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The European Union and Global Social Change. By József Böröcz. London: Routledge, 2010. Pp. x+242.

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What European Union (EU) studies has lacked, it could be argued, is a global and historical context in which to situate the development of the EU's integration project. As József Böröcz correctly identifies in *The European Union and Global Social Change*, conventional approaches to the European Union see it as "the outcome of processes that are fully internal to western Europe" (p. 10). That the European Union "made itself" and is the author of its own success is rarely questioned, and even where the importance of external influence—aid from the Marshall Plan, for example, in the early period of European community building—is acknowledged, as in Alan S. Milward's now-classic *The European Rescue of the Nation-State* (Routledge, 1994) integration is very much a project of and for Europe. Such Eurosolsipsism is evidence of a lack of global vision and historical scope, no serious consideration of the importance of relations with the rest of the world, and a "retreat into the present" (p. 11).

József Böröcz's "critical geopolitical-economic analysis" is clearly aimed at correcting this particular imbalance in the literature, offering a study of "contemporary west European integration in a *longue-durée* perspective and linking it to some fundamental aspects of large-scale global change" (pp. 15–16) (and in so doing working to maintain the shelf-life of world-systems theory). There are few books that can offer such broad historical and geographical scope in an attempt to understand the present-day European Union. In the author's terms the book aims "to reconstruct the European Union's historical geopolitical genealogy by situating its emergence within the historical context of global capital and modern west European statehood" (p. 2). This is in fact an underestimation of its ambition; the book also successfully places the EU in the context of the colonial legacy of European nation-states, on which count alone it makes a very significant addition to the literature.

The main aim of deploying a "critical geopolitical-economic analysis" is to place the contemporary European Union in the context of its long-term development (and its very modest beginnings). In the precapitalist system of world trade, western Europe represented a small economic circuit and one that was marginal to other, more important, networks. In the shadow of empires to the east, western Europe was effectively "sealed off" from Afro-Eurasia (p. 25). Europe's smallness and marginality would only be addressed by the establishment of overseas empires following the circumnavigation of Africa and the crossing of the Atlantic, both achieved in the 15th century. This empire building was characterized by the "simultaneous pursuance of political power and profits, resulting in the joint application of coercion and unequal exchange" (p. 37). It is this (not always

glorious) history that the European Union seeks to efface in its solipsistic self-promotion. The history of colonialism is excluded from the European Union's self image, and it likes to be seen with "clean hands" in its dealings with developing countries.

Böröcz demonstrates that Europe's "global smallness" has been a long-standing problem, even allowing for several centuries of dramatic colonial expansion. Colonial Europe remained small, by world standards. "Even at its peak, the proportion of gross world product that is internal to the British Empire remains below the 25 percent mark, quite a bit lower than China's late-sixteenth and early-nineteenth-century peaks" (p. 46). The sobering conclusion drawn by Böröcz is that five centuries of colonial expansion did little to alter the enduring smallness of west European powers. However, the advent of global capitalism "exerted a destructive effect on much of the world outside western Europe" (p. 49). In other words, it was not so much that Europe became rich but that the rest of the world became much poorer. This is the rather depressing legacy of imperialism.

In the final section Böröcz turns his attention to the European Union in the contemporary period. Thinking about what sort of state the European Union represents is a major preoccupation of the integration studies literature. Refreshingly, this unproductive debate is dismissed here; the European Union is not a state but "some kind of public authority that looks, in some important respects, like a state" (p. 6). The important question then shifts to something much more interesting: How can we understand an entity which has "considerable global power in the absence of statehood" (p. 7)? The idea of the European Union as a "public authority" may at first glance not promise much improvement over the union-as-state. But Böröcz handles the issue well, using "the term 'public authority' to denote the public goods that the EU provides to west European capital" (p. 172). On this reading the European Union should be thought of less as a state-like entity and more in terms of a powerful instrument for the "pursuance of the collective interests of west European multinational capital" (p. 173). In recasting the European Union as a public authority the debate on the nature of the union-as-state has not been laid to rest but inflamed, and among integration scholars the book is likely to be noted for its conceptual heresy rather than its provocative interpretation of Europe's place in the wider world.

Islam, Migration, and Integration: The Age of Securitization. By Ayhan Kaya. London: Palgrave Macmillan, 2009. Pp. 249.

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The marginalization of Muslim communities across Western Europe generally and within European Union (EU) member states such as France,