

Concluding remarks

Associate Prof. Kazunari Sakai
(Graduate School of Intercultural Studies, Kobe University)

Which role does culture play in the process of European integration? While you can suppose it plays a positive part as the pivot of unification, you can think also it plays negative one that it produces a barrier between the inside and the outside and prompts friction and opposition. Today, we tried to investigate these kinds of functions of culture in the development of the European Union.

Professor Ferragu, specialist on International relations history and roles of Christianity, revealed, at first, a historical fact that the European society banded together just as Christendom through battles against Muslims since the Middle Ages. And he indicated that Christianity has been not the only one, but exactly one of core factors, which have unified the European society.

Quoting Turkish case Professor Ferragu distinguished two categories on Europe concerning roles of Christianity played on the foundation of European integration: 1) Europe as "identity", and 2) Europe as "project". The Europe as identity is consciousness of a community, in which Christianity took a big role. The Europe as project is based on a political will that they establish a permanent peace and prosperity overcoming a war and conflict, where they consider Europe should be in charge of promoter of European common and fundamental values, i.e. human rights, democracy and rule of law, to areas outside Europe as well as the inside. Here Christianity doesn't take a major role directly but Europe (especially referring to the EU) functions as a propagator or mediator of such values in order to overcome or prevent wars and conflicts just as particularly the Pope Benedict XVI wishes when we observe acts of the Holy See which has had to do with the process of development of the European Union. It might be possible to find potentials of the EU towards construction of peaceful coexistence with Muslim world close to the EU and incorporated in the EU.

From the point of views about transfer of thoughts, way of communication, diffusion of ideas, possibilities of "literary journalism" presented by professor Meuret are very stimulating and interesting. She defined it and deepened that: "Literary journalists are writing history: not mainstream history; rather, they address the question of the representation of reality from a different perspective. *Reportage* [which is a typical example of literary journalism] is journalism in action; it implies that writers travel, discover new cultures, observe different mores, and transfer that information to potential readers."

We can recognize that, at the heyday of literary journalism, 1) different traditional ways of journalism converged gradually and many models of "reportage" were produced, which describe important changes of culture which had made up "Europe". 2) literary journalism contributed to send individuals' voices as alternatives to tell history.

It is difficult to say that literary journalism itself grew the European integration but indicated that intercultural contacts are very productive in Europe where different cultures coexist. Picking up voices in the margin in Europe and sharing values with them, it has attracted considerable attention to public, showing the entire and real figure of Europe.

Professor Terao developed the discussion, from the point of view of socio-linguistics and history, that in the situation that "liquifaction" of international society, i.e. remarkable increase of migration is evident in a globalized era, how the European Union protects minority languages.

He focuses on "territoriality", which is a political and social principle Europe innovated and diffused to all over the world in the process of formation of the modern sovereign state system. But its deconstruction (free movement of people beyond borders) has been developed just in Europe through the formation of the European Union, nevertheless in the context of reinforcement of borders between the inside and the outside, territoriality has been strengthened. He pointed out critically that the distinction between "protected minority languages" and "non-protected ones" has been made according to the origins of the languages from inside Europe or outside Europe. Indicating the contradiction between "principle of territoriality" and "principle of personality" is caused through language rights and human rights, Prof. Terao analyzed to which degree the territoriality should be relativized in the European integration, with comparison to the situation of the regional integration in the East Asia.

Professor Eberhart focused on "pilgrimage" and presented a view to analyze the European integration from the perspective of cultural anthropology. Taking an example of a church of pilgrimage Mariazell, he analyzed the meanings of Christian pilgrimage in Europe and also pilgrimage phenomena around the world.

It is showed clearly that a sacred place visiting activity has been practiced gradually in the secular context rather than traditional religious one, i.e. the activity has become worldly and popularized. Many secular elements as well as religious ones have been incorporated into the pilgrimage activity. Here, what is important for the analysis on the foundation of European integration is especially intercultural dialogues beyond difference of religions and new identity formation in

Europe through contemporary pilgrimage. It should be focused particularly the movement of people in the Eastern Europe in the process of joining to the EU of the East European nations. "Practicing the pilgrimage through the routes of the Middle Ages, they have become new citizens of the European Union."

For these 4 lectures, some significant comments and questions were posted to presenters by two discussants, Dr. Matsui and Mr. Somma. Through those questions, to which were added many questions and comments from the floor, discussion was deepened about the session's theme: the roles of culture in the foundation of European integration, its past, present and future.

If I can raise one example of the results for this session, it is that we share the vision that Europe has had at any time mainstream culture and minorities, and has suffered from difficulties to harmonize this cleavage but managed to overcome it. In this context, it has produced several philosophical and/or subjective attachments among them, which must have been cultural (but there could have been negative aspects of culture which made the situation worse). So it is necessary to investigate how they found solutions to these problems, in which the research of both of social sciences (institutional aspects, for example economy and political regime) and humanities (philosophical and contents aspects) has been necessary, as well as the collaboration among them.

Now, this is only the kick-off of the research cooperation about the cultural aspects of the foundational level of the EU between scholars from European universities (who are the parties concerned) and from Kobe University (who can be objective observers from the outside), It is advisable to continue the cooperation and furthermore develop today's discussion from more focused views.

Thank you very much. Merci beaucoup. Danke schön. Mille grazie. Dank u. Arigatou Gozaimashita.