



All European Academies

Madame de Staël Prize for Cultural Values

2014-2016



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Foreword

Three years ago we embarked on the endeavour of awarding the All European Academies Madame de Staël Prize for Cultural Values, motivated by a deep belief of understanding Europe as an intellectual and emotional entity based on common, yet not necessarily always exactly the same, convictions. In our first award ceremony in Brussels, I reflected on the endurance of Europe's values - individualism, pragmatism, pluralism and diversity - and on Europe as a place of and for freedom, justice and welfare. It is especially today, in our current times of political upheaval on our continent, the rise of populism and the challenges of a humanitarian refugee crisis, that reflecting on what is deeply rooted in the soul of Europe is ever more necessary.

ALLEA, as the federation of almost 60 academies of sciences and humanities in the Council of Europe region, is committed to promoting the values of liberty and intellectual freedom. Our member academies are longstanding centres of intellectual life within their respective countries, irreplaceable guardians of scientific inquiry and staunch promoters of Europe's shared and unparalleled intellectual and cultural richness. In this spirit, the ALLEA Prize honours truly European scholars whose academic works embody significant contributions to the cultural and intellectual values of Europe and to ideas of European integration, presenting Europe as multifaceted, intellectual, open and vibrant as it truly is. The prize is one of the few dedicated to social sciences and humanities scholarship and underlines the importance of non-technological scholarly work and research in European advancement.

The namesake of the prize, Madame de Staël, could not be a better representation of these ideals. Born to a noble family, and blessed by an ever curious mind, she valued individual freedom and education for all. Her life and her view of the world were shaped by living in France

and Switzerland, her marriage to a Swede and much of her writing was dedicated to neighbouring Germany. A woman of letters, a political propagandist, and a gifted conversationalist, she epitomised and shaped the European salon culture of her time like no other and throughout her time she encouraged stimulating debates on the philosophical questions of her time.

Inspired by the legacy of Madame de Staël, the ALLEA Prize first honoured the Italian scholar Luisa Passerini in 2014, a cultural historian with a determined passion for investigating Europe's cultures and values. She deconstructs and dissects the roots of Europe's identity through an ingenious critique of Eurocentrism. A great admirer of her work, Étienne François, rightly praised this pioneering contribution in his laudatory speech at the Academy Palace in Brussels. Her writing takes "into account the limits of Europeanness; therefore finally her refusal to accept a single root and a linear course, whether from antiquity, the Middle Ages or the modern time, to the concept of Europe and Europeanness". In Passerini's works, one can find the "conviction that Europe can be better understood from its margins than from what is considered its centre, from the point of view and the perspective of the dominated and not of the dominant, from outside than from the inside."

In the following year, the Prize moved away from the emotional analysis of Europe's history towards the devotion to disentangle the complex governance of Europe. We honoured the British scholar Dame Helen Wallace for her thorough and incisive interpretation of the history and politics of European integration. She is not only a reference for every student of European policy and politics today but also a truly, enthusiastic and committed European. Her career is made even more fascinating by her unique ability to bridge the gap between politicians and intellectuals in Europe. The words of Nicholas Mann, her friend and former Vice President of ALLEA and of the British Academy, in the award ceremony at the Academy of Sciences of Lisbon reflected quite accurately on this valuable contribution: "Helen has been able to reach the ears of the practitioners: the politicians and law-makers who, in the 'real world', are at the heart of

the European machine and not always amenable to the opinions of the scholars in the ivory tower."

In 2016 the French philosopher Rémi Brague was the third scholar to be awarded the prize. His work is at the heart of ALLEA's mission of promoting ideas of a cultural Europe. Brague is a scholar of medieval theology, philosophy and culture of the three Abrahamic religions. It is his deep knowledge of formative processes within religion and their effect on society which provides an invaluable foundation to our understanding of Europe today. He explores the question of what makes Europe a distinct cultural entity from a theological, philosophical and historical perspective. He exposes the deep relationship between religion and culture, between the roots and the concepts of today. Paraphrasing ALLEA's Vice President Ed Noort in his laudatory speech at the Austrian Academy of Sciences in Vienna, Brague elucidates how Europe found a way of integration and appropriation of diverse and multifaceted cultural influences from Rome, Athens and Jerusalem to create its own blend of values, traditions and philosophy.

Following these three years of honouring such eminent scholars, it was time to reflect and recollect. This book is a humble attempt to honour Luisa Passerini, Dame Helen Wallace, and Rémi Brague, our first three laureates and to preserve written testimony of these personalities and their words. It comprises the lectures of the three laureates as well as the three respective laudatory speeches. Furthermore, it reproduces the speeches of the three distinguished EU high level officials that subsequently participated in the award ceremonies: former President of the European Commission, José Manuel Barroso; European Commissioner for Research, Science and Innovation, Carlos Moedas; and European Commissioner for Neighbourhood Policy and Enlargement Negotiations, Johannes Hahn.

Last but not least, we are very thankful for the kind co-sponsorship of the German foundation Stiftung Mercator throughout these three editions, which made possible one of the largest endowments dedicated to honour outstanding European scholarship in social sciences and humanities. With our partners and Member Academies, we are looking forward to

continuing this task in the future and maintaining the spirit of Madame de Staël and of those inspired and committed to promote Europe's scholarship and values.

Günter Stock

Chair of the Madame de Staël Prize Jury

ALLEA President



Portrait painting by François Gérard

Madame de Staël

The All European Academies Madame de Staël Prize for Cultural Values is named in honour of Anne Louise Germaine de Staël-Holstein (1766-1817), who, like few others, championed intellectual and cultural values of Europe far beyond her time.

She was the daughter of the French politician Jacques Necker and Suzanne Curchod; growing up, she was exposed to the intellectual salon her mother hosted in her house. In 1786 she married Baron de Staël-Holstein, the Swedish ambassador, and soon established her own salon as a centre of progressive political and intellectual discussions. In 1803, Staël was banned from Paris by Napoleon, and took up residence in Coppet near Lake Geneva, where she once again hosted a new salon.

Celebrated for her conversational eloquence, she participated actively in the political and intellectual life of her times. Her writings include novels, plays, moral and political essays, literary criticism, history, and autobiographical memoirs. Without doubt, her most important literary contribution was a theory of Romanticism. Throughout her life, Germaine de Staël made a clear commitment to progressive issues and to the achievements of civilization. Her involvement in, and understanding of, the events and tendencies of her time gave her a unique societal position. In 1814, the French memoir writer Madame de Chastenay summed up her life in a single epigramme. There were, she wrote, three great powers struggling against Napoleon for the soul of Europe: “England, Russia, and Madame de Staël”.

2014

All European Academies

Madame de Staël Prize for Cultural Values



Luisa Passerini

*Laureate of the 2014
All European Academies
Madame Staël Prize*

Academy Palace, Brussels
9 April 2014

Luisa Passerini

For a Europe of Sentiments and Imagination

Luisa Passerini (1941, Asti) is a part-time Professor at the Department of History and Civilisation at the European University Institute, Florence, and former Professor of Cultural History at the University of Turin. Her research on Europe intends to deconstruct “Eurocentrism” in the field of passions by explaining the emotional and symbolic components of European identity within a historical perspective. She has also proposed a critical interpretation of the sense of identity in a post-colonial world, where hierarchies between Europe and other continents as well as between various European regions are no longer viable. Her sources include texts of various kinds, such as essays (from literature on European federalism to literary histories), novels and personal letters, while an iconographic dimension of the research is provided by representations of the myth of Europa in connection with the discourse on ‘Europeanness’.

Passerini currently heads the research project Bodies Across Borders: Oral and Visual Memory in Europe and Beyond (BABE), based at the European University Institute, Florence and funded by the European Research Council. This project aims to study intercultural connections in contemporary Europe and to understand new forms of European identity as they develop in an increasingly diasporic world, accounting for the movement of people, ideas and images towards Europe and across the borders of European nation-states. Her further research fields include the history of subjectivity, incorporating forms of European identity, gender and generations or diasporic subjectivities. Much of Passerini’s scientific production has been devoted to the topics of Europe, Europeanness, European identity and belonging. Some of her vastly published materials on these topics include books such as: *Europe in Love, Love in Europe* (1999); *Figures d’Europe. Images and Myths of Europe* (2003); *Sogno di Europa* (2009); *Women and Men in Love. European Identities in the Twentieth Century* (2012); and numerous essays and articles.

Laudatory Speech by

Étienne François

Professor of French History, Free University Berlin

Brussels, 9 April 2014

Dear President Barroso,

Dear colleagues and friends,

Cara Luisa,

First of all, I would like to say how happy I am to have the honour to deliver the laudatio for Professor Luisa Passerini, the first laureate of the All European Academies Madame de Staël Prize for Cultural Values, a prize “awarded to eminent scholars whose work represents a significant contribution to the cultural and intellectual values of Europe and to the idea of European integration” and is co-sponsored by the Mercator Foundation. This laudatio gives me in fact an extraordinary possibility to express “coram publico” our admiration, our gratitude and also my friendship to Luisa Passerini.

As you can see, subjectivity and emotion are at the beginning of my laudatio. Why? Certainly because of my old complicity with Luisa Passerini –the first time we met was a congress in Paris in spring 1992 (more than twenty years ago!) in honour of the late french historian François Bédarida, the first director of the new founded Institut d'Histoire Présent and since this time due to our common passion for cultural history, European history and memory we have had many occasions of working together. But the main reason for my beginning with subjectivity lies in the fact that Luisa Passerini is one of the first historians to have underlined the necessity to take into account subjectivity as an essential category of historical research, not at all in the sense of a dangerous relativism, but much more in order to contribute to a better intelligibility of past and present.

You can certainly hear at my strong foreign accent that I have been living and working in Germany for a long time. Nevertheless, I did not forget the rhetoric skills of the French school of my youth. And, therefore, I will try to summarise in three points the reasons which justified and explained the choice of Luisa Passerini as first laureate of the All European Academies Prize for Cultural Values.

The first point to be underlined is the excellence and above all the originality of Luisa Passerini's academic career. It is, in fact, totally opposite to that of a “normal” scholar, who follows a one-way classical path. Her career has not at all been a linear one. It is much more a way made of liberty and imagination, of experimentation and internationality, of dialogue and

“*Luisa Passerini is one of the first historians to have underlined the necessity to take into account subjectivity as an essential category of historical research, not at all in the sense of a dangerous relativism, but much more in order to contribute to a better intelligibility of past and present.*”



discovery; a way in which personal contacts and political action were as important as the research in archives and libraries. In other terms: the opposite of the life of a “Schreibtischtäter”. After her Maturita Classica in the Liceo Classico in Asti (the city where she was born, also the city where she had Paolo Conte as schoolfriend), in 1960 she spent one year in the United States, in a high school in Rochester. Back in Italy, she studied Philosophy and History at the University of Turin where she achieved her Ph. D. in Philosophy (about Henri de Saint-Simon and Auguste Comte). But at the same time she was also politically active and that is why she went to Mozambique after her Ph.D. and spent some time in Dar es Salaam, working with and on the Mozambique liberation movement

(Frelimo). Back in Italy, she took an active part in the events of 1968, participating in workers' education groups which involved the study and analysis of capitalism in a world context. During these years, from 1969 until 1989, she worked either as a teacher in high schools or as teaching collaborator at the University of Turin. 1989 marked the beginning of an international career bringing her as a visiting professor or as a research fellow to Australia, (Sydney), Paris (E.H.E.S.S.), New York (New School of Social Research, New York University, Columbia University), Essen (Kulturwissenschaftliches Institut) and Berlin (Wissenschaftskolleg). In 1994 she became Professor of Contemporary History at the European University Institute in Florence and was there until 2002. From 2004 to 2011 she was finally Professor of Cultural History in Turin. Theoretically, she is now retired but always part-time Professor at the European University Institute and since 2008 visiting professor at Columbia University in the Oral History MA Program.

