

# **Cultural Studies on European Integration: Cultural Dimension as a New Perspective to Teach the European Union**

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**Abstract** European integration is not only a process of economic and political integration, but also a social and cultural one. From the beginning of the European integration process, “culture as a field has been marginalized by those who determine priorities at the European level as well as by a majority of academic studies about European integration”. The EU now faces a multitude of challenges both internally and externally. In recent years, interest in cultural dimension of European integration has been developed. Scholars argue that a cultural dimension should be added to political, economic and social European integration. A “culturally deficit project of integration” is fragile and cannot go much farther as the European integration shows. This paper probes into the theoretical basis on which a course for MA students, ‘Cultural Studies on European Integration’, can be founded and illustrates what possible topics could be included in the teaching, under the theoretical framework of the interrelationship between culture and integration.

**Key words:** EU; culture; European studies

## **1. Introduction**

The EU-China relationship has been developing steadily for the past four decades, since formal relations between the European Community (EC) and China were established in 1975. In 2013, Chinese President Xi Jinping proposed the “Belt and Road Initiative”, comprising the ‘Silk Road Economic Belt’ and the ‘21st Century Maritime Silk Road’, which envisages a comprehensive network of railways, roads, air and sea links, pipelines and transmission grids connecting China to Europe and the wider world. These developments would push forward intercontinental cooperation between China and Europe. There is an increasing need to understand European issues in general and the European Union in particular. Meanwhile, the EU develops greater interest in an open and prosperous China as EU-China ties become stronger. Therefore, more talents who have a good command of the European culture and the EU affairs are urgently needed. In the past decade, dozens of Center for European Studies have been established in China with support either from the European Commission or the Chinese government or both. Thus, teaching and corresponding textbooks about European integration are in great need.

The Center for European Studies at GDUFS serves as a good example. To

promote knowledge about the European Integration and the EU in China among graduate and doctoral students, and to enhance understanding between the EU and China through education materials, teaching about the European Union is the most direct and efficient way. However, textbooks of the sort are rare on the Chinese markets and it usually takes years of time before the foreign textbooks are introduced to China. In this case, a possible solution is to develop textbooks as needed by the teachers themselves.

What's more, in tandem with the development of European Integration, it appears that a large body of academic works concentrating on the economic and political dimensions of the European integration have been produced, but lesser from a cultural perspective due to different understandings of the concepts of 'culture' and 'European Integration'.

This paper is aimed at establishing a theoretical framework for the writing of a textbook and the establishment of a MA course as mentioned above, by conducting a comprehensive theoretical study on how the European Integration is depicted in academic literature and in textbooks. Based on the research findings, a framework is tentatively established and the structure of the textbook and the course are presented.

## **2. Review of 'European Union Studies'**

According to Education, Audiovisual and Culture Executive Agency of the European Commission, "European Union studies comprise the study of Europe in its entirety with particular emphasis on the European integration process in both its internal and external aspects. The discipline also covers the role of the EU in a globalised world and in promoting an active European citizenship and dialogue between people and cultures."<sup>1</sup>

### **2.1 European Union Studies worldwide**

In 1989, the European Commission launched the Jean Monnet Action to support academic research in European integration. The programme originally addressed academics in the Member States, but came to those in accession countries soon after. Today, it has a global scope.<sup>2</sup>

2014, was the 25th anniversary of EU's support for the study of European integration around the world through the Jean Monnet Programme and Jean Monnet Actions, named after the French diplomat who was one of the founding fathers of the European Union. "What's next for European Union studies" is the focus of that year's annual Jean Monnet Conference, taking place in Brussels in October. About 350 experts, including Jean Monnet professors, other academics, decision-makers and representatives from international organisations and business, had a hot discussion on the future of EU studies and the core objective of the Jean Monnet Actions: promoting

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<sup>1</sup> [http://eacea.ec.europa.eu/erasmus-plus/actions/jean-monnet\\_en](http://eacea.ec.europa.eu/erasmus-plus/actions/jean-monnet_en)

<sup>2</sup> Thinking about Europe, brochure, p.4

excellence in teaching and research in European Union studies worldwide, as well as new ways of delivering teaching in the area.

