



International Congress  
Chemnitz University of Technology  
Germany, 6 - 9 May, 2009

Under the patronage of the President of the  
European Commission, Mr. José Manuel Barroso

## 1. Research Focus

On September 29 in 1958 José Ortega y Gasset held a lecture in Munich entitled “Is there a European Consciousness?”. There were specific reasons for this question. A number of European states appeared to be determined to enforce the European Unification process on the debris of World War II. On May 9 in 1950 Robert Schuman had laid the stepping stone for a European integration with the European Coal and Steel Community. In the early days of the political project called Europe José Ortega y Gasset held the opinion that there could not be unification without a firm base, a unifying idea: “this capital stock can only consist of a shared cultural consciousness which must exist.” (Ortega y Gasset 1954: 6).

40 years later, during another important turning point of the European integration process, in February 1992 after the signing of the Treaty of Maastricht, the president of the EU commission Jacques Delors commented on the future of Europe: „If in the ten years ahead of us we do not succeed in giving Europe its soul, a spiritual dimension, true significance, then we will have been wasting our time [...] The potential of the Maastricht Treaty will not be realized without some form of inspiration“ (Delors 1992). He shared Ortega y Gasset’s opinion that the European Union cannot be reduced to a solely political and economic partnership of convenience. There is the necessity of a shared understanding, that can only be achieved when grounded in a common European identity. Furthermore this “European soul” is something that not only needs to exist but needs to be brought into existence at first by the political agents and the European institutions.

The contemporary course of history promotes again an intensified engagement in questioning the European identity. At the beginning of the 21<sup>st</sup> century the European Union has achieved an unprecedented integration. This process is marked by the enlargement by 12 new member states in three years, the parallel legal and institutional rearrangement based on the Treaty of Lisbon and the prospect of further important member states. These recent developments in the unifying process may have some believe that Europe has reached both its geographical borders as well as its institutional and geographical limits.

The lack of acceptance towards the proposed constitution in Europe among the people as expressed by polls and votes is interpreted as a lack of identification with Europe. The renunciation of the European constitution in 2005 by France and the Netherlands as well as that of the Lisbon Treaty by the Irish in 2008 initiated a stronger urge to further push the European identity among supporters of the integration process. After 50 years of European institutions there were many signs that a European consciousness is still missing which could provide life support for said institutions. Yet exactly this consciousness is a prerequisite for Europeans, aided by the institutions, can tackle global challenges such as climate change, global labour distribution, unsafe financial markets and demographic changes and can defend Europe’s global position.

The political construction of Europe is accompanied by a special interest in the collective identity which makes Europe a so-called “imagined community” (see Anderson 1983). In 2007 the Italian political scientist Gian Enrico Rusconi asked for the active construction of such an identity since this, similar to national identities, does not come about by itself but is necessary for the consolidation of the European Union (Rusconi 2007). In the same year and one after another initiatives were founded that consider the creation of a common European identity as necessary for the future of Europe. There is an initiative called „A Soul for Europe“ (cf. Berliner Initiative 2008) and the book *Eine Seele für Europa* a.k.a. *A Soul for Europe* (cf. Busek 2008)

## 2. Scientific Aims

The congress aims at result-oriented debates of concepts of a unified Europe between political integration and cultural identity that came about in different ages. The main focus is on semantic fields of the name or term “Europe” as well as iconographic representations at a certain point in time of European history. The discourse may be expanded to cover neighbouring or competing terms such as “The old Europe”, “Occident”, “Nation” or “Christianity”.

Embedding the discourse on Europe into the respective historical context allows to work out the historical details of images of Europe. European wars, cultural and religious counterparts and the comparison with non-European alterity influenced the creation and the imprint of ideas of Europe. Historical concepts of Europe had been based on religion yet detached itself from religion which raises the question if there are any values, and in case which, substituted the religious ones in a secularized Europe. Images of Europe came about out of Europe, too. What is the context of their emergence? What are they like in character? The same questions appeal to the current discourses on Europe. What are their traits of character? How does the political context influence their profile?

