Travelling Europe

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Interdisciplinary Perspectives on Place and Space

Edited by

Gail Mobley, Zainab Batul Naqvi,
Daria Sinziana Neagu, Enrico Vanino,
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INTRODUCTION

THE GRADUATE CENTRE FOR EUROPE AND "TRAVELLING EUROPE"

GAIL E. MOBLEY

"The world is a book, and those who do not travel read only the first page."
—St. Augustine

In March of 2014 the 8th Annual Graduate Centre for Europe (GCfE) Conference took place at the University of Birmingham entitled "Travelling Europe": Interdisciplinary Perspectives on Place and Space. Prior to the conference a number of exciting events in the fields of travel and tourism within both the UK and Europe sparked the impetus for a colloquium dedicated to exploring ideas about travel, tourism and space within Europe. With the UK's own Yorkshire earning the accolade of Europe's leading travel destination, debates surrounding the High Speed 2 railway line and pioneering efforts on the part of the European Commission to simplify visa procedures transport and travel have been a persistent force in European headlines. Our world has become increasingly globalised and it is pertinent now more than ever to consider these fields of travel and tourism within a European and indeed global context.

The Graduate Centre for Europe is an interdisciplinary postgraduate forum run by students in various fields within arts and law, social sciences and life and environmental sciences at the University of Birmingham. Each year the forum hosts an annual conference dedicated to bringing postgraduate researchers and academics together from across Europe and beyond to collaborate and discuss topical themes, developments and innovations in Europe. In 2014 the GCfE was proud to host speakers and postgraduate students from Britain, Canada, Germany, Italy, Poland, Spain and Ukraine. These researchers travelled across Europe in order to share their own experiences with, perspectives on and research into travelling

through Europe. The papers collected in this book are those selected for presentation at the 8th Annual GCfE conference.

The papers in the first part of this book were part of a panel dedicated to ideas surrounding Europeanisation and ask us to rethink both the boundaries and the functions of EU and European nations. Anneliese Hatton approaches the idea of European power from the perspective of Portugal. She looks at Portugal's symbolic role as the "head of Europe" in the sixteenth century in contrast to its present day role facing political, economic and social struggles that have shifted the country's role within Europe. She tackles the heavily debated philosophical perspectives on Portugal in order to address whether Portugal will ever be able to establish itself amongst other European powers, or whether its need to maintain a strictly Portuguese identity will always keep the country at odds with a European identity. Benjamin Duke looks at European travel decisions in relation to education. His paper examines what he has termed the knowledge-generating "neo-troika", a combination of education, learning and teaching that influences how Europeans engage with Europe. This chapter is divided into a methodological study and a comprehensive analysis of the ways in which educated and informed travellers are more invested in safe, economic, environmental and responsible tourism and travel. Amy B. Manktelow looks at the EU's southern border in relation to Bourdieusian field theory. From the outset this analysis is engaged in a complex debate over the exact physical boundaries of this border and the EU's relationship with its North African neighbours. Manktelow aims to structure our understanding of migration policies between North Africa and the EU by adapting Pierre Bourdieu's field theory to deconstruct the relationship between "agency" and "structure". Finally, this section concludes with a co-authored chapter by Didem Buhari-Gulmez and Seckin Baris Gulmez. It considers the function of the Turkish Mosque outside of its assumed position in the private and religious spheres and instead places it centrally within the context of Europeanisation. These two authors argue against the idea that the mosque is anti-Europe and separated from a more globalised world. Their discussion offers an insightful reconsideration of the roles of identity and the European attitude towards the divides between private and public, religious and political, and Islam and Europe.

The second conference panel turns from Europeanisation to European writing. These papers considered the role of travel literature as a way to shape one's perception of a European nation. Korbinian Erdmann looks at the diaries of travellers who passed through the Duchy of Carniola in the

eighteenth and early nineteenth centuries. He uses these records as part of an examination of cultural stereotypes and contrasts racial profiling with early notions of the impact of climate on human nature. Erdmann finds that stereotypical descriptors were a default response to engaging with foreign people whose culture appeared "primitive" or odd, and looks to find the root of these stereotypes in the first-hand accounts of those that passed through Carniola. Aleksandra Ziober similarly uses diaries as a record of travel experiences. Rather than considering the perspectives of varying groups of people passing through one region, Ziober instead looks at the diaries of one specific group of people–Lithuanian nobles in the seventeenth and eighteenth centuries–describing their travels across all of Europe. Her study considers the varying perceptions of European urban spaces, and how these experiences contribute to our understanding of the activities and interests of noble visitors to foreign countries. Finally, Luigi Cazzato considers the relationship (and contrasts) between the north and south of Europe through the travel writing of contemporary visitors to the Mediterranean and Italy. He argues that southern Europe was viewed as a sort of "other" that enabled northern Europeans to view themselves as more modern and ultimately superior to their southern counterparts. He analyses the role of "Meridionism" in negotiating and establishing the modern European identity. Cazzato makes his argument by reflecting on the travelogues of the twentieth-century English authors Charles Lister, Henry Vollan Morton and Patience Gray.

