

The response of the parties of the Catalan independence government is to agree with the PSC and Commons a proposal to amend the current law to adapt these new demands, avoiding an open confrontation with the state.

The social reaction had no delay, 80% of Catalan society supports the current law of 'immersió lingüística', and numerous demonstrations have been called, showing the rejection of the teaching, student, union and family community to any change that means a retreat from Catalan in the school system.

The problem is not only in Madrid, also in Barcelona

Important to pin point that the problem today, for an increasingly important number of Catalans, is no longer identified in the permanent Spanish attack, not even in the Catalanophobia that distils all the seams of the state.



Wij beslissen, een Catalaanse school.

The problem is identified in the Catalan institutional response. Catalans have their hands tied with 'autonomous' formulas that so-called independent parties offer as solutions.

There is an administrative relaxation that forces numerous social initiatives to take part meanwhile the official voice goes back 50 years when asking for: 'self-determination, amnesty and... school in Catalan'. This is how a growing citizen militancy has decided to join the Catalans who in their social, labour interrelationships etc always maintain the Catalan. The percentage of Catalans who no longer change their language has increased from 11'8% to 40%. Bearing in mind the diglossia induced during decades, these are undoubtedly very good news.

Independence is the solution

From this civil militancy fed up with aspirations and shortcuts that do not face fully sovereign solutions, political alternatives will emerge determined to make effective the victory of the democratic mandate of independence of the 1st Oct because, among other reasons, the Spanish monarchy and the French republic attacks would become an illegal international interference and our voice would return to be the sovereign voice of an independent state that acknowledge no peace with no Justice.



Anna Arqué

WELSH LANGUAGE EDUCATION

History of the Welsh Language

The Welsh language – Cymraeg – is generally believed to be the second oldest existing language in Europe, after Basque, with its origins going back at least 3000 years. At its height it was spoken by people in Wales, western areas of England, Cumbria (Lake District) and the south of Scotland; Edinburgh and Glasgow were Welsh-speaking areas.



11-18) in 1956. Further schools opened in the 1960's, at a time of cultural radicalism and activism, and they grew rapidly in the 1970's and 1980's. As of 2021 there are 44,762 senior school students learning solely through Welsh. This is 23% of that age range.

In 2007, the Welsh Government published its Welsh-medium education strategy, aimed at improving the teaching and learning of the language throughout the country. It drew on an earlier vision to create a truly bilingual Wales. As a result, all children attending school in Wales now learn Welsh from the ages of 7 to 16, and around a quarter of primary school pupils are taught predominantly through the medium of Welsh.



Wales was annexed by England in 1282, and from the 1536 Act of Union onwards, Welsh was outlawed in administration, and discouraged as a means of communication. The masses, however, continued to speak Welsh in their everyday lives. In 1847 a report, known as the *Treachery of the Blue Books*, was written by three English lawyers. It claimed that the Welsh language was a drawback to education and noted that the lives of the people could only be improved if they spoke English. The "Welsh Not" was introduced, which forced Welsh children to speak English at school. If they did not, they would be physically punished. However, once again, people kept on speaking their indigenous language.

Welsh-medium Education

After a long political campaign to establish schools that taught through the medium of Welsh, Ysgol Glan Clwyd became the first Welsh-medium Secondary School (age

Pre-School Education

Mudiad Meithrin (Nursery Movement) has established play groups and nurseries throughout Wales which allow children to learn Welsh through immersion (learning the language through play). There are currently around 13,000 children in *Mudiad Meithrin* playgroups and nurseries.

Cynllun Cymraeg i'r Teulu (Welsh for the Family) is a scheme that supports non-Welsh speaking parents/carers who have pre-school children by introducing simple vocabulary, songs, and stories as well as help with pronunciation. There is also *Cam wrth Gam* (Step by Step). This is a Welsh course that has been prepared specifically for Welsh learners. The course has been designed on two levels, beginner and intermediate, and offers the language needed to work with young children.

Primary Education

There are five main types of primary school in Wales, differentiated by their approach to the Welsh language:



1. *Welsh-medium primary schools: Welsh is the main language of the curriculum and the school. All teaching in the Foundation Stage (3-7 years), and 70 per cent of the teaching in Key stage 2 (7-11 years old) is in Welsh.*
2. *Dual stream primary schools: Welsh-medium and English-medium teaching exist side by side, and children are placed in either the English or the Welsh stream, depending on parental choice.*
3. *Traditional primary schools: Teaching is mainly in Welsh in the Foundation Stage (3-7 years old). In Key Stage 2 (7-11 years old), both English and Welsh are used, but with a greater emphasis on Welsh (50 to 70 per cent of teaching).*
4. *Predominantly English-medium primary schools but with significant use of Welsh: Welsh and English are used, but English is the predominant language. Welsh is used 20 to 50 per cent of the time.*
5. *Predominantly English-medium primary schools: English is the main language, with Welsh taught as a second language.*

In Welsh-medium schools, staff and children communicate in Welsh both inside and outside the classroom. Welsh and English are used to communicate with parents.

There are around 450 Welsh-medium primary schools in Wales, and 25 per cent of children are taught in Welsh as their main language.

Secondary School

When children reach the age of 11 they go to either Welsh medium secondary schools or English medium secondary schools. There are 49 senior schools teaching 35,000 students entirely in Welsh.

