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THE CONCEPT OF EUROPE AS A CULTURAL IDENTITY¹

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Abstract

The long discussion on the making of Europe's identity, from a political, economic, cultural or religious aspect, has paved the way for the unity of European nations as well as created many misconceptions in the mind-set of both the élite and the masses, the developed and undeveloped nations. The worry about the absorption of core principles of one's culture within European community and the superiority of a high or an élite culture towards popular culture or low culture has created numerous obstacles for the construction of Europe's cultural identity. The thrust of this paper is to study the concept of Europe as a cultural identity, which is very essential for the unity of Europeans, as well as for its motivation for its members to have a peaceful sense of self and co-existence. This contributes to their overall wellbeing and brings them closer together regardless of their differences. The formation of Europe's cultural identity was examined by looking first at the development of major concepts, like "Europe," "European culture," "European language," "cultural identity," and second the essential elements of Hellenic, Roman, Christian, and scientific traditions. The descriptive and analytical methodologies have been employed in this paper. The findings have

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given insights to the reality of the unity of European nations under the banner of culture.

Keywords: Europe, Cultural Identity, Hellenism, Roman tradition, Christianity, and scientific tradition.

Introduction

Europe of the 21st century is witnessing changes in her political, economic, cultural, religious, and geographical aspects. Perhaps, such a situation may bring an end to Europe's long struggle for a "cultural identity," often ignored by a number of intellectuals and scholars in their writings, which goes to the very heart and mind of the idea of a "united Europe." The concept of Europe as a cultural identity is a new project, but its roots go back to the very long process of historical evolution and spiritual development. Initially, it was introduced as a challenge towards the high culture and low culture values reflecting the division between the *élite* and the *masses* in the European Union. Europe, in the connotation of a cultural identity, was accepted from the early seventeenth century as a replacement for the term Christendom or Christian identity.⁴ The French culture during the Enlightenment period introduced to the European culture, values that assisted in the establishment of her "cultural identity," which were contested and resented by the German *élite*, who influenced Europe's culture in the nineteenth century. Soon after, in the second part of the nineteenth century, the British influence on the European culture became stronger, following the Industrial Revolution. Nevertheless, from the Second World War up to the 1980s, Europe's culture witnessed many changes.⁵

The 1980s mark the starting point for the construction of Europe's cultural identity with the promotion of certain shared values

⁴ Karčić, Fikret, *The Bosniaks and the Challenges of Modernity*, (Sarajevo: EL-KALEM, 1999), 22.

⁵ See Guibernau, Montserrat, *Governing European Diversity*, (London: SAGE Publications, 2001), 25-26.

at the administrative level, such as driving license, flag, anthem, etc.⁶ It was supported by the World Commission on Culture and Development (WCCD), (UNESCO 1996, *Our Creative Diversity*): “The Council of Europe has also produced a series of policy documents (i.e. ETCD 1997, *In from the Margins: A Contribution to the Debate on Culture and Development in Europe*) that aim to define Europe through a ‘common European culture’.”⁷

Although, in contemporary Europe, the idea of “political culture” prevails, yet “cultural identity” is very decisive. For Berger “political culture,” as understood and implemented by Europe, denotes “the impact of politics on culture and the impact of culture on politics....political culture involves the values, beliefs, ideas, and practices found in groups that play a role in the political ordering of societies,”⁸ which means, the French and German political and cultural values dominate contemporary European society. Llobera asserts that Europe’s cultural identity is affected by “the sovereignty of the states, the nationalism of the peoples, the integration of the non-European ethnic groups and the enlargement of the EC [European Community], especially to the East.”⁹ Nevertheless, according to him, it is the right time for Europe to proclaim her “cultural identity” in order to win the hearts of both, the *élite* and the masses.¹⁰

Europe’s cultural identity, according to Sassatelli, can be apprehended as both, collective and individual, where the “process of social construction of reality crystallizes: objectified shared (public and collective) understandings of what it means, in this case, to be European, and forms of individual self-understanding, developed through interiorization (and exteriorization) of those meanings and

⁶ Tsiliki, Liza, “The Construction of European and Citizenship through Cultural Policy,” *European Studies*, 24, (2007), 158.