The second day of the conference was kicked off with a panel dedicated to the physical movement within and outside of Europe. We begin with Giuseppe Sofo's very profound and moving argument for the role of approaching, labelling and speaking about migrants. With the unfortunate restriction of needed terminology, in spite of its somewhat limited and restrictive nature, Sofo endeavours to create a new way of speaking about people in movement. Movement has and continues to define mankind; learning to embrace one another not just as the other, the migrant, but as individual and equal people is essential to coexistence and "being human". Sofo hopes that a positive shift in how we speak about the people who are in movement can aid this process and help shape a new, better world. Marek Liszka approaches the theme of movement by looking at case studies of Polish Migrants immigrating to other European nations and the USA in the nineteenth and twentieth centuries. His paper considers both collected statistics and interviews with travellers who choose to leave Europe to seek a "better" life elsewhere. He documents the hardships and at times illegal methods that Polish migrants were forced to endure in order to achieve their dreams.

The fourth part of this book turns to remembrance tourism and the social and memorial functions of specific historical sites. Ievgeniia Sarapina creates an "adventure" in outlining how from the twenty-first century Ukrainians have rushed to tour heterotopic destinations. These heterotopias differ from historical sites in other European countries as their survival has relied on their uses as hospitals, military bases and orphanages. Castles and manors that did not fulfil these purposes were not preserved during Soviet rule and these surviving sites represent a multi-dimensional, politically charged and nationally diverse past. One need only be willing to venture off the beaten path in order to visit one of these sites. Oriol López-Badell looks at the recovery of memory sites in Barcelona in connection with the Memòria Bcn project. He examines the ways in which Spain's historical record was silenced during turbulent points in the past. López-Badell argues that the recovery of this history is essential in order to grant dignity to otherwise forgotten people and events. Memòria Bcn is the culmination of two years of research that endeavoured to locate and catalogue the historic sites of Barcelona. The multilingual website and smart phone app enable local residents and tourists to engage with and reflect on the Spanish past in urban spaces. This section concludes with Constanze Aka's case study of a Jewish themed restaurant in Ukrainian L'viv. L'viv has recently experienced the development of multiple heritage sites in response to growing tourism, historical interest and entrepreneurial expansion. Aka discusses the controversial Jewish-themed restaurant, Halyc'ka Zhydivs'ka Knajpa "Pid Zolotoju Rozoju". The necessity of discussing the heavily neglected Jewish heritage in the region is placed at odds with the commoditising and potentially prejudicial nature of the establishment. This paper provides a compelling discussion of how a European city might be able to present all aspects of a complex and diverse heritage.

Finally, this book concludes with a look at Europe as a destination for tourism. Federica Poletti looks at the annual European Capitals of Culture (ECoC) project that began in 1985 as a method of promoting the European cultural sector. Every year, two cities in Europe are elected as a European Capital of Culture and are tasked with the promotion of local culture and identity within the context of Europe. Poletti looks at this event from the perspective of sustainable tourism. Sustainable tourism is a primary objective of the initiative but is not always accomplished. The "success" of the event is of course dependent on the definition of "sustainable tourism" and this paper looks at whether the selected cities are able to maintain a steady flow of tourism after their year as an ECoC. Certain cities might promote tourism, although the idea of sustainability is challenged when

issues like the environmental impact of travel are not taken into consideration within the statistical analysis. Ultimately, Poletti intends to shed some light on whether the European Capitals of Culture initiative can generally be seen as a successful scheme to promote sustainable tourism. The final paper in this collection is Simona Martini's study into the meaning found in the lyrics of Italian rock band Litfiba. Martini offers an analysis of the music as well as an interview with Piero Pelù, the band's singer and lyricist. Her paper looks at the ways in which both the music and the act of touring depict one manner of travelling through Europe. This paper offers a contrast between west and east and hopes to promote a cross-cultural dialogue about the role music plays in developing relationships and identities when travelling through Europe.