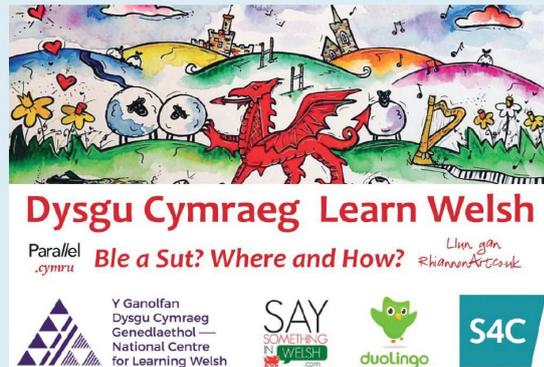
Post-16 and Higher Education

In the age range of 16-18, known as Further Education in Wales, the Welsh Government launched a Welsh-medium Action Plan in 2019. This also covers people undertaking technical and scientific apprenticeships and training.

When it comes to higher education, Welsh Universities are bilingual establishments. Students can submit work and undertake examinations in Welsh, even if they are on English language taught courses. Around 10% of academics are fluent in Welsh, with another 10% having a good level of understanding, or some knowledge of the language.

The Future

Welsh is currently used on a daily basis by about 20% adults and 37% of children. The Annual Population Survey (2019) reported that 28.4% of people aged three and over were able to speak Welsh. This figure equates to 857,600



people out of a population for Wales of 3.1 million. The Welsh Government's Cymraeg 2050 strategy recognises education and training as the primary means of achieving the target of one million speakers. It also sets ambitious targets for increasing the numbers of teachers who teach Welsh as a subject across all sectors of education.



Dr Alan Sandry
Swansea University
Wales / Cymru

EDUCATION SYSTEM IN SOUTH TYROL

Between progress and new challenges

Language is one of the most important characteristics of any culture, so it is not surprising that the educational system of any country is one of the most sensitive areas. Especially ethnic minorities like those in South Tyrol had to painfully feel throughout history the dramatic consequences of foreign domination on the educational system.



Some teachers paid for their commitment with their lives.

Fascism and Catacomb Schools (Paul Decarli)

With the annexation of South Tyrol and the takeover of power by the fascists in the 1920s, the suppression of the German and Ladin population began immediately. By law, the teaching of German and Ladin was forbidden in South Tyrol and only Italian was allowed as the only language of instruction. At that time, so-called catacomb schools were established, which were forbidden and in which the children were secretly taught the German language. About 500 young women taught in these schools and if they were caught, they faced banishment to southern Italy.

End of the War and First Statute of Autonomy (Paul Decarli)

With the Treaty of Paris of September 5, 1946, South Tyrol was granted a number of fundamental rights, including elementary and secondary education in the respective mother tongue (German, Ladin or Italian). In South Tyrol, therefore, instruction in kindergarten, elementary and secondary schools (middle and high schools) is given in the students' native language. It must also be given by teachers for whom this language is the mother tongue. In 1948, the Treaty of Paris formed the basis for the first Statute of Autonomy and also the cornerstone of the South Tyrolean school system. For the school of the German and Ladin ethnic groups, the need to preserve their own linguistic and cultural identity as minorities in Italy has always been central. The development of the school

system, especially the secondary schools, was very difficult until the 1960s: school buildings had to be laboriously built with little state support, there was a great shortage of qualified teaching staff and there was hardly any suitable teaching material available.

Second Statute of Autonomy and School Autonomy (Dr. Margareth Lun)

With the Second Statute of Autonomy of 1972, improvements occurred in South Tyrol with regard to the school system. Thus, the legal provisions in the field of education were newly regulated, but not the entire legislative power was transferred to South Tyrol. In technical language, one speaks of primary and secondary legislative power. In the field of education, the primary legislative power of the province includes, among other things, kindergartens, music schools or vocational schools. Secondary legislative power, on the other hand, means that South Tyrol must comply with the state's requirements and may only make minor changes. Unfortunately, the majority of schools fall into the secondary area, because elementary, middle and high schools are state schools. Here, all state guidelines from Rome still apply. However, it has been possible to adapt some areas to the needs of South Tyrol by means of implementing regulations.



“School to the Land” - but still under the control of the state (Dr. Margareth Lun)

In 1996, an initiative called “Schule zum Land” (School to the Land, meaning South Tyrol) took place, by which further rights were transferred from the Italian state to South Tyrol. While the teachers remained state employees, the service and salary rights were transferred to South Tyrol. Furthermore, since then South Tyrol has been allowed to modify curricula and examination schedules, to determine teaching times and to have a say in the definition of examination subjects. Nevertheless, today schools in South Tyrol are still dependent on Rome in many areas and there is still a long way to go to achieve complete control of the educational system.

Foreign language teaching in South Tyrol (Dr. Margareth Lun)

In South Tyrol, the Italian state distinguishes between “second language teaching” (Italian in German schools and German in Italian schools) and “foreign language teaching” (for example English or Spanish). This means that German-speaking South Tyroleans are considered to be Italians who have a “first” language (German) and a “second” language (Italian). In reality, however, every South Tyrolean who does not grow up in a mixed-language family must learn Italian as a normal foreign language, just like English, French, Russian, Spanish or Latin.

The fact that Italian is classified in German schools as “second language instruction” and not “foreign language instruction” has fatal consequences, especially in German secondary schools. Since it is assumed that they do not have to learn this second language first, the goal of Italian instruction is not primarily language acquisition, but the teaching of classical Italian literature and culture. Thus, the lessons are not geared to everyday practice and students are often barely able to hold a casual conversation with Italians of the same age, let alone express themselves fluently in Italian in the world of work. The same is true in reverse for the Italian young people in South Tyrol.