⁷ Ibid.

⁸ Berger, Arthur Asa, *Cultural Criticism: A Primer of Key Concepts*, (U.S.A.: Sage Publications, 1995), 66-67.

⁹ Llobera, Josep R., “The Role of the State and the Nation in Europe,” in Soledad Garcia (Ed.), *European Identity and the Search of Legitimacy*, (London & New York: Printer Publishers, 1993), 76.

¹⁰ See, Ibid.

necessary to the latter's (re)production.”¹¹ Thus, cultural identity indicates “narratives and practices of subjectivization that at the same time create manageable individuals and give them a subjectivity capable of active resistance and interpretation.”¹² The concept of Europe as a culture identity is discussed and supported, as well, by the members of EPP-ED (Group of the European People's Party and European Democrats):

Europe is a cultural, a specific cultural system, which is kind of a synthesis between three different sources: the Greek philosophy, the Roman organisation and law, and Christianity. And it is a mixture of those three elements which made during history the specificity of European culture. And you have a totally new phenomenon in the eighteenth century, which is what we call enlightenment, the separation of church and state and the origins of democracy. And I would say that a society, a country with all those four characteristics in some kind of a mixture is European. That is the specificity of European culture. It is not only a question of territory – for me, it is essentially a question of culture. (EPP-ED 7)¹³

This study seeks to establish the right understanding of European culture and its impact on the people residing in Europe characterized by diversity of cultures, traditions, ethnicities and religions. The formation of Europe's cultural identity has been influenced by: (1) the Greek-Hellenistic ideas (philosophy, arts and science); (2) The Roman law (the Roman way of judgment); (3) Christianity or Christendom (religion); and (4) Scientific Traditions (the birth of the scientific inquiry – scientific progress). The combination of Greco-Roman-Christian-Secular-Scientific elements is very essential for the formation of Europe's culture identity on

¹¹ Sassatelli, Monica, *Becoming Europeans: Cultural Identity and Cultural Policies*, (UK: Palgrave Macmillan, 2009), 5.

¹² Ibid.

¹³ Aydin-Düzgit, Semen, *Constructions of European Identity: Debates and Discourses on Turkey and the EU*, (U.K.: Palgrave Macmillan, 2012), 132.

which the idea of the “One” or the “United Europe,” is determined. Issues on the concept of “Europe” as myth or reality, the emergence of European culture, the European language, the concept of cultural identity, and the influence of Hellenic, Roman, Christian, and Scientific Traditions on the construction of Europe’s cultural identity, have been discussed in this paper through descriptive and analytical methodologies.

The Concept of “Europe”: Myth or Reality

The term “Europe” was initially a geographical term used during the classical Greek civilization of the seventh century BC.¹⁴ Herodotus (484–406), a Greek historian, mentioned in his *History* the geographical term of “Europe,” while discussing how his contemporaries divided the world into three parts: Asia, Libya (Africa), and Europe.¹⁵ **He knew that** the three regions were different greatly in size, Europe in length stretched along both the other two.¹⁶ Also, he mentioned in his book that the three continents had women’s names:

Nor can I guess for what reason the earth, which is one, has three names, all of women and why the boundary lines set for it are the Egyptian river Nile and the Colchian river *Phasis* (though some say that the Maeetian river Tanais and the Cimmerian Ferries are boundaries; nor can I learn the names of those who divided the world, or whence they got the names which they gave. For Libya is said by most Greeks to be called after a native woman of that name, and Asia after the wife of Prometheus; ...But as for Europe...the land took its name from the Tyrian Europa,...it is plain that this woman was of Asiatic birth, and never came to this land which the Greeks now call Europe, but only from

¹⁴ Rietbergen, Peter, *Europe a Cultural History*, (Routledge: Taylor & Francis Group, 1999), 33.

¹⁵ See Herodotus, *The Histories I*, Books I & II, A.D. Godley (Trans.), (U.S.A.: Harvard University Press, 1975), Book II, 15-17; and Book IV, 40-42.

