



European Languages and Cultures
Year 1
Summary : Studying Europe
Made by Mark van Huizen

This summary was based on the course provided in 2017/2018. Readings and details might have changed. Use this summary as a reference but don't rely on it fully.

Lecture 11/09/, Introduction

11 September 2017 09:54

European identity:

- Travelling across borders (Schengen treaty)
- Trading and trade regulations
- Identifying through faith, mostly Christianity
- Cultural diversity because of the amount of different languages there are
- Shared history and shared historical events
- High standards in human rights.

Sartre: "I am my past" Your past confines you. This can become problematic if, in the present, a different past works better for you. -> we all construct our past (telling people the interesting parts)

Pound: Not what happened but what we choose to remember defines who we are.

-> we have to make choices on what we remember and what we teach in schools. This is dominated by the standard languages and therefore the history of dialects is less represented.

What is Europe(an)?

1. **Geographical** dimension:

Who decides where Europe's boundaries end -> boundaries shift (WW II etc.) These boundaries are politically constructed.

2. **Linguistic** dimension:

Do we see Europe as a family of languages? Europe consists of different language families. (Roman, Germanic, Slavic etc.) -> Does that mean that a language that doesn't belong to one of these families isn't a European language?

Different European countries have multiple languages and due to migration and dialects

3. **Political** dimension:

Who gets to decide what is the standard language? Shared institutions are considered to be European -> does that mean that a country falling outside these institutions is not European?

4. **Cultural** dimension:

Shared cultural past? (Baroque, neoclassicism) Shared literature (Shakespeare, Hugo, Eyre)

These things define our identification of Europe. Literature shaped the way we think about certain subjects like monogamy -> this makes literature a great source to find out why a certain culture thinks the way they think.

Key questions (politics)

- How have decisions concerning shared interests been organized? -> Some countries had/ still have a dictatorship. Why did the Netherlands choose to have monarchy when all the other republics were abandoning it?
- How have institutions evolved? -> If we know how these institutions evolve, we also know where they're heading.
- What ideologies have informed the development of institutions? -> Do we take a nationalistic or a non-nationalistic approach? This changes your approach to borders, and how important you think they are.

Key questions (linguistics)

- What language-related discourses are shaping our past, present and future? -> how is language shaping the way we live our lives? For example, having to learn multiple languages in order to get a job.
- What languages and language variations can we discern in Europe? -> different language families. But also street/youth languages and the difference between urban and rural languages.
- How do these languages function and evolve and relate to one another? -> languages influence each other -> for example, Turkish influence in Urban German spoken in Berlin.

Key questions (literature and culture)

- What narratives are shared about European culture in past, present and future? -> narratives like fairytales provide us with a shared list of cultural images and things we are afraid of -> models on gender roles
- How have these narratives developed over time? -> these things develop very slowly.

- How have changes in the media influenced this development? -> media provides us with different frames of reference which we can use to look at things from a different perspective.

Lecture 18/09, Migration, Identity and Alterity

19 October 2017 21:04

Populist response to migration is a dividing line in contemporary politics. -> media representations influence popular opinion on migration (use of metaphors, a flood of immigrants, shows us how we perceive immigrants)

Conceptualizing migration

- 1) Migration supposes differentiated identities connected to geographical space with political identities attached to these supposed identities. -> being classified as a specific identity has immediate tangible results on you everyday life, even though these identities are just political constructs.
- 2) **Alterity**: we identify ourselves in terms of us vs. the other, with 'the others' usually perceived in a negative way. -> identity is based on opposition
- 3) Identity is voluntary not arbitrary, but there are limitations to this voluntariness.

Conditions and effects of new European migration

- **Origins of migration**: economic; political; violent conflict and genocide are all reasons why people flee from their home country
- **Demographic change**: How ready are European states to deal with this influx of migrants?
- **Economic demand**: Need for (seasonal) guest workers
- **Changing policies**: How do policies change? And Why?
- **Framing migrations**: how do we portray migration in the media?
- **Identity**: how do European states portray themselves in relation to migration? Do they portray themselves as an open country, or as a closed country (populism)

Level off empirical analysis

Qualitative:

- 1) Analysis of political discourse
- 2) Studying political parties and their party programmes -> why do they change their positions.
- 3) How do institutions work? / studying policies. But also trying to find out how national policies get influence by decisions made on European level.