The second aspect that I want to stress is the outstanding quality of her work and the importance of her contributions to history, the humanities and the social sciences. Her selected bibliography contains more than ten important books published between the beginning of the 1980s until now. These books dealt with a great variety of issues like *The Fascism in Popular Memory of the Turin Working Class*, *Mussolini immaginario*, *The Autobiography of the Generation of 1968 in Italy*, *Imagination and Politics in Britain between the Wars*, *The myth of Europe*, *Memory and Utopia*, or *Love and the Idea of Europe*. The majority of them were written and



View of the Academy Palace in Brussels on 9 April 2014 during the award ceremony. The event was attended by European high level officials, eminent scholars and scientists, and academy representatives.

published at first in Italian, but some others were written directly in English. More importantly: nearly all of her books were later translated into foreign languages. Luisa Passerini has in fact the same fluidity and elegance of language in Italian, English and French, and unlike the French poet Mallarmé who once wrote: “Les langues imparfaites en cela que plusieurs”, she sees in the plurality of languages a constitutive dimension of European creativity and identity, a great chance for all of us and the best protection against the danger of uniformisation and uniformity. Among her contributions to the humanities and the social sciences, I would like to mention three points: firstly, her attention to the subjectivity and the intersubjectivity, to the link between public and private, but also to the

“*In all these projects one can find the same characteristics: (...) the conviction that Europe can be better understood from its margins than from what is considered its centre, from the point of view and the perspective of the dominated and not of the dominant, from outside than from the inside.*”

discontinuity between the public sphere and the private sphere, despite all the bridges that lay and must be laid down between the two. Secondly, her ability to question and subvert the false hierarchies like any kind of rigid and unalterable dichotomy –either in the relationship between men and women or in the relationship between different memories: from this point of view I like her concept of memories as “shareable memories” very much. Thirdly, the openness of her historical meaning: the majority of her books deal with the history of the 20th century; but this without exclusivity. Beside the short temporality of the history of our present, she takes also into account the “longue durée” of cultural structures and representations, as one can see for example in her very stimulating book *Il mito d'Europa. Radici antiche per nuovi simboli* (Florence, 2002).

My third point deals with the central place of Europe and Europeanness in the life and work of Luisa Passerini. All her research projects since the beginning of the 1980s focus on European issues, either by means of a comparative approach (like the research projects about car workers in Coventry and Turin or about social structures and collective

representations in four communities in France and Italy), or by means of a genuine European topic, like the projects “Les identités européennes”, “Gender relationships in Europe at the turn of the millennium”, “Europe, emotions, politics and identities” or finally “Images of Europe 1989-2004: The construction of European identity through the cinema”. All these projects have been conducted on the basis of European networks in collaboration with students and scholars from Europe and outside, like Philippe Joutard or Hartmut Kaelble. In all these projects one can find the same characteristics: a historical and analytical approach instead of an ideological or teleological one; the conviction that Europe can be better understood from its margins than from what is considered its centre, from the point of view and the perspective of the dominated and not of the dominant, from outside than from the inside. Therefore her critique of the Eurocentrism, that implicitly means “that Europeans had invented a certain type of loving relationship, mainly heterosexual and exclusive to Western civilisation, defined by its contrast and supposed superiority to the culture of other continents”; therefore her attempt to take into account the limits of Europeanness; therefore finally her refusal to accept a single root and a linear course, whether from antiquity, the Middle Ages or the modern time, to the concept of Europe and Europeanness.

I am very happy that the prize has been placed under the patronage of Germaine de Staël. She was in fact an extraordinary person, a totally free woman who built her life without being limited by the prejudices of the time; she was a great writer and a passionate lover, one of the greatest political philosophers in the time of the French Revolution (similar from

this point of view to Hannah Arendt in the last century) and also a woman with an eminent political influence; a woman of the Enlightenment who also identified herself with the ideas and values of the Romanticism; she was the only woman Napoleon was afraid of, but also one of the very few women who were able to intimidate Goethe; she was at least a woman travelling all her life through the whole of Europe, feeling as at home in France as in Switzerland, in Italy, Germany, Austria, England, Sweden or Russia, always eager to discover new people, new countries, new cultures, always anxious to share the result of her reflections and discoveries with her readers and her very extended and true European networks.

I am also very happy that this Prize is given in a time when we are memorising another great European historian who had so many aspects in common with Luisa Passerini, Jacques Le Goff. For both, the values are constitutive for the European identity and at the heart of the European project. Both actually have taught us that despite the worrying result of the elections in Hungary we have to trust in openness and generosity.

It is, at least for me and certainly also for all of us, a very encouraging sign, that the All European Academies Prize for Cultural Values is awarded to Luisa Passerini in this year when the majority of European countries –in and outside of the EU– like many other countries throughout the whole world are remembering the downfall of our sleepwalking continent in a suicidal war hundred years ago and thinking about it as one of the biggest failures of European values performed precisely in the name of these values. In this dark context all of the work and life of Luisa Paserini reminds us that Europe could and should also be seen as a continent of love.

Carissima Luisa, congratulazioni per quel prezzo que tu hai così eminente meritata. Mille grazie per tutto che tu ci ha apreso et apportata. Grazie finalmente per la fortuna et felicità che io ho a avere encontrar ti e di avere la possibilità di lavorare con tè.



From left to right, ALLEA Vice President Daniela Jezova, ALLEA President Günter Stock, laudatory speaker Étienne François, laureate Luisa Passerini and ALLEA Vice President Ed Noort at the Academy Palace in Brussels.

Towards a more cultural Europe

Speech by*

José Manuel Barroso

President of the European Commission (2004-2014)

Brussels, 9 April 2014

Dear President of the Royal Flemish Academy of Belgium for Science and the Arts, Professor Gelders,

Dear President of the European Federation of Academies of Sciences and Humanities, Professor Stock,

Dear Professor, Etienne François,

Dear Minister of State Mark Eyskens,

Dear Laureate, Professor Luisa Passerini,

Distinguished guests,

Dear friends,

Ladies and gentlemen,

Let me start by thanking Professor Günter Stock for his very warm welcome. Thank you also to Professor Étienne François for your beautiful laudatory speech and to Professor Ludo Gelders for his very kind words of introduction. Indeed I would like to tell you that I very warmly accept your invitation to participate in the work of your academy. I am waiting for the invitation. I am sure that after ten years here in the European Commission in Brussels, I need also to have some time to immerse myself in the atmosphere of science and arts. It will make a change after the euro crisis, where I had to deal with much more immediate and difficult issues. I would also like to applaud ALLEA's key contribution in building a strong cultural and intellectual Europe and acknowledge your active support to a number of initiatives presented by the European Commission.

**Check against delivery*

Almost a year ago, at the official launching of the project we have called “New narrative for Europe”, Professor Stock announced the creation of a European Prize for Cultural values named after the great cosmopolitan European intellectual Madame de Staël; and he invited me to attend the first award ceremony. I immediately said I would be more than happy to come should my agenda allow me to do so.

So today I am very pleased to be able to join you for this ceremony; because I think it is absolutely essential for policy makers to work with you, men and women of academies, of education, of science and culture - or, to put it in Madame de Staël's words, to work with “l'association de tous les hommes qui pensent d'un bout de l'Europe à l'autre... ces hommes qui ne désespèrent pas encore de la race humaine et veulent lui conserver l'empire de la pensée.” Je suis d'accord; l'empire de la pensée.

When, representing the European Union, I had the honour, together with Herman Van Rompuy, to give the acceptance speech of the Nobel peace prize in 2012, I emphasised that culture and science are at the core of our European project as a way of going beyond borders. So culture and science are not some kind of accessory in the European idea. They are indeed a genetic element of the European project. They also show us what can be achieved when people meet and inspire each other.

And this is even more important today as we have to adapt to a fast-changing world while upholding our values and re-affirming our commitment to a shared European destiny.

So first, let me say a few words on the role of a knowledge-based society in our 21st century. Europe is gradually recovering from the deepest crisis since the beginning of European integration, the first crisis of globalization.

We are clearly in one of these transformative periods of history where we have to embrace change, overcome the status quo and take critical decisions that will reshape our future. We are in one of those moments where we cannot stand at the same position. We have to go further. Non progredi est regredi.

Today Europe is very different from what it was in 1957, having a truly continental dimension and a global outreach. We are also different in the world because the forces of globalization, combined with information technology, have resulted in a new dimension of interdependence that

affects every country and every European citizen.

The pace of innovation is increasing dramatically. New technologies create new jobs and new industries and disrupt old ones. To meet the 21st century challenges we have to figure out how to cope with this fast-moving, ever-changing, increasingly competitive and interconnected world.

Skills, creativity, innovation, new science studies and new technologies are clearly part of the solution. They will make the difference. It will be our competitive edge.

But I have said – and I want to repeat it again – I believe that part of this capacity to adapt to change is also to be found in the humanities, in some of the classic history, those classic studies that in fact enable us, men or women, to be more creative and with more sense of positive criticism.

But this is not only about economic prosperity. This is also about a more inclusive and cohesive society. This is about giving each individual a chance to fulfil her or his potential. This is about how our society changes and improves.



“*I believe that part of this capacity (of Europe) to adapt to change is also to be found in the humanities, in some of the classic history, those classic studies that in fact enable us, men or women, to be more creative and with more sense of positive criticism.*”

This is why education, research and innovation are at the very heart of what we have decided to call the Europe 2020 strategy, our European blueprint to get the economy back on track over the course of this decade. And if we want Europe 2020 to succeed, we need a strong sense of ownership from all the stakeholders, not only from the governments, experts or administrations, but from academia, from civil society, from

schools, from people in general.

We need to do more and better to develop the right skills, to improve the free movement of people and ideas across national borders, to boost Europe's innovative capacities as well as public openness to innovation; and also to promote a more multinational and multidisciplinary culture bringing science and humanities together.

In our new global environment, our human capital and the creativity of our society are key game changers. And the European Union is indeed a catalyst for change.

For example, Erasmus+, the new programme building on the great tradition of the programme Erasmus, with a 14.7 billion euros budget over the next seven years – that is 40% more than under the previous period – will help, among other things, to address the skills gap by providing opportunities for 4 million people to study, train, gain work experience abroad, thus increasing their long-term job prospects.

The European Institute of Innovation and Technology (EIT), which I took the initiative to create during my first mandate as President of the European Commission, already contributes to bringing together higher education institutions, research organisations and businesses in new types of partnerships to boost Europe's science and competitiveness.

The completion of the European Research Area will create a real single market for knowledge, research and innovation and contribute to fostering a culture of excellence.

And just a last example, the Horizon 2020 programme, with 80 billion euros to be invested in research and innovation projects in this budgetary period, is 30% bigger than its predecessor, the seventh Framework Programme. As you know, the Commission – and myself – we had to fight hard for this to be saved in the difficult negotiations for the next Multiannual Financial Framework. I am happy that at the end we got this good result. This programme for science and research is also more coherent and simpler to use so that researchers and innovators can spend more time on their core work and hopefully less time on administration.

Ladies and gentlemen,

Madame de Staël wrote in *De L'Allemagne*: “Rien dans la vie ne doit

être stationnaire et l'art est pétrifié quand il ne change plus." The same applies to our European Union. It would run the risk of being petrified if it does not adapt to changes. Europe stands right in the middle of sweeping transformations. It has to adapt to changes if it is not to be left behind but at the same time Europe has to uphold its values.

Europe is indeed much more than a market. Europe is fundamentally about values. It is primarily about a worldview that gives a central place to the individual, to the human person, and to respect for human dignity.

It is a Union that is not achieved through some sort of levelling process driving us to uniformity, as some caricatures try to present us, but through a fruitful blending of differences, contrasts, and even tensions, and surely through a common culture and common values.

And as I said recently in Berlin on the occasion of the presentation of the declaration on a "New narrative for Europe": tearing down walls and

"Europe is indeed much more than a market. Europe is fundamentally about values. It is primarily about a worldview that gives a central place to the individual, to the human person, and to respect for human dignity."

building bridges has been our European story over the last six decades and will continue to be our story for the years to come in today's globalized world.