¹⁶ Herodotus, *The Histories II*, A.D. Godley (Trans.), (U.S.A.: Harvard University Press, 1928), Book IV, 40-42.

Phoenicia to Crete and from Crete to Lycia.¹⁷

The term “Europe” was since then up to the mid-sixteenth century perceived in a feminine form of a beautiful young woman with big eyes linked to a Greek myth.¹⁸ Different foretold versions on the legend of the origin of “Europe” have been recorded. One version that describes “Europa” as the daughter of King Agenor of Phoenicia kidnapped by Zeus in the form of Cretan bull was well-known from classical times. She had been a Phoenician princess, possibly from Tyre, South of Beirut on the Eastern Shore of the Mediterranean.¹⁹

In another version, “Europa,” the daughter of Agenor (king of the Levantine city of Tyre), with her beauty and charms, one day attracted god Jupiter, who kidnapped her and swam with her to Crete. He turned into a man and impregnated Europa, and her children became the founding Europeans.²⁰ Another version reveals that “the very name of Europe is itself derived from a tradition lying somewhere between Africa and the Middle East ... Europa was carried by her father across the Mediterranean to Greece, but never abandoned her non-European origins.”²¹ Some other versions view the term “Europe” to be traced back to the word “*Ereb*”, denoting “dark” and the land of the setting sun or the West. The ancient Greeks perceived Europe as “wide-eyed,” seeing (hearing) far. But most of the Greek philosophers referred to “Europe” as a geographical nation.²²

The two movements, Renaissance and Reformation, which took place after the Middle Ages, did not make much changes to the

¹⁷ Ibid., Book IV, 44-48.

¹⁸ See Mikkeli, Heikki, *Europe as an Idea and an Identity*, (UK: Macmillan Press Ltd., 1998), 3.

¹⁹ Lewis, Flora, *EUROPE: Road to Unity*, (USA: Touchstone Simon & Schuster Building, 1992), 21.

²⁰ Hale, John, “The Renaissance Idea of Europe,” in Soledad Garcia (Ed.), *European Identity and the Search of Legitimacy*, (London and New York: Printer Publishers, 1993), 48-49.

²¹ Kearney, Richard, *The Vision of Europe*, (Dublin: Wolfhound Press, 1992), 10.

²² See Tchoubarian, Alexander, *The Europe Idea in History in the Nineteenth and Twentieth Centuries: A View from Moscow*, (England: FRANK CASS. & CO. LTD. Newbury House, 1994), 5.

way people described Europe. Europe was perceived as a combination of map and queen by Sebastian Münster in his traditional work that was popular during that time. For Münster, Spain is Europe's crowned head, Bohemia her heart, and Italy is one of her arms holding Sicily as an orb. Europe's other hand has a sceptre that touches Scotland and England.²³ The term "Europe," thus, started with a myth and ended up with reality, as it symbolizes a creation of the mind more than a creation of the heart. Europe's vision would contribute to the psychological map of the world an integrative model of political, cultural, and economic relations.²⁴ So, the creation of Europe as a cultural identity is not a myth or legend. Rather, it is a stage on the way to the organized world of tomorrow, where her vision is materialized.

The Emergence of European Culture

The Europe of antiquity did not have any culture identity as her inhabitants never defined themselves as Europeans.²⁵ Nevertheless, European Culture, according to the archaeological studies, is traced back to the cave dwellers at Lascaut in central France, Altamira in Northern Spain and elsewhere, who left rock paintings and images revealing extraordinary developed aesthetic and graphic skills linked in inspiration. Some of those paintings and images were dated to be as old as 25,000 years.²⁶ This indicates that "European Culture" emerged a long time before the growth of Greek civilization. However, culture as a whole does not simply imply the rock paintings and images left by the cave dwellers. Rather, it denotes a "term for a general way of life of a human society, including ways of thinking, beliefs, customs, language, technology, art, music, literature, and traditions."²⁷

²³ Wilson, Kevin & Dussen, Jan van der (eds.), *The History of the Idea of Europe*, (London: The Open University, 1993), 53.