The chosen ideas of Europe are to be analysed from a historical, non-European or prospective perspective.

The idea of a unified Europe is far older than the European Community. Therefore one focus of the congress is on a respective view aimed at the presentation and discussion of historical concepts of Europe. This may range from the ancient world until the recent past. The historical comparison allows to find parallels or differences between diverse concepts. At the same time it enables the recognition of how this is entangled in the historical context and the possibility of cyclical or constant developments. Historical drafts may help to find outlines and profiles of today's concepts for a European identity.

A view from the outside of Europe may stick to characteristics which cannot be seen from the inside. Montesquieu's *Lettres persanes* from 1721 were a rhetorical attempt to assume an outsiders perspective to show Europe's advantages and disadvantages. Yet there exist testimonials by African, American, Arab or Asian travellers and observers as well as those from people from the peripheries of Europe who came into the centres and wrote about their experiences. In this mirror ideas of Europe appear in an unknown perspective which may help to complement the insider view.

The reflection about the future of Europe is the third focus of the congress. Said reflection is not fulfilled in prognosing political and economic developments. Of special interest is the question of EU-citizens' identification with a unified Europe. This aims at the comparison, analysis and the discussion of prospective designs of a European identity as found in the European Commission, in national political institutions, in the media or among civil movements.

To respect the chronological order there are five heuristic sections to which contributions may be assigned. This order can still be subject to changes.

### 3. Sections:

#### (i) Europe avant la lettre

The Rape of Europe or the Biblical lineage has provided Europe with an apparently mythical origin, although these examples are late re-interpretations of ancient and biblical myths. In the ancient world and in the Middle Ages, the term Europe was limited to Geography and religious semantics (vgl. Baumgärtner/Sick 2007: 494). Yet there must have been reasons for culturally based concepts of Europe such as the Persian Wars or the expansion of the Osman Empire. In this first section there shall be shown which concepts of Europe can be extracted from ancient and medieval sources. Which geographical and imaginary conceptions had been formed in different contexts. A special focus is on the question of how a pan-European consciousness came about because of the confrontation with cultural and religious adversaries.

#### (ii) Early modern Europe

The concentration on national values and the religious wars in the Early Modern Times slowed down the development of pan-European conceptions. Whereas religion was the common denominator during the Middle Ages, it became a reason for war and strife between European nobility during the 16<sup>th</sup> century. At the same time, European expansion contributed to a revolution of the European world view and confronted the European intelligentsia with non-European cultures and their distinct differences. That raises the question how the European “founding fathers” considered their own European identity. Historical events such as the beleaguering of Vienna in 1529 by the Osman army denote this time. How did these events influence the creation of a European consciousness?

#### (iii) Europe between Enlightenment and the Holocaust

Enlightenment is considered the epoch when European concepts finally emancipated themselves from Christian patterns of thinking (vgl. Durchhardt 1992: 121). At the same time the idea of an European union experienced huge rates of affirmation. Thinkers of that time criticized the lack of European integration and praised reason and secularisation. Yet European dissension remained politically dominant during the era of national states and finally ended in two world wars. The time between Enlightenment and the holocaust is distinguished by many visions and projects about the European identity and future but also by very real nightmares. Concepts of a federal Europe appear to be a counterbalance to growing national fragmentation. This should be an object of research.

#### (iv) Europe as seen by others

During the centuries Europeans expanded into the whole world. Since the first discoveries European expansion also brought non-Europeans to Europe. Their writings and testimonials can be used to reconstruct representations of Europe that people from other continents met. Especially the European colonies in Africa and Asia from the 19<sup>th</sup> and 20<sup>th</sup> century were home to rich sources about the image of the white European (cf. Riesz 2003). Similar to that one may take into consideration the Arab world or Europes peripheries. For example Greenland's Inuit and their reception of the (urban) European civilisation (Harbsmeier 2001). A view from the American continents allows to find out about the European participation in the generation of Latin and North American collective identities. Until today concerned persons are moved by the question if thier identity is based on the European heritage or rather on deferring it.