However, some people are now trying to build new walls and dividing lines whilst we are living in an increasingly interdependent and competitive world where our European clout stems more than ever from our European unity and openness. We are also witnessing a growing feeling of disaffection among European citizens, and even indifference among pro-Europeans.

This is why I think it is necessary to revisit our past so that we can better grasp our achievements and overcome the existing deficit of confidence in our own strengths and skills, and embrace the future with more confidence.

We learn from our past that Europe's rich history and amazing reserves of creativity are some of the strongest cards we hold when it comes to building a prosperous and fairer European future.

We also learn from our past that the European Union and the core values

it stands for – peace, democracy, freedom – cannot be taken for granted. They are not a given once and for all. They have to be fought for. And this is a fight that challenges each of us to think of the role we can play in building a stronger, more united and open Europe.

And I was happy to see in the declaration unveiled in Berlin something I think is very important, and I quote: Europe is "a moral and political responsibility, which must be carried, not just by institutions and politicians, but by each and every European."

We cannot build a Europe that is only considered to be the responsibility of the European institutions or – hopefully – also of the governments of Europe.

A sense of belonging to Europe, to a community of values, of culture and interests, is essential to forge this common destiny. Europe is indeed us, each of us. And each of us can make a difference in Europe and contribute to driving positive change.

This is what ALLEA is doing through its wide range of activities including the "Zukunftsort: Europa" project initiated by the Berlin-Brandenburg Academy of Sciences and Humanities.

This is also what professor Luisa Passerini is working on, looking at what holds us together. A work that has been beautifully described by Professor Etienne François in his laudatory speech, so I will not repeat what he said.

I can only say, when reading the impressive curriculum of Professor Passerini, that I am very jealous of this curriculum. In fact, among all the books and topics that Professor Passerini has been working on during so many years, I can find a beautiful phrase. It said, at least in the version I have received: "Luisa Passerini has also conducted research on love in Britain, France, Switzerland and Italy". When my mandate in the Commission ends in the end of the year I would like so much to be associated with this research on love.

As Professor Passerini knows, I have been a young student and a young assistant of my great master, Professor Denis de Rougemont, the great author of "L'Amour et l'Occident". And precisely, I worked with him on these two notions for some time in his "Dictionnaire de Federalisme" – already posthumous published – and I love the idea of Europe being seen together with love. These two concepts are very important and, as a



President of the European Commission (2004–2014) José Manuel Barroso hands over the ALLEA Prize certificate to the 2014 laureate Luisa Passerini during the award ceremony at the Academy Palace in Brussels on 9 April 2014.

coincidence, it was with Professor Denis de Rougemont, when I was his assistant and student, that I have first visited the castle, the château of Madame de Staël, not far from Geneva, where we were at that time.

And it is a great pleasure and honour for me to have been invited to hand over the first All European Academies Madame de Staël Prize for Cultural Values to Professor Passerini.

I really believe that intellectuals have always played a pioneering role in the European project.

When she was just a young teenager, Madame de Staël met in her mother's salon all those who participated at the time in the incredible adventure of the Encyclopaedia, literally “all-round education”, about which Jules Michelet wrote in his History of France: “the encyclopaedia was much more than a book. It was a collective enterprise... all Europe became involved.”

That idea of linking Europe with knowledge and science is not, as you see, so new. Without falling in the trap of euro-centrism, that you very rightly criticise, I think we can be nevertheless proud; proud without arrogance of our European heritage. And I want to convey to you my respect, to all of you, who in your daily life, are able through the intellectual enterprise in

which you are engaged, to work on these values that are so important for all of us in the European project.

Let me close by wishing that your European commitment and enthusiasm will be a source of inspiration to many all over Europe.

I thank you for your attention.

Affective Narratives for Europe

Lecture by

Luisa Passerini

Professor emeritus of Cultural History, University of Turin

Brussels, 9 April 2014

I am moved and honoured to receive a prize dedicated to a great European like Madame de Staël, whose work has inspired my research for many years. I do believe that her writings and her life highlight the way towards the type of cultural engagement that President Barroso has called “New Narrative for Europe”. I have been convinced for many years that our intellectual work should go exactly in this direction.

This is why I would like to start from a very significant narrative by Madame de Staël, the novel *Corinne ou l'Italie*, originally published in 1807, but still of great relevance today.

Indeed, while the exploration of the intellectual and political roots of European identity has received wide attention from scholars and politicians, the affective aspects of European identity have been much less present in the public debate. I take “affect” to involve not only passions and sentiments, but also the intelligence of emotions and the capacity for judgment, and eventually to include also negative feelings such as sorrow and fear. Affective narratives of and for Europe require that we imagine a continent in which the right to affectivity can be considered a fundamental part of democracy, democracy understood as a daily cultural dimension that connects the public and the private, with an affirmation of rights in the private sphere and their reverberations in the public one. Paying attention to emotional aspects does not in any way contradict the intellectual and political construction necessary for a European identity.

In Madame de Staël’s novel *Corinne ou l'Italie*, the central figure, Corinne,

is portrayed as an artist of great versatility, who excels in many intellectual and artistic fields, honestly enjoying her success in the city of Rome where she lives. At the same time Corinne, born of a British nobleman and an Italian lady, is a cosmopolitan woman, who bears in herself the multiplicity of Europe: two nationalities, the cultural heritage of various countries and regions, the knowledge of different languages.

Corinne prefigures a cultured and liberated woman who could live only in a free and united Europe, the dream that Madame de Staël nourished with her group of friends from various European countries at her castle at Coppet, in Switzerland. The liberal ideas of the author and the references to her own experience — public and private — are transparent in the novel. For Corinne, the attitudes of her epoch are too narrow and reductive especially in the field of affective relationships. She is loved by various men from different European countries, Italy, France, Germany, and Britain, all of them described by Madame de Staël as limited in their views by narrow national outlooks. My interpretation of Corinne is that she is too

“Paying attention to emotional aspects does not in any way contradict the intellectual and political construction necessary for a European identity.”



“European” for her times. A better title for the novel would be, in my fantasy, *Corinne ou l'Europe* rather than *Corinne ou l'Italie*.

In fact Corinne falls in love, reciprocated, with a British nobleman, Lord Nelvil, who is endowed with many positive qualities, such as the belief in liberal values and physical courage, but he is afraid of marrying such an independent woman, and chooses instead Corinne’s stepsister, Lucile, grown up strictly as a wife and a mother. In the course of this dramatic experience, Corinne ends up losing her creativity and lets herself die, after having taught music to her niece Juliette, Lucile’s and Nelvil’s daughter.

The young niece, very similar to Corinne, will take up and continue her art and her heritage. This is the first lesson of the novel: the transmission of values and culture from one generation to the other provides the auspice that future generations will be able to live up to the potentialities denied to the previous ones, thus prefiguring a genealogy of hope for a new Europe.

Let me, at this point, go beyond the gender dimension. I considered it appropriate to start from there, but we cannot stop at it. Corinne's story is such that it can concern anybody, of any gender, race and culture, beyond the limits of differences and nationalities. It concerns anybody who can nourish a sense of belonging to "a community of values and culture", to quote President Barroso's words a few minutes ago. I would like to add

"The transmission of values and culture from one generation to the other provides the auspice that future generations will be able to live up to the potentialities denied to the previous ones, thus prefiguring a genealogy of hope for a new Europe."



that it is in the nature of cultural values not to be fixed, but enriched and updatable through exchanges between different cultures, as the history of Europe shows. We could also say that anybody has a right to love Europe as well as to love and be loved in Europe.

Such Europe has contradictory roots: on the one hand the promise of equal rights and on the other a legacy of oppression and repression, of the exclusion of many from the enjoyment of rights in both the public and the private spheres. These "negative" roots represent a memory of repression of civil rights by authoritarian regimes, but often, for certain social groups and certain fields, also by democratic regimes. The Enlightenment's promise of the recognition of universal rights, implicit in an equal education like

the one that Corinne received, could not be kept in Madame de Staël's novel, because fulfilling it would have meant putting in danger the social and moral order of the existing society. Corinne can be taken to represent all of us, in spite of our differences. Her story calls attention to the sphere of sentiments, and pleads for a memory of affect, as a basis for a fair connection between the public and the private sphere.

This school of thought was present in the writings of various Europeanists. First among them, Denis de Rougemont, who in the 1920s created the term: 'Europe du sentiment', a Europe of sentiment understood as a sense of belonging both cultural and personal. For Rougemont, Europe means connectedness, established through the intense relationships between various cultures and countries. In his thought there were elements of Eurocentrism, but at the same time expressions of global solidarity; and he fully recognised the value of Arabs' contribution to European culture, particularly for what concerns the history of love.

In the period following the Second World War, during the construction of the European Community and then Union, Ursula Hirschmann, wife of Altiero Spinelli, further developed the concept of a Europe of sentiment, insisting on the link between the public and the private and on the possibility of feeling at the same time a subject of Europeanness and of love.

But the trend of thought giving value to the link between Europe, democracy and sentiments, is present not only in the legacy of great and well known Europeans. It comes to us also from unknown potential new Europeans, such as migrants from inside and outside Europe.

A first example comes to me from my previous research, sponsored by a European Project within the Fifth Framework some years ago, which studied the oral memories of women migrants from the Central-Eastern to the Western part of Europe. In those migrants' narratives, the sphere of affectivity was always present as part of the motivations for moving (they did not like the term "migrant"), in connection with the idea of being a mobile European. Thus the discourse on love emerged as a constant element of their memories even when they revealed a discrepancy between

imagination and experience, as if the imagining around migration necessarily included love in one way or another, an imagining often frustrated and deceived.

“*New narratives of and for Europe are in the process of being constructed, in stories which can at times express rage and resentment but which often claim the right of participation and of affective relations with Europe, for Europe and in Europe.*”

Indeed, the destiny of Corinne cannot be forgotten, and stays on as a reminder of the political and affective difficulties of any form of Europeanness, but at the same time it stands as a promise for a Europe of affect, that gives space to positive emotions across differences.

It is the same promise that I encounter in the research project I am directing now, supported by the European Research Council and conducted at the European University Institute in Florence: “Bodies Across Borders: oral and visual memory across Europe and beyond”. This project collects the narratives of migrants who come to Europe from Africa and South America, as well as their drawings or photographs of their travel towards Europe. In this project we find inspiration from the work of artists, especially visual artists working on the representations of Europe and its borders, who are contributing to construct a visual memory of Europe.

But we especially find – not always, but often – a sense of potential



From left to right, ALLEA President Günter Stock, the 2014 ALLEA Prize laureate Luisa Passerini and former European Commission President José Manuel Barroso on 9 April 2014 at the Academy Palace in Brussels.

belonging to Europe in the testimonies of the migrants themselves. Their oral and visual memories express emotions which include the hope of bringing to and finding in Europe “life, love and peace” (I quote these words from the narrative of an Egyptian migrant, Magdy Youssef, which I recently collected), thus concurring to enrich European values connected with daily culture. I do not want in the least to reduce the dramatic aspect of migration for both the migrants and the recipients, but just to remind us that new narratives of and for Europe are in the process of being constructed, in stories which can at times express rage and resentment but which often claim the right of participation and of affective relations with Europe, for Europe and in Europe. Altogether, these narratives confirm that tentative new ways of feeling European are possible, linked with new developments in emotional life, and capable of bringing the contribution of the private into the public.

I would like to conclude by saying that I feel it is our task as European intellectuals – and citizens – to recognise the new affective narrations that are being created, at whatever level they appear, and to contribute to make them part of our new shareable narrative.

2015

All European Academies

Madame de Staël Prize for Cultural Values



Dame Helen Wallace

*Laureate of the 2015
All European Academies
Madame Staël Prize*

Academy of Sciences of Lisbon, Lisbon
23 April 2015

Dame Helen Wallace

Bridging the gap between politics and academia

Dame Helen Wallace (Manchester, 1946) is a leading expert on the politics of European integration, on which she has authored and co-authored numerous publications. From 2011 to 2015, she served as Foreign Secretary and Vice President of the British Academy. Previously she was a Centennial Professor and then Emeritus Professor at the European Institute in the London School of Economics and Political Science. She has also held posts at the European University Institute, the University of Sussex, the Royal Institute of International Affairs, the Civil Service College and the University of Manchester.