²⁴ See Serfaty, Simon, *Understanding Europe: The Politics of Unity*, (London: Printer Publishers, Ltd., 1992), 99-100.

²⁵ Mikkeli, *Europe as an Idea and an Identity*, 16.

²⁶ See Lewis, *EUROPE: Road to Unity*, 22.

²⁷ *The New Webster's International Encyclopaedia*, Michael D. Harkavy (ed.), (Canada: D.S. Max, 1996), 282, "Culture".

Europe's only culture-contact process developed as a result of the trade between the ancient East and West, where a number of different streams of culture from the East were transmitted to the West through the commercial relationships between these two worlds.²⁸ In this sense, "the Mediterranean, the Danube, the Atlantic and the Baltic were the main channels of culture diffusion and each of them was the basis of an independent development that in turn became the starting-point of a number of local cultures"²⁹ within the European community of that time.

Western culture and especially European culture during the Western experience of colonization were confronted by other cultures almost different in nature, which were owned by the colonized people. So, the idea of culture in Europe came to be thought as an entity where "each human society was governed by its own set of norms, values, beliefs, and ideas that guided behaviour within it" and where "cultures were objective homogeneous entities differing from one another by the unique system of rules determining conduct within them."³⁰ To solve the problems faced by the European nations with different cultural backgrounds, Europe has to construct her own culture in a way that would promote shared cultural elements, forming solid bonds among her members, where the crucial elements in their cultures like "symbols, language, sacred places, heroes, anthems, legends and traditions," which are inseparably "bound up with the community's history,"³¹ are respected.

European Language

Language is second only to religion as a factor of distinguishing people of one culture from those of another. Europe's language has been developed based on the major elements that constructed her

²⁸ Dawson, Christopher, *The Making of Europe: An Introduction to the History of the European Unity*, (Cleveland and New York: Meridian Books, 1966), 25.

²⁹ Ibid., 25.

³⁰ Grahame, Mark, "Material Culture and Roman Identity," in Ray Laurence and Joanne Berry (eds.), *Cultural Identity in the Roman Empire*, (London and New York: Routledge Press, 1998), 157-158.

³¹ Guibernau, Montserrat, "Introduction: Unity and Diversity in Europe," in Montserrat Guibernau (ed.), *Governing European Diversity*, (London: Sage Publication, 2001), 6.

existence with special reference to the Latin language used by the Roman imperialism and culture and other local languages of the early medieval Europe. The political collapse of the Western Roman Empire at the end of the marked a new phase for the usage of Latin language by the Europeans in a new context, which contributed to different forms of power and authority.³²

The Europeans, in their “adoption, adaptation, or rejection of the language of the Roman Empire,” during and the end of medieval times, “were making choices about their own identity and about ways of organizing and expressing power in their own world.”³³ In this sense, the Latin language used previously by Roman imperialism and culture, as well as the Christians in their religious teachings, was inherited by the Europe of Renaissance, Reformation and Enlightenment.

After the , a variety of nations emerged in Europe and with them national languages grouped loosely into the broad categories of Romance and Germanic. By the sixteenth century these languages had generally assumed their contemporary form.³⁴ It is observed that Europe’s language would be formed based on the languages spoken by Europe’s élite or the controlling European countries. Thus, the “citizens of Europe will always be Germans, Danes, or Italians, whose languages they will continue to use, and whose attitudes they continue to display, as natives, even as their children absorb other languages and adopt other attitudes from the broader European community to which they have been learning to belong.”³⁵

Contemporary Europe still does not have a universal language used as a means of communication among the European states or nations in order to shape and strengthen the vision of European Union in general, and Europe as a cultural identity in particular. If there is an official language for all Europeans, the chances for the European Union to fulfil its mission and vision will be greater.

³² Smith, Julia M.H., *Europe after Rome: A New Cultural History 500-1000*, (New York: Oxford University Press, 2005), 15.

³³ Ibid.

³⁴ See Samuel, P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, (USA: SIMON & SCHUESTER Rockefeller Center, 1996), 56.