Qualitative:

- 1) Demographics of citizenship -> being a citizen becomes more complicated. **Disaggregation** -> not having the rights you should have (For example, Dr. Rensmann not being able to vote because he doesn't have a Dutch passport, even though he is completely integrated in Dutch society.
- 2) Understanding socio-economic data
- 3) Studying and analysing the social values, identities and political attitudes among citizens.

Different migration policies

Initially the EU had a **zero immigration** policy. Which means that Europe didn't want any external immigration. Internal immigration however, was allowed. Didn't work -> After that Europe's migration policy changed to a **rudimentary, circular migration** system. This means that migration was based around seasonal guest workers that would return to their homeland when their work was finished. Didn't work -> now we have a policy of **Extraordinary decision-making** in which we invent solutions for problems as they arise (crisis management).

- 1) ① Cultural representations, cultural 'baggage': Mutual social constructions of Otherness/identity among citizens & migrants ("Western", "Muslim")
- 2) ① Conflicting social norms and values among European citizens, denizens, and newcomers (post-/material, secular v. religious, inclusive v. exclusive)
- 3) ① Multiple, conflicting and overlapping identities and (legal) modes of citizenship
- 4) ① Yet: Mainstream political parties & governments' long denial of Europe's cosmopolitan reality and dynamics--and the challenge of migration

Foundational fictions

Texts we base our construction of Identity on, for example: Robinson Crusoe -> continue to have effect on European identity. But also the medieval epics are foundational fictions. The Heroes in these texts are perceived as heroes because they protect us (Christians) from outside threats (Islam) -> **Alterity**.

Lecture 25/09, Crisis, Diversity and Cohesion

10 October 2017 10:57

Types of crises:

Financial, institutional and cultural crises -> Financial crisis leads to institutional crisis (where you start renegotiating relationships (for example Brexit) -> this again leads to cultural crisis where identities are being questioned.

Conceptualizing crisis

1. Crisis is a moment of cultural self-consciousness and reflection.
2. Crisis forces a re-evaluation of relationships within and among communities
3. Crisis produces narratives exploring new paths and possible new worlds.

Crisis is also a moment of decision making and a moment in which we notice differences.

Language is a strong marker of individual identity. But also, for example, European unemployment rates determines the view on migration. When there is more unemployment, migration is perceived more negatively than when there is little employment.

Religion as a divisive factor

Religious norms refer to economical success (the work ethic of the Protestants made the Netherlands rich)

Religious conflict is Europe's most 'European' bad habit:

- Crusades against heretics (from the twelfth century). For Example:
 - Cathar crusades (1209-1229)
 - Christianisation of Scandinavia (8th century - 18th century)
 - **1492 Spain**: Expulsion of the Jews.
- **Pogroms**: small scale removal of Jews from towns and villages. Can be seen as small versions of the Holocaust and may have also partially caused the Holocaust
- Use of religious minorities as **scape goats** -> all cases of religious warfare boil down to framing religious minorities as scape goats as a cover for political differences. So, religious conflicts erupt in times of economic/political unrest

Cultural representation of conflict

Conflict leads to a desire of cooperation and unification. -> leads to cultural representations (literature, movies etc.) on how to deal with this conflict -> these representations portray possible views on the future and offer possible solutions to the conflict.

Foremost factors of cohesion in Europe

1. Defending human rights
2. Economic interdependence
3. Reduction in languages & language standardization -> for example: English as a Lingua Franca in higher education.
4. **Shared Memory** (Leggwie text on circle of shared European memory). For example: world wars or other moments of division -> overcoming these leads to a sense of cohesion. States have their own 'heroes' but difficult for Europe. We remember the Holocaust and the East-West division, but the construction of European heroes is more difficult.
5. Shared Institutions. For example: the EU, the ECU and shared European Laws.
6. **Shared public sphere**: we know when something happens in another EU state

Guest Lecture: The politics of humor by Alberto Godioli

Satire as a framing tool: To frame is to select aspects of a perceived reality and make them more salient (betekenisvol), in such a way as to promote a particular problem definition, moral evaluation, and/or treatment recommendation.