#### (v) Europe and its future prospects

Supporters of a continuing European integration consider the development of Europe endangered by the unsuccessful draft constitutions and are afraid that national claims may hinder the project even further. They ask for the future of Europe in a world of global hopes and risks and for a new vision which convinces peoples' understanding of themselves as Europeans. Political elites search for a common European awareness of culture and history as well as for a common policy of remembrance. These are only stages in the process of European integration. Yet they can be placed in a tradition of older concepts of Europe.

\*

The congress is meant to encourage international and interdisciplinary dialogue. Constructivist, discursive, etymological and other approaches will be discussed for their usability in studying conceptions for Europe. The congress takes place in Chemnitz from 6-9 May 2009. Chemnitz is especially suitable because it is located in the heart of Europe. Furthermore, Chemnitz University of Technology has a research and teaching focus on European Studies with Middle and Central Europe being of special interest.

The results of the congress will be published. The broad historical range of the project, the great importance of the topic and the great expertise of participants will guarantee the publication to be of special interest to anyone who is interested in questions of a European identity.

#### 4. Bibliography:

- ANDERSON, Benedict (1994 [1983]): *Imagined Communities. Reflections on the Origin and Spread of Nationalism*. London: Verso.
- BAUMGÄRTNER, Ingrid / Franziska SICK, Hgg. (2007): "Von regionaler und globaler Identität" In: dies., *Nation – Europa – Welt. Identitätswürfe vom Mittelalter bis 1800*. Frankfurt a.M.: Vittorio Klostermann, 491-499.
- BERLINER Initiative (2008): *Europa eine Seele geben*. URL: <http://www.berlinerkonferenz.eu/>, letzter Abruf: 2.10.2008.
- BHABHA, Homi, Hg. (1993 [1990]): *Nation and Narration*. London: Routledge.
- (1994): *The Location of Culture*. London: Routledge
- BOERNER, Peter (1986): *Concepts of national identity. An interdisciplinary dialogue*. Baden-Baden: Nomos.
- BRENNER, Peter (1999): *Kulturanthropologie und Kulturhermeneutik: Grundlagen interkulturellen Verstehens*. Paderborn: Universität-Gesamthochschule Paderborn (=Paderborner Universitätsreden 69).
- BREYCHA-VAUTHIER, Arthur, Hg. (1962): *Aus Diplomatie und Leben. Maximen des Fürsten Metternich*. Graz: Styria.
- BUSEK, Erhard (2008): *Eine Seele für Europa. Aufgaben für einen Kontinent*. Wien: Kremayr & Scheriau.
- COMMISSION OF THE EUROPEAN COMMUNITIES, Hg. (1992): *Summary of Addresses by President Delors to the Churches*, Nr. 704E/92.
- CONZE, Vanessa (2005): *Das Europa der Deutschen. Ideen von Europa und Deutschland zwischen Reichstradition und Westorientierung (1920 - 1970)*. München: Oldenbourg.
- COUDENHOVE-KALERGI, Richard Nikolaus (1923): *Pan-Europa*. Wien: Paneuropa.
- (1928): *Kampf um Paneuropa*. Wien: Paneuropa.
- (1956): *Vom ewigen Krieg zum grossen Frieden*. Göttingen u.a.: Musterschmidt.
- (1964): *Die Wiedervereinigung Europas*. Wien: Herold.
- (1966): *Paneuropa 1922 bis 1966*. Wien: Herold.
- DROB, Elisabeth, Hg. (1999): *Quellen zur Ära Metternich*. Darmstadt: Wiss. Buchges.
- DUCHHARDT, Heinz (1992): "Europabewußtsein und politisches Europa – Entwicklungen und Ansätze im frühen 18. Jahrhundert am Beispiel des Deutschen Reiches" In: August Buck, Hg., *Der Europa-Gedanke*. Tübingen: Niemeyer, 120-131.