³⁵ Serfaty, *Understanding Europe: The Politics of Unity*, 99.

Therefore, the construction of a common European language promoting better communication services among the Europeans, who come from different cultural backgrounds and identities, is necessary.

Cultural Identity: A Connotation

The idea of “Cultural Identity” emerges as a result of differences and diversities existing in the human community, which consists of multi-cultural societies. The citizens or the members of a society, like EU or USSR or U.S.A. promoting a universal cultural identity, may have multiple identities to their local city, region or nation state. When a multi-cultural society promotes or upgrades itself to a society with a common cultural identity, it will for sure affect the identities of its citizens.³⁶ The phrase “cultural identity” is a combination of two different terms (culture + identity = cultural identity), denoting different meanings. Therefore, before discussing its combined form, a brief discussion on these two terms is necessary.

- The Term “CULTURE”:

The term “CULTURE”³⁷ denotes the identities, beliefs, values, habits, and acts, which are essential for all human societies. Also, culture signifies “a range of traits, characteristics, behaviours, beliefs, and other attributes that people incorporate into their own self-concept development and worldview.”³⁸ Culture does not stand

³⁶ See Cameron, Fraser, “Widening and Deepening,” in Fraser Cameron (ed.), *The Future of Europe: Integration and Enlargement*, (London and New York: Routledge Taylor and Francis Group, 2004), 11.

³⁷ The notion of culture as such can be deployed into “four clusters of meanings: *first*, culture as a cognitive category, a state of mind (with an ideal goal implied), which is the proper concern of the arts and ethics; *second*, culture as a level of collective social development, with this sphere of concern designated as ‘culture and society’; *third*, culture as the arts, where a restricted sphere of self-conscious expression is designated (and may be reserved for particular groups, with their own self-images); and *fourth*, culture as a way of life of the people, the sphere of complex practical activity, or praxis” denoting “sets of ideas embedded within routine practice and familiar institutions, and read them as implicated in the reports of self which we make, or in self-identity.” Preston, P.W., *Political/Cultural Identity: Citizens and Nations in a Global Era*, (London - California - New Delhi: SAGE Publications, 1997), 38-39.

³⁸ Schmidt, John J., *Social and Cultural Foundations of Counseling and Human*

by itself. Rather, it depends on and is the property of man, and therefore, the “natural character of culture must have reference to what is natural to man, i.e., to his nature and to what differentiates him from the rest of the animal world. The essential differentiation of man is the power or faculty of intellect or mind, reflection or deliberation.”³⁹ Indeed, intellect’s theoretical and practical faculties enable man to understand the true nature of things. The practical aspect, which emerges first, is at the very root of people’s actions, which constitutes culture.⁴⁰

The physical needs of people lead them necessarily to associate with one another. When a society is formed, it has to follow certain stages in order to proceed to the formation of culture as the only type of association through which people can successfully satisfy their needs and desires.⁴¹ Nevertheless, “Ethos”,⁴² the most important element of culture that enables people to build their worldview, refers to held beliefs within a cultural group that guide its social interactions, such as independence vs. interdependence; individual rights vs. family/community honour and protection; egalitarianism vs. authoritarianism; control and dominance vs. harmony and defence. In this sense, one’s cultural values become one’s paradigm signifying what is real and right,⁴³ and so, one’s culture identity is formed.

- **The Term “IDENTITY”:**

The term “IDENTITY” denotes the nature of a being, whether it is living or non-living, seen or unseen, physical or metaphysical. A person’s identity comprehends both, his spiritual and physical

Services: Multiple Influences on and Self-Concept Development (U.S.A.: Pearson Education, Inc., 2006), 6.

³⁹ Mahdi, Muhsin, *Ibn Khaldun’s Philosophy of History: A Stand in the Philosophical Foundation of the Science of Culture*, (Malaysia: The Other Press Sdn. Bhd., 2006), 173.

⁴⁰ See, Ibid.

⁴¹ See, Ibid., 187.

⁴² It denotes a universal all-encompassing worldview concerned a system of belief and a comprehensive moral code.