PART 1:

SPATIAL IMPLICATIONS OF EUROPEANISATION

CHAPTER ONE

"PORTUGAL, HEAD OF EUROPE": QUESTIONS SURROUNDING THE ADOPTION OF A EUROPEAN IDENTITY BY PORTUGAL

ANNELIESE HATTON

Abstract

The epic poet of Portugal, Luís de Camões, designated Portugal as the "head of Europe" in the sixteenth century due both to its geographical location and the fact that the Portuguese were pioneers in terms of exploration and global discovery. However, Portugal has since distanced itself from Europe by allying itself to its empire. It has clearly acquired an imperial rather than European identity. Its entry into the European Union in 1986 signified a change in this relationship, but questions remain over whether the Portuguese will ever perceive themselves as truly European. It appears as if membership was a necessity rather than a deliberate strategy to adopt a European identity; the end of the Portuguese empire and dictatorship left the country in a difficult situation in economic, political and social terms, and questioning their status within the global order. The subject of Portugal's relationship with Europe has been much debated by Portuguese philosophers, in particular Eduardo Lourenço, António Quadros and José Gil. This chapter will address the issues raised by these intellectuals, and others, in order to ascertain whether Portugal will ever be able to forge closer links with the other European powers, or whether its constructed self-identification over the centuries as definitively extra-European means that they will never accept their new identity as part of Europe.

Throughout the twentieth century, the Portuguese have continued to analyse and deconstruct exactly what constitutes their national identity; however, the focus remains fixated upon aspects of identity associated with the Discoveries, the period of intense maritime exploration by the Portuguese in the fifteenth and sixteenth centuries. Given this, the Portuguese have selected these as the features that distinguish them from other nations and make them unique. When they are problematized by the end of the Portuguese empire it calls into question the very foundation of Portuguese identity. However, there is a reluctance, or even an inability, to move on from these original identifying features constructed in the nineteenth century. This chapter will explore a key aspect in the construction of this identity, Portugal's role in Europe, which has adapted and changed alongside the notion of "Europe". This chapter will therefore, after contextualising the Luso-European relationship in the modern era, closely examine selected texts by contemporary intellectuals. These individuals reflect on the Portuguese relationship with the rest of Europe in order to interpret how Portuguese discourse on European identity has evolved, and what this means in terms of Portuguese national identity.

The geographical location of Portugal on the European mainland and its designation as a "European" power, especially during its imperial era, appears to indicate a definitively European identity. This was why the poet Luís de Camões called Portugal the "head of Europe" in the sixteenth century,[1] both due to its position and its prominence, particularly in terms of navigation and exploration. This designation was taken up once again by Fernando Pessoa in the twentieth century, calling Portugal the face of the West, representing the future of the past.[2][3] However, it now appears as if this European identity has been retrospectively applied in order to legitimise the unity of Europe, and to distinguish the colonial powers from their subjects, in the dichotomy of Europe vs the Other. It must be understood that this European unity did not exist before the twentieth century, with many different configurations of nations, empires and dominions. Portugal, uniquely within Europe, has retained the same borders for nearly 800 years and only lost its independence to Spain between 1580 and 1640. Its status as an imperial power reinforced its

[1] Luís de Camões, *Os Lusíadas*, (Oxford: Clarendon Press, [1572] 1973).
[2] Fernando Pessoa, "Mensagem", in *Antologia Poética: Fernando Pessoa*, ed. I. Pascoal (Lisbon: Ulisseia, [1934] 1995), pp.33-42.
[3] Fita, com olhar esfíngico e fatal,
O Ocidente, futuro do passado.
O rosto com que fita é Portugal.

independence from other European powers as well as placed the country in competition with them. It was only in the nineteenth century, when it was clear that the Portuguese were not as powerful as they had been in their Golden Age of the Discoveries that the Portuguese began to address the possibility that they may have to form some type of union with other nations in order to replenish their power and preserve their independence. First, the elite debated the idea of a union with Spain, portrayed in the discourse of *iberismo*[4]. However, fears remained surrounding Spanish domination over Portugal following the previous occupation.

As Europe and European relations began to change dramatically after the First World War, and closer links were forged between nations, Salazar made it clear that Portugal would "stand alone" rather than unite with the rest of Europe.[5] This stance is part of an isolationist policy of the Estado Novo, the authoritarian regime established by Salazar in 1933. This was particularly clear during the Second World War when Portugal declared itself neutral, although its informal alliance fluctuated as the war developed between the Allied and Axis powers. As other European powers moved to form a closer union, in order to avoid situations that had led to the world wars, Salazar's policy meant that Portugal was not part of this process. A major point of contention was that most of Europe was preparing to grant independence to their colonies (if they had not already been forced to do so). Portugal refused to do the same, arguing that they were not in fact colonial possessions but "overseas provinces".[6] This led to the long and bloody colonial wars of the 1960s and 1970s and played a major role in the coup that ended the Estado Novo in 1974. After the colonies were finally granted independence by 1975, and the dictatorship had ended, Portugal found itself in completely unfamiliar circumstances. They were without an empire and on the periphery of Europe but not playing a significant role within it. At this stage, Portugal was not invited to join the European Union due to its political and economic instability, a result of insular and backward Salazarist policies. By 1986 the nation's

[4] *Iberismo* or "'Iberianism' refers to a long, minority current in Spanish and Portuguese intellectual history that advocates greater approximation between the two peninsular nation-states". Robert Patrick Newcomb, "Antero de Quental, Iberista: Iberianism as Organizing Principle and Evolving Intellectual Commitment", *Iberoamericana*, 31.8 (2008): 45-86 (p.46).