- DUCHHARDT, Heinz / Andreas KUNZ, Hgg. (1997): ‚Europäische Geschichte‘ als historiographisches Problem. Mainz: Philipp von Zabern.
- FISCHER, Jürgen (1957): Oriens – Occidens – Europa. Begriff und Gedanke ‚Europa‘ in der späten Antike und im frühen Mittelalter. Wiesbaden: Franz Steiner.
- FOERSTER, Rolf Hellmut (1967): Europa. Geschichte einer politischen Idee. München: Nymphenburger Verlagsbuchhandlung.
- FRIEDMANN, Jonathan (1994): Cultural identity and global process. London: Sage.
- GEREMEK, Bronisław / Robert PICHT, Hgg. (2007): Visions d'Europe. Paris: Odile Jacob.
- GIESEN, Bernhard (1991): Nationale und kulturelle Identität. Studien zur Entwicklung des kollektiven Bewußtseins in der Neuzeit. Frankfurt a.M.: Suhrkamp.
- FRITZEMEYER, Werner (1931): Christenheit und Europa. Zur Geschichte des europäischen Gemeinschaftsgefühls von Dante bis Leibniz. München, Berlin: Verlag von R. Oldenbourg.
- FROMMELT, Reinhard (1977): Paneuropa oder Mitteleuropa. Einigungsbestrebungen im Kalkül deutscher Wirtschaft und Politik 1925 – 1933. Stuttgart: Dt. Verlags-Anstalt.
- HARBSMEIER, Michael (2001): Stimmen aus dem äußersten Norden. Wie die Grönländer Europa für sich entdeckten. Stuttgart: Jan Thorbecke.
- HARTAU, Friedrich (1984): Clemens Fürst von Metternich mit Selbstzeugnissen und Bilddokumenten. Reinbek bei Hamburg: Rowohlt.
- HOBSBAWM, Eric (1991): Nationen und Nationalismus. Mythen und Realität seit 1780. Frankfurt a.M., New York: Campus.
- HOBSBAWM, Eric / Terence RANGER, Hgg. (1994): The Invention of Tradition. Cambridge: Cambridge Univ. Press.
- HÜLSSE, Rainer (2003): Metaphern der EU-Erweiterung als Konstruktionen europäischer Identität. Baden-Baden: Nomos.
- KISSINGER, Henry Alfred (1990): Das Gleichgewicht der Großmächte. Metternich, Castlereagh und die Neuordnung Europas 1812-1822. Zürich: Manesse.
- KLETZIN, Birgit (2002): Europa aus Rasse und Raum: Die nationalsozialistische Idee der Neuen Ordnung. Münster: Lit-Verlag.
- KOBLER, Barbara (2003): Die Europaidee. Von Pierre Dubois (ca. 1250/1260 – ca. 1321) bis Richard Nikolaus Graf Caudenhove-Kalergie (1894-1972): Versuch einer Darstellung anhand ausgewählter Persönlichkeiten. Nordhausen: Bautz.
- KRAUS, Klaus (1993): Politisches Gleichgewicht und Europagedanke bei Metternich. Frankfurt a.M.: Haag und Herchen.
- KRÜGER, Peter (2006): Das unberechenbare Europa. Epochen des Integrationsprozesses vom späten 18. Jahrhundert bis zur Europäischen Union. Stuttgart: Kohlhammer.
- LAUX, Susanne (2008): "Beitrag zur Bildung einer europäischen Identität". In: Goethe-Institut, Hg., Europäische Identität. Abrufbar unter: URL: <http://www.goethe.de/ges/eur/thm/eui/de2263544.htm>, letzter Abruf: 20.3.2008.
- LE GOFF, Jacques (1996): Jacques Le Goff erzählt die Geschichte Europas. Bonn: Bundeszentrale für Politische Bildung.
- LÜTZELER, Paul Michael (1998): Die Schriftsteller und Europa: Von der Romantik bis zur Gegenwart. Baden-Baden: Nomos.
- MOKRE, Monika u.a, Hgg. (2003): Europas Identitäten. Mythen, Konflikte, Konstruktionen. Frankfurt a.M.: Campus.
- ORTEGA Y GASSET, José (1954): Europäische Kultur und europäische Völker. Stuttgart: Deutsche Verlags-Anstalt.
- PIPER, Ernst (2005): Alfred Rosenberg. Hitlers Chefideologe. München: Blessing.
- PUNTSCHER RIEKMANN, Sonja / Ruth WODAK (2003): "‘Europe for All‘ – diskursive Konstruktionen europäischer Identitäten". In: Mokre, Monika u.a., Hgg.: Europas Identitäten. Mythen, Konflikte, Konstruktionen. Frankfurt a.M., New York: Europas Identitäten Campus, 283-303.
- RIESZ, János, Hg. (2003): Blick in den schwarzen Spiegel. Das Bild der Weißen in der afrikanischen Literatur des 20. Jahrhunderts. Wuppertal: Peter Hammer.
- RUSCONI, Gian Enrico (2007): "Eine europäische Identität muss aufgebaut werden". In: Goethe-Institut, Hg., Europäische Identität. Abrufbar unter: URL: <http://www.goethe.de/ges/eur/thm/eui/de2157424.htm>, letzter Abruf: 20.3.2008.
- SCHMALE, Wolfgang (2007): "Geschichte der europäischen Identität". In: Bundeszentrale für Politische Bildung, Hg.: Aus Politik und Geschichte. Nr. 1, 31.12. URL: <http://www.bundestag.de/cgi-bin/druck.pl?N=parlament>, letzter Abruf: 20.3.2008.
- SCHMIERER, Joscha (1996): Mein Name sei Europa. Einigung ohne Mythos und Utopie. Frankfurt a.M.: Fischer.
- SCHREMMER, Bernd (1990): Metternich. Kavalier und Kanzler. Halle u.a.: Mitteld.