⁴³ Diller, Jerry V., *Cultural Diversity: A Primer for the Human Services* (U.S.A.: Thomas Brooks/Cole, 3rd Ed., 2007), 61-62, passim p. 65.

entities. The spiritual entity provides the basis for one's infinity and rationality, while the physical entity provides one's determination and material interests.⁴⁴ Identity is understood as "an essence that can be signified through signs of taste, beliefs, attitudes and lifestyles" or "a description of ourselves in language to which we are emotionally committed" and which is "becoming rather than a fixed entity."⁴⁵ It is also considered as "a temporary and unstable effect of relations defining identities by marking differences."⁴⁶ When a person is aware of his identity, he will be able to differentiate himself from others. The *personal identity* includes the capacity of independent action and *the collective identity* calls for and implies the authorization enabling the community to conduct collective action.⁴⁷ In this sense, identity plays a significant role in the identification of people's socio-cultural-religio-political-ethnic backgrounds and differences.

- *The Term "CULTURAL IDENTITY":*

The term "CULTURAL IDENTITY," which is a combination of the other two terms "culture" and "identity", refers to the broad sense of cultural belongingness and shared values derived from group membership, a common history, tradition and language. It contains shared behaviour, symbols, values or beliefs,⁴⁸ owned and practiced by a group of people or a community characterized by diversity. Besides, cultural identity "requires the self-consciousness recognition

⁴⁴ See, Archangel, Byaruhanga Rukooko, "Social Identity and Conflict: A Positive Approach," in Jaroslav Hroch, David Hollan, and George F. McLean (Eds.), *National, Cultural and Ethnic Identities: Harmony Beyond Conflict*, (U.S.A.: The Council for Research in Values and Philosophy, 1998), 58.

⁴⁵ Barker, Chris, *Making Sense of Cultural Studies: Central Problems and Critical Debates*, (London: Sage Publications, Ltd., 2002), 109.

⁴⁶ Grossberg, Lawrence, "Identity and Cultural Studies: Is that all there is?," in Stuart Hall and Paul du Gay (Eds.), *Questions of Cultural Identity*, (London – Thousand Oaks – New Delhi: SAGE Publications, 1996), 89.

⁴⁷ See, Schneider, Heinrich, "The Dimensions of the Historical and Cultural Core of a European Identity," in Thomas Jansen (Ed.), *Reflections on European Identity*, (n.p. 1999), 8.

⁴⁸ Liebkind, Karmela, *New Identities in Europe: Immigrant Ancestry and Ethnic Identity of Youth*, (England: Gower Publishing Company Limited, 1989), 21.

by a group of individuals of commonalities that emerge through their conformity to similar ways of acting and being.”⁴⁹ Cultural identity will be expressed through the possession of shared cultural features, like language, styles of dress, personal adornment, material objects and particular ways of behaving.⁵⁰ For instance, a common way of building and decorating houses will indicate a shared set of values, on one hand, and a cultural identity for the members of a multicultural society, like Europe, on the other.

Moreover, cultural identity is perceived as a double-sided identity possessed by every individual. The *first side* of one’s cultural identity denotes something “internal to the person...experienced as carried by the individual, in the blood...it is not practiced but inherent, not achieved but ascribed,”⁵¹ which reveals one’s ethnicity. The *second side* of one’s cultural identity connotes something which is “external to the person and marked in the forms of social practice or symbols employed by a population”⁵² or society, like the European community. Thus, cultural identity is perceived as an internal factor born with people, on one hand, and as an external factor acquired by people when they interact with others, on the other.

The Construction of Europe’s Culture Identity

The comprehensive cultural standards promoted by Europe to the European community characterized by multi-cultural-religio- ethnical identities indicate to the European people the need for the construction of Europe’s cultural identity, whose common values will be shared by all her citizens. For instance, the young borne in Europe are shaped by the common cultural values shared by the European people as a whole. Hence, the common cultural values introduced by the European governmental and private institutions – universities, schools, institutes, etc. – as compulsory values to be accepted by all the people (whether these values are liked or disliked) will help very

⁴⁹ Grahame, “Material Culture and Roman Identity,” 159.