Her seminal work *Policy-Making in the European Union* (2015), which has recently been published in its seventh edition, is a reference work in European studies for scholarship and students. Other influential publications include *Interlocking Dimensions of European Integration* (2001), with Fiona Hayes Renshaw, and *The Council of Ministers of the European Union* (2006). Furthermore, she has been on the editorial advisory board of leading academic journals such as the *Journal of Common Market Studies* and the *British Journal of Politics and International Relations*.

A great part of her career was dedicated to helping to bridge the gap between politics and academics. She directed the Economic and Social Research Council's "One Europe or Several?" programme from 1997 to 2001. She is a regular contributor to the public debate on European politics and policy advice in international conferences, and has served as advisor to public bodies in the United Kingdom and to the European Union institutions.

Laudatory Speech by

Nicholas Mann

Professor Emeritus of the University of London

Lisbon, 23 April 2015

Dame Helen Wallace is the second recipient of the All European Academies Madame de Staël Prize for Cultural Values, a prize co-sponsored by the Mercator Foundation and awarded annually to “eminent scholars whose work represents a significant contribution to the cultural and intellectual values of Europe and to the idea of European integration.”

The Europe that we live in today is a complex and constantly evolving community, very different from the war-torn geopolitical entity of a hundred years ago; that it can have come so far is thanks to a polymorphous process of integration that continues as we speak, and that never ceases to present new challenges to all of those involved: the statesmen, politicians and economists, the scholars, intellectuals and theoreticians, and the ordinary citizens of twenty-eight nations who have to live with and make sense of the grand designs of the others. Madame de Staël, a citizen and protagonist of the Republic of Letters, believed firmly in the role of intellectuals in defending a European union of ideas which she called 'l'empire de la pensée', and might have difficulty in recognizing the need for the vast bureaucracy that today underpins the form that that union has taken. But she would certainly have wished to pay tribute to a scholar who has devoted her career to ensuring, in the most pragmatic way, that the governance of Europe in all its present day complexity continues to rest upon the human and cultural values that have inspired its most creative citizens from the very beginning.

Dame Helen is indeed such a scholar, and an eminent one: she is a Fellow of the British Academy, and since 2011 has been its Foreign Secretary and Vice-President; she is an Associate Member of the Académie Royale des

sciences, des lettres et des beaux-arts de Belgique, honorary Chair of the Conseil universitaire européen pour l'action Jean Monnet, and has been awarded honorary degrees by four British universities and the Institut d'Etudes Politiques de Paris. In addition, and more publicly, she has been honoured in her own country by her appointment as Companion of the Order of St Michael and St George, and Dame of the British Empire for her contribution to social science, and in France by her appointment as Chevalier de l'Ordre National du Mérite. But for all those who are concerned with contemporary politics and history, her public persona and name are inextricably linked with those of Europe. This can partly be explained by a volume which she edited and contributed to with her husband William (now Lord) Wallace as early as 1977, and which has very recently appeared in its seventh edition under the title *Policy-Making in the European Union*. For the past 40 years this has been judged the leading account of its subject, and is without any doubt outstandingly the best continuously developing interpretation of the history and politics of European integration. It has influenced generations of students and scholars with its amalgam of expertise, comprehensive coverage, balance and incisive analysis.

What began, as Dame Helen came to the end of her undergraduate degree — in *Litterae humaniores*, that classical seedbed of so much that is fertile and innovative in British society — [what began] as a fascination with political events unrolling before her very eyes was to become a life-long passion. She left Oxford and the ancient European world for modern European studies in Bruges, and then embarked on a PhD in Government at the University of Manchester. Even as General de Gaulle was uttering his second refusal to countenance the accession of the United Kingdom to the select body of six nations that then comprised the European Community, she was writing her thesis on the domestic policy implications of the Labour government's application for membership of the EEC. With arguably greater historical and political prescience than the General, she continued to focus on British involvement in the Community, and it is no exaggeration to say that she has remained deeply involved with, and even helped to guide, the expansion of Europe from the time of the UK's accession in 1973 to the richly diverse and complex organism that is the Union today.

Her truly distinguished career has most unusually managed to bridge the potential gap between the intellectuals and the politicians, the ivory tower and the “real world”, for she has moved between universities — notably Manchester, Sussex, the European University Institute in Florence and the

“*Her truly distinguished career has most unusually managed to bridge the potential gap between the intellectuals and the politicians, the ivory tower and the 'real world'(...).*”

London School of Economics — and institutions closer to government: the Civil Service College, the Foreign and Commonwealth Office and the Royal Institute of International Affairs (Chatham House). In both domains she has taught and led research, but also acted as an advisor.

Her teaching, usually to groups of students of diverse nationalities, and often outside Britain - in the College of Europe for instance - was innovative: she developed courses on how to negotiate in a European context when other people might have thought that that was an impossibility, and ran simulation exercises eagerly attended by both university students and civil servants. Among her ex-pupils she counts two current Prime Ministers of EU countries (Finland and Denmark); closer to home she trained several generations of British civil servants in European affairs and wider international relations. After a year's secondment to the Planning Staff of the Foreign and Commonwealth Office, she subsequently became Director of the highly successful European Programme of Chatham House, which she ran for seven years. Then, as Jean Monnet Professor at the University of Sussex (1992-2001), she developed the Sussex European Institute, with a programme to teach talented young people from Central and East European countries about the workings of the European Union in the aftermath of the fall of the Berlin Wall; many of these young people returned to their own countries and were instrumental in their transition from Soviet dirigisme to liberal market economies; some of them are now elder statesmen. She had a similar galvanising effect on several generations of young scholars as Director (1998-2001) of the United Kingdom's Economic and Social Research Council's “One Europe or Several” research programme, and during her five-year directorship (2001-2006) of the Robert Schuman Centre of the European University Institute in



From left to right, European Commissioner Carlos Moedas, 2015 ALLEA Prize laureate Dame Helen Wallace and Professor Luís António Aires Barros, former President of the Academy of Sciences of Lisbon.

Florence. This highly influential teaching activity, affirmed and augmented by a prodigious output of publications, conference papers and lectures, has made her commitment to Europe, and her unwavering scrutiny of every aspect of its development, accessible to a much wider audience than is usual for academics. It has also left its traces clearly visible across the community of academics who specialise in European affairs.

But more significant still, in her various advisory capacities Dame Helen has been able to reach the ears of the practitioners: the politicians and law-makers who, in the “real world”, are at the heart of the European machine and not always amenable to the opinions of the scholars in the ivory tower. She has on numerous occasions given advice or evidence on European matters to British Parliamentary Committees and was particularly involved in the early discussions in the 1980s which in due course led to the formulation of the Single Market Programme. Outside Britain, she was for five years an active member of the Advisory Group for the Social Sciences for DG Research of the European Commission on the Sixth Framework Programme; she was a member of the “Sapir Group”, a

High Level Group asked by the President of the European Commission to produce "An Agenda for a Growing Europe", which was duly delivered in July 2003 and published the following year; from 2005 to 2009 she served as a member of the Group of Political Analysis created to advise European Commission President Barroso; concurrently she was a member of the European Better Regulation Commission and a Special Adviser to Commissioner Olli Rehn, responsible for Economic and Monetary Affairs. These appointments demonstrate the respect in which she is held within the Commission, and the remarkable range of her competence.

As further evidence of her international reach one can mention her membership of the scientific advisory boards of such institutions as the University of Siena, the Universities of Bremen and Mannheim, the Catholic University of Louvain, the Austrian Institute of International Affairs, the Ortega y Gasset Foundation in Madrid, and the European Cultural Foundation in Amsterdam.

In all of this, Dame Helen, whose modesty is well-known, would argue that any difference that her often pioneering efforts may have made to the evolution of the European Union has been the effect of collaboration and collegiality; it is no accident that many of her most notable publications bring together the writings of the very best theoreticians and practitioners to create volumes that are a catalyst for change, and that she has been able to assemble wholes which are much greater than the sum of their parts. That is one aspect of her skill, but it is only one. It is characteristic of all her



Dame Helen Wallace at the international conference "Science and Policy-Making: towards a new dialogue" organised by the International Network for Government Science Advice (INGSA) in September 2016. Credit: INGSA

written work, and of her *modus operandi*, that she takes full account, in her analysis of the development of Europe, of both internal and external forces, and that she maintains a balanced perspective upon them, recognising that neither the study of ideas alone nor that of functionalist dynamics would provide a satisfactory account of, or design for, the process of integration. Instead the success of the European project must depend upon a full

“*It is characteristic of all her written work, and of her *modus operandi*, that she takes full account, in her analysis of the development of Europe, of both internal and external forces, and that she maintains a balanced perspective upon them, recognising that neither the study of ideas alone nor that of functionalist dynamics would provide a satisfactory account of, or design for, the process of integration.*”

understanding of the dynamic interplay between the Member States and the unique development of supranational laws and institutions envisaged by the Treaty of Rome. In addressing these issues with a remarkable blend of incisive analysis and true pragmatism, her studies of the divergences between the Member States and their various degrees of bilateral relations or wider cooperation have achieved the status of classics, and are a point of reference for all those concerned with European institutions, as are also her writings on regulation, the workings of the Council of Ministers, and of the continuing and endlessly contentious process of enlargement.

To say that Dame Helen has made “a significant contribution to ... the idea of European integration” is to understate the case. Her grasp of the political systems of the members of the Union is such that she has been able to offer exceptional insights into the complexities attendant upon the process of integration, and has through her advisory roles been able to argue that the very diversity that is at the heart of European culture should not simply be set aside in the forging of new instruments, but should be honoured and enshrined in the vision for the future. Her personal commitment to the European ideal and to the ideal of public service right across the Union, together with her scholarly integrity, ensure that her voice is heard, not just by the vast network of academics working on

European matters, but also by those, scarcely less numerous, who work in the Commission and the corridors of power in Brussels. But at the same time those who know her well, and have been taught by her or have been her colleagues, know that she is always generous with her time and her advice, and that the shrewdness of her judgment and the acuity of her vision are tempered by a deep and compassionate awareness of human frailty and of the difficulties that can stand in the way of personal ideals and ambitions. She knows the importance of affective arguments — the heart dictating to the head — and the significance that such arguments can have in public debate. The future of Europe cannot depend upon them, but those responsible for it cannot afford to ignore them either.

Surveying her world at the turn of the nineteenth century, under the shadow of an encroaching absolutism very different from that even of the worst fears of the opponents of "Brussels" three hundred years later, Madame de Staël declared

"Les progrès des sciences rendent nécessaires les progrès de la morale; car, en augmentant la puissance de l'homme, il faut fortifier le frein qui l'empêche d'en abuser."

The "New Narrative for Europe" announced by European Commission President Barroso two years ago aims to "give a voice to the artistic, cultural, scientific and intellectual communities to articulate what Europe stands for today and tomorrow". This is where Academies can play their role: in a Europe of Knowledge, where knowledge is understood not simply as scientific progress, but as encompassing the whole panoply of human intellectual endeavour embraced by the Member Academies of ALLEA. Dame Helen's entire career has been devoted to the creation of this new Europe, and has contributed signally not only to what in the broad sense one might call the scientific understanding of it, but also, by the integrity, perspicacity and sheer humanity of her work, to the moral dimension.

It was in the spirit of the New Narrative that ALLEA joined hands with the Mercator foundation to create the Madame de Staël Prize; it is in the spirit of Madame de Staël that ALLEA should now honour Dame Helen Wallace by presenting to her the Prize for 2015.