Until 2014, Jean Monnet activities had helped to create a community of 4,000 professors, 1,000 chairs of European studies, over 2,000 study modules and 200 centres of excellence. The programme supported professors specialised in European integration at universities in 78 countries on the five continents, reaching a quarter of a million students and researchers every year.<sup>3</sup> After that, each year hundreds of new projects are supported by the Erasmus+ programme.

## **2.2 European Union studies in China**

This part first reviews what achievements have been made nation-wide in China, then shows the on-going process of European studies' teaching at Guangdong University of Foreign Studies, a leading center in Southern China.

### **1) EU-China European Studies Centres Programme (ESCP)**

Though it has already stopped, the EU-China European Studies Centres Programme (ESCP)<sup>4</sup> laid a solid foundation for the development and flourishing of European Studies in China. It increased academic presence of Europe in China dramatically.

As China furthers its reform and continues its integration into the world's political and economic system, there is an increasing need to understand European issues in general and the European Union in particular. Meanwhile, the EU develops greater interest in an open and prosperous China as EU-China ties become stronger. The European Studies Programme is a joint EU-China response to this need and a commitment of the EU to support China's endeavours in further improving its higher education. The programme strengthens the role of European Studies in Chinese higher education by providing information on European economy, policy, culture and history through exchanges and cooperation between European and Chinese academic communities. In practical terms, the project provides support to selected partner universities in China on human resources development, curriculum development and institutional aspects. It supports the European Studies Centres' libraries, funds roundtable seminars and conferences, finances alumni activities and supports the Chinese Association of European Studies. The programme encompasses a broad spectrum of themes, from specific subjects like European law and EU regulations to subjects of general interest like European art and culture. The ESCP helps bridge gaps and brings people together so that they can learn from each other.

The duration of the ESCP was from 2004 to 2008, during which EC made a contribution of €10 million to the program and the Library support was €500,000. Beneficiaries of the program are Chinese universities and research institutes, existing and new European study centres.

The objectives of ESCP are to further develop the European Studies Centres in China, establish new Centres for European Studies in China, support the libraries,

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<sup>3</sup> [http://europa.eu/rapid/press-release\\_IP-14-1059\\_en.htm](http://europa.eu/rapid/press-release_IP-14-1059_en.htm) [Retrieved on April 29, 2018]

<sup>4</sup> [http://ec.europa.eu/europeaid/documents/case-studies/china\\_higher-education\\_en.pdf](http://ec.europa.eu/europeaid/documents/case-studies/china_higher-education_en.pdf) [Retrieved on March 17, 2013]

information and information dissemination, and establish lasting partnerships with European universities and research institutions as well as between teachers, researchers and students. ESCP exerted successfully in China and made its expected results. During and after the ESCP, it has achieved the following impact:

- 4 teaching programmes in European Studies established in Chinese universities;
- 122 European scholars delivered courses or speeches at Chinese universities;
- 50 Chinese researchers from beneficiary institutions completed their research tasks in Europe;
- 17 monographs and 60 articles published in printed and electronic journals written by scholars involved in the programme;
- 2 European studies related book collections established, electronic journal available to outside readers;
- 10 international conferences and 17 workshops involving more than 700 participants held by ESCP grantees.

The ESCP develops links and exchanges between European and Chinese institutions of higher education and research. It consolidates the awareness, knowledge and understanding of the European Union and European issues in China. “This cooperation enriched our knowledge of not only each other’s work, but also prompted us to think about each other’s condition in a comparative way, which in the end will contribute to better understanding of the EU on the Chinese part and of China on the European part.”

Programs like the ESCP should be re-launched for the strengthening of European Studies in China and establishment of new centers, as more and more Chinese want to know the European Union and European Integration.

## **2) EU studies at GDUFS**

Established in 1997, the Center for European Studies (CES) at Guangdong University of Foreign studies (GDUFS) is primarily engaged in the study and staff training in EU culture, history, trade, legislation, politics and diplomacy. In 2005 CES successfully obtained funding from the EU for its European Studies project entitled “Formulation and Implementation of EU Economic Policies and Laws: Conflicts and Coordination”, which covers a wide range of topics, ranging from European economic study, law study to European culture, academic exchange and consultancy business. With successful completion of the preparatory work and the University’s full support, for the first time in 2009 the Centre enrolled 17 postgraduates in European Studies, supervised by a high-quality team from several schools and faculties of GDUFS. Since then, each year there’re about ten graduate students majoring in European Studies hosted by the Center. CES has developed for the students five core courses, among which “Cultural Studies on European Integration” covers a variety of topics relating to European Integration from the perspective of culture.