For some years now, the CLIL method has also been gaining ground in South Tyrol. CLIL (Content and Language Integrated Learning) is a pedagogical approach in which the second or foreign language is used for the teaching and learning of subjects and language with the aim of promoting mastery of both the subject and the language in relation to predefined objectives. In practice, however, this is utopian, as students often do not have sufficient mastery of the second or foreign language, resulting in a massive decline in the quality of subject matter instruction.



With this information in mind, the following demands of the South Tyrolean movement are thus legitimate:

- Get native language education, so no mixed language experiments (CLIL).
- Objective teaching of Tyrolean history in South Tyrolean schools.
- Promotion of student exchanges within Tyrol.
- Priority for German-speaking children in German nursery and primary schools.
- Promote your own culture and song treasure in the lesson package.



Paul Decarli
Spokesperson ICEC South Tyrol



Dr. Margareth Lun
historian

ABOUT GAELIC, SCOTTISH AND ENGLISH

Does Scotland have language problems?

There are two language issues in Scotland. One, Gaelic, has had a formal institutional strategy over the past two decades. The other, Scots-English, is more complex and has had little state aid or strategic consensus.

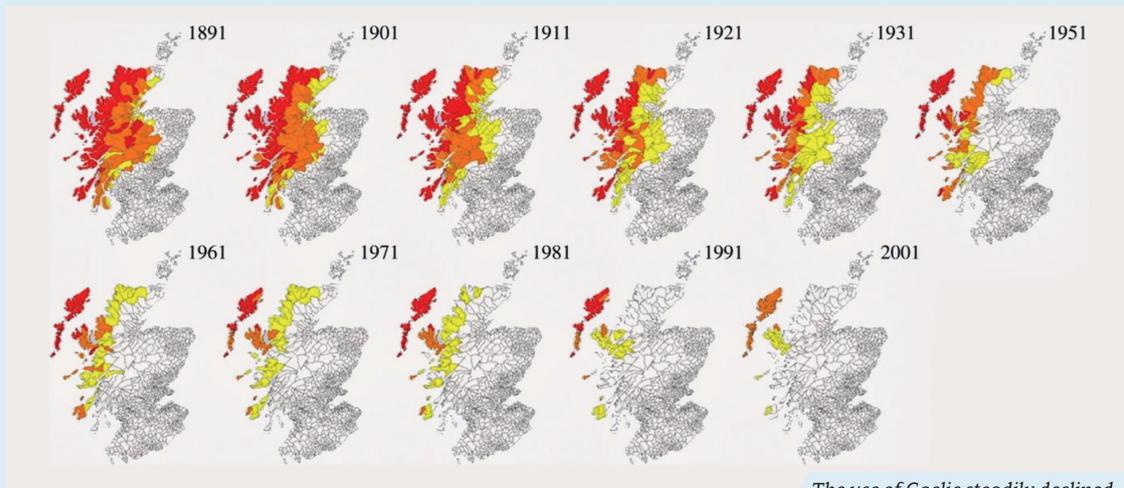


The Gaelic language is quite linguistically distinct from English. It is a Celtic language with a close relationship to Irish Gaelic and Welsh. It was the main language in much of rural Scotland until the start of the 17th century. With the Union of the Crowns in 1603 when Scotland remained an independent state but with a joint monarchy after the Scottish King also became King of England and moved the Court to London, the Gaelic language was banned and it was further suppressed after the Jacobite rebellion was defeated in 1745. But one of the major factors which undermined it was population change as the result of the rural clearances in the late 18th through the 19th century. It became more profitable for landowners to clear established communities and replace them with sheep. Many of the peasant farmers had to emigrate overseas or to the growing urban areas and while they took their language with them, it did not long survive.

But in the traditional rural Highland areas, while Gaelic still survived as the language of home and community well into the middle of the 20th century, it was banned in school and children were punished if they used it. It was

believed that they would be disadvantaged if they did not speak English as their first language. There was no understanding of the value in mental development of being bi-lingual. Of course by the 1950s onwards, the expansion of radio and then television broadcasting weakened the daily use of the language still further.

But parallel to this decline was also a voluntary movement to sustain what was left of Gaelic especially in song and literature and a much more enlightened attitude eventually developed but by this time the number of speakers was small. This coincided with the major expansion in support for the Scottish National Party and the SNP's first MP was elected in the Western Isles constituency in 1970 which has the highest proportion of Gaelic speakers. By the 1980s we had popular folk groups, new writers and much more enlightened educational attitudes. But the number of those using Gaelic in everyday life is small. The Scottish Parliament was established in 1999 and passed a Gaelic language act in 2005. This included a statutory planning board to promote a national plan for Gaelic and officially recognising it as an official language of Scotland.



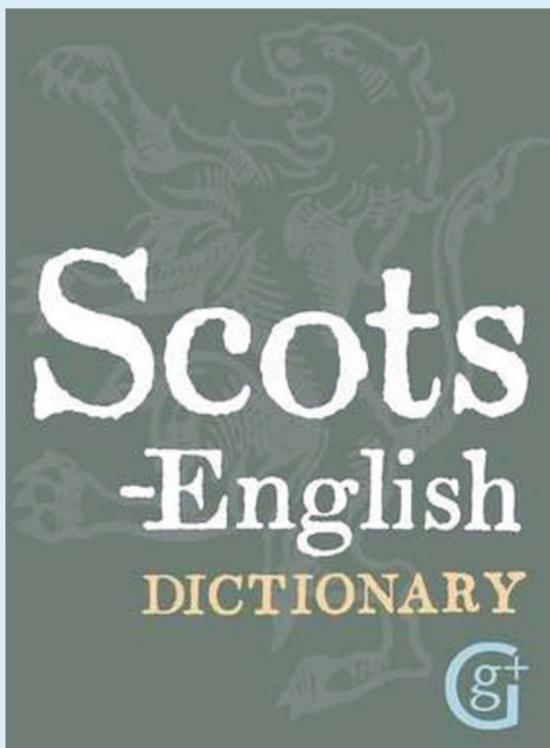
The use of Gaelic steadily declined.