Case study 1: Charlie Hebdo shootings

Freedom of speech (Liberté) vs. Multiculturalism (Fraternité)

Liberté: Europe is secularism and freedom of speech even when it might offend others

Fraternité: Europe is Fraternity, respect of diversity and multiculturalism

Case study 2: Brexit

Key metaphors: the globalized world is portrayed as a dangerous sea. Europe and EU are portrayed as either a sinking ship or stable ship that represents the best chance of survival.

Risk society: *A systematic way of dealing with the hazards and insecurities induced and introduced by modernization itself. Risks, as opposed to older dangers, are consequences which relate to the threatening force of modernization and to its globalization of doubt. (Beck 1992: 21) -> goal: minimising the risks.*

Seminar notes

Linguistic sentimentalism: wanting to preserve as many languages as possible. -> preserving minority languages to preserve their culture. Preservation through an appeal to sympathy -> comparing language to endangered animal species and using the metaphors 'dying languages'.

Why preserving languages can be **counterproductive:** Languages with a low communicative value (Q-value) 'trap' people in a way that they can't communicate with a lot of people -> want to learn English to get a better job. Also, the more minority languages there are, the more need there is for English as a lingua franca.

Examples of linguistic sentimentalism

- Making native German speakers learn Turkish
- 2001: European year of languages
- 2000 Oegstgeest treaty.

Lecture 02/10, progressive and conservative thought

02 October 2017 20:06

Progress as a central myth -> constructed and subjective. Idea of progress being opposite to conservation (progress is not always positive). Alterity between progress and conservation don't necessarily are opposites -> false dichotomy.

Progress as ideology -> legitimization or progress as key to historical development. History is a process towards a better version of the world. Hegel: History as determined by its outcome (always combined with conflict). When there is no more conflict, does this mean the end of history?

History of progress vs. Conservatism

All periods in the slides are a consequence of the one before it.

Earth is centre of the universe-theory of the church was proven untrue -> everything that was known was questioned. Church responds with violent acts of repression against Enlightenment. Enlightenment -> building knowledge from the ground up, because everything the church said was bullshit. -> Neoclassicism came from the Enlightenment and it's architecture stimulates appropriate behaviour (walking in straight lines etc.) Enlightenment helped monarchs separate themselves of the church -> monarchs start funding Enlightened institutions such as royal academies. After the French revolution monarchs shut down Enlightenment out of fear for losing their power.

Secularisation: religion no longer influences things like a education, laws etc.

Kant: Building secular ethics -> categorical imperative

Enlightenment critique -> if you rationalise everything, you also rationalise violence and destruction (Holocaust, biggest argument for failing of the Enlightenment) Rationalism got detached from any sort of moral evaluation. -> Pursue scientific knowledge no matter what.

Seminar notes

Guest lecture + Ossewaarde text

Notion of **Leitkultur**: culture of the host country is perceived as the leading culture -> migrants should adapt to this culture -> slide 14 of guest lecture different opinions of this notion:

- Germany needs a leitkultur
- Germany is diverse/tolerant and this acceptance should be our Leitkultur
- German constitution is the Leitkultur
- Leitkultur is discrimination

Multiculturalism -> different cultures coexisting peacefully, but they are not mixing. -> on the contrary there is **Assimilation** -> when migrants have completely adopted the new culture and have abandoned their own. **Interculturalism** -> compromise where the migrants adopt some features of the host culture but also retain some of their own cultural heritage.