### 3. Depiction of the EU in Global Academic- and Text-books

At the request of the Commission of the European Communities, the Centre d'Etudes Européennes of the Université Catholique de Louvain carried out a series of surveys entitled 'University research on European integration' in 1980s, and published their reports in 1985, 1987 and 1992 respectively. In 1994, edited by G. Ciavarini Azzi, another report "Survey of current political science research on European Integration worldwide: 1991-1994" was presented for the Research Committee on European Unification of the International Political Science Association at the XVIth IPSA World Congress, Berlin. All the reports mentioned above show us a clear picture of what was being studied on European integration in 1980s and 1990s worldwide.<sup>5</sup>

According to the '1985 Report' (p. XIII) by the Université Catholique de Louvain, amongst over four thousand professors interested by European integration, *foreign relations* stands out as the favorite topic for research (11.75%). Following are

*competition* (8.75%),  
*monetary and financial issues* (6.50%),  
*the common agricultural policy* (6.25%), and  
*the history of the beginnings of the European construction* (6%).

The '1987 Report' is based on 3000 research works which are either doctoral theses, or post-doctoral research, or an article appearing in a scientific revue, or symposia proceedings. These research works have been undertaken in more than 300 universities situated in some forty countries. They treat subjects of great diversity, certain of which remain preponderant over the years:

*foreign relations of European Communities* 13%;  
*common agricultural policy and agricultural questions* 8%;  
*competition* 7.5%;  
*institutions* 5.25%;  
*social concerns* 5%;  
*financial systems and industrial affairs* 4.5%;  
*regional affairs* 4.25 %; and  
*questions of security and defence* 4%.

Five years later, the '1992 Report' was published. The 3879 studies included in the report are either Doctoral theses, Individual or Collective Post-Doctoral research studies, article(s) published in a scientific journals, or symposia proceedings. Most of the research topics included in the report essentially involve issues pertaining to law, economics, political science, and history. They cover the multiple facets of European integration and have been divided in the following way:

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<sup>5</sup> Thanks to Georg Eckert Institute for International Textbook Research, who supported me for a one-month's research at GEI in 2014.

*External relations of the Communities* 12.5%  
*The achievement of the Internal Market and the four Community freedoms* 8.5%  
*Community history* 6.5%  
*Social Issues* 5.5%  
*Finance, Currency, Economic and Monetary Union* 5%  
*Taxation and industrial issues* 5%  
*Environment and Consumer protection* 5%  
*The nature and application of Community law* 4.5%  
*Competition* 4.5%  
*Regional issues* 4%  
*The Common Agricultural policy and agricultural issues* 4%  
*Issues related to education and culture* 4%  
*Studies on attitudes towards the Community* 4%  
*Issues related to Companies and Corporations* 3%  
*Institutions* 3%  
*Energy, scientific research and technology* 3%  
*Transport and Maritime issues* 2.5%  
*Political cooperation and Union* 2.2%  
*Security and defence issues* 2%  
*Human rights* 1.5%

In comparison with the previous reports, it is interesting to note that the number of studies devoted to the Community's external relations remains remarkably stable, as do the number of studies on social issues, regional issues, and taxation and industrial issues. It is also interesting to note that 'Issues related to education and culture' began to emerge in the '1992 Report', though the percentage is as low as 4%. However, it is significant to the cultural study on European integration.

After having an overview of the study on European integration in the academic literature, let's turn our eyes to textbooks. We did retrieval from the GEI's 'Online Catalogues', setting the search condition to its maximum<sup>6</sup>, with the key words 'European integration' and 'European Union' in different sub-categories. The result is obtained as follows:

Sub-categories	Key words		Total
	'European Union'	'European Integration'	
'School textbooks'	53	7	60
'School textbook research/school textbook analysis'	27	25	52
'Academic literature'	406	263	669
Total	486	295	781

<sup>6</sup> '[ALL] Alle Worter ohne Volltext'

In the sub-category of ‘School textbooks’, the number of textbooks containing the key word ‘European Union’ is 53, and the number of textbooks containing the key word ‘European Integration’ is 7.