[5] Filipe Ribeiro de Meneses, *Salazar: A Political Biography*, (New York: Enigma Books, 2010), p.91.

[6] Rui Ramos, Bernardo Vasconcelos e Sousa & Nuno Gonçalo Monteiro, *História de Portugal*, 7th edn., (Lisbon: A Esfera dos Livros, 2012), p.681.

situation had stabilised to the extent that it was deemed suitable for entry into the European Union, clearly in order to benefit both parties; as Portugal's economic strength grew, its union with Europe would enable prosperity for all, thereby apparently cementing Portugal's European identity. However, questions remain over the extent to which Portugal adopted this identity, prompting discussion among the Portuguese intellectual elite. António Quadros, Eduardo Lourenço and José Gil examined how the Portuguese were forced to adapt from an imperial identity to a European one, and whether this identity can ever be embraced. This is an integral issue when assessing the construction of Portuguese national identity, especially in recent years as the Portuguese economic situation has deteriorated to the extent that they have been bailed out by the International Monetary Fund. This has called into question their role within Europe. Perhaps this confirms what Boaventura de Sousa Santos calls the "semi-peripheral" condition of the Portuguese, where they no longer hold the central position within their empire and are marginalised within the European Union.[7] It is clear that politically and economically Portugal is no longer the "head of Europe" as this designation was predominantly dependent upon its status as an imperial power. Therefore, the country's role within Europe, and as an independent national entity, must be identified and examined to enable a more profound understanding of Portuguese identity.

Discussions of Portugal's role within Europe are inextricably tied to discussions of Portuguese national identity. In attempting to define what it means to be Portuguese, both Quadros and Lourenço examine the Portuguese relationship with Europe beyond the Pyrenees in order to discover any similarities, or more importantly, any distinctions. Lourenço argues that there has been a dichotomy between "nós e a Europa" (us and Europe) that has developed over the last three centuries. This is predominantly due to emergence of rationalism in Protestant Europe, and has been demonstrated in both the industrial revolutions and Romanticism.[8] The scientific and technological superiority of so-called "Europe" over the rest of the world throughout the seventeenth, eighteenth and nineteenth centuries has led to what Lourenço terms a fictionalised discourse where one culture dominates others and is perceived as more

[7] Boaventura de Sousa Santos, "Between Prospero and Caliban: Colonialism, Postcolonialism, and Inter-Identity", Luso-Brazilian Review, 39.2 (2002), pp.9-43.
[8] Eduardo Lourenço, *Nós e a Europa ou as duas razões*, (Lisbon: Imprensa Nacional/ Casa de Moeda, 1988), pp.60-1.

"intrinsically universal".[9] The Enlightenment, led by Germany, France and England, appeared to demonstrate the superiority of these nations because their thinking led them to challenge old ideas and subsequently to modernise very rapidly. Lourenço argues that the Portuguese were also radically critical of the world throughout this period, but because this was from an ethno-religious perspective it meant that these challenges were not so all-encompassing and did not filter into wider society, rather remaining confined to an intellectual elite within Portugal.[10] This was problematic considering that, according to Quadros, much of the Portuguese elite had been educated abroad and therefore been influenced by the dominant ideological or politico-cultural discourses of those countries leaving the Portuguese "project" vulnerable to deviation.[11] Therefore, the Portugese possessed a strong urge to copy this "European" model in order to erase this distance between the country and the rest of Europe, as well as to overcome their perceived backwardness. However, Lourenço believes this desire to be misguided because the ideas that led to the cultural hegemony of other European powers are not intrinsically Portuguese; the only way to become culturally powerful is to cultivate unique modes of thinking developed from an exceptional cultural inheritance.

Most Portuguese intellectuals, including Quadros and Lourenço, believe in the singularity of Portuguese cultural production. However, the problem of its subordination lies in the Portuguese themselves being unwilling to recognise their brilliance due to their perceived inferiority in the face of the rest of the Europe.[12] This calls into question why one culture is deemed more universal than others; clearly each nation has the capacity to produce exemplary work. Yet, some work is deemed global, whereas other work remains known only on a national level. Perhaps Portuguese cultural output is so representative of specifically Portuguese culture that it can never be understood on a global scale. In contrast, for example, the Romantic Movement supersedes national boundaries in a deliberate effort to construct a cohesive, modern Europe. This may be representative of a global move towards the superiority of the supra-national over the national, as validation of national ideas could be found in identification with other nations, but it appears as if in Portugal there was a