A national education strategy has to be reviewed every five years and the language is a required subject in the existing Gaelic-speaking areas and is taught in a small number of other schools and universities. Place-names throughout Scotland have to be bi-lingual. But the number of genuinely bi-lingual speakers using the language on a daily basis is very small - only 57,000 in the 2001 Census. Many more people are learning it but as a cultural experience.

The other language issue in Scotland is more complex and is very inter-related to social class. The Scots language is of Germanic origin and is a version of Northern Mid-

dle-English. It is not just a dialect of English but has a very extensive distinctive vocabulary and until the late 18th century was still the predominant speech of all classes. After the Treaty of Union there was an increasing trend for the higher classes to change their speech to greater conformity with southern English but it was still the language of most of the lower classes and there were many who were bilingual. A good example is the poet Robert Burns who is best known for his work in Scots but who also wrote in standard English. The growth of printed material, standardised language in schools and UK-wide institutions led gradually to the decline of Scots but there are still words used in Scotland today that are different from English.

Scots is recognised by the European Bureau for Lesser-Used Languages. The work to sustain it has been almost entirely by voluntary action rather than state action. The Scottish National Dictionary Association was founded in 1929 to encourage the language by collecting and defining its vocabulary. It was not until 1976 that a ten volume dictionary was completed and it has produced a number of shorter versions since. It has received funding from charitable trusts. Dictionary of the Scottish Language is now available online. Scottish National Dictionaries became a registered charity in 2021 to promote educational work. There is also a Scots Language Society founded in 1973 to promote the use of the language. It publishes a journal called 'Lallans' for writers in the language and produces educational material. For a period it received some funding from the state arts organisation but this stopped. In 2014 there was a formal school qualification in Scots language introduced but it is seldom used although a little more Scots material is now used in literature courses.



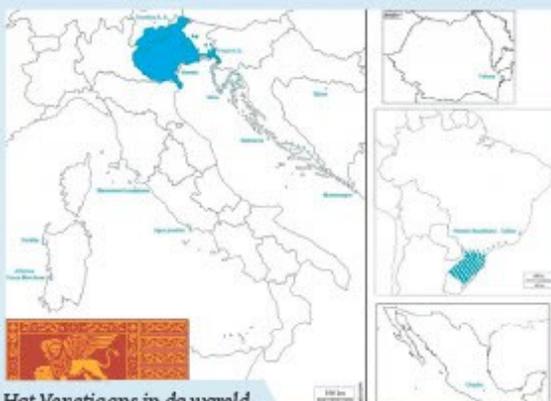
Shona McAlpine
Spokesperson ICEC Scotland

WILL THE VENETO LANGUAGE SURVIVE THIS CENTURY?

Venetian is a language and not a dialect

Dear friends of ICEC, in this article we will try to explain the difficult situation of the Venetian language starting from the fact that to Italy this language does not exist, as it does not exist an extraordinary mosaic of "local words" that makes the Italian peninsula the richest and linguistically differentiated area of Europe.

Unfortunately, despite the European Union and Italy itself having legislated to protect and respect linguistic and cultural diversity, through a questionable rendering of the words "language" and "dialect", the local languages are not protected sufficiently.



Het Venetiaans in de wereld.

The Italian Constitution weighs and weighs ... wrong

The European Union has 24 official languages spoken in the 28 member countries while there are over 60 minority regional languages spoken by about 40 million people.

Italy uses policies to protect the linguistic minorities present in their territory with a specific law, art. 482/1999, which on the one hand supports art. 6 of the constitution on the protection of linguistic minorities by defining them as deserving of being valued. On the other hand, establishes a hierarchy within the linguistic repertoire, excluding dialects, and grouping sociolinguistic realities and downgrading them to dialect, including the Venetian language.

For this reason we like to say that every language is born in the condition of "dialect" and grows to become a "language" when it receives the recognition and support of a political power.

Nearly 8 million Venetian speakers

Many world-renowned linguists believe that half of the world's languages will be extinct by 2100, among those includes Veneto. If it is not kept alive we would lose an incredible amount of cultural heritage passed down from generation to generation through that same language.

Venetian is an Indo-European, Romance, Western language: it is recognized with a code international identification ISO 639-3 "VEC" by Unesco and classified among living languages in "Ethnologue" catalogue which collects a list of about 7099 languages spoken in 228 states and contains also an index of languages organised according to families and linguistic groups. According to Ethnologue, the Venetian varieties in Italy have more or less 3,800,000 speakers in the Veneto region (about 69% of the population) and they are also spoken in Friuli Venezia Giulia and Trentino Alto Adige. Abroad, the Venetian varieties are mainly spoken in Istria, Slovenia, Dalmatia and Montenegro (ancient Venetian Republic territories), Crete and Cyprus, Romania (Italo-Romanian community), and where the Venetian people historically emigrated, such as Mexico (Chipilo) or the Brazilian states of Rio Grande do Sul, Santa Catarina, Paraná and Espírito Santo for a total of 7,852,500 speakers of the Venetian varieties.