⁵⁰ Ibid., 159, passim... 162.

⁵¹ Friedman, Jonathan, *Cultural Identity and Global Process*, (London: Sage Publication Ltd., 1994), 29.

⁵² Ibid.

much in the process of Europeanization of the United Europe.

The notion of Europe and Europeans presupposes not only people residing in certain geographical region, but also displays a certain way of thinking, mentality, lifestyle and type of culture. So, the concept of Europe as a cultural identity is accomplished through the logic in which a particular culture or language is presented as the true expression of transformative, emancipatory necessity.⁵³

In this section, the study discusses the major traditions that paved the way for the construction of Europe's cultural identity, which are *Greek-Hellenistic Ideas – Rationalism / Humanism* (the search for discipline, rationality, perfection, beauty and justice⁵⁴ or the critical thinking towards the understanding of the things); *Roman Law and Institutions – Governance* (a model of organized rules and regulations, as well as stable power); *Christianity / Christendom – Religiosity* (the elements of the Judaic traditions contributing powerfully to the universalization of the spiritual, moral and human principles, as well as deeds); and *the Scientific Tradition – Progress and Growth* (Europe's development and sustainability through inventions, exploration, and economic growth).

- *The Greek-Hellenistic Ideas – RATIONALISM / HUMANISM:*

Greek-Hellenistic rationalism / humanism is considered as one of the main traditions that contributed to the construction of Europe as a cultural identity. It flourished from the sixth century to the second century BC, when the ancient Greeks introduced an extraordinary fertile intellectual tradition dealing with rational inquiry into the causes and explanations of everything. The development of the individual spirit as free, self-understanding, and valuable in itself,⁵⁵ was also presented. The Greeks were different from others, as they

⁵³ See Abbinnett, Ross, *Culture and Identity: Critical Theories*, (London–Thousand Oaks–New Delhi: SAGE Publications, 2003), 202-203.

⁵⁴ Garcia, Soledad, "Europe's Fragmented Identities and the Frontiers of Citizenship," in Soledad Garcia (Ed.), *European Identity and the Search of Legitimacy*, (London and New York: Printer Publishers, 1993), 5.

⁵⁵ See Gowland, D., O'Neill, B., & Dunphy, R, *The European Mosaic Contemporary Politics, Economics and Culture*, (England: Pearson Educational Limited, 2nd Ed., 2000.), 279-280.

invented critical thinking,⁵⁶ on which the discipline of philosophy⁵⁷ was developed. It is held that Greeks borrowed artistic motifs and medical learning from the Egyptians, mathematics and astronomy from the Babylonians and the alphabet from the seafaring Phoenicians.⁵⁸ While this is true, the Greeks made a remarkable provision by looking at whatever they borrowed through the glass of rational thinking and philosophy, which entitled them to ownership of the new scholarship.

The Greek rationalism emerged to criticize the popular belief system of the ancient Greeks, who believed that Mount Olympus was the place of gods. Every god was designated to do something and was responsible for particular things, i.e., Zeus was the Chief God who controlled the Universe, Poseidon the god of sea, Aphrodite the goddess of love, Venus the god of beauty, Hades the god of Hell or the dead, and so on.⁵⁹ Nevertheless, Greek philosophers acted against such beliefs by using “Pure Reason” or the “Mind.” The pioneers of Greek rationalism or humanism were Socrates, Plato and Aristotle, who developed the idea of “*Prime Cause*” or “*Prime Mover*,” denoting the Creator of everything, and thus, the belief in one Deity or God (*Mechanical God – the God of the Greek philosophers*). Plato said the “‘Divine’ Mind or Soul is the ultimate ruler of the universe, while the heavenly bodies and the earth itself are informed in someway by [the] soul.”⁶⁰

⁵⁶ Gay, Peter, *Modern Europe to 1815*, (U.S.A.: Harper Collins Publishers, Inc., 1973), 6.