[9] Ibid, p.61.
[10] Ibid, p.62.
[11] António Quadros, *A arte de continuar Português: Ensaios e textos polémicos*, (Lisbon: Edições do Templo, 1978), pp.172-3.
[12] José Eduardo Franco, "O mito e o espelho: A ideia de Europa em Eduardo Lourenço", (Lisbon: Fundação Calouste Gulbenkian, 2008), pp.1-19.

dichotomy regarding this matter. Quadros identifies "two Portugals", one that is more traditional, embracing its historic memory, cultural structure and collective unconscious, and the other that is more dynamic, perceiving national identity as a political and civilising project to develop a uniting teleology.[13] The co-existence of these traditional and dynamic elements is problematic in regards to the formation of Portuguese identity because these elements have led to an almost automatic dialectic of absolutist nationalism and ideological internationalism.[14] According to Quadros, the lack of dialogue between these two is the reason for the dissolution of the national project, but it is clear that he also believes that the removal of traditional Portuguese values led to the end of the "Portuguese project".[15] In his other works he establishes the archetypes of the ideal Portuguese, which are all clearly linked to imagery of the Discoveries and therefore the colonial era. It appears that he believes Portuguese identity to be inextricably linked to supra-European interests, as had been established during their imperial successes during the Golden Age.[16] He claims that the Portugal with foreign, modern interests was responsible for decolonisation, whereas the other Portugal, loyal to itself and its own historical heritage, shut itself in isolation during the Salazarist era.[17] It is clear that he believes that remaining too faithful to traditional values will cause Portugal to continue to stagnate, but perhaps disagrees with a complete alignment with the values of other European countries as it has led to the disintegration of Portuguese identity through the dissolution of its empire.

If this gradual disintegration of Portuguese identity, culminating in the (seemingly) abrupt end of the country's empire, was due in part to its adoption of European values, it may seem that adapting a more European identity would be relatively easy. However, due to the coexistence of the modern with the traditional, it appears as if decolonisation and the end of the Estado Novo may have been too progressive for the traditionalists. Quadros believes that for the Portuguese these were symbols of the end of Portuguese independence, a fear that was deep-rooted in the Portuguese psyche, particularly since their absorption into Castile in 1580. If this could happen during a period when the Portuguese were world leaders, it

[13] António Quadros, *A arte de continuar Português*, p.171.
[14] Ibid, p.172.
[15] Ibid, p.173.
[16] António Quadros, *O Espírito da Cultura Portuguesa*, (Lisbon: Ensaios, Sociedade de Expansão Cultural, 1967).
[17] António Quadros, *A arte de continuar Português*, p.173.

could undoubtedly happen with greater ease when their position within the European hierarchy was much lower. This was due to, according to Quadros, the phenomenon of brutal deviation from their original vocation and the psychopathic rejection of their identity and historical project.[18] These particular adjectives strongly indicate his belief in the importance of the Portuguese "project", and that this makes it a unique and exemplary nation within Europe because it will always be maritime and peripheral, or as Schneider states, "the most European of nations due to its peripheral and universalist Europeanism".[19] This places it in contrast to many other European nations. In order to retain independence it appeared as if the Portuguese were forced to ally themselves with a supra-national entity for protection, and for Quadros, the European Union was a more dignified option as it provided the most just and natural exit from the crisis of Portuguese identity.[20] This was in comparison to the other most viable options; an alliance with the Soviet Union or an Iberian Union.

Although there were political leanings towards communism in the 1970s (and clandestinely during the Estado Novo),[21] the Portuguese political situation was so unstable that it was unlikely that an ideology that relied upon the guidance of the Soviet Union could be successful. An Iberian Union might have seemed more feasible. Iberist discourse had been popular previously, particularly in the nineteenth century, because of the strength of Spain and cultural similarities between the two countries. Lourenço believed that in spite of the divide between the Iberian Peninsula and the rest of Europe, Spain at least had established some form of dialogue and polemic with the other nations which meant a relationship had already been established and Spanish influence was present (albeit marginally) within Europe.[22] This dialogue was not always positive, and with the cultural links being dramatic rather than discreet Portugal would have to "jump over" Spain in order to relate with the rest of Europe.[23] This idea was, and still remains, improbable. Lourenço does not express his tendencies towards iberism, but he tends to describe Spain and Portugal as if they are in some way united, perhaps due to the apparent discord

[18] Ibid, p.175.
[19] Robert Schneider, *Europa e a Alma de Portugal*, (Lisbon: Publicação do Instituto Alemão de Lisboa, 1958).
[20] António Quadros, *A arte de continuar Português*, p.176.
[21] José Neves, *Comunismo e Nacionalismo em Portugal*, (Lisbon: Tinta-da-China, 2008).
[22] Eduardo Lourenço, *Nós e a Europa ou as duas razões*, pp.27-8.
[23] Ibid, p.28.