Speech by*

Carlos Moedas

European Commissioner for Research, Science and Innovation

Lisbon, 23 April 2015

President Aires-Barros,
Professor Stock,
Dame Helen,
Delegates,
Ladies and gentlemen,

It is a true delight to be here among such distinguished Europeans this evening. Among the intellectuals who make up the European Union of ideas that Professor Stock mentioned earlier. A European Union that I am sure Madame de Staël would have been interested to appraise at length in her famous salon.

Where would we be today, without women like her? No earthly power could restrain her intellect. Not even Napoleon himself. Her sharp critiques, practiced wisdom and eye for poetic reasoning were all well ahead of her time – pre-empting the works of Sir Walter Scott and even Lord Byron.

In my eyes, Professor Dame Helen Wallace, has forged a career that is equally ahead of her time: carving out the very foundations of European Union studies; and providing the gold standard in an entirely new sphere of intellectual analysis.

Her academic works are clutched tightly by students in countless countries, on the way to their lectures in politics, economics, law, history and public administration and Dame Helen's work is equally as revered by politicians, policymakers and public servants.

**Check against delivery*

Should you take a moment to search for the latest edition of *Policy-making in the European Union*, in the Commission's central library, you will be frustrated to find that each and every copy is on loan!

I recently had the pleasure of having dinner with Dame Helen and many revered fellows of the Royal Academies of London. Their openness



“*Humility is a noble virtue that finds itself personified in Dame Helen, along with a charismatic combination of genius and total clarity of vision. Indeed Madame de Staël once said: 'Genius is essentially creative; it bears the stamp of the individual who possesses it'. I imagine that truly unique stamp, that rare genius, is what has made you so wonderfully persuasive and effective, Dame Helen.*”

and readiness around the table – to council, to reflect and to challenge – provided me with new considerations for my political priorities in the course of a single evening.

Perhaps I have spent too much time among the ranks of politicians, but one never expects the humility with which such invaluable, heartfelt advice can be delivered.

Humility is a noble virtue that finds itself personified in Dame Helen, along with a charismatic combination of genius and total clarity of vision. Indeed Madame de Staël once said: “Genius is essentially creative; it bears the stamp of the individual who possesses it.” I imagine that truly unique stamp, that rare genius, is what has made you so wonderfully persuasive and effective, Dame Helen.

Effective in bringing your peers together to analyse European integration so intensely. Effective in influencing the very processes of European integration, as a highly respected advisor, so cogently. As a policymaker, I can only envy your profound understanding of the history and evolution of the European institutions.

And I am sure we all agree, Dame Helen has rendered an invaluable service to Europe, educating its politicians, public servants and even two of the prime ministers who serve this great continent. And her work is always constructively informing, without bias, the critics who rightfully keep us in check.

From the very start of her academic work, Dame Helen understood European integration as an exceptional and complex phenomenon: as a political system that can be dissected in a multitude of ways, one of them being academic scrutiny. Her invaluable analysis of the European Union's achievements and shortcomings – of its functional substance and institutional methodology – has long held up a mirror to a unique democratic project, that is forever redefining itself.

There is of course a great need to bring Europe closer to its citizens, a need for people to regain ownership of the European project once more. A need to reignite European confidence in this “remarkable, ongoing experiment in the collective governance of a multinational continent.” A need for talented individuals to revive “thoughtful and skilful deliberations



2015 ALLEA Prize laureate Dame Helen Wallace and European Commissioner Carlos Moedas during the award ceremony at the Academy of Sciences of Lisbon.

on the process of European construction.”

Europe must beat in the hearts of every citizen. Citizens ignited by the power of their influence. Citizens heard by the institutions tasked with serving them. Citizens freely informed by both the political and academic communities.

Among its 10 priorities, the new Commission has undertaken to make the EU more democratic. In my view, part of that undertaking will be to ensure that Europe's finest academics can be called upon to offer impartial advice. We cannot even begin to tackle democratic failures, violent radicalisation, or rising intolerance and extremism, without the collective learning, wisdom and foresight of the academic community.

“We cannot even begin to tackle democratic failures, violent radicalisation, or rising intolerance and extremism, without the collective learning, wisdom and foresight of the academic community.”

The academies have traditionally played an important role in many member states, gladly providing expert opinion to governments as necessary and academies will certainly find themselves playing a more and more significant role at European level: as EU policymakers increasingly wish to base their proposals on the best possible evidence; as EU policy comes under more rigorous public scrutiny; and as EU policy reaches new emerging sectors and technologies.

I was therefore very pleased to learn of the understanding recently reached by 5 academy organisations at European level, including ALLEA, to join forces and coordinate scientific input to policy debates at the European level.

As many of you will know, President Juncker has asked me to propose a new, ambitious scheme to provide the European Commission with independent scientific advice this summer. It is my opinion that we, as politicians, can no longer afford to let knowledge pass us by. We cannot allow ourselves to make decisions in the dark, when the path to illumination is so near at hand.

It is luminaries like Madame de Staël, like Dame Helen, who give flight

to new ideas, who elevate the public discourse and make it easier for every citizen to come to their own conclusions about the politics they wish to follow.

Dame Helen, Ladies and gentlemen,

I applaud ALLEA for valuing excellent work with this already prestigious prize “for eminent scholars who contribute to the cultural and intellectual values of Europe and to the idea of European integration”. I also wish to thank the Stiftung Mercator for generously co-sponsoring the Madame de Staël Prize.

Dame Helen, put simply, you have helped us better understand the European Union.

You have clearly demonstrated that education and the social sciences are as vital to the evolution of democracy as universal suffrage. For without better understanding our democratic processes, what hope do we have for safeguarding and improving them?

Rather than chisel away at the cracks, Dame Helen has offered insight that has helped to sculpt Europe. Insight that inspires us all to do better. Madame de Staël once said:

“Sow good services; [and] sweet remembrances will grow.”

Today is our opportunity to offer sweet remembrances, to pay tribute to a scholar that has spent her entire career sowing good services. Dame Helen, today we offer you our heartfelt gratitude, our sincerest appreciation and our profound admiration!

It is my great honour to award you with the 2015 ALLEA Madame de Staël Prize for Cultural Values!

Lecture by

Dame Helen Wallace

Professor Emeritus of European Studies, London School of Economics
and Political Science

Lisbon, 23 April 2015

President Aires-Barros,
Commissioner Moedas,
Professor Stock,
Colleagues,
Ladies and Gentlemen,

What a wonderful occasion for revisiting this beautiful city of Lisbon – and to be in this marvellous building!

I am overwhelmed – and very honoured – to receive a prize in the name of the remarkable Germaine de Staël. She was quite a lady: manifestly a transnational European – of Swiss parentage, deeply immersed in the French enlightenment, an intelligent woman connected to almost everyone you could imagine from the literary and political generations of her period across the countries of Europe. Networking – a modern concept – was her thing, and she has left a remarkable trail of correspondence which provides hard evidence of just how closely she engaged with the movers and shakers across Europe of her generation. She excelled in three domains. She was a literary giant. She was immersed in the complex and conflictual politics of her period. And – my goodness – she had a quite remarkable social life as well. I cannot quite imagine how she fitted all of these activities into her life, while also continually on the move between countries. Her exploits



Dame Helen Wallace with Professor Luís António Aires Barros, former President of the Academy of Sciences of Lisbon, on 23 April 2015.

present quite some lessons to modern day European travellers faced with the tests of passport controls at this or that border – her record of navigating contested borders for herself, for her family, for her favoured friends and fellow travellers present quite an example – she deserves a serious detailed case study of those achievements. It is truly hard to imagine anyone these days – let alone a woman – navigating Europe transnationally as she did in a period of European political ferment!

My own life has been much more modest and much less adventurous. I do regard myself as a transnational – both British and European – and with a regional identity from my county of Yorkshire. Multiple identities have always seemed to me self-evidently achievable and beneficial. I started out academically as a student of classics, ancient European studies so to speak, and then jumped a couple of millennia to contemporary European studies and the European integration process. I was fortunate to start my professional career in a period of dynamism and optimism about three dimensions of contemporary Europe: first, the integration process being built around the then European Communities; second, the projection of

the European model and European values to the wider world; and, third, the welcome if delayed engagement of my country, the United Kingdom, in the European integration process. Professionally I was on a roll and was able to benefit from the boom in European studies in my country and elsewhere in Europe. We academics had many opportunities to develop teaching programmes for plurinational cohorts of students and to develop transnational research projects. I have former students involved in the world of practice as well as in the academic community across Europe. I have collaborators – and very good friends – across Europe – and thankfully in central and eastern Europe as well as the old western Europe.

Commissioner Moedas – here I must pay tribute to the role played by the European Commission in helping my generation to develop such vigorous trans-European connections and to establish a vibrant body of expertise on the social, political, economic and legal dimensions of the integration process. The old DGX was instrumental in promoting the development of professional associations of European specialists – and these have gone from strength to strength. The British Association, UACES, of which I was an early member, is world class. And of course the DG responsible for research has over the years supported state-of-the art research by scholars from the social sciences and humanities who have contributed to our understanding of the dynamics of integration.

I am an optimist by nature. Sadly, however, in recent times it has become rather harder to remain optimistic as regards the three dimensions of contemporary Europe that have preoccupied me throughout my career.

My first concern is the integration process itself here in Europe. In the years since the global financial crisis European values and European practice have been tested to the limits and are still under test. The gap between the ‘can-do-OK’ Europeans and the ‘can’t do well enough’ Europeans is staring us in the face. You here in Portugal have been struggling to find your way through. Greece, one of the first countries that I got to know well as a classicist, is still locked in deep trauma. The European Union was already marked by fissures between those inside the Eurozone and those outside. It is now marked by deep fissures within the Eurozone. We face a much more diverse scenario with different categories of EU members



“*I have always been adamant that the EU should not monopolise or hijack the label of ‘European’*. Germaine de Staël was both quintessentially European – and Swiss. Her Europe included Russia and Ukraine – she wrote about the grain fields that she traversed in Ukraine. We have a lot of unfinished business as regards those non-EU parts of Europe, whether in the western Balkans or in Russia, Belarus and Ukraine.*”

with different levels of commitment. This scenario runs counter to the core understanding of integration that I thought that I was in the business of studying.

The values of solidarity and cohesion, so much propounded as ‘European values*’, are increasingly hard to turn from the abstract to the concrete. This inequality between countries is disturbing enough in itself. But just as shocking is the evidence of growing inequality within countries between the winners and losers in our societies, a pattern of inequality in which the European integration process is – alas – also a factor. Those same European values of solidarity and cohesion are thus also vulnerable within our countries, as our societies and economies fall victim to the stresses of the contemporary world. And we can see the footprints of these divisions in the rise of protest movements and parties across Europe, many of them with an ugly anti-European and xenophobic character.

One conclusion that I draw from this situation is the absolute need for us to put our heads together in order better to understand these patterns of

inequality, their causes and their consequences. The research community needs to step up to the mark on this – and on a transnational basis since our countries are so deeply interconnected. Here, Commissioner, I look at you for the support of the Horizon 2020 programme for this vital task.

My second concern is Europe as a model for the world. I guess that most of us here wish to believe that we in Europe present a successful and effective model to the rest of the world, both by the examples of European best practice and by the values that we pursue in engaging with other countries and regions across the world. We have much to be proud of from our past record. But can we be quite so proud of our current performance? To be sure Europe is now a much less important continent than it was, as we can observe from the changing patterns of economic and political relationships in the international system. So we have to work harder these days to make a difference to what happens elsewhere in the world.

This is a big subject. Let me highlight just three elements: first, the way we engage with non-EU Europe and our neighbourhood; second, the way



Dame Helen Wallace gives a lecture at the Academy of Sciences of Lisbon on 23 April 2015.

we interact with other troubled regions; and, third, our responses to the tragedies in the Mediterranean Sea – so a word or two on each of these.