Fascist Ban

With the rise of fascism, starting from the 1920s, the regime tried to impose the same language on everyone, forbidden by law "to deal with dialect and dialect productions". Press and cinema were written exclusively in Italian, the German-speaking and Slav-speaking territories were forced to replace the German and Slovenian toponyms (Sterzing / Vipiteno, Fare / Farra d'Isonzo, Rijeka/ Fiume) with the Italian



equivalents. The Italian language came to the African colonies and the islands of the Dodecanese in Greece while in the case of the Venetian people, many surnames were Italianized (Menegato / Menegatto), forbidding finally with a law of 1934 the interaction between teachers and students in dialect. As we can therefore see, Veneto is a region where its language remains strong despite various adverse events in the past.

The (however decreasing) resilience of the language

A recent survey noted that seven out of ten people speak the Venetian language 'very' or 'quite' often in their family and 69% normally use it with friends. However, it is significant that among the under 25 only 55% speak it habitually, despite the 82% among the over 65s. Less widespread is the use in the workplace where only 35% speak it regularly, where only ten years ago it was used by 55% of workers.

Interestingly, immigrants to Veneto use the local language. It is really important to speak it to be able to find a stable job, to communicate better with their colleagues / employers and for a full and complete integration into Venetian companies: it acts as a code, a slang that allows you to declare your own belonging to a certain community, not only in the workplace.

This data perceives the Venetian language as a factor of local identity and as a symbol of belonging to a particular community despite the obstructionism, the centralism and Italian nationalism perpetrated since the birth of the Italian Republic. It suggests that local languages have been able to resist and so we can say that "what Italians wanted to put outside the door, came back in through the window" and now enjoy a broad social diffusion.

Since the 1970's the use of Venetian language within families was disappearing, caused by reasons such as cinema, school and social position. Interestingly today there seems to be a revival of sorts even with the centrally managed school censorship. Social media is among the most popular ways by young people to communicate in the Venetian language. The countless chats, blogs, Facebook groups and online magazines where the joking and informal nature of these kinds of communications seems to leave space to a traditional expression linked to values of identity.

From dialect to language

As mentioned there is no protection of the Venetian language from the Italian State. From the region there are instead some protections of the local linguistic heritage starting from the law n°40/1974 called "protection of the historical, linguistic and cultural heritage of Veneto language" repealed and replaced over the years several times by extending the protections to Cimbro, Ladin and Friulian languages.

Recently the regional law n°8/13.4.2007 brought a significant novelty constituted by the fact that the Veneto language is

defined for the first time a "regional language" rather than a "dialect". This was inspired by the principles affirmed by the European Charter of Minority Regional Languages and subsequently with the promulgation of the new Veneto Region Statute. The aim was to strengthen the safeguarding and promoting the historical identity of the Venetian people by recognizing and protecting the minorities present in our territory. In 2016, a Bill proposed to apply to the Veneto Region focused on having minority rights recognized, including bilingualism.

Some cultural groups have also given particularity emphasis on the promotion of the Venetian language by pushing to build a modern graphic system and proposing a model of language standardisation able to make it easier to get that status which is missed only officially.

Recently several Venetian language courses have been organised by cultural associations and through a trick in the Italian school system where a part of the program involving the Venetian language is proposed through general "projects" with the total money charge sustained by student's families but able to reach several hundreds of young people who enjoyed the courses. The effort to create a common Venetian official codification was noteworthy for example with the Venetian language inserted in the famous software Libre Office.

International conferences and festivals of the Venetian language are becoming more common and also the recognition by the international academic world is increasing. The most recent (2021) is the approval of the agreement with the University,



Education and Research Minister aimed to teach Venetian history and culture and the history of Venetian emigration in the schools from the primaries to all levels.

Conclusion: it can if they want

As I mentioned at the beginning, a "dialect" becomes a "language" as soon as there is political support. The importance of language has been noted by regional political groupings but the national one is still covering their eyes to the issue and unfortunately does not care about the disappearance of linguistic varieties of which it should be proud of the language and culture that helps to create that sense of unity that Italy always missed.



We hope that the importance of protecting languages is soon understood and that this demonization of local dialects ends as they are synonymous with interaction, openness, identity and expression.

Gianluca Valente

NOT FROM FRENCH OVER FLEMISH AND DUTCH TO ENGLISH?

Brief history of the language struggle in Flemish education

In this edition, we will look at the latest contribution on language and education in ICEC countries. This time the focus will be on Flanders. Teacher Bernard Daelemans has written this four page article in cooperation with 'De Brusselse Post'. Therefore, you will not find an editorial from him this month. The text will also be discussed at the ICEC event. Next month, this series will continue with non-ICEC countries.



Bokrijk: In the 18th century education was mainly religious..

1830: French, the only national language

Less than ten years after Belgian independence was declared (on October 4, 1830) and French became the sole national language 'in the name of freedom', the Flemish movement emerged with its first political demands in the form of petitions from Flemish-minded groups in Ghent, Leuven and Antwerp. They requested a series of the following demands, namely that the provincial councils in Flanders deliberate in Flemish, the national administration use the language of the citizens and of the municipalities, justice be exercised in the language of the majority of the population, and that a Flemish academy be established in addition to the university of Ghent and other state schools placing 'Nederduyts' on an equal footing with French.