between themselves and the rest of Europe.[24] Both countries played a significant role in old hegemonic Europe, and have more or less had a military and political presence ever since. Nonetheless, both have been viewed with anxiety, particularly since the nineteenth century.[25] This has been in part due to their cultural differences with northern European countries and their backwardness in terms of modernisation and industrialisation. Lourenço calls this age the phase of euphoric Europe, which was the nihilist era when European culture became atheist.[26] In contrast, Spain and Portugal remained overwhelmingly Catholic which may partly explain Quadros' assertion that these European countries, in terms of identity, are closer to their American counterparts.[27] An aspect of this nihilism (that afflicted Northern Europe in particular), according to Lourenço, meant that there was an absence of desire for human adventure.[28] Adventure was one of the main identifying features of the Portuguese, and therefore they could definitely contribute something positive to the rest of Europe. The fact that both Spain and Portugal have undergone significant cultural metamorphoses since the end of their dictatorships in the 1970s allowed the two countries a more favourable entrance into Europe.[29] The Iberian ability to combat the demons of universal culpability would be an inspiration for the rest of Europe. Therefore, Portugal is a vital component in the construction of Europe, but its role is predominantly determined by its past as an imperial nation and the benefits that this has afforded Portuguese culture.

In practical terms, the fact that Portugal does the majority of its trade with the European Union means that it makes sense to strengthen links, and it may also be a means for the Portuguese to overcome their backwardness in terms of modernisation. The growing contribution of the Portuguese and the Spanish in European affairs since their entry has also begun to combat the anxiety felt by other members regarding Iberian presence. However, although their entrance into Europe was perceived as a form of emancipation from Iberian cultural inferiority,[30] it appears as if the Portuguese cultural presence has not really been acknowledged. The Portuguese continue to consume the culture of other Europeans, but

[24] Ibid, p.35.
[25] Ibid, p.52.
[26] Ibid, p.33.
[27] António Quadros, *A arte de continuar Português*, p.177.
[28] Eduardo Lourenço, *Nós e a Europa ou as duas razões*, p.33.
[29] Ibid, p.36.
[30] Ibid, p.54.

Europe does not as readily embrace the Portugese culture.[31] This could be the result of a lingering perception of Portugal as part of the "Other" (used in the orientalist sense of Edward Said). Their cultural production is inferior, especially considering that they have not produced any significant cultural fashions.[32] However, Lourenço contends that the Portuguese belief that "Europe" is the "land of Reason" is a myth that has been invented by the Portuguese in order to justify their entry into the European Union.[33] Previously, Europe had never been enough for the Portuguese, meaning that they searched further afield to construct their identity. The necessity of becoming European forced the Portuguese to construct a Europe that would be beneficial to them. This "Europe" is one that has been historically privileged, especially in regards to scientific creation.[34] The benefits of the rationality that has come to define Europe, such as social, economic and industrial progress, would perhaps enable the Portuguese to become powerful again. The differences between Portugal and the rest of Europe has resulted in the nation being viewed as representing "two cultures". According to Lourenço this view reflects an intrinsically fictional relationship because the cultural spaces are neither irreconcilable epistemologically nor difficult to harmonise.[35] However, in order to integrate successfully into Europe, Quadros believes that Portugal must become a more fair and just society and remove all colonial connotations.[36] The "imperial cycle" meant that the Portuguese deviated from their European identity, and had to rediscover it without sacrificing their unique national identity.[37] For Lourenço, this means that Portugal should live in Europe quixotically, or with a sense of adventure, and inspire other Europeans to do the same.[38] For Quadros, the Portuguese must recognise that they still have a supra-European destiny and are able to establish points of contact between Europe and other continents and cultures.[39] Therefore, the aspects that defined Portuguese identity from the period of the Discoveries remain beneficial to the rest of Europe.

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[31] Ibid, p.53.
[32] Ibid, p.55.
[33] Ibid, p.58, p.36.
[34] Ibid, p.58.
[35] Ibid, p.58.
[36] António Quadros, *A arte de continuar Português*, p.179.
[37] António Quadros, *Portugal: Razão e Mistério*, 2nd ed., (Lisbon: Guimarães Editores, 1988), p.55 and António Quadros, *A arte de continuar Português*, p.177.
[38] Eduardo Lourenço, *Nós e a Europa ou as duas razões*, p.37.
[39] António Quadros, *A arte de continuar Português*, p.179.