Among the fifty three school textbooks, the most recent book published is in 2013 while the ‘earliest’ one was in 1982; there’re only 6 textbooks in English, then all the others are in other European languages.

Among the seven school textbooks, there’re three books in English, while the other four in other European languages; and the ‘earliest’ textbook was published in 1988, and the most recent was in 2010.

In the sub-category of ‘School textbook research/school textbook analysis’, the number of books containing the key word ‘European Union’ is 27, and the number of books containing the key word ‘European Integration’ is 25.

Comparatively speaking, the number of academic books containing the key words ‘European Union’ and ‘European integration’ is much larger in the sub-category of ‘Academic literature’ than that in the other sub-categories as mentioned above, making the total number to 669, almost ten times as large as that in the sub-category of ‘School textbooks’.

Here, we might say that there’re more academic works than textbooks on European integration and European Union. Recorded in the GEI database, the date of the ‘earliest’ textbook publication was in 1980s, which coincides with the second stage of the European integration development.

‘Integration’ is a rather complex term; this is even more the case with culture. It has been suggested that culture “is probably the broadest concept of all those used in the historical social sciences. It embraces a very large range of connotations, and thereby it is the cause perhaps of the most difficulty”.<sup>7</sup> The concept of culture itself has made its way into EU documents since the 1980s as an important dimension to the process of European integration: “The cultural dimension is becoming an increasingly crucial means of giving effect to policies seeking to fasten a Union of the European peoples founded on the consciousness of sharing a common heritage of ideas and values”.<sup>8</sup> Culture as contained in the notion of ‘cultural integration’ differs from cultural policy regulation. We may break up the meanings of culture from four dimensions:

- 1) culture as a form of high culture and intellectual artefact;
- 2) culture as a normative model;
- 3) culture as medium of communication *and*
- 4) culture as social construction.<sup>9</sup>

Based on the findings of our preliminary study, we might come to the following tentative conclusions:

- 1) Cultural factors have been neglected or marginalized from the academic

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<sup>7</sup> Samson, Ramona. *The Cultural Integration Model and European Transformation: The Case of Romania*, PhD thesis, 2006.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

research and teaching on European Integration;

2) Culture really matters in the process of European Integration and plays a very important role, such as religion, language and so on;

3) European Integration started from the economical field, gradually it overflowed into the political field, then social and cultural fields. In tandem with the development of European Integration, a cultural theory can be established in addition to economic and political theories.

#### **4. Culture: Definitions and Role in European Integration**

“International organizations based on states with cultural commonality, such as the European Union, are far more successful than those that attempt to transcend cultures.”<sup>10</sup> What is revealed from Huntington’s quotation is that culture really matters to European Union and the European integration. So what is culture? This is a century-old question, which has been explored by different scholars from quite a few different disciplines, and from different perspectives. ‘Culture’ is one of the words in any language that is the most difficult one to define.

In 1871, in his classic book *Primitive Culture*, British anthropologist Edward Tylor first gave the definition of culture which is widely quoted: “Culture... is that complex whole which includes knowledge, beliefs, arts, morals, law, custom and any other capacities and habits acquired by man as a member of society”. Since then, various definitions on culture are given by scholars from different points of view. Some treated culture superficially as a set of specific artifacts, man-made environments, patterns of social organization and overt forms of behavior. Others treated culture in a more abstract way as the shared knowledge of members of social communities like world views, value orientations, norms, manners, customs, preferred styles of thinking and arguing, etc.

From the standpoint of contemporary cultural anthropologists, culture is characterized by the following four basic features:

- (1) Culture is a kind of social inheritance instead of biological heritage;
- (2) Culture is shared by the whole community, not belonging to any particular individual;
- (3) Culture is a symbolic meaning system in which language is one of the most important ones;
- (4) Culture is a unified system, the integral parts of which are closely related to one another.