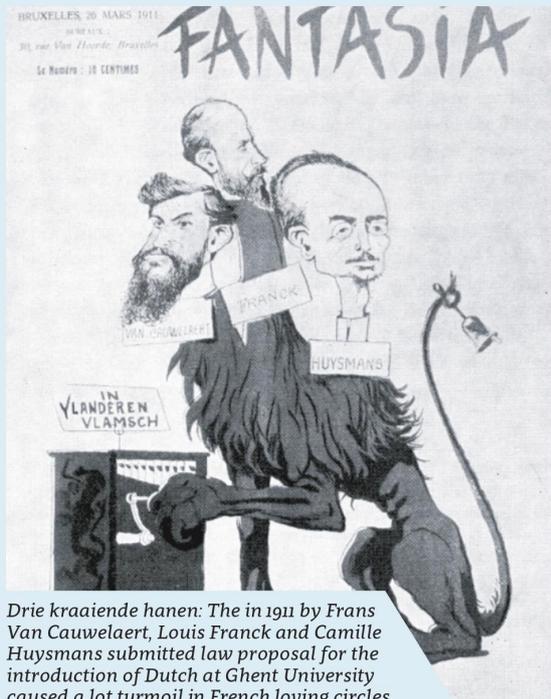
It would be a long struggle before all those things became a reality. It took half a century before the first steps were taken and the complete Dutchification of Flanders took more than a hundred years. In this contribution, we look at how the Dutchification of education has progressed. The language struggle in education was intersected by the school-struggle between confessional and secular movements. That is to say that the Catholics within their educational network and the liberals in public education waged a parallel struggle, although this fault line was sometimes transcended.

It would be a long agony.

Among Austrians, the French and the Dutch

In 1914, Belgium was one of the last countries in Western Europe to introduce compulsory education for children aged 6 to 12. In comparison, compulsory education had existed in all federal states in Germany since 1850. Until the 18th century, primary education in Belgium was mainly an ecclesiastical affair. Parish schools were present in most villages, but in a number of towns (such as in Bruges and of course in Brussels) there were also French boarding schools, as the prestige of French was great among the Flemish middle class.

Already under the Austrian rule and certainly under the French Empire and also during the time of the United Kingdom of the Netherlands, the government wanted to gain more influence in education and break through the monopoly position of church education and replace it with state monopoly. Naturally, the French government also wanted to spread its language and 'republican values' through public education, but it encountered the reality of monolingual Catholic Flanders and an aversion toward the French occupying forces. As a result, illiteracy increased during that period.



Drie kraaiende hanen: The in 1911 by Frans Van Cauwelaert, Louis Franck and Camille Huysmans submitted law proposal for the introduction of Dutch at Ghent University caused a lot turmoil in French loving circles.

The Dutch government wanted to promote Dutch as a national language. The most important achievement here was the establishment of a 'National Normal School' in Lier, where teachers were trained in Dutch. King William I also established state universities in Ghent, Leuven and Liège, but the official language there was Latin. All in all, primary education was taught mostly in Dutch, except for French lessons which were taught in preparation for (French-speaking) secondary education. King William's policy ensured a qualitative improvement in primary education and a professionalisation of the teaching profession.

The struggle for Dutchization is difficult

The language struggle in the second half of the 19th century thus arose mainly around the Dutchization of secondary and higher education. It was a struggle that was mainly waged between the Flemish movement and the French-minded bourgeoisie of Flanders, the 'franskiljons'.

Since Belgium was initially not a democracy (the right to vote was limited to the 0.5% of the most wealthy), and since the social upper class in Flanders also considered French to be culturally superior, the struggle for the recognition of Dutch as the language of culture, government and education went on. The middle class was also in awe of the French language. It is true that the law stipulated that from 1850 a subject had to be taught in their mother tongue, but that did not happen everywhere.

1883: a cautious start but an ecclesiastical 'nun'

It was not until 1883 that the first education law was passed, which also included language provisions, under the

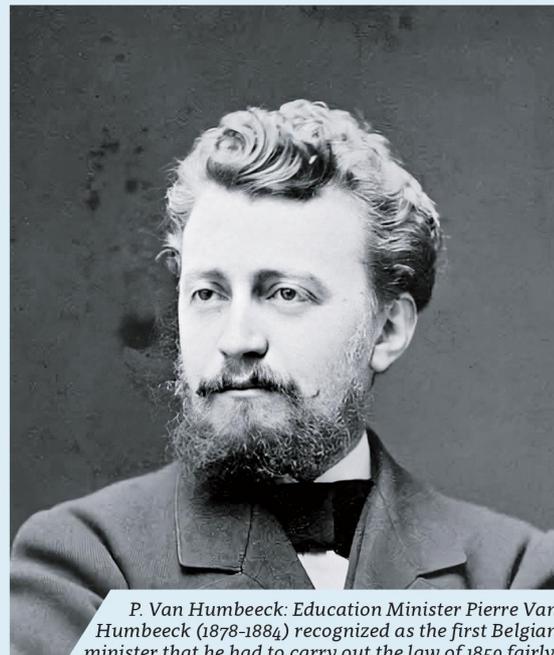
impulse of a number of pro-Flemish MPs. That law made it mandatory to teach five subjects – including Dutch – in Dutch. More importantly, the law also stipulated the establishment of normal schools to train teachers who could also teach in Dutch.

Dutch is not a cultural language

Cardinal Mercier, 1900

As is always the case with language laws in our country, this law was also followed to an unequal extent - and in some places only reluctantly and sparsely. It was applied more diligently in official education institutions unlike in Catholic schools. Moreover, the law made it possible to teach 'simultaneously' in French and Dutch. The main consequence of the law was that space was created for the Dutch language in secondary education and better grammar and literature anthologies began to circulate as the result of the love and dedication expressed by Flemish-minded literati and teachers.

However, all this was too little for the Flemish-minded and they continued to put pressure on the ecclesiastical hierarchy to pursue the Dutchification of education, but the opposition was great. It was Cardinal Désiré-Joseph Mercier himself who in 1900 made clear in his 'instructions' for the Catholic education network that Dutch could not be regarded as a genuine language of culture. Only an 'international' language like French was suitable for scientific practice.