José Gil takes a very different approach to that of Quadros and Lourenço. Gil believes that the Portuguese do not participate within any institution, including their own, because their obsession with the past has led them to become a country of "non-inscription".[40] He believes that the Portuguese live in a "cloud" from which they watch the action in other countries and distance themselves from the reality in their own.[41] This might explain their lack of participation in the industrialisation and modernisation of other European countries in the eighteenth and nineteenth centuries. Gil explains that in Portugal nothing happens, "there is no drama, all is intrigue and trauma". [42] He believes that this is the reason most research into the country looks at Portugal's past and the Discoveries rather than at its present state. He believes that Salazarism was the clearest demonstration of the prolongation of the old regime, where acceptance was the norm in the majority of society.[43] It infantilised the Portuguese to the extent that they were no longer able to "inscribe" in society and guide their own destiny. According to Gil, there are two main factors that have contributed to this isolation of Portugal from the rest of the world, fear and envy. He attributes the fear to the legacy of Salazar, arguing that it has become intrinsic to the Portuguese psyche and currently cannot be overcome, meaning that they remain hierarchically submissive in terms of Europe. The jealousy originates from the resentment developed during the Estado Novo, directed at anyone perceived to have more than the Portugese. The insular nature of Portugal means that the subject of envy has come to define the Portuguese identity.[44] Gil believes that this was primarily directed towards other Portuguese citizens, due to their "non-inscription", and so he does not really address relations with other nations. This is problematic when attempting to examine national identity because identity is always formed in the face of the "Other". Lourenço and Quadros, by examining Portugal's relationship with Europe, have been able to discover the origins of the Portuguese jealousy and self-perception as a small nation; it seems unlikely that this consensus would have been formed without comparison with other, more powerful nations. The low self-esteem identified by Gil was certainly exacerbated under Salazar, but

[40] José Gil, *Portugal, Hoje: O Medo de Existir*, 13th ed., (Lisbon: Relógio D'Água, 2012), pp.15-22.
[41] Ibid, p.18.
[42] Ibid, p.15.
[43] Ibid, pp.103-114.
[44] Ibid, p.80.

has developed gradually since their loss of independence in 1580.[45] This is particularly evident, as Lourenço and Quadros agree, when looking at Portuguese cultural output, which has been denied significant international recognition. These factors have led to the Portuguese dichotomy of resentment and fascination towards the rest of Europe, and subsequently, their questionable European identity.

Clearly, there are many factors to be taken into consideration when analysing whether the Portuguese have truly adopted a European identity, only a few of which have been discussed in this chapter. However, by examining the opinions of the intellectuals influencing contemporary identity discourse, it is possible to ascertain some of the reasons for the questionable relationship between Portugal and Europe. It is based upon a power dynamic that the Portuguese believe has shifted in favour of the other European powers, and has led to the Portuguese viewing the rest of Europe with both resentment and fascination. This attitude is the result of unresolved issues in constructing the Portuguese national identity in the wake of the end of the Salazarist dictatorship and of their empire. The last time that Portugal felt definitively part of "Europe" was when it was a global leader due to its activities during the Discoveries, clearly self-defined as a maritime and imperial power, but they have subsequently lost this position. It will only be through the resolution of their identity issues that the Portuguese will be able to define what role they will play within Europe, and therefore, feel able to adopt their own European identity.

[45] Daniel Ribas, "Um Discurso Sobre a Identidade: João Canijo e José Gil", in André Barata, António Santos Pereira & José Ricardo Carvalheiro (eds.), *Representações da Portugalidade*, (Alfragide: Editorial Caminho, 2011), pp.81-91 (p.83).

CHAPTER TWO

EDUCATION, LEARNING AND TEACHING, AN INTERDISCIPLINARY EUROPEANISATION NEO-TROIKA: FACILITATING CROSS BORDER AND TRANSPORT ASPECTS OF TRAVELLING EUROPE

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Abstract

This chapter considers the challenge of equipping the populous with the necessary critical thinking skills to benefit from Europeanisation. The Shapley-Value decomposition technique lists education as an important factor in reducing inequality.[1] *The knowledge-generating neo-troika consists of education, learning and teaching. This neo-troika is critical in enabling people to make informed decisions. Educated people are able to evaluate complex, theoretical and abstract ideas, such as democratic participation, representation and neoliberalism. Europeanisation, including the interconnectedness of place and spatial awareness in travelling in Europe and across borders, is more effective with an educated population.*[2]

This chapter will provide a brief overview of epistemology and ontology, two concepts that have a significant effect when discussing how to conduct research in the social sciences. This research considers the

[1] Shorrocks (2013), p.99; the UN, IMF, OECD and the European Union (EU) (2013).
[2] Toledo Declaration (2010), p.iii.

lives of people in relation to political, social, economic, cultural and historical contexts.[3] *The focus of this discussion will show how a researcher accurately measures and interprets the effect of education upon travelling decisions and demonstrate numerous ways to assess the impact of education when travelling across Europe. Migrants, particularly in the European CE4 countries, Czech Republic, Poland, Hungary and Slovakia, travel to access resources such as safe and secure housing, food, water and utilities such as gas, electricity, coal and oil. Climate change, resource allocation and an ageing demography also impact the Europeanisation dynamic.*[4] *The chapter concludes by summarising the key role the interdisciplinary neo-troika has in ensuring that all citizens benefit from Europeanisation.*