Over the past sixty years the project of European unification has developed from a ‘European Coal and Steel Community’ to a Common Market, from a Common Market to the ‘European Economic Community’ (EEC), from the European Economic Community to the ‘European Communities’ (EC), and from the European Communities to the ‘European Union’ (EU) --- defined in the 1992 Maastricht Treaty

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<sup>10</sup> Huntington, 2003: p.28

as ‘a new stage in the process of creating an ever-closer union among the peoples of Europe’. This evolution has been accompanied by a shift in emphasis from integration, perceived as a rational by-product of economic prosperity and legal harmonization, to more recent concerns with integration as a cultural process, and ‘culture’ as a political instrument for furthering that construction process.<sup>11</sup>

“If I had the opportunity of starting again the integration process from scratch, perhaps it would be more efficient if it was started by cultural integration. The unification of Europe and the integration of culture together.” Quotes like this are often used as to ornament texts about European integration, but the fact is that, from the very beginning, culture as a field has been marginalized in a majority of studies about European integration as well as in the eyes of those determining priorities at the European level. In most current debates about European integration, culture remains an abstract term, often used to illustrate how European Integration brings more than economic benefits. It is commonplace to read or hear statements declaring that an economically, monetarily and politically integrated European space will confirm a centuries-old European identity, respect for common values and common European cultural heritage, which have all been foundations for the development of modern European states.

In recent years more interest in the cultural dimension of European integration has been developed in terms of the sociology of culture and cultural politics. Delanty<sup>12</sup> and Eder<sup>13</sup> have argued that now we start adding to political, economic and social European integration, a cultural dimension. Delanty refers to the “culturally deficit project of integration”, as culture is usually not associated with integration.

Castells<sup>14</sup> and Delanty<sup>15</sup> distinguish three main historical phases in the European integration process, namely the 1950s, the 1980s and the 1990s.

In 1950s, the European integration process was launched, whose aim originally was to bring European states together with a view to prevent war and conflicts. So the first phase was also a peacekeeping and an economic phase where nation-states were mainly concerned with pragmatic cooperation.

The second phase started in the 1980s. This is also an integration phase where EU documents identify culture and identity as key dimensions of European integration<sup>16</sup>. Questions of culture such as shared history, common language, and religion came to the fore.

The early 1990s brought a new stage of European integration. The process expanded from the spheres of economics and politics into social integration.

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<sup>11</sup> Cris Shore, 2000: p1

<sup>12</sup> Delanty, G. (1998). Social Theory and European Transformation: Is there a European Society?, *Sociological Research Online*, 3 (1).

<sup>13</sup> Eder, Klaus (2001). Integration through Culture? The Paradox of the Search for a European Identity. In Klaus Eder & Bernhard Giesen, *European Citizenship: National Legacies and Transnational Projects*. Oxford: Oxford University Press.

<sup>14</sup> Castells, M. (1998). *End of Millennium, The Information Age: Economy, Society and Culture, Volume 3*. Oxford: Blackwell.

<sup>15</sup> Delanty, G. (2000). *Citizenship in a Global Age: Society, Culture, Politics*. Buckingham: Open University Press.

<sup>16</sup> Shore, Cris (2000). *Building Europe --- The Cultural Politics of European Integration*. London: Routledge.

## 5. “Cultural Studies on European Integration”: A Case Study

“Cultural Dimensions of European Integration”, the title of the course and the title of the textbook as well, deals with various aspects of European integration seen as cultural, social and political processes. Among the issues to be discussed particular attention is given to the following: the history of European civilization, the borders of Europe, the “Idea of Europe”, the European nation-states and nationalism, plurality of European identities, diversity of religion in Europe and its impact on European Integration, the problem of Turkey’s accession to EU, education policies of the EU, multilingualism and language policies of the EU, and cultural soft power of the EU. The main theme of the course is the construction of European identities. In the analysis of these problems such factors as mythologised history, religion, language, and culturally constructed space are discussed.

First, an ‘Introduction’, covering the issues of what this course is about, the basic requirement of this course, recommended readings, is presented. The whole course is divided into three modules: The core module, also called the backbone of this course, is ‘European Identity’, while the opposite force is ‘Eurocepticism’, around which the structure of the course is designed. Module 1 covers the basics of this course, such as a brief introduction to Europe, its history and ancient civilization, the cultural diversity of Europe, the concept of integration, the concept of culture and the role of culture in the process of European integration. In Module 2, the ways and policies adopted by the European Union to construct the European Identity are introduced, such as Religion and European Integration, language policies of the EU, Cultural Policies of the EU, Cultural Heritage and European Identity, Education and Training Policies, the Open Method of Coordination and so on. The structure of the course and textbook of ‘Cultural Studies on European Integration’ is shown in Table 1:

Introduction		
<b>Module 1: Basic Concepts</b>	<b>Core Module: Backbone</b>	<b>Module 2: Ways and Policies to construct European Identity</b>
1. Introduction to Europe 2. Culture and European Integration 3. Cultural diversity of Europe	<b>European Identity vs. Eurocepticism</b>	1. Religion and European Integration 2. Multilingualism 3. Cultural Policies of the EU 4. Cultural Heritage and European Identity 5. Education and Training Policies

Table 1 Structure of the Course and Textbook of ‘Cultural Studies on European Integration’

A detailed teaching plan of Module 1 goes like the following:

**Unit 1 A Brief Introduction to Europe** --- including the topics such as the Mythology of Europa, Natural Environment, the People, Languages, Religion, Cultural Activity, and History of Europe. The aim of this unit is to let the students have some basic knowledge about the continent of Europe. It paves way for further study of the EU and European Integration.

**Unit 2 Europe: Conceptualizing a Continent** --- The identity of “Europe” has always been uncertain and imprecise, a source of pride for some and hatred or contempt for others. Like all identities it is a construction, an elaborate palimpsest of stories, images, resonances, collective memories, invented and carefully nurtured traditions. This unit helps the students know the deeper meaning of Europe.

**Unit 3 Peace Plans in European History** --- including Peace and the Procession of Peace Plans; Peace Plans of Saint-Pierre, Rousseau, Bentham, and Kant; the United States of Europe; and the Tragedy of Europe. Peace is the state of being calm, quiet, and free of disturbance. From a military and political point of view, peace means freedom from such violent disturbances as wars and riots. It does not mean total harmony among people. Even in peacetime, people take part in such forms of conflict as debates, lawsuits, sports contests, and election campaigns. Throughout history, most people have wanted lasting peace. Religions and philosophers have called for the peaceful settlement of disagreements. The Bible declares, “Thou shalt not kill” and “Blessed are the peacemakers.” Philosophers in ancient Greece and Rome taught brotherhood and nonviolence. Yet since earliest times, the world has seldom had a long period of unbroken peace. Through the centuries, people have probably spent at least as much time at war as at peace. This unit discusses past and present attempts to achieve lasting freedom from war.

**Unit 4 European Nationalism and European Union** --- At first sight the concept of a “European nationalism” would seem to be meaningless. At the very least it evokes either an empty abstraction or an impossible dilemma. Nationalism, after all, is tied to the nation (and vice versa), and although Europe is composed of nation-states, the European Union is presented as being an antinational construction, a-national at best, sometimes even as supranational. During the 1950s, the European founding fathers presented the European Coal and Steel Community (ECSC) and then the European Economic Community (EEC) precisely as a means to suppress the oppressive and warlike nationalism that had plunged Europe into two internecine wars in less than a century. This theme created a confusion between nationalism and the idea of the nation, between nationalism and state sovereignty.

**Unit 5 European Integration from 1950s to Present** --- What purpose does the EU serve? Why and how was it set up? How does it work? What has it already achieved for its citizens, and what new challenges does it face today? How can citizens get more involved? In an age of globalisation, can the EU compete successfully with other major economies and maintain its social standards? Can Europe continue to play a leading role on the world stage and help protect against terrorism?

**Unit 6 Theories of European Integration** --- This unit introduces the Mosaic of

Integration Theory; Neo-functionalism; Intergovernmentalism; Neo-Institutional Theory; The Multi-level Governance Approach; Constructivism. Since the start of the integration process in Europe in the early 1950s a number of theories of integration have been applied to study the process. The major theories explaining the ‘deepening’ and ‘widening’ of European Integration are discussed.

A detailed teaching plan of Core Module goes like the following:

**Unit 7 The Construction of European Identity** --- includes an Introduction; What is European Identity; Questions of method: Building identity by making society; Social and institutional processes of European identity building. This unit addresses the construction of European identity from a multi-disciplinary perspective, drawing on the expertise of professors of history, literature, economics, political science, geography and international relations.

**Unit 8 Euroscepticism** --- including an Introduction; Understanding Euroscepticism; Euroscepticism across Time; Euroscepticism across Europe; Sources of Euroscepticism. The unit covers the multiple dimensions of euroscepticism, as it is being articulated by a variety of actors: political parties, media, intellectuals, religious groups, civil society organizations, etc. The second main objective of the unit is to gain a more precise understanding of euroscepticism from a comparative perspective. To that end, it draws examples from various EU- and non-EU countries.