P. Van Humbeeck: Education Minister Pierre Van Humbeeck (1878-1884) recognized as the first Belgian minister that he had to carry out the law of 1850 fairly.

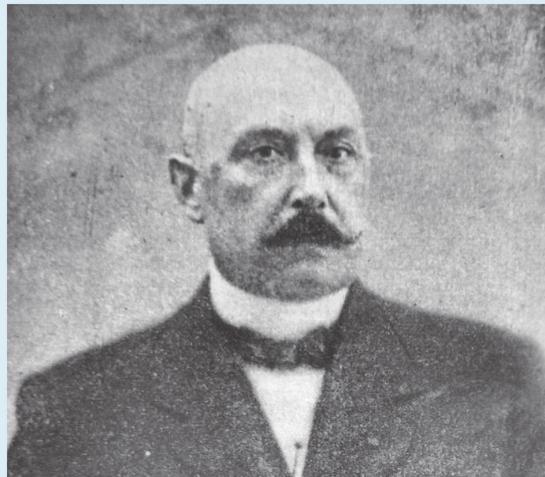
An improvement in sight from 1910

A new law from 1910 abolished the system of simultaneous teaching in French and Dutch. Obtaining a secondary diploma with a number of subjects taught in Dutch became a requirement to gain access to university. Moreover, this law was applied with more diligence than the law of 1883.

In the meantime, a radicalization took place in the Flemish Movement which increasingly advocated for a complete Dutchification of secondary and higher education. During the First World War, due to the trauma of the front soldiers, the Flemish Movement had grown from an elitist movement into a mass movement. The introduction of universal single suffrage after the First World War also ensured that the voice of the broad Flemish masses became important. Without any new legislative changes, the minimum teaching package in Dutch in secondary school was expanded to include 1/3 and later even 2/3 of the subjects.



Mercier: Cardinal Mercier advocated cultural racism.



Edward Coremans: On the initiative of the Flemish-minded Member of Parliament Edward Coremans were four language laws enacted between 1883 and 1910.

1932: finally full secondary education taught in Dutch

At last, a new law in 1932 ensured that secondary education could be taught completely in Dutch, although French-speaking departments continued to exist. These "language islands" would disappear in time. There were also Flemish "language islands" in Wallonia. The law stipulated that the regional language should be the language of instruction. But in the officially bilingual area of Brussels, it was the mother tongue that was in principle the language of instruction. Yet in the capital there was a great deal of resistance from the organizing authorities against the establishment of Flemish classes and many Flemish people in Brussels also preferred to have their children study in French. The Frenchification of Brussels reached its peak in the interwar period and the great majority continued to send their children to French-speaking schools or departments.

A lot of foreigners follow Dutch-language education in Brussels.

From fear to success in Brussels

In the 1970's there were concerns that Dutch-language education in Brussels would disappear, especially when the law was amended to introduce 'freedom of the head of the family'. This meant that apart from the actual mother tongue, the head of the family could decide in which language his children would be educated. It was feared that this would be the final blow, but the opposite turned out to be true. Gradually, more and more French speakers began to send their children to Flemish schools.



Leuven: At the end of the 1960s, the students in Leuven split their university.

Despite the internationalisation of Brussels, Dutch-language education appears to be appealing and nowadays around 25% of children of compulsory school age participate in this type of schooling. The economic rise of Flanders has of course played a major role in this.

What about higher education?

As far as higher education is concerned, the battle was analogous. The State University of Ghent, the Liberal University of Brussels and the Catholic University of Leuven remained French-speaking throughout the 19th century, except that the law eventually stipulated that some courses at the law faculty had to be taught in Dutch, since magistrates and lawyers would eventually also encounter common people who did not speak French in their practice.

At the beginning of the 20th century, the demand for the Dutchization of Ghent University took center stage. Little by little, some subjects were tinkered with again. This also happened in Leuven and Brussels. Ultimately, it was the German occupier who Flemishized Ghent University (briefly from 1917 to 1918), but King Albert promised that after the war higher education would be conducted in Dutch. This complete Dutchification only happened in 1932.

However, the KU Leuven (KUL) remained bilingual and at the ULB the Flemish were stepmotherly treated. It was not

until the 1960's that both the KUL and the ULB split. After separating from the KUL, the French-speaking branch (UCL) then moved to Louvain-La-Neuve in Walloon Brabant in 1970 and in the same year the VUB in Brussels also acquired its own legal personality and was able to expand its campus in Etterbeek.

After the struggle for Dutch, now against English?

In recent decades, however, the pressure to give more place to English in higher education has increased dramatically. This has been the case especially in the Netherlands; several universities there have been completely anglicised, and at most universities more than half of the programs are taught in English. This is quite an exceptional condition which cannot be found anywhere else in Europe.

In Flanders, there continues to be a legal brake on organising courses in English. At the bachelor's level this is limited to 18.33% of the courses and at the master's level a maximum of half of the courses may be taught in a language other than Dutch.