Multiculturalism can be **counterproductive**:

'Multiculturalism had failed because it had prioritized the recognition of migrant identities at the expense of the redistribution of welfare, thereby granting mosques and Muslim schools to minorities while leaving them in underclass conditions.' -Ossewaarde page 176

What this passage means is that the government spend too much attention on cultural aspects and therefore ignored social issues. This leads to segregation of the minorities, which start living in their own bubble -> breeding ground for extremism

Enlightenment vs. Multiculturalism reminds of the **Liberté vs. Égalité** debate discussed in the guest lecture of Godioli (week 4). Freedom of speech (even when it might offend others) vs. Respect of diversity and multiculturalism

Muscular Liberalism -> a robust British Liberalism that supersedes the passive varieties of tolerance -> a stronger sense of being British when conflicted with an influx of strangers.

Volkisch melancholy -> sense of a decline of national identity -> food for populist massmedia discourse

Kant Enlightenment

Nonage: Not thinking with your brain

How can freedom coexist with order in Kant's view? 1) Free state -> too much freedom -> unrest.

2) Unenlightened monarchy -> too little freedom -> will eventually in result revolution. 3)

Enlightened monarchy -> perfect combinations of freedom while also perserving peace.

According to Kant, making people change the way they think can only happen slowly -> issuing laws like a ban on Hijabs will not help people escape from nonage.

Utopia: fiction about a possitive possible future society

Dystopia: negative vision of a future society -> During th 20th century more dystopian novels where written -> because of the question whether progress is a positive thing or not

Lecture 09/10, Power and Authority

14 September 2017 13:24

Power of a nation-state is constructed by an appeal to emotion -> because of these emotions non-intrinsic (constructed/ not there when you were born) connections (culture, language, territory, political unity) are legitimized as truths.

Culture repertoires sensitize public perception, and reproduce shared emotion -> also criticise public perception.

Key characteristics of Romanticism

- The beautiful (closely tied with the good), the mysterious (that which cannot be understood -> against rationalism) and the sublime (the awe or feeling of fear when contemplating nature and realizing how small we are compared to it)
- Idealisation of nature (**Herder**: nature identifies a people -> connection between nature and identity. **VOLKSGEIST** -> literature should convey the spirit of your nation)
- Exaltation of the past (Medievalism: romantic authors and artist go back to or make up medieval tradition. To reconstruct or construct nation folklore -> leads to nationalism)
- Idealisation of the People
- Praise of freedom (personal freedom, and freedom of the Nation-State)

All of these characteristics lead to a rise in nationalistic feelings and to a rise of nationalism.

Nationalism

Nationalism holds that the political and the national unit should be congruent (the same). Nationalism is **NOT** the awakening of nations to self-consciousness, but nationalism invents nations where they do not exist (yet). -> nationalism constructs these nations through a sense of union.

Romanticism and the Nation

The nation was seen as Sublime. -> led to the construction of Allegories (Metaphors of the Nation). The creation of these allegories led to the creation of a 'people' with a strong sense of emotional connection to their country. -> because of this strong emotional connection the Power/Authority of the Nation-State was legitimized.

Factors of Nationalism

Ethnicity (race) > Sex/gender > Nationality > Class > Culture/language > Religion > Ideology (anti-democratic, anti-national, etc.) -> these factors can either include (when you possess the right ones) or exclude (when you don't possess the right ones) from the nation.

Seminar notes

Key concepts:

- Power and Authority if the Nation State are constructed to a significant extent through an appeal to emotion. Detailed description of nature leads to an emotional connection with the country/land. -> Country being represented as a mother figure invokes loyalty.
- Non-intrinsic (constructed/not with you when you were born) connections are legitimized as transcendent truths. Culture, language, territory, political unity etc. -> result of construction -> you can choose whether or not you identify with them.
- Cultural repertoires sensitize public perception, and produce shared emotions. -> Works like poor Liza tap into emotion
- Cultural repertoires can also criticise public perception -> F.I. Straw Dogs = talks about how progress doesn't necessarily have to be a good thing. Or the Anti-colonialism texts presented in the Mierau article on discovering new worlds.

