...the European Union
identity and what is next for
Nicolaïdis about academia,
Kira Huju
together, but not as one.
understood both as states and as citizens, who govern
construction of European
single European people or ‘demos’, but instead a consensual
things intelligible to others without flattening out nuances
a suitable metaphor for untangling this hybridity, because
"cosmopolitan" exemplifies European hybridity. Translation is
a Brit with tri-national children, the self-identifying ‘rooted
identity) and a Greek father from Asia Minor. Now married to
by a Franco-German mother (who insisted on her ‘European'
themselves and others. In many ways, Nicolaïdis herself
recognising the diversity of how people explain Europe to

Translation across different cultures involves
different types of translation: translation across different
languages and cultures; the transdisciplinary translation
International Studies, this quest involves mastering three
languages and collectives. And this cannot happen if we fail

Translating between the academy, the public and the
political world suggests that the diversity of EU scholarship's theoretical
limits of liberal democracy, academics should reflect upon a
original instincts reaffirmed—Europe needs academic
storytellers who can envision an EU 2.0 without expounding
Leave's 'take back control'. The academic reflex cannot be
to dismiss stories, but must involve an attempt at providing
contributions in the allegedly separate 'real world'. One way
to do this is through stories. "Politics without stories is
things, much has been
boundaries, as
disciplinary
limits. Our translations must
unorthodox interpretations. Our translations must
always be grounded in competence, but never in contempt.
Paradoxically for scholars committed to theory building,
what is at stake in Europe today to more diverse audiences.
academic humility. Academics should try to communicate
ability, not insisting on the
of EU debates. To
to think beyond the
in translation in the last few decades of EU debates. To
as between academia and public life, much has been lost
out unorthodox interpretations. Our translations must
...