A detailed teaching plan of Module 2 goes like the following:

**Unit 9 Religion and European Integration** --- includes an Introduction; Catholic Theology: Christian Universalism and Universal Empire; Catholic Organization: the Role of the Modern Papacy; Catholic Politics: The Rise of Christian Democracy; Catholic Community: Confessional Identity and European Integration; Catholicism and Integration. The historical development of Catholic theology, organizational structure, politics and community made Catholic confessional culture particularly important to the enactment of integration proposals in the post-World War II period. Specifically, the Catholic emphasis on the visible unity of the church, the centralization of the church around the authority of the pope, the success of predominantly Catholic political parties with federalist goals, and a sense of community among prominent politicians stemming from their common Catholic cultures proved necessary in the 1950s to moving the integration agenda forward. This unit focuses on the historical development of a Catholic confessional culture supportive of integration.

**Unit 10 Multilingualism** --- includes Official EU languages; Linguistic classification; Language skills of citizens; Policy. In the European Union, language policy is the responsibility of member states and EU does not have a common language policy; European Union institutions play a supporting role in this field, based on the “principle of subsidiarity”. Their role is to promote cooperation between the member states and to promote the European dimension in the member states language policies. The EU encourages all its citizens to be multilingual; specifically, it encourages them to be able to speak two languages in addition to their mother tongue.

Though the EU has very limited influence in this area as the content of educational systems is the responsibility of individual member states, a number of EU funding programmes actively promote language learning and linguistic diversity.

**Unit 11 Cultural Policies of European Union** --- discusses the Symbols of Europe; European Union policy towards culture; A brief history of cultural policy-making in the European Community; Cultural issues in the process of EU enlargement; Culture in the EU Treaty and *acquis communautaire*; The impact of EU enlargement: results of the survey of researchers and policy-makers; Preliminary assessment of the impact of EU enlargement. The idea of a ‘European cultural policy’ has become much discussed in recent years, mainly in the context of the growing policy-making role of the European Union. To what extent does such a policy exist already? And, in the event, how can we explain the development of policies in the cultural sector, in the absence of Treaty basis before 1992, and in a context strictly regulated by the principle of subsidiarity after the Maastricht Treaty reform? Who were the actors who played a role in the creation of these policies --- and in the definition of policy orientations at the EU level today? Put shortly, who decides what and why?

**Unit 12 The History of European Cooperation in Education and Training** --- introduces the following topics: 1948-68: education policy was absent in the course of European integration at the beginning; 1969-84: the founding years of cooperation; 1985-92: launch of the major programmes and the pathway towards the recognition in the treaty; 1993-99: rise of the concepts of the knowledge-based society and streamlining of the programmes; 2000-05: education and training at the heart of the economic and social strategy of the Europe 2010. This unit introduces the historical development of EU’s education policies and the role played by education policy in the building of European Identity.

**Unit 13 Protection of Cultural Heritage and European Identity** --- This unit investigates the rich cultural heritage resources in Europe and the interrelationship between cultural heritage and European Identity.

## 6. Conclusion

A predictable result brought about by this course is that it will flourish the teaching and research of the EU affairs from the cultural perspective. It is at least complementary to the teaching and study on European Integration from the economical, monetary and political dimensions. Compared with economic and political integration of European nation-states, culture is more like the ‘brain’ which guides the direction of European Integration in future. The hard core of the integration would be the European Identity. So it is necessary to study European Integration from the cultural angle.

The topics included either in the course teaching or in the textbook are various, ranging from the history of Europe, the story of ‘Europa’, the historical development of the “Idea of Europe”, the evolution of nation-states, religious diversity and

European Integration, European Identity vs. Euroscepticism, education policies, multilingualism and language policies of the EU Institutions and the common people; European immigration policies, to the soft power of EU and so on.

The teaching of this course is interdisciplinary in nature. The relevant disciplines, such as linguistics, sociolinguistics, education, and politics, are all utilized to analyze the phenomenon of integration in Europe, so that a comprehensive conclusion to European Integration can be reached.

Different teaching methods can be taken, such as lectures, seminars, discussions and even co-teaching with scholars from the European countries. This will greatly inspire the interest of the students and teachers to study further on the relevant topics.

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