

A Value-Driven European Future

Léonce Bekemans (ed.)



Comprising a well structured, interdisciplinary view of culturally founded and value driven reflections on Europe's future this volume brings together a number of papers from an international workshop organised by the Jean Monnet Centre of Excellence of the University of Padua on October 2011 with some additional contributions. The essays are posed within a policy-oriented, institutional and international law of human rights framework, following a non-conventional but inspiring approach. This book provides a valuable resource for European scholars, policy-makers and interested and critical citizens committed to the idea of Europe. It proposes a reading of the complexities of transforming realities, oriented towards a common destiny of sustainable and cohesive societies in a globalised world, providing a human-centric outline for Europe's future development.



Léonce Bekemans holds the Jean Monnet Chair *ad personam* for Globalisation, Europeanisation, Human Development at the University of Padua, where he is the academic coordinator of the Jean Monnet Centre of Excellence and collaborates with the Interdepartmental Centre on Human Rights.

A Value-Driven European Future



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Lifelong Learning

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Editorial Note

I would like to express my sincere gratitude to the Jean Monnet Programme of the European Commission. It has allowed for an ongoing support to teaching and research activities on the cultural and value dimensions of Europe's future from a multi-, inter- and transdisciplinary perspective. The Interdepartmental Centre on Human Rights and the Rights of People of the University of Padua, in particular Prof. Antonio Papisca and Prof. Marco Mascia, provide a permanent stimulating content and context setting for a human rights, value-based European future. Last but not least, I wish to thank the students who have followed my courses throughout the years – not only at the University of Padua, but at various European universities. They were a continuous source of motivation and feedback. The continuous exchange and interaction in teaching, meetings and conferences throughout Europe, bridging concepts with differentiated realities and transmitting commitment and ideas for Europe's future within a globalising context, has resulted in a fruitful process of lifelong mutual learning. It gave ample satisfaction and content strength for practising change and building responsible citizenship in a value-driven and thrust-worthy path towards Europe's future destiny.

I would also like to thank the various collaborators of the Interdepartmental Centre for their continuous support and assistance. A particular word of gratitude to Claudia Pividori, a PhD student and research assistant, who once more assisted with caring dedication in the finalisation of the various versions of these contributions, through to the formatted result. A last word of thanks goes to the International Publishing House P.I.E. Peter Lang, for producing the final outcome as part of its "Europe of Cultures" series.

Léonce Bekemans

Jean Monnet Chair "Globalisation, Intercultural Dialogue and Inclusiveness in the EU," Academic co-ordinator of the Jean Monnet Centre of Excellence "Intercultural Dialogue, Human Rights and Multi-level Governance," University of Padua

“The European Union is based on a large set of values, with roots in antiquity and in Christianity, which over 2.000 years evolved into what we recognize today as the foundations of modern democracy, the rule of law, and civil society. This set of values has its own clear moral foundation and its obvious metaphysical roots, regardless of whether modern man admits it or not. Thus it cannot be said that the European Union lacks its own spirit, from which all the concrete principles on which it is founded, grow. It appears, though, that this spirit is rather difficult to see. It seems too hidden behind the mountains of systemic, technical, administrative, economic, monetary and other measures that contain it.[....] That is why it seems to me that perhaps the most important task facing the European Union today is coming up with a new and genuinely clear reflection on what might be called European identity, a new and genuinely clear articulation of European responsibility, an intensified interest in the very meaning of European integration in all its wider implications for the contemporary world, and the recreation of its ethos or, if you like, its charisma.”

“I would welcome it, for instance, if the European Union were to establish a charter of its own that would clearly define the ideas on which it is founded, its meaning and the values it intends to embody. If the citizens of Europe understand that this is not just an anonymous bureaucratic monster that wants to limit or even deny their autonomy, but simply a new type of human community that actually broadens their freedom significantly, then the European Union need not fear for its future...”

Extract from the speech “About European Identity” made by Václav Havel, the President of the Czech Republic to the European Parliament in Strasbourg on March 8th, 1994.

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Preface

José Maria GIL-ROBLES

Former President of the European Parliament, President of the European University Council for the Jean Monnet Programme, Jean Monnet Chair and Chairman Jean Monnet Centre of Excellence, Complutense University of Madrid

The book I am introducing represents a step further in the long and successful fight of the Jean Monnet Centre of Excellence of the University of Padua, for a European Union rooted in solid values, i.e. the values that the French Revolution established forever: liberty, equality and fraternity (now named usually “solidarity”).