First, then, as regards non-EU Europe: I have always been adamant that the EU should not monopolise or hijack the label of *European*. Germaine de Staël was both quintessentially European – and Swiss. Her Europe included Russia and Ukraine – she wrote about the grain fields that she traversed in Ukraine. We have a lot of unfinished business as regards those non-EU parts of Europe, whether in the western Balkans or in Russia, Belarus and Ukraine. The EU in its various policies and actions does of course make some contributions to the development trajectories in these countries. But we need to do much better as colleagues here from non-EU Europe will attest. In a modest way ALLEA itself of course plays a part. Contacts at the human level among people from the differ-

“*But as we look beyond Europe we can see just how tough the contest is between the European and indeed wider western values that we promote and alternative world views in regions of conflict.*”

ent countries do have a part to play in anchoring positive transformation. Again the example of Germaine de Staël and her colleagues from across Europe shows us just how important a transnational intellectual community can be as a contribution to promoting shared values.

Secondly, as regards other troubled regions: it is only with pain that we observe that there are far too many failed or failing states and in particular in the Middle East and Africa. The old cold war world seems with hindsight simple and clear to understand despite the dangers of the confrontation. It turns out that it was too easy in 1989 to believe that *west* European values had triumphed. Yes – and thank goodness – we have recovered much of central Europe as an integral part of the European family and within the EU. One of my greatest pleasures as an academic has been the opportunity to teach and then to collaborate with colleagues from central and eastern Europe. Those of us who were involved can derive a good deal of pride in what together we achieved. But as we look beyond Europe we can

see just how tough the contest is between the European and indeed wider western values that we promote and alternative world views in regions of conflict. At the British Academy we see some of this from the frontline through our overseas institutes in Amman, East Jerusalem, Nairobi, as we work with Turkish colleagues through our Institute in Ankara, and as we support the efforts of our colleagues in the British Society for Libyan Studies and in the British Institute of Persian Studies. We are waiting impatiently to be able to reopen our base in Tehran. Indeed our hope is that we can expand our practice of science diplomacy.

“*Our values and our societal practice of course make Europe a magnet for desperate people from troubled and unstable countries. We surely would not wish it otherwise – of course we want Europe to be a beacon of aspiration. Yet on the other hand we find it a real test to accept the consequences of our magnetism. So our moral values are under test.*”

Thirdly, as regards the tragedies in the Mediterranean Sea. We have seen appalling evidence this week, but cumulatively over recent weeks, of the price that is paid by the attractive example of European values. On the one hand, our values and our societal practice of course make Europe a magnet for desperate people from troubled and unstable countries. We surely would not wish it otherwise – of course we want Europe to be a beacon of aspiration. Yet on the other hand we find it a real test to accept the consequences of our magnetism. So our moral values are under test. I pay tribute to the decency of all those Italians who are dealing with the immediate consequences of the boat traffic, both in rescue work and in humanitarian work. I have lived in Italy and know from firsthand the strength of Italian civil society. Spanish and Greek societies because of their geography are also in this front line. Those of us further away geographically can be a bit more detached – alas. We as Europeans need to do much better by way of both burden-sharing and contributions to stabilisation – if only we knew how to do so and could reach effective agreements. I am less than pleased with the way in which my own compatriots are responding to this crisis.

This brings me to my third concern: the engagement of the United Kingdom in the European process. I wrote my doctoral thesis on the accession negotiations between the UK and the then European Communities in the early 1970s. I embarked upon a career as a European specialist able to follow the insertion of the UK into the European integration process. I researched and published on areas of EU policy to which British practitioners made enormous and valuable contributions: the development of the regional development policy including the concept of cohesion; the development of the single European market, ironically one of Mrs Thatcher’s important contributions to the European house; and the early and definitive support of British governments for the EFTA and then eastern expansion of the EU, a commitment driven by the belief that these other countries were defined by their attachments to shared European values. It was easy then to feel positive about both British policy and EU achievements as part of the same story.

However, as you will all know, the British political system has failed to



ALLEA President Günter Stock and European Commissioner Carlos Moedas applaud Dame Helen Wallace during the award ceremony.

find itself at ease with deep European engagement. Politicians have not carried the citizens. British membership of the EU is fiercely contested and our presence within the European family is at risk. Well – we await the outcome of a general election on 7 May, with widely differing scenarios ahead as regards British politics, as regards the integrity of the United Kingdom, and as regards the British relationship with other European countries. These days it is very tough and very frustrating to be a British European!

By way of conclusion: my heartfelt thanks go to you, Professor Stock, and to you, Commissioner Moedas, for your generous words – and to the jury that recommended me for this prize. Nothing of what I have done across the years could have been done without the wide circle of colleagues across Europe with whom it has been my privilege to work – colleagues in the academic community but also colleagues in the practitioner communities. It has also been a pleasure to have taught so many students from across Europe who went on to careers in European political practice – there was a young student from Portugal whom I first met on a summer school in Florence in 1981 – he went on to become President of the European Commission! I am one of those who firmly believe in the importance of continuous connection and debate between the world of research and the world of practice.

2016

All European Academies

Madame de Staël Prize for Cultural Values



Rémi Brague

Laureate of 2016
All European Academies
Madame Staël Prize

Austrian Academy of Sciences, Vienna
 18 April 2016

Rémi Brague

Disentangling Europe's dialogue of religions

Rémi Brague (Paris, 1947) is Professor Emeritus of Arabic and medieval philosophy at the Sorbonne in Paris and held the Romano Guardini chair of philosophy (emeritus) at the Ludwig Maximilian University in Munich. His research is based on a comparative history of the ideas of ancient and medieval cultures, and deals with the interplay between Judaism, Christianity and Islam as they progressed through history. His best-known publications are *Eccentric Culture: A Theory of Western Civilization* (2009) and *The Law of God: The Philosophical History of an Idea* (2008). Other important works include *The Wisdom of the World: The Human Experience of the Universe in Western Thought* (2005), *The Legend of the Middle Ages: Philosophical Explorations of Medieval Christianity, Judaism, and Islam* (2009) and *On the God of the Christians (and on one or two others)* (2013).

Rémi Brague graduated in philosophy in 1976. He later studied medieval Hebrew at the École Pratique des Hautes Études, IVth Section and Arabic at the École des Langues Orientales. From 1976 to 1988 he was a research fellow at the Centre National de la Recherche Scientifique (CNRS). In 1986 he was promoted to Doctor of Literature. He taught as a professor at the University of Burgundy from 1988 to 1990 and has been professor at the Sorbonne since 1990. He was visiting associate professor at the Pennsylvania State University, John Findlay Visiting Professor at Boston University, Hans-Georg Gadamer Visiting Professor at Boston College, visiting professor at the Universidad de Navarra (Pamplona), the Università San Raffaele (Milan) and Trinity College (Dublin). He is a member of the Institut de France (Academy of moral and political sciences).

Laudatory Speech by

Ed Noort

Professor Emeritus of Ancient Hebrew Literature and the History of Religion of Ancient Israel, University of Groningen, and Vice President of ALLEA

Vienna, 18 April 2016

Dear Laureate Rémi Brague,
Your Excellencies,
Dear Commissioner Hahn,
Dear Presidents,
Dear colleagues and guests,

Rémi Brague was born in Paris (1947) where he studied classic philosophy, Hebrew and Arabic. He had a lifelong career in academia and is now Professor emeritus of Arabic Medieval Philosophy at the Sorbonne (1990–2010) and Professor der Religionswissenschaft unter besonderer Berücksichtigung der europäischen Religionsgeschichte und der christlichen Weltanschauung at the Ludwig-Maximilians-Universität München (Romano Guardini chair 2002–2013).

His work at the Sorbonne started as a teaching load on “Philosophy in the Arabic language”, a rather odd description, due to the French university system.

But to him it offered unexpected possibilities for he did not limit himself to Muslim philosophers, but widened the scope and understood his teaching charge in a broader sense, including Jewish philosophers who wrote in Arabic like Jehudah Halevi, the great poet and philosopher or the most important Jewish philosopher of the Middle Ages Maimonides and even several freethinkers. Nevertheless, looking at the rich contents of his lifelong work the Romano Guardini chair in Munich mirrors his special



Ed Noort, ALLEA Vice President, during the laudatory speech for the 2016 ALLEA Prize Laureate Rémi Brague.

interests in an excellent way: Science of Religion, Europe, Christian world-view. This all in an open way, looking for the rules of playing, I would say hermeneutics.

“Je suis donc français, catholique, philosophe de formation, universitaire de métier. Mon domaine de recherche, parti de la pensée grecque classique, s’oriente actuellement vers le Moyen Age; surtout juif et musulman”.

With these sentences Rémi Brague introduces himself in his book *Europe, la voie romaine*, making it clear where he comes from and where he stands at this very moment. It tells something about the way Rémi Brague starts a dialogue. He is aware of his own context, the influences of his nationality, his religion, his academic profession and he wants his readers to know that. In another article he repeats “a rapid presentation of myself”. The book *Legends of the Middle Ages* starts with a long, intensive interview with rich content and Rémi Brague publishes it as a tool that “helps the reader get a better grasp of the person who is speaking”. It is a modest way of self-presentation often with a touch of irony.

He is aware of the importance of context in the history of interpretation. And as the author, he himself belongs to that context and that very

situation. Not for a fast and cheap determination, but as an invitation to the reader to weigh his arguments. He tells what he knows — and that is impressive — and where he sees his own limits. What is more important he explains which questions he is asking and why. There is a Socratic touch in his writings when he describes an article as “little more than a questionnaire addressed to those more competent in this matter than I” and “I await the aid of my colleagues”, describing himself “a newcomer, a beginner, an outsider” when he moved from Plato and Aristotle to the philosophy of the Middle Ages.

However, he never left the Greek behind him and the combination of these two worlds, the Greek and the Middle Ages, made him what he is today, a European scholar and a scholar of Europe second to none. It made him not only a teacher but also a lifelong student.

It is this openness about his own person, which in reverse takes a burden off the shoulders of the author. For “the duty of the university professor is above all to reestablish what he or she believes to be the truth, whether it is agreeable or not. Whether anyone is listening no longer depends on him”. “Je prétends fournir des arguments, que l’on jugera pour ce qu’ils valent.” That is how knowledge is progressing in the humanities. Interpretation with all the historical and linguistic skills one needs resulting in a dialogue, exchanging arguments and may the best win!

This looks like a rather general and unspecified statement, so let me take you to a few stations on the vast road trip of our laureate. I used the word dialogue and that is also where Rémi Brague’s work started: With a dialogue of Plato, the well-known Meno on the problem of virtue. But already in this first book Rémi Brague goes his own ways. It is titled only as a supplément aux commentaires du Ménon, but it is a passionate appeal on hermeneutics. He wants to take the form, the genre, the “Gattung” of a dialogue seriously.

Form and content should be kept together. Interpreters need all the characters, the whole structure, the staging of the dialogue. A sole spotlight on Socrates is not enough. Plato wrote it in the form of a dialogue and that should be respected.

From here Rémi Brague turns to the concept of time in four studies on Plato and Aristotle. The point of departure is the famous definition from

Plato’s Timaios (37d), “when he (the creator) set in order the heaven, he made this image eternal but moving according to number, while eternity rests in unity, and this image we call time.” Looking at the history of reception, “l’histoire de sa transmission”, Rémi Brague demonstrates that the fame and the traditional understanding of the passage rest on a false reading of the text. Again a new approach. The four studies including Plato and Aristotle are connected by the same method, the strict concentration on the text itself and the aim of bringing to light the original meaning in its own context.

The field is widened again with *Aristote et la question du monde. Essai sur le contexte cosmologique et anthropologique de l’ontologie*. Both cosmology and

“*We write the year 1992, the treaty of Maastricht with its emphasis on political and economic unity is signed. These are the years in which many countries break away from the former Soviet Union. The years in which Germany is reunified. The years in which a bloody war in the heart of Europe starts. In this situation Rémi Brague asks ‘what is Europe?’ beyond the political, economic and even geographical definitions.*”

anthropology will return in his later books.

After this intensive philological, exegetical and reception-historical walk in the garden of classical philosophy he published *Europe, la voie romaine*, his groundbreaking study on the identity and non-identity of Europe.

