Citizenship and Collective Identity in Europe

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This volume explores the relationship between 'citizenship' and 'collective identity', two concepts widely used in European studies but so far not analysed holistically. Karolewski investigates how discussions on European integration, policies on states' relationships with their publics and research on citizen participation in Europe could tap the conceptual nexus and enrich research on Europe and individuals' role therein. The book starts with identifying components of citizenship which are generally taken for granted in everyday thinking about 'Europe'.

Chapter 1 starts by filtering through competing understandings of citizenship to arrive at core semantics shared across the field. Karolewski's point is that while there is much agreement on vertical (citizens–power structures) and horizontal (between citizens) dimensions of citizenship, there is precious little research assessing their overlap. Chapter 1 examines this overlap while unpacking distinctions between rights, obligations and compliance inherent to citizens. Chapter 2 reasons that while all agencies are relational, in practice, citizenship agency relies on mediating institutional frameworks to prompt individuals to become aware of and to assume their agentic capacity.

Chapter 3 relates these functional aspects of collective identity to processes of societal integration at the European level. The chapter claims there are no 'thick' institutions that would gauge national identities and feed them into a shared, European collective identity which in turn would allow one to speak of a joint agency of European citizens. Chapter 4 problematises practice- versus status-oriented understandings of identity, claiming that one needs to perceive the collective versus individual identity nexus as the main ratchet hampering the emergence of a concept of agency shared across European societies. Chapter 5 deals with three ideal–typical concepts of citizenship prevailing across contemporary Europe that, Karolewski claims, prevent Europeans from more effective engagement with and in their polities: republican, liberal and caesarean citizenships. There are advantages and drawbacks to all three, but none has the capacity to foster a shared view of what European citizenship could be. The book concludes with the rather pessimistic view that none of the citizenship concepts is likely to prevail in European societal integration processes: caesar-ean citizenship enforces too much compliance at the cost of disparaging difference; republican citizenship requires sustained communicative action, and makes it impossible to engage in minute decision-making; liberal citizenship discards joint decision-making altogether, thus under-mining the 'collective'.

This book will be of great interest to *Journal of Ethnic and Migration Studies* (JEMS) readers for three reasons. First, it sets out from a distinctly non Anglo-Saxon analytical tradition to assess the practical impact of macrosocial processes underway across Europe on individual citizens of the Union. At the crux of the book's narrative lies an understanding that collective identity is a process of behavioural adaptation to interpersonal interactions in an increasingly complex society, both national and European. The book nudges individual citizens into the centre of attention and thus makes a considerable contribution to discussions of the collective-action dilemma individual Europeans face. Second, the volume suggests ways of solving this dilemma. All individuals as citizens of nation-states are exposed to their fellow citizens' behavioural patterns domestically, and in sharing identities as citizens perpetuate accepted norms, behaviours and political institutions. Karolewski's focus on domestic processes gives reason for optimism when considered against the impact European regulations have had on state institutions over the last two decades; this influence, Karolewski believes, will become a reference point for all European individuals in the long run.
Third, Karolewski uses much of the theoretical literature on European integration processes to stake his argument. Habermas’s communicative action is juxtaposed with rational choice/collective action dilemmas, and Dryzek’s deliberation with Offe’s steered democratisation.

Though the narrative is hard going at times, the results are rewarding: because the book poses more questions than it dares to answer, it provides an easy access point for discussion on European integration, citizen cooperation and the role of the nation-state therein. JEMS readers will find it particularly useful in relation to issues pertaining to migrants and minorities: why do some individuals opt for integration into domestic societies, while others self-segregate? Why do some people migrate and others stay behind, given equivocal push/pull factors? Karolewski has one crisp answer: if one conceives of individual socialisation as behavioural adaptation then the European continent has much to share. All European societies respond to the same process of social change: crafting European institutions means crafting European citizenry, and this citizenry’s understandings of citizenship practices, filtered through institutions of nation-states, are reinforced by domestic perceptions of collective identities. In other words, political change might be on its way, yet social change follows slightly different dynamics. These highly insightful findings should now be applied to case studies of European societies.

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