One might query the successful part of this fight – how can we speak of success, when Europeans only care or seem to care about their welfare (or unwelfare) state, trade, and finance? It is only economic values that seem to be at the forefront of European discussion. This is absolutely right. It is the landscape if we remain only at the surface of the very profound process of transformation occurring in our societies. That is the landscape if we only observe the media noise and nothing more.

However, the essence of the EU must be searched for more deeply. The EU is a device that, by means of creating economic links and common interests between peoples, drives them to remain at peace with one another, to work for a common prosperity and try to put into practice, in their daily lives, the ideals of freedom, equality and solidarity. Their achievement represents a big challenge. Responses are not found in a simple and easy way. They are not even institutionally established, but need to be explored, identified and tested every day. This trial and error system needs to be guided with a compass: human rights.

The Jean Monnet Centre of Excellence of the University of Padua has excelled in reminding us, year after year, of the need for using that compass. This book is the fruit of applied reflections and contributions presented at the international Workshop: “*Cultural and Value Roots for Intercultural Dialogue in a European Context*,” organised on 25-26

October 2011, in the framework of the activities of the Jean Monnet Centre “Intercultural Dialogue, Human Rights and Multi-level Governance.” Intercultural dialogue is a privileged tool for establishing peaceful links between persons and between peoples, provided it is based on solid value roots.

The European Union is a ship that was launched only half built. It has to be completed in an ongoing way but, at the same time, has to be manned carefully for it to survive in rough seas. This book represents a formidable appeal for us to always keep to the compass of our human rights values, even in the more frightening waves of today’s world.

General Introduction

Léonce BEKEMANS

I. Premises

The current European reality is confronted with the preoccupation and the responsibility to maintain its socio-economic model of integration and diversity, but also to meet these challenges within a world of drastic changes, a world in a complex crisis of governability at various levels. In other words, Europe presents itself to the world with a wealth of cultural, social, linguistic and territorial diversities but also with an urgent need for concerted action, for social and economic cohesion to deal with the gravity of the crisis.

Europe is currently at a turning point in its history. Challenges will only be overcome with a new common purpose and responsibility, defined by the needs of the current age. The EU is more than a common market, and of course we need increased economic governance and the treaty on the European budget pact (the fiscal compact) might be an important tool in building a stability and growth agenda based on the Europe 2020 strategy. But it is in the first place a community of destiny and a Union of values embodied in a commitment to human rights, peace, freedom and (internal and external) solidarity. These values have universal significance. If Europe wants to become a Community and Meeting Place of Multiple Identities, it will need a morally acceptable political structure and policies that strengthen its sense of common purpose and democratic citizenship.

We all have multiple identities, which include local, regional and national elements. There is no doubt that these primary forms of identity will remain the key reference points for citizens. But these elements have to go hand in hand with an emerging “European” identity, based on a shared understanding of EU history, the practical benefits deriving from EU citizenship, and a common vision of Europe’s future and place in the world. It is only by clearly spelling out the EU’s common agenda and purpose in the 21st century, that citizens will develop a stronger sense of ownership of the European project.

In this perspective, the EU governance model – “governing in partnership” – can be perceived as an example of effective regionalism:

a common public space with pooled sovereignty and the capacity to define common interests, strong institutions and the primacy of the rule of law. Therefore, delivering “good governance” is by far the EU’s most powerful means of ensuring continuous commitment and the engagement of its citizens. The EU endeavours to deliver on these principles through a system of “multi-level governance,” where competences are shared between various levels of authority. Therefore the paradigm of multi-level and multi-actor democratic governance should be further developed according to the principle of territorial and functional subsidiarity and be firmly anchored in the International Law of Human Rights. In the coming years, the EU will need to pursue an ambitious agenda to deal with the current challenges of favouring a culture of good human-centric governance.

Think long-term but act with determination now – this message must shape European leadership in this current age of insecurity. It presents a political opportunity to offer new ways of establishing European multi-level governance, accepting a sustainable statehood, built with interconnecting levels of authority. Regional and local contexts and actors become more and more crucial instruments for an active conviviality between citizens and institutions. In other words, good European governance means the recognition that globalisation, the emergence of a multi-polar world and the management of complex interdependencies, are shaping factors of Europe’s future, but it also means a continuation/strengthening of the process of European integration whilst respecting diversities and preserving identities. This form of governance recognises diversity as a value worth preserving and solidarity as a value to be defended within the European and global context.