We write the year 1992, the treaty of Maastricht with its emphasis on political and economic unity is signed. These are the years in which many countries break away from the former Soviet Union. The years in which Germany is reunified. The years in which a bloody war in the heart of Europe starts. In this situation Rémi Brague asks “what is Europe?” beyond the political, economic and even geographical definitions. It is his most successful book, translated in 15 languages among them many Central- and Eastern-European languages.

Not every translation wanted to adopt the original title “la voie romaine”, the Roman way. In Germany it appeared only in the subtitle under a

market-conform title *Europa, seine Kultur, seine Barbarei*. The English edition chose: *Eccentric Culture. A Theory of Western Civilization*, translating eccentric culture maybe as the most fitting heading.

What does Rémi Brague mean with Romanity in the title Europe, la voie romaine? His quest for Europe aims at l'essence de l'Europe, sur ce qu'elle est en son fond, the essence of Europe. How does he do that? Firstly he says to the Europeans: vous n'existez pas! You don't exist! L'Europe est une culture, Europe is a culture. Secondly, if a living culture is nothing you inherit, but something you have to work for, what kind of models do you have then?

“*His quest for Europe aims at l'essence de l'Europe, sur ce qu'elle est en son fond, the essence of Europe. How does he do that? Firstly he says to the Europeans: vous n'existez pas! You don't exist! L'Europe est une culture, Europe is a culture. Secondly, if a living culture is nothing you inherit, but something you have to work for, what kind of models do you have then?*”

Here, Rémi Brague states that the sources of the European civilization come from outside, symbolized by the names of two cities: Jerusalem and Athens. Jerusalem stands for the tradition of Judaism and Christianity and Athens for the Greek philosophical heritage. And as he states: there are several ways to describe those opposed poles: “the religion of obedience



From left to right, ALLEA President Günter Stock, ALLEA Vice President Ed Noort, 2016 ALLEA Prize laureate Rémi Brague, and European Commissioner Johannes Hahn.

versus the religion of beauty, ethics versus esthetics, beliefs versus reason, tradition versus autonomous research etc.”

To these two symbols Rémi Brague adds a third one: ROME. Neither the cultural content, nor the political or military power of the Roman Empire are the criteria. Even the Latin language is no reason for adding Rome to Athens and Jerusalem. It is the way in which Rome appropriated both Jerusalem and Athens. How it handled an earlier superior culture. Appropriation by inclusion. “La voie romaine” means standing between a Hellenism to be followed and a barbarism to be overcome. The way in which Romanity appropriated Hellenism has been compared with an aqueduct. Roman culture is a pass-on culture with the consciousness of “secondarity”. In this way the roots of European culture may be symbolized by the triad Jerusalem, Athens, Rome. Europe found a way of integration and appropriation of eccentric influences. The actuality of this conclusion in our days cannot be overseen.

“*The roots of European culture may be symbolized by the triad Jerusalem, Athens, Rome. Europe found a way of integration and appropriation of eccentric influences. The actuality of this conclusion in our days cannot be overseen.*”

This general analysis on the roots of Europe has been followed by two methodically related books. A first one on cosmology: *La Sagesse du monde. Histoire de l'expérience humaine de l'univers* (1999). He studies the changes in the way people have experienced the universe in which they have lived. It is a fascinating travel through different landscapes in which Greek and Medieval models, ending up in the 16th century with a new cosmography, reflect on the position of humans as beings-in-the-world. It were the Greek who spoke of a coherent universe, who used the word “kosmos” with an implied anthropology. But this relation between man and cosmos broke down in the modern era. There is no connection any longer between cosmology, being-in-the-world and e.g. ethics. To reestablish such a connection both the ideas of man and world should be reformulated. A same thematic longitudinal section appears in *La Loi de Dieu. Histoire philosophique d'une alliance* (2005). How did those who

belonged to the roots of our European culture understand the relation between the divine and law. Ancient Greece as natural law, Ancient Israel as divine revelation of oral and written law, Christianity presuming that the law had been fulfilled in the person of Christ, Islam as a dictate from God, the changes in the Middle Ages and modern societies that reject the idea of a divine law. Law is understood now as the rules human societies impose upon themselves. Rémi Brague states that “our societies with their agenda of a law with no divine component, are in fact made possible, in the final analysis, by the Christian experience of a divine without law”. As in the case of cosmology he asks what we have lost and which possibilities we have to re-think the norms for human action.

Rémi Brague is the laureate of the 2016 All European Academies Madame de Staël Prize for his significant scholarly contributions to the cultural and intellectual values of Europe. He is an outstanding scholar with an unsurpassed knowledge of the philosophy of Ancient Greece, and medieval Jewish, Christian and Islamic philosophy and theology. His linguistic skills enable him to use and present the original texts for his historical reconstructions.

“*He opens the treasures of the past not only as a weapon against the Great Forgetting. The constants, movements and changes in the intellectual history he describes are interconnected with the actual problems of a European culture.*”

He opens the treasures of the past not only as a weapon against the Great Forgetting. The constants, movements and changes in the intellectual history he describes are interconnected with the actual problems of a European culture.

In his texts one recognizes the pleasure with which he undermines or corrects general statements and judgements. Sometimes it is the terminology and the concepts behind them like the “three Abrahamic religions”, “monotheism”, or the three “religions of the book” where he spells out the different concepts, or the different function and use of authoritative scriptures.

Sometimes Rémi Brague surprises with his approach. In his Legend of

the Middle Ages he describes Jewish, Christian and Muslim philosophers. Normally they are portrayed with their differences and their similarities. Rémi Brague however, asks whether in disputations the arguments of the adversary are not accepted just because of the different religion of the other. Only because the other is a Jew, a Christian, a Muslim or belonging to a specific ethnic group. Normally that was not the case. Not the religious or ethnic separation, but the valuable argument is what counted. Rémi Brague writes in a brilliant and clear style. It is a real pleasure to read him and that is rather unusual for philosophers. He opens wide horizons with his concepts of the intellectual history. At the same time he demonstrates philological craftsmanship on the square centimeter in a search for the etiological, semantic and contextual meaning of expressions and ideas.

We are accustomed to speak of science in the narrow meaning of the so-called hard sciences. What Rémi Brague is offering us is “science” because of his precise philological and traditio-historical analysis. At the same time there is beauty in his writings, it is a work of art too.

His instrument is the essay as an invitation for debate. The clearness of his language is possible because only a man of his stature is able to handle the disciplinary tools so masterly that a real interdisciplinary result comes out.

A last word on theology. When Rémi Brague brings in theological arguments, when he brings in Christian belief and world-view there is nothing apologetic in the bad sense of the word. What he is doing is remembering, observing, arguing, reconstructing and proposing.

Therefore, thinking of one of the books of our laureate on the divine law, in Hebrew the Torah, I quote the praise from TANAKH, the Hebrew Bible, from the first song of the Book of Psalms–

אשר־יהאיש אשר בתורת יהוה חפצו ובתורתו יהגה יומם ולילה

(Happy is the man whose delight is in the Law of YHWH and meditate on his Law day and night)

My heart-felt congratulations to our laureate 2016, Rémi Brague. I thank you all for your attention.

Speech by*

Johannes Hahn

European Commissioner for Neighbourhood Relations and Enlargement Negotiations

Lisbon, 18 April 2016

I am very pleased and honoured to spend the evening with you and to participate in today's ceremony.

And it is not just because the event itself is happening in my hometown, Vienna – that is a nice side effect. It is rather because I highly appreciate the science community and its contribution to the enriching experience I had in my different capacities throughout my professional career.

So, today's event is for me like coming home! Therefore, I would like to thank the organisers for their kind invitation.

I. Science is the one-to-one laboratory of society

I am convinced that science is the spearhead of societal development. It is, in a way, the one-to-one laboratory for society.

This does not necessarily mean that every societal development or change starts with science. It is rather because science is able to articulate trends and is – even in the case of humanities – more and more internationalised.

The fact that ALLEA is active in over 40 countries very much supports this suggestion.

For this activity I am very grateful, as we are not only facing enormous societal challenges: high unemployment (high youth unemployment), brain drain, a huge public sector, and global challenges like migration pressure, but also a growing lack of confidence in institutions.

Today I would like to talk less about the European Neighbourhood but rather about Europe as such. I was struck by a quote of Professor Günter Stock about today's laureate. He said “Rémi Brague uses his extensive

**Check against delivery*

historical, philosophical and theological expertise to study the question what makes Europe a distinct cultural entity”. This made me think: Is Europe actually a distinct cultural entity?

In the recent crisis it has become clear that Europe is very diverse. That is obviously not a big discovery. However, the recognition of this fact also has consequences on how Europe or parts of Europe deal with crises and are affected by crises. Take for example the financial and economic crisis. People in Ireland have accepted cuts in social welfare just to keep a low corporate tax regime to an extent which I think would be impossible in Austria or Germany. This is mainly because people linked the features of the “celtic tiger” to a low corporate tax. In Latvia, people have accepted huge cuts in their public administration and temporary cuts of salaries (up to 30%). Today, both countries are back on a growth path. In the case of Latvia, already after one year. Thus, national history and experience play an important role in politics and in particular European politics.

“*European values of fundamental rights, rule of law and democracy are shared values. However, sometimes they are lived differently in Europe and beyond. We need to be clearer about what our fundamentals in Europe are and finally what our common European interest is.*”

II. Europe's diversity is a source of inspiration

I always say the biggest achievement of the European Union is its peaceful reunification – which is by the way not finished. Before the enlargement in 2004 the EU was rather a homogeneous entity. Today the EU 28 is much more heterogeneous. I always say that such a merger in the private sector, bringing together so many different cultures and languages, would most probably end up in bankruptcy. However, the European Union has done rather a good job. Of course, there are moments when Europe is struggling to find solutions. But, in fact every crisis has made Europe stronger and has led to the understanding that “either we swim together or we sink separately.”

Against this background it is clear that the challenge of Europe or the European Union is constantly to manage its heterogeneity. Which is also

true for science. Just take the historical role of universities in Western and Eastern Europe. While in Western Europe universities have always had the task to do science and research, universities in Eastern Europe mainly had educational tasks.

Ladies and gentlemen,

When saying this I do not mean that cultural diversity is a weakness. I think the diversity is Europe's strength and a source of inspiration.

This I have particularly learned in my capacity as Commissioner for Regional Policy when we were identifying unique selling points of each of the 274 regions within Europe. I can tell you, each part of Europe has its charm but also its strength, sometimes it just needed to be explored. Like the Azores as a hub to serve Transocean ships. Energy production thanks to the tidal currents and huge waves, for example in Scotland. Or the modernisation of a centuries-old marble and stone industry thanks to innovation in Andalusia. Every region, and therefore, every culture has its strength and contributes to the strength of Europe. A very good example is also la Palma as very advantageous location for a Telescope to observe the universe.

III. What needs to be harmonised and what not

The task therefore is to assess what needs to be harmonised and what not. The Juncker Commission took up its job under the slogan "Europe needs to be big on big things and small on small things".



The 2016 ALLEA Prize laureate Rémi Brague receives the All European Academies Madame de Staël certificate from the hands of European Commissioner Johannes Hahn in Vienna

I believe this is an important task to strengthen our motto "united in diversity".

Here, also humanities can and need to contribute. European values of fundamental rights, rule of law and democracy are shared values.

However, sometimes they are lived differently in Europe and beyond.

We need to be clearer about what our fundamentals in Europe are and finally what our common European interest is?

In this regard we need more and better education about Europe, European cultures and European history.

Not through the lens of a country but rather through the lens of Europe, with a bird's eye view of Europe.

Then it would also become clearer how small Europe and its alleged big countries are compared to the world. Or to put it in the words of a true European, Paul Henri Spaak: "All countries in Europe are small. Some just don't know it yet."

We need more mutual understanding in Europe and of its different regions. An important project in this regard could be to work on a common European history book.

IV. Madame de Staël Prize for Cultural Values gives Europe a bird's eye view!

Ladies and Gentlemen,

This is why the Madame de Staël Prize for Cultural Values is so important, not only for the humanities but for the European Union.