- SIEBURG, Heinz-Otto (1971): Napoleon und Europa. Köln: Kiepenheuer & Witsch.
- SZYSZKO, Irene Agata (2005): Europa – Identität – Kultur. Münster: LIT Verlag.
- THROTA, Thilo von (1936): Alfred Rosenberg: Gestaltung der Idee. Reden und Aufsätze von 1933–1935. München: Eher.
- (1943): Alfred Rosenberg: Kampf um die Macht. Aufsätze von 1921–1932. München: Eher.
- TIMMERMANN, Heiner, Hg. (1998): Die Idee Europa in Geschichte, Politik und Wirtschaft. Berlin: Duncker & Humblot.
- ULLRICOVA, Maria, Hg. (1966): Ein Briefwechsel Metternich Sagan. Graz, Köln: Böhlau.
- VALOTTON, Henry (1966): Metternich. Napoleons grosser Gegenspieler. Eine Biographie. Hamburg: Wegner.
- WALKENHORST, Heiko (1999): Europäischer Integrationsprozeß und europäische Identität: Die politische Bedeutung eines sozialpsychologischen Konzepts. Baden-Baden: Nomos.
- WEHBERG, Hans (1984): Ideen und Projekte betr. die Vereinigten Staaten von Europa in den letzten 100 Jahren. Bremen: Donat & Temmen.
- WEISS, Gilbert (2003): "Die vielen Seelen Europas. Eine Analyse 'neuer' Reden zu Europa". In: Mokre, Monika u.a., Hgg.: Europas Identitäten. Mythen, Konflikte, Konstruktionen. Frankfurt a.M.: Campus, 183–206.
- WODAK, Ruth (1998): Zur diskursiven Konstruktion nationaler Identität. Frankfurt a.M.: Suhrkamp.
- ZIEGENHOFER-PRETTENTHALER, Anita (2004): Botschafter Europas. Richard Nikolaus Coudenhove-Kalergi und die Paneuropa-Bewegung in den zwanziger und dreißiger Jahren. Wien u.a.: Böhlau.