Managing diversity is done through intercultural dialogue and mutual learning. In an era of interdependencies, it touches many aspects of and problems in our societies. It presents one of the major challenges in the development of a new, plural and democratic citizenship.¹ But dialogue here is meant only in the sense that the sharing of values are translated into a “doing together” – into inclusive policies at international, European, national, regional and local levels, stimulated by democratic citizenship building. The European Citizens’ Initiative is a good step forward.

¹ I refer to the European interuniversity research project “The role of intercultural dialogue for the development a new (plural, democratic) citizenship,” a major contribution to the European Year for Intercultural Dialogue 2008. The result of the research work was Bekemans, L. *et al* (eds.), *Intercultural Dialogue and Citizenship. Translating Values into Actions. A Common Project for Europeans and their Partners*, Venice, Marsilio, 2007.

II. Setting

This publication is carried out in the framework of the Jean Monnet Centre of Excellence “Intercultural Dialogue, Human Rights and Multi-level Governance” of the University of Padua, located at its Interdepartmental Centre on Human Rights and the Rights of Peoples. The Centre was launched in September 2000; it was reaffirmed in the summer of 2009 when the University was one of the few institutions to have the title and funding re-awarded and has now finalised a 3 year cycle. Its purpose has been to strengthen and consolidate the European and international profile of the existing curriculum of teaching and research activities in the broad area of intercultural dialogue, human rights and multi-level governance. This is done from an interdisciplinary and policy-oriented perspective within and beyond the University, in co-operation and networking with the civil society, the regional authorities and other Jean Monnet Centres and Chairs.

The Jean Monnet Centre greatly benefits from the activities and international networking of the Jean Monnet Chair *ad honorem* held by Prof. Antonio Papisca, the Jean Monnet Chair on “European Union Political System,” held by Prof. Marco Mascia, the Jean Monnet Chair on “Globalisation and Inclusiveness in the European Union,” held by Prof. Léonce Bekemans and the Jean Monnet Module on “Sport and Human Rights in European Union Law,” held by Prof. Jacopo Tognon. It can also rely on a small but committed, pluridisciplinary staff, able to relate and respond to its multidisciplinary and multidimensional programme.

The activities and events cover teaching modules (Territorial Dialogue, Intercultural Dialogue, Immigration and Trafficking, City Diplomacy and Sports), public lectures by international experts on policy-related topics and an action-oriented research programme focussed on the interconnecting fields of intercultural dialogue, human rights and multi-level governance.² It operates in a pro-active synergy within and outside the university and possesses a wide-ranging expertise in international relations, human rights, political sciences, intercultural dialogue and interdisciplinary studies.

III. Structure

The book presents a structured and interdisciplinary in-depth analysis of culturally oriented and value-driven applied reflections on Europe’s future. It collects a number of contributions of which many

² Bekemans, L. (ed.), *Intercultural Dialogue and Multi-level Governance in Europe. A Human Rights Based Approach*, Brussels, P.I.E. Peter Lang, 2012.

were originally presented at the international Workshop “*Cultural and Value Roots for Intercultural Dialogue in a European context*” organised on 25-26 October 2011 in Padua. The various authors present valuable, wide-ranging and diversified contributions to the debate on the future of Europe, analysing and assessing aspects and dimensions of a European Union rooted in solid values. They provide applied as well as critical reflections, some with a sectoral or geographical scope, on the complexities of transforming realities, oriented towards a common destiny of sustainable and cohesive societies in a globalised world, i.e. the building of a European future.

The book is structured along three parts. The first part provides a conceptual framework for understanding and contextualising intercultural and interreligious dialogue, with a focus on an in-depth institutional and international law approach. The second part consists of contributions concerning the value-driven foundations of Europe, ranging from historical, value and human rights perspectives. The last part proposes applied reflections on the (future) perspectives of a value-oriented Europe in the world. It introduces various understandings of a value-driven European future, including policy analysis, a social market economy, a common goods and education perspective, as well as sectoral and geographical approaches.

The book offers a general applied reading to policy-oriented academics, international relations and human rights scholars, regional, national and European institutions, as well as to the interested reader committed to the European project. Its interdisciplinary and interconnecting approach addresses crucial issues and challenges to a value-based European future. Through its diversity of contributions, from scientific and critical reflections to policy papers and case studies, the message of the book clearly refers to the fundamental importance of a human-centric development, being the cross-cutting and cross-border compass for the Europe of the future.