Bernard Daelemans
Spokesperson ICEC Flanders



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Invitation

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And especially MEP Frieda Brepoels
and EFA-President Eric Defoort

Frieda Brepoels, MEP N-VA (Greens/EFA) and EPI kindly invites you to:



EPI international presentation

Thursday June 21st 2012
11.00 - 12.30
European Parliament, Brussels,
Room: **ASP 5E1**

Speakers are:

Frieda Brepoels (MEP N-VA [Greens/EFA] **introduction**)

Anna Arqué (spokesperson Welcome Mr. President - Catalonia)

Kevin Williamson (Vice Convener Scottish Independence Convention - Scotland)

Garbine Zurutuza Fernandez (Spokesperson Nazioen Mundua - Basque Country)

Steven Vergauwen (Director Vlaamse Volksbeweging - Flanders)

Eric Defoort (president EFA) **conclusions**

For registration (before June 10th) and more information:
contact wouter.patho@europarl.europa.eu

UITNODIGING INTERNATIONAAL SYMPOSIUM

**ZELFBESCHIKKING:
EEN RECHT, EEN VERPLICHTING EN EEN UITGELEZEN KANS
SELF-DETERMINATION:
RIGHT, OBLIGATION AND OPPORTUNITY**

De vzw Beweging Vlaanderen-Europa en de Europese ICEC-partners **Vlaamse Volksbeweging** (Vlaanderen), **Scottish Independence Convention** (Schotland) en **Welcome Mister President** (Catalonië) nodigen u vriendelijk uit op het internationaal symposium over het universele recht op zelfbeschikking op **donderdag 27 maart 2014**. Dit prestigieuze evenement vindt plaats in het auditorium De Schelde in het Provinciaal Administratief Centrum Gent Zuid, Woodrow Wilsonplein 1 in Gent.

Het programma ziet er uit als volgt:

- 19u.00** Deuren open
- 19u.15** Opening rondreizende tentoonstelling Self-Determination met werken uit verschillende Europese landen in de tentoonstellingsruimte (kelder/verdieping) door curator Johan Van Geluwe.
- 20u.00** Auditorium De Schelde (1^{ste} verdieping), internationaal symposium. Inleiding door **An De Moor**, voorzitter van de vzw Beweging Vlaanderen-Europa (NL). Symposium (E) 'Zelfbeschikking: een recht, een verplichting en een uitgelezen kans' o.l.v. **Wilfried Haesen**, VRT-journalist. Panellleden: **Matthias Storme** (jurist en professor aan de KU Leuven en Universiteit Antwerpen), **Ferran Armengol-Ferrer** (professor in internationale en Europese wetgeving, Universitat de Barcelona), **Christopher White** (Master of Arts with Honours, politieke wetenschappen en sociale politiek, Europese verbindingsofficier van de Scottish Independence Convention). Conclusies door filosofe **Tinneke Beeckman**, gewezen professor aan de VUB en lid van de Gravensteengroep.
- 22u.00** Op de afsluitende receptie kan u niet alleen kennismaken met de sprekers en het aanwezige publiek maar kan u ook het exclusieve ICEC-bier proeven.



De deelname is vrij maar om organisatorische redenen verzoeken we u vriendelijk om uw komst ten laatste op woensdag 26 maart te melden aan het VVB-secretariaat, Passendalestraat, 1a, 2600 Berchem secretariaat@vzb.org - telefoon 03 320 06 30 - fax 03 366 60 45



The implementation of self-determination in the EU



European
Parliament

Wednesday
9th December 2015
14.30 h

Organised
by MEP Mark DEMESMAEKER
and MEP Josu JUARISTI

Room ASP 7C050



Publicatie oktober 2011 by verfilid.org

conference

The exercise of self-determination in the EU

European Parliament Wednesday 11th January 2017 13.30 h

2° ICEC INTERNATIONAL SYMPOSIUM

Prof. Antoni ABAT (University of Copenhagen)
 Prof. Nikos SKOUTARIS (University of East Anglia)
 Prof. Mario ZUBIAGA (University of the Basque Country)

Anna ARQUE* (ICEC Catalunya) Mark DEMESMAEKER (MEP)
 Bernard DAELEMANS (ICEC Flanders) Josu JUARISTI (MEP)
 Micheal GRAY (ICEC Scotland) Ramon TREMOSA (MEP)
 Luca POLO (ICEC Veneto) Jill EVANS (MEP)
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Can Catalonia save Europe?

European Parliament Brussels

Thursday 7 December 2017 at 14.30 h.
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European Conservatives and Reformists Group

ICEC

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Quo vadis Europe?

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About brexit & state violence

Thursday March 21, 2019
 14 h - European Parliament Brussels
 Paul-Henri Spaak, P1A002
 Host: MEP Mark DEMESMAEKER

PANEL brexit	PANEL state violence
Bernard Daelemans (ICEC)	Anna Arqué (ICEC)
Robin McAlpine (Common Weal)	Isabel Pozueta (Aitsasu Gurasoak)
Martina Anderson (MEP Sinn-Fein)	update Corsica
Prof. Em. Jan Degadt	Karl Drabbe (Doorbraak)

You must confirm your participation by 21M@icec.ngo. If you do not have an EP-accreditation, we need your first name and name, date of birth, nationality and ID card number, at least at Monday March 11.

ECR EUROPEAN CONSERVATIVES AND REFORMISTS GROUP ICEC

VLA: Roger Noya, Fotomontajes: J.S. 15/09/2018

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Spokesperson Basque Country

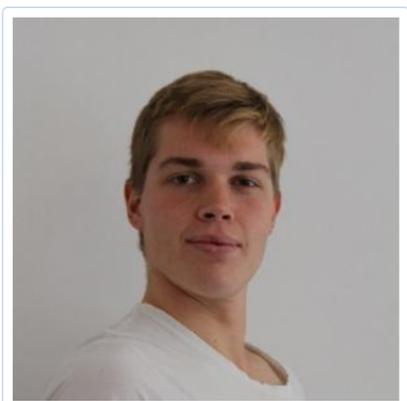
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