



What Is Europe?

6 ECTS
M.E.S., Grundmodul 2
(Einführung in die Grundlagen der
Europäischen Integration)
Dienstag 11.00-13.00 Uhr
Raum: GD 202

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Sprechstunde: Dienstag 15.00-16.00 Uhr

- This course examines ideas about Europe in various dimensions. These include aspects of European divisions as well as unity, European integration, the concept of the East, presumed correlates of European identity such as religion, the particularities of European cities and capitals. It is an interdisciplinary approach to Europe but its center of gravity lies with the social sciences. The course is organized in five topical packages, each of which contains a more historical and a more present-day component.

Teilnahmevoraussetzungen: good command of English language (active and passive)

Leistungsnachweise: regular attendance and participation (20%) , student presentation incl. handout (20%), 1 essay (30%) and final examination (30%)

Introduction

Some general and preparatory reflections about approaches to identify Europe: through a web of international relations defined by particular actors, as a civilization or culture as opposed to others, as a way of life, in analogy to the American way of life. Who draws the limits? What is the core of such an identity?

Apr. 9 Introductory Meeting: how to Define Europe?
Apr. 16 Europe as a Civilization
read: Huntington, pp. 40-72; Kagan, pp. 3-40, 76-85

Europeans and the Others

The search for Europe as opposed to a big Other: dividing lines between Europe and the Other can coexist with dividing lines within Europe, most notably the East-West divide. What images of Europe are used to distinguish it from the rest of the world? How does the image of the rest feed back to the image of Europe?

- Apr. 23 Greeks, Europeans, Barbarians
read: Herodotus, book I, paragraphs 1 – 5 and pp. ix – xxii of
 introduction by editor; Harrison, pp. 1 – 49, 101 – 125
- Apr. 30 West vs. East
read: Neumann/Welsh; Wolff, intro, chap. 4; Jowitt, chap. 8

Religion and Europe

Europe used to be united by Christendom, as opposed to other civilizations and their religions, and at the same time suffered religious schisms from an early age. Today, Europe stands out as a particularly secularized part of the world, compared to the US, Latin America, the Arab world and other regions. What are the legacies of Christianity in Europe? Is Europe really the secular exception to the religious world? How does religious diversity in Europe today redefine the role of religion as a marker of identity?

- May 7 Europe – from Christianity to Secularism?
read: Berger/Davie/Fokas, chaps. 1-3; Norris/Inglehart, chap. 4
- May 14 Christian Legacies and Current Diversities
read: Byrnes/ Katzenstein, chaps. 2 – 3; Minkenberg et al. 2012; Hurd

Us and Them in Europe

A more specific way of defining Europe entails the identification of those who “do not belong” to Europe and/or its constituent parts, again seen as a collection of nationalities and nation states, or as a broader culture. In the nation building era, animosities between nations and nationalisms created sharp distinction between Us and Them, today the distinctions are more blurred and reactivated with regard to minorities and immigrants. Which are there continuities and differences between the 19th century nationalism and today’s xenophobia?

- May 21 Nationalism and the Nation State
read: Hobsbawm, intro, chaps. 2 – 4
- May 28 Immigrants and the Radical Right
read: Geddes, chap. 1; Koopmans et al., chap. 7; Minkenberg 2009

Modern European Unifications

Europe has always been subject to imperial efforts of unification which preceded or transcended its organization in nation states. In the distant past, these were the Roman Empire, Charlemagne's Empire, and the Holy Roman Empire of the German Nation. In the age of the nation states, both Napoleon's and Hitler's effort stand out – equally grand in ambition and failure. They contrast with more modest and peaceful ambitions which originated in the interwar period and culminated with the project of European integration. How do such efforts of unification – in its imperial-military and its intergovernmental-democratic forms – redefine the relationship between the center and the parts/peripheries? How does government and decision making function under these conditions?

- June 4 Napoleon and Hitler
read: Ellis, intro, chaps. 5 & 7; Mazower, intro, chaps. 7 – 8
- June 11 The EU
read: Mazower, chap. 17; Zielonka, intro, chap. 2, conclusion

The European City

European history is markedly shaped by the peculiarities of its urban development. In many parts, before territorial states, there were city states (in classical Greece, in medieval Germany and Italy). Modern urbanization has again left a distinct mark. What are the hallmarks of the "European City" model? How does it differ from the "American City" model? How do capital cities – cities of a specific meaning and function – and their design and architecture symbolize the respective nation state and the functioning of the political regime? Is Brussels the capital of Europe?

- June 18 Urban Development
read: LeGalès; Braunfels, intro, chap. 7.
- June 25 Capital Questions
read: Gordon, chaps. 3, 4, 7, 14, 17
- July 2 Conclusion: What Europe is Not...
- July 9 Final Examination