Romanticism key notions/characteristics

- The power of emotion -> The Erl-King taps in to the power of emotion. But basically every text talks about the power of emotions.
- Nature and the connection to the sublime -> Giacomo Leopardi: The infinite talks about fear of the vastness of nature (suggestion of the sublime)

- Praise of freedom -> The Ode to Joy's removed verse at the end talks about Escaping the tyrants' chains -> freedom.
- Link between nation and nature -> Poor Liza: the detailed descriptions of Moscow and the areas surrounding Moscow represent Russia and make a connection between nature and nation.
- Medievalism: The Lorelei. This text talks about a place called the Lorelei which was named after a medieval mythical mermaid with the same name.

The words Nation and Nature are both derived from the Latin word nascere (being born). Nation and nature are thus both associated with being born

European literature

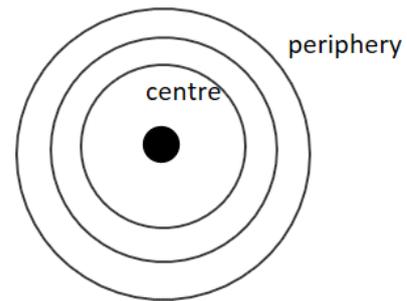
French model:

- Liberal
- International
- Enlightenment
- Modernism
- Metropolitan (city)

German model:

- Nationalist
- Romanticism (fuelled nationalism, volksgeist)
- Traditionalism/classicism
- Rural/nature

French model was a **Centre-periphery** model. -> There is a centre with peripheries. Usually the translations go from the centre towards the periphery and rarely from the periphery to the centre. This means that although the French model was perceived as universalist and international, it was actually heavily influenced by Paris/French and therefore not as universal as it wanted to be.



Lecture 16/10, modernity and the urban revolution

14 October 2017 17:43

Awareness exercise: What do we associate with 'the city'?

- Opportunities
- Crime
- Opportunities for crime
- Multiculturalism
- Urban planning

Urbanocentrist

We identify ourselves using 'the city'. For example, the alterity between in the city and outside of the city. The city is a focal centre for a shared cultural point of view. (The urban subject - the rural object). Also words make us urbanocentrist, for example 'Urbane' -> a person that is suave, courteous and civilized vs 'Rural' or uncivilized. Also the city is presented by the standard language, while rural areas usually have their own regional dialects.

Key concepts

- The city is a cultural construct open to various and differing definitions.
- The notion of the city is strongly associated with modernity and European Identity.
- The notion of the city is a strong marker of identity and a cultural/linguistic model
- The city precedes national identity, and may outlive it

Urbanization of the EU

According to Eurostat, 72.4% of the EU's population lives in urban areas (Built-up areas, defined as cities, towns and suburbs). -> not completely illogical that a large part of our thinking is based on the city when we see that most of the people live in the city. -> This does not mean the everyone is socially included in the city (minorities living in poor neighbourhoods).

Urbanization is also contributing to nationalism -> map on slide 7: place where nationalism is present are also high urbanized (Catalunya).

Definition of the city

The **definition** of the city provided by Eurostat is: A city consists of one or more local administrative unit (LAU) where the majority of the population lives in an urban centre of at least 50 000 inhabitants (previously known as the core city).

The city as a project

The city is an ideal idea we can strive for. A vision of the future -> progress. Cities will always be compared to the ideal city.

Reciprocal relation between the city as conceived (ideal, theoretical city and the lived city (actual city)).

The city as driver of progress

People come to the city for education. **Braudel**: cities are like electric transformers they increase tension and therefore force decision-making -> results in progress.

The central place of the city

We live in a culture that focusses on the urban experience and problems that occur in urban environments. First we focussed mostly on the rural areas -> industrial revolution made our culture industry centred -> urban revolution made our culture city centred.

The ideal city

Civitate dei: perfect city we should strive towards (based on Christian ideals).

Renaissance: -> literature was based around the actual buildings and architecture. Ideal behaviour was converted to architecture -> wide, open spaces to induce appropriate behaviour. Literary (Renaissance) representations on ideal cities:

- Utopia (1516): Buildings are in symmetrical order to control behaviour in this idealized society.
- City of the Sun (1602). Same as Utopia

- New Atlantis (1624). Same as Utopia

Realizing the ideal city

Madrid was designed by the Spanish king as the perfect city. London and Paris tried to copy this model, but were already built (while Madrid wasn't yet) -> convenient city fires destroying half the city made for the perfect opportunity to rebuild according to Renaissance standards.