Introduction

This chapter offers a theoretical review of how the educational, learning and teaching aspects of Europeanisation, e.g. the knowledge generating neo-troika, can inform and enhance the travelling decisions of citizens from the European Union (EU).[5] The term "neo-troika" has been employed in reference to three financial institutions that intervened in various European countries, effectively fighting to stabilise their financial affairs. Knowledge generating neo-troika has a similar role to that of these financial institutions, albeit operating at a less pressurised and slower pace. It has the same level of importance in its remit of educating the European people. The financial institutions consist of the European Commission (EC), the International Monetary Fund (IMF) and the European Central Bank (ECB). This discussion is presented in four sections. The first section discusses some of the reasons why people travel cross-borders into and within European Union (EU) countries. Section two critically evaluates some of the research techniques which could be employed to investigate the effect of education on travel choices. The third section follows with a conceptual review of how epistemological and ontological choices can significantly affect the final methodological design. The fourth section theorises on various methodological problems which might be

[3] Hinzen and Knoll (eds.) (2014), p.14.
[4] Arundel et al (2011), p.4; INNO-Grips II Final Report.
[5] European Commission, (2013a), p.31.

encountered during a research inquiry into how education influences a person's EU travel choice. Finally, this discussion concludes with a critical summary that provides suggestions for transport policy in relation to education. European nations will become better equipped to predict future transport needs when people are better educated, have increased mobility and use the latest technological advances to avoid areas most likely to be affected by climate change. The latter two aspects demonstrate urban planning and spatial awareness created by the knowledge generating neo-troika.[6]

The Role of Knowledge Generating Neo-troika

One of the main reasons people travel through Europe is to find work.[7] Changing trade patterns facilitate European Union (EU) integration, resulting in more "than 70% of the EU's citizens [living] in urban areas".[8] Cities are centres of employment, leisure and tourism, and are often the final destination after the use of public or private transport. There is currently a knowledge gap regarding how different transport options, reasons for travel and destination interact when travelling in Europe.[9] Similarly, there needs to be a better understanding of how these decisions are impacted by the interdisciplinary Europeanisation neo-troika. This is especially important when EU consultation projects on transport initiatives have an effect upon climate change and the environment.[10] Jean-Jacques Rousseau (1762) argued that the equal development of cities is an instrumental part of social justice.[11] A present day interpretation of this discourse might suggest that the development of urban transport systems should be egalitarian in nature, equal in how they will affect all people living in the city. The costs and benefits of lower congestion and CO_2 emissions, for example, should be shared by all.

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[6] Dr Simon Schunz, European Commissioner, gave a presentation on the Horizon2020 Work Programme 2014-2015 at a VINNOVA Information Conference in Stockholm, Sweden, 6 February 2014; Schnee, RESPAG (2013), p.626; Global Forum on Human Settlements Conference, 19-21 June 2013.

[7] EBRD (2013), p.67; Flander (2011), p.95.

[8] Grincoh (2012), p.6; European Union "Draft Horizon 2020 Work Programme 2014-20" (2013), p.16.

[9] Carter, OECD Observer 296 (2013); European Commission, Horizon2020 (2013), p.61.

[10] Miszlivetz, (2013), p.218.

[11] Jean-Jacques Rousseau (1762), p.20.

The Europeanisation neo-troika is a key component to equipping EU citizens with soft skills, such as problem solving, relationship building and critical evaluation skills.[12] Educating EU citizens will increase their inclination toward environmentally sustainable transport initiatives and reduce the pressure on natural resources.[13] Energy and land-use, linked in with leisure and tourism, will be used more efficiently and stimulate employment and sustainable economic growth.[14] Critical evaluation skills obtained from education, learning and teaching will make a significant contribution to an EU citizen's quality of life. Essentially, the Europeanisation neo-troika will contribute to "a forward-looking vision on the socio-ecological transition towards a new model of urban development reinforcing EU cities as hubs of innovation and centres of job creation".[15]

The table below depicts how the knowledge generating neo-troika interacts with various socio-demographic factors for cross-border travel, both into and between EU member states. This information is used to assess past reasons for travelling and analyse the likelihood of future changes due to increased education. The onset of information and communication technologies (ICT) is expected to reduce the number of people travelling for work, as more people using tablets or handheld digital devices will be able to choose to work from home.[16]

[12] European Commission (2013); EU Citizenship Report 2013, p.8.
[13] Brill, Global Sustainability Perspectives (2013), p.9; ICLEI Europe, Online News Article, 28 June 2013.
[14] OECD/ITF, Transport Outlook (2012), p.8.
[15] European Union, "Draft Horizon 2020 Work Programme 2014-2015" (2013), p.16.
[16] WEF, The Global Information Technology Report (2013), p.5.