The prize gives humanities a new framework – a true European framework and helps establish a distinct European cultural identity!

Let me conclude by congratulating today's laureate Rémi Brague for his distinct contribution and ALLEA for the tireless effort of working on a better Europe.

What is the worth of European values?

Lecture by

Rémi Brague

Professor of Medieval Philosophy, Sorbonne University

Vienna, 18 April 2016

My first words will be, as they should, words of most heartfelt thanks for the honor bestowed upon me. I have to thank again because this prize gave me the opportunity of reading — for the first time, I blushingly confess — Madame de Staël's masterpiece, *De l'Allemagne*. In this work, I learnt that the capital city of Germany is none other than... Vienna. I am all the more pained to have to speak an English of sorts. But I know full well the reasons for the choice of this language.

In this city that used to be the capital of a decidedly multicultural state and, as such, an image of Europe on a smaller scale, I feel I have to muse on Europe.

When I am in a gloomy mood, which happens from time to time, I wonder whether it would not have made more sense for me to spare the time I spent writing on European cultural identity and later, doing research on related issues. I could have devoted this time to other intellectual pursuits. Among the first objects of a possible study that spring to my mind are languages of the ancient Middle East such as Egyptian or Akkadian. The beauty of the cultures that expressed themselves in those languages is that there is no doubt about them being dead as doornails. Whether European culture is still alive is a moot question. It sometimes gives the impression that it is some sort of zombie, a corpse that keeps walking. In 1992, my fellow-countryman Jacques Delors, then president of the European Commission, said that we should give back Europe a soul. Many people translate this plea into the vocabulary of "values".

A prize for European cultural values prompts me to give a bit of thought to the very idea of a value and of what a value is all about. I certainly will not plead against European values. Heaven forbid that I should even think of doing that. But I would advocate some more caution in our preaching on their behalf, more precisely on our calling them by the name of values.

Describing what European values are would not give us much mileage and praising them here would amount to bringing coal to Newcastle. Things like the rule of law, fair opportunities for everybody, male or female, freedom, and in particular freedom of scientific research, are commonly agreed upon, at last in European countries. Whether they are actually en-

“What is important is the kind of behavior that the care for such values induces, or should induce, in the European mind. Concrete respect for the freedom of other people, and a law-abiding behavior are more important than principles.”



forced is another kettle of fish. What is important is the kind of behavior that the care for such values induces, or should induce, in the European mind. Concrete respect for the freedom of other people, and a law-abiding behavior are more important than principles.

On the other hand, we should ask why all those good things, those things the goodness of which can hardly be gainsaid, receive the name of "values", a word that might be not that harmless, not as much anyway as is commonly assumed. Let us perform what filmmakers call a "dolly out" and move the camera backwards. Let us ask how the kind of behavior that

answers the call of values was understood in the past. Not just any past state of civilization, but the past that gave birth to European culture.

It is a matter of common knowledge that the sources of European culture are to be found in classical Antiquity and in the Bible. To use a rather hackneyed catch-word, they arose in “Athens” as well as in “Jerusalem”.

Now, those two sources agreed for the most part on the content of what is right and what is wrong. But they interpreted what is good or evil in different ways.

Let us choose as spokesmen for the “Athenian” outlook the philosophers, Greek or Roman. All call what prompts us to do good “virtues”. Now, the Greek word for “virtue”, ἀρετή, can designate the excellence of just any kind of being, not only human beings. For instance, it made sense for the Greeks to speak of the “virtue” of a horse, i.e. its swiftness in running. Plato’s Socrates begins with asking what the virtue of a horse is and then

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shifts to the trickier case of human virtues. Our European languages kept this meaning till a relatively recent time, when they spoke of the curative virtue of a plant or of a gem. Running is a natural property of the horse; its ability to run faster than other ones is the peak of this natural endowment. Virtues are grounded on the nature of things. For us human beings, “doing good” means that we bring what in us is human, what constitutes the deepest core of our humanity, to fulfillment. We do that by bringing out what most decidedly expresses what kind of beings we are, i.e. rational beings, for rationality is our nature.

The Hebrew Bible does not possess a word for nature, although the idea can undergird many narratives. The actions that it praises are very much

the same as what the Greeks deemed praiseworthy. But it calls them by another name, i.e. “commandments”. In the Bible, rulings that enable justice and charity are issued by a transcendent Being whom biblical writers call by the name of God. This god reveals himself in the course of history and as the one who shapes history. This God issued orders as clauses of a covenant with mankind at large, and later on with Israel. “Doing good and avoiding evil” means that one abides by God’s commandments. In present-day Jewish parlance, any good deed is still commonly called a mitzvah, i.e. literally a “commandment”. Human perfection is lawfulness as listening to God’s voice.

We modern people prefer to speak of values. Now, this can be understood as a means to steer a middle course between the Ancient and the Biblical outlooks. I would rather say that this is a way of playing the one against the other. Modern thought as a whole often tries to get rid of both world-views by using the one as a weapon against the other, criticizing paganism with biblical tools and the Bible with ancient, pagan intellectual implements. The question that remains is whether this synthesis is stable, hence, long-lived, rather than the fly of one day.

The notion of “values” borrows some elements from both pre-modern sources of our culture.

From the Biblical view, they get some dimension of transcendence. Values are above us, they are the target of our striving, what we are driving at, perhaps as a goal that cannot be reached, but is the object of an



The VioArt Quartett entertained the guests during breaks in the programme at the 2016 ALLEA Prize ceremony.

indefinite yearning or, to speak like the German philosopher Fichte, a “striving” (Streben).

From the ancient, classical, “pagan” if we want, outlook, values borrow their immanent dimension. They are not divine in origin, but human.

In both cases, however, the modern outlook turns against its sources. It does that as for the ground of moral obligation. Against the Bible, it rejects the grounding of the good on God’s will and wisdom. And against classical Greek and Roman philosophy, it rejects its grounding on any natural properties of beings. The English philosopher G.E.R. Moore has pushed this dismissal of any grounding to its logical consequences in his critique of what he calls the “naturalistic fallacy”.

The only available ground for action must be our freedom. We are supposed to be free, autonomous beings that need not be driven to action by any external principle, including this paradoxical inside outsider which we call our nature. Modern man is supposed neither to hearken to any divine being over above him, nor to have any nature, but to decide freely of what he/she will do, and even what he/she will be.

Now, our “values” are as transcendent as Moses’ Tables, but their transcendence is turned upside down. They don’t come from above, from Sinai or from Heavens, but from underneath. They are not handed over to us by some active power; we are the agents. But are we really? Are values human? For they might even be sub-human. I pointed out above that



The 2016 ALLEA Prize laureate, the French philosopher Rémi Brague, holds the ALLEA Prize certificate. The Prize is endowed with 20,000 euros, one of the largest sums for academic prizes in humanities and social sciences.

Ancient thought saw in human excellence an example of a wider principle that holds good for any living being. In a way that resembles it, modern thought since Thomas Hobbes sees in decency hardly more than the result of a desire for preservation that is to be found in any living being. And later thinkers, in the wake of Darwin, interpret it as the result of a process of natural selection that makes us prefer what enhances the life of the species. This comes to a head in the late modern doctrine of value, put forward with great clarity by Nietzsche: values are set by the will to power as the conditions of possibility of its unfolding.

“*They (our values) are not handed over to us by some active power; we are the agents. But are we really? Are values human? For they might even be sub-human.*”

The present day European cast of mind is very much influenced by this view of what makes a value what it is. Hence the idea that some values are “our” values. Behind this possessive pronoun, that sounds merely descriptive and therefore quite harmless at first blush, lies in hiding a whole view of the origin of our moral evaluations. In particular, “European values” could boil down to be what ensures the perpetuation of a European way of life.

But what if this way of life, together with the values that make it possible, should prove to be scarcely more than folklore? Scottish gentlemen wear filibegs, others do not; French people eat frogs, others do not; Europeans as a whole respect women, others do not, etc.

What do we need for Europe to go on taking itself seriously, together with what it stands for? How can we responsibly propose this to the rest of the world without indulging in cultural imperialism?

My hunch is that we should, to begin with, say good-bye to the idea of values. It goes without saying that we should keep as a precious treasure the content of the so-called “values”. But we should free them from the suspicion of being hardly more than the folklore of the white man.

In order to do that, we need to come back to the two pre-modern notions

mentioned above, i.e. virtues and commandments. Instead of playing the ones against the others, we should attempt a synthesis that would let them foster each other. As a matter of fact, this synthesis existed in the Middle Ages in the three religions. Let us think of some examples: St. Ambrosius, in the late 4th Century, simply cribbed Cicero's *De Officiis*. In the 13th Century, Aquinas integrated the Ancient moral doctrines into the part of his *Summa Theologica* that deals with the virtues, and Roger Bacon quoted large batches of Seneca in his *Moralis Philosophia*. Let us mention, too, similar attempts in the Islamic world, like the whole tradition of the treatises on the refinement of the mores (tahdīb al-aḥlāq) by Miskawayh and other people, not to forget, in the Jewish communities, Maimonides' "Eight Chapters".

For us, this supposes a double effort to rethink both what virtues and what commandments are all about.

On the one hand, we should endeavor to understand that virtues are the flourishing of the human as such, regardless of the diversity of cultures and religions, which implies acknowledging something like a human nature.

On the other hand, we should get rid of the representation of God's commandments as "heteronomy". To put it in simpler terms, avoiding any word of art, those commandments are not the whims of a tyrant, foisted upon a fold of slaves. All the biblical commandments stem from a first basic and utterly simple commandment, namely "be!", "be what you are!" The "become who you are" had not to wait for Pindar, let alone for Nietzsche. Whatever sounds like a legal ruling in the Bible is the small change of creation or, if you prefer, its refraction in different media that unfold the abilities implied therein.

In the present day, European mankind is badly in need of this double rediscovery and recovery: on the one hand of the virtues as being good for each and every human being, and on the other hand, of obedience to the commandment to be, and to be what it is. May it understand this necessity and this urgency.

About ALLEA (All European Academies)

ALLEA (All European Academies) is the European Federation of Academies of Sciences and Humanities. It was founded in 1994 and brings together almost 60 Academies of Sciences and Learned Societies from over 40 countries in the Council of Europe region. ALLEA is financed by annual dues from its member academies and remains fully independent from political, religious, commercial or ideological interests.

Member Academies operate as learned societies, think tanks, or research performing organisations. They are self-governing communities of leaders of scholarly enquiry across all fields of the natural sciences, the social sciences and the humanities. ALLEA therefore provides access to an unparalleled human resource of intellectual excellence, experience and expertise. Furthermore, its integrative membership structure comprises Academies from both EU and non-EU member states in Europe.

ALLEA seeks to contribute to improving the framework conditions under which science and scholarship can excel. Jointly with its Member Academies, ALLEA is in a position to address the full range of structural and policy issues facing Europe in science, research and innovation. In doing so, it is guided by a common understanding of Europe, bound together by historical, social and political factors as well as for scientific and economic reasons.

Jury of the All European Academies Madame de Staël Prize (2014-2016)

Nominations are submitted by ALLEA Member Academies. On the basis of the proposals received, a Jury composed of eminent Member Academy representatives, including past laureates, selects and nominates the laureate after a careful evaluation of the nominees' merits. The Jury seeks external peer assessment where applicable and is responsible for the selection of an appropriate laudator. All Jury members are renowned scientists and scholars in a broad range of fields relevant to the scope of the prize. The Jury is chaired by the ALLEA President.

Günter Stock (*ALLEA President, jury chair*)

Øivind Andersen (*Norwegian Academy of Science and Letters*)

Marie-Therese Flanagan (*Royal Irish Academy*)

Ed Noort (*Royal Netherlands Academy of Arts and Sciences*)

Dame Helen Wallace (*2015 Madame de Staël Prize Laureate*)

Nicholas Mann (*British Academy*)

Luisa Passerini (*2014 Madame de Staël Prize Laureate*)

Alberto Quadrio-Curzio (*Academy of the Lincei*)