This Renaissance ideal is now realized all over the world -> but not necessarily successfully.

The city as an alternative imagined community

- A shared language vs. shared multilingualism
- A shared cultural history vs. shared diversity
- A shared ethnicity vs post-ethnic (where ethnicity doesn't have any importance anymore)
- Shared representations vs. self-conscious representation.

Stereotypes European vs North-American cities:

European City	North-American City
1. Several historical layers (esp. Medieval and Early Modern heritage)	1. More recent
2. Compact /coherent form; clear boundaries city vs countryside	2. Dispersed/fragmentary ('urban sprawl'); boundaries are dissolved
3. Public transportation and Pedestrian traffic	3. Private car transportation
4. Social and ethnic mixing	4. Social/ethnic segregation
5. Individualized ; every city has an identity	5. Standardized

Screen clipping taken: 16/10/2017 23:45

The city as lived

Criminal underground novels arise in late-sixteenth century Madrid. -> these novelists usually where criminals themselves telling the story about the other side of the city (the poor side) -> dystopian novels

Revolution and the city

Wide, open spaces in cities + masses of people that know the flaws of the government and the system (through reading the 'dystopian' novels mentioned above) = revolution.

Revolution is an Urban event -> by making it happen in the city also makes it believable and tangible for the rest of the country.

Seminar notes week 7

Why are rurals voting for Trump and Le pen?

Urbanocentrism -> politics are centred around and focused on the city -> this leads to a feeling of being cut out/ignored among the inhabitants of rural areas. -> frustration -> voting for populist politicians. This illustrates the clash between rural politics and metropolitan politics (rural vs. urban)

Key questions from the lecture

1. What place does the city hold in our cultural imagination?

Urbanocentrism poses standards -> the city is perceived as more prestigious then the country side, which is usually not perceived as an example to follow (the city is).

2. How is this reflected in language, and in language prestige?

This is reflected in the opposition between the rural dialect of the countryside vs. the standardized language

spoken in the city

3. Does the city as an imagined community compete with the nation as an imagined community?

There is also an opposition between city identity and national identity, when it comes to the big cities. Someone from London might find to have more in common with Parisians than with someone from the English countryside. -> city identity overwrites national identity (Saskia Sassen, the global city)

4. According to Prof. Dr. Valdivia, what hegemonic metaphors are most frequently associated with the countryside?

- o The country side is often perceived as traditional
- o Bucolic lifestyle: nice, idealized picture of life in the country side
- o Out of time/Out of history

Sample exam question

What is the relationship between ideal cities and real cities in modern Europe? Illustrate your point with one or more examples from the lecture or from Newman 2014.

Tension ideal vs. real -> social housing projects (Le vele/bijlmermeer) were based on Utopian ideals and values, but turned out to be dystopias with a lot of social segregation.

Also, cities are always trying to be like the idealized city. The construction of Madrid according to Renaissance ideals, and the fires in London and Paris and the reconstruction after illustrate this.

Newman 2014: Shakespeare's London vs Shakespeare's Venice

Similarities	Oppositions
Both cities are based around money and trade, and therefore 'the merchant of Venice' uses money-related metaphors. Even to express feelings.	The representation of Venice had a level of relative tolerance to religious minorities (especially Jews) -> was portrayed as a model for integration. There still was stereotyping of the Jews but not as much as in London. London had a rather problematic coexistence between Christians and Jews
In both representations of the cities, there is diversity. Cultural diversity, but also social diversity.	Another difference: Exoticism . Venice was portrayed as much more exotic than London. -> orientalism (Said) : a stereotypical representation of 'the East' the Orient.

Thomas More: Utopia

More created the word Utopia -> never has been used before that.

The uniform way of life sketched in Utopia can be perceived as creepy because:

- Our culture has become more centred around the individual -> having everything and everyone be the same creeps us out
- This uniformity also reminds of communism and totalitarian regimes -> which are obviously not regarded as positive chapters in our History.