PART I

CONCEPTUAL FRAMEWORK

A Conceptual Context: Introduction

Léonce BEKEMANS

Part I on the “*Conceptual Framework*” presents two complementary views and analyses of the contextual understanding of intercultural and interreligious dialogue, both of which are equally important for a value rooted European future.

Ulrich Bunjes, the current Head of the Youth Department at the Council of Europe, presents an institutional and policy-oriented view of the “*Future Perspective on Intercultural and Interreligious Dialogue*.” His starting point is the role of the Council of Europe in the reflection and policy-making on intercultural dialogue. Its strong involvement is perceived as part of a deep security concern to build deeper and more sustainable relations between individuals, cultures and religions. In the first section, the value basis and policy areas of the “White Paper on Intercultural Dialogue,” are set out. Next, reference is made to the Report “Living together – Combining diversity and freedom in 21st-century Europe,” written by an independent group of eminent persons. In the third section, the author focuses on the religious dimension of intercultural dialogue, in particular the protection of human rights, and the care and protection of cultural heritages. In the final part, the role of academia is seen as important for building up intercultural competencies, not only among the elites, but with a wide reach.

Antonio Papisca, Jean Monnet Chair *ad honorem* and UNESCO Chair “Human Rights, Democracy and Peace” at the University of Padua, focuses on the legal aspects of intercultural and interreligious dialogue in his paper “*International Law of Human Rights for Fostering Religious Freedom and Intercultural Dialogue*.” The author starts from the ontological argument of the wholeness and integrity of the human being – human dignity as the supreme value – implying the principle of the interdependence and indivisibility of human rights. He argues that current developments and events present a historic opportunity to better understand the strength of universal ethics – at the core of which are religious values – and to use them to develop social cohesion, inclusion and peace. He refers to the “supra-constitutional” relevance of international human rights law. The international normative reality

recognises that rights of a religious nature belong to the essential core of human rights, and that religious values are an integral part of a just and peaceful “glocal” order. However, he clearly states that the exercising of specific rights to religious freedom must be compatible with the general principles of the universal code of human rights. The author further argues that the effects of religious inspiration on the development of intercultural dialogue may well be of fundamental importance, especially as regards processes of inclusion and the acceptance of the new concept of plural citizenship within an intercultural and inclusive European space. The final part of the paper illustrates some of the implications of this emerging concept at the local level. In the model for a sustainable city, intercultural dialogue is needed to reach an agreement on a shared code of rules and to therefore build an inclusive city. An identikit of the intercultural city is presented, being an inclusive city and laboratory for the development of plural citizenship. As a consequence, Papisca pleads for a redefinition of the concept and status of citizenship, taking into consideration the respect of multiple identities and the acquisition of a transcending civic identity. Moreover, the intercultural city also implies a redefinition of the category of territoriality, which can allow forms of cross-border territorial co-operation. Finally, the intercultural city is said to be a city committed to educating its citizens in human rights, dialogue, solidarity, beauty, artistic creativity, respect for nature and the environment and therefore a laboratory for a new “Humanism,” opens to transcendence and positive secularity.

Future Perspective on Intercultural and Interreligious Dialogue: an Institutional and Policy-oriented View

Ulrich BUNJES

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for the Intercultural Dialogue, Directorate of Democratic Citizenship
and Participation, Council of Europe*

In recent years, the Council of Europe has been strongly involved in the reflection on intercultural dialogue, and has encouraged policy-making in the spirit of intercultural dialogue all over the continent and beyond. In fact, it was the Council of Europe that first introduced the term “intercultural dialogue” in an international legal text. In 1995, the member states of the Council of Europe adopted the “Framework Convention for the Protection of National Minorities,” which instructs the ratifying state to:

encourage a spirit of tolerance and intercultural dialogue and take effective measures to promote mutual respect and understanding and co-operation among all persons living on their territory, irrespective of those persons’ ethnic, cultural, linguistic or religious identity, in particular in the fields of education, culture and the media.¹

It is useful to mention at the very beginning of this paper, that, for reasons of day-to-day politics, intercultural dialogue is almost exclusively linked to questions of migration and globalisation. In reality however, the term has a much wider relevance, because cultural diversity as we experience it today has a deep historical context.

Looking back at its historical heritage, Europe’s only way forward is to learn to understand each other. Drawing the right conclusions from the past is to build democratic societies, where everyone has a fair chance to participate in the life of the community and where everyone enjoys all the rights that belong to every human being. The final aim is the building of a Europe that protects the commonly shared values of the

¹ Article 6.