Lecture 23/10, Retrospective and challenges ahead

25 October 2017 17:56

European union

A united Europe implies a conceptual, political and cultural distinction within the global sphere. A united Europe implies continuity of pre-European identities, it undermines and is undermined by them. Underlying differentiation -> empowers national identity.

A united Europe implies an overarching hegemonic articulation of European identity -> who gets to decide what this identity is. Answer: not the peripheral states. This implies a struggle between key members. Unity also implies exclusions (Russia and Turkey).

Challenges

- Shifting geopolitical power distribution -> eurocentrism failing as model of interpretation and prediction. (eurocentrism fails for understanding global power distributions)
- **Urbanocentrism** -> cities don't have as much political influence anymore (election of Trump), and isn't a good model for interpretation and prediction.
- Urban growth leads to segregation -> leads to civil unrest.
- Desintergration: populism -> share larger alterities (Islam). Political institutions -> members leaving. The EU is no longer perceived as an evergrowing unit. Conflicting cultural narratives on where Europe should be heading.

Eurocentrism vs:

- **Shifting geopolitical power distribution:**
 - Globalisation (the global city) -> not represented
 - De-colonisation, Neo-colonialism -> was used to legitimize decisions, but with our colonial powers diminishing, this no longer works.
 - BRICS economies are the neo-colonial economic powers.

These three factors lead to a world after Europe. That forces Europeans to step out of their Eurocentric way of thinking.

European neighbourhood policy (ENP). Main idea -> if you trade with a certain country long enough, prices will be at a certain level and the economy will stabilize. -> people wanting to have democracy. ENP is eventually a new way of portraying European ideals on other countries. -> didn't bring about the desired results, because of two problems:

- Economies outside of Europe are growing -> there are less and less countries to help economically -> failing from the outside -in
- Failing from the inside - out.
- **Global media culture**

Also in global media culture, Europe's power is diminishing -> Mainly America's vision is portrayed in international media nowadays.: *"Processes of globalisation are evident also in the cultural arena, with hegemonic expansion, through the major media in many countries, of what are seemingly uniform Western, above all American, cultural programs or visions."* (Eisenstadt 2000, 16)
- **Climate**

Climate changing is global challenge -> everyone needs to participate -> no longer under the control of Europe. (Paris Agreement 2016).

Environmentalism -> is an ideology that got political power through the influence of groups such as Green Peace. -> turn into an alternative community.

Ecocriticism -> The Idea the mankind needs to control nature not let it influence their lives (poses **Alterity** of man vs. Nature) -> trying to understand how we can establish new relationships with nature, because the one we're having now is clearly not working.
- **The global power of authoritarian leaders**

Democracies are usually slow in decision making -> people want quicker decisions -> want more authority so they vote for Populist parties. Usually authoritarian regimes come from democracies that have failed.

Eurocentrism as a failing perspective for cultural hegemony

Alterity of Orientalism: East vs. West -> Alterity of Orientalism vs. Occidentalism (*Sachsenmeier text*) A

considerable part of the world doesn't have a positive viewpoint on Europe/the West.

Global conflict

End of conflict between communism and capitalism -> changes from an ideology based conflict to a culture based conflict (For example, religious based conflict) -> conflicts are now longer a thing of nation vs. nation -> reasons for waging war need to be explained from other perspectives.

Modernity -> Multiple modernities

There is not just on modernity, but there are different (conflicting) expressions of modernity. -> we should embrace the multitude of modernisms and the multitude of visions on Europe. The idea of understanding multiple modernities is the best way of understanding the world (*Eisenstadt*)

Conclusion of Studying Europe

'Studying Europe' as the academic study of the interrelated, overlapping, conflicting manifestations of Europe (multiple Europes)

Focusing on the role of languages, culture repertoires and political processes and institutions in this phenomenon

Aware of the historical determination by (a.o.) the eurocentrist, urbanocentrist, and

modernityoriented underpinnings of hegemonic articulations of European identity

Aware of the role of academic research in the struggle for hegemony over these articulations.

In short: we should be aware of our European way of thinking while we are studying.