⁵⁷ Philosophy denotes: “love of knowledge, or wisdom, the attempt to describe the ultimate and real nature of reality, the attempt to determine the limits and scope of our knowledge: its source, nature, validity and value, the discipline that tries to help you see what you say and say what you see.” Pythagoras was the first to call himself *philosophes* (a philosopher), and *Sophia* meant for him: “the knowledge of the underlying reasons of causes for things as they appear to us, knowing the reasons why a thing is what it is.” See Angeles, Peter A., *The Harper Collins Dictionary of Philosophy*, (U.S.A.: Harper Collins Publishers, Inc., 2nd ed., 1992), 227.

⁵⁸ See Gay, *Modern Europe to 1815*, 6.

⁵⁹ See, Cole, Susan Guettel, “Greek Religion,” in John R. Hinnells (ed.) *A Handbook of Ancient Religions* (New York: Cambridge University Press, 2007), 272-274.

⁶⁰ Knowles, David, *The Evolution of Medieval Thought* (England: Longman Group “FE” Ltd., 2nd ed., 1988), 9.

The Greek philosophers claimed that rationalism embraced everything, where its reality was its totality, and the knowledge of the totality of things was possible only if people were concerned with things in their first causes and principles as “*Supreme Universals*.”⁶¹ The science of the primary causes and principles, where God or Deity is cause and principle or supreme cause and principle, was established. Greek rationalism introduced the idea of humanism, where individuals trusted their own reasoning to challenge the gods to seize their own fate; otherwise, they become the victims of their own fate.⁶² According to Greek humanism, an “individual is capable and independent, and society should afford him the rights and education to work out his own individuality.”⁶³

The intellectual works of Greeks, especially cultural rapprochement, spoken and written in their language, serve as the cornerstone of Europe’s culture. The central doctrine of Greek humanism derived “from the principles of harmony of mind, soul and body, from a sense of moderation in all things, from rationality without pedantry, from the scientific questioning of the world and, finally, from respect for the other in his humanity,”⁶⁴ facilitated the construction of a democratic system in Europe, where everyone is treated with justice. In all, Greek-Hellenistic ideas paved the way for the development of many important sciences, such as mathematics, biology, anatomy, logic, politics, metaphysics, etc., which serve as the founding grounds for the construction of Europe’s cultural identity.

- Roman Law and Institutions – GOVERNANCE

Roman law⁶⁵ is considered as the second tradition that made a

⁶¹ See Reale, Giovanni, *The Concept of First Philosophy and the Unity of the Metaphysics of Aristotle* (Albany: State University of New York Press, 1979), 20.

⁶² See, Hertz, David, *The World History Workbook: The Modern World Since 1500 Vol. 2*, (U.S.A.: Rowman & Littlefield Publishers, Inc., 2009), 7.

⁶³ Ibid.

⁶⁴ Ahrweiler, Hélène, “Roots and Trends in European Culture,” in Soledad García (Ed.), *European Identity and the Search of Legitimacy* (London and New York: Printer Publishers, 1993), 35.

⁶⁵ The law of ancient Rome since the time of Rome’s establishment in 753 BC until its fall in the 5th century C.E.

significant contribution to the formation of Europe's cultural identity. The law of the Roman Empire emerged after the fall of the Greek civilization. Romans took over the intellectual tradition of the Greeks as their own culture, and spread it throughout their empire, adding Roman law, and a political tradition of disciplined participation in the state.⁶⁶ Besides, the constitution of the Roman law consisted of three elements: the consuls, Senate, and the people, with "each of [them] possessing sovereign powers: and their respective share of powers in the whole state had been regulated with such scrupulous regard to quality and equilibrium, that no one could say for certain, not even a native, whether the constitution as a whole were an aristocracy, or democracy, or despotism."⁶⁷ The Roman law produced rules and regulations on which individuals were ascribed an identity in terms of membership of a family or clan, which then granted them the right to participate in the forum of politics. In this way the personal character of law was instituted.⁶⁸

In Roman society cultural identity was related with citizen identity, where the ethical and moral values of the people were completely respected and recognized. The Roman law made it very clear for the Roman citizens that to be a "Roman" did not mean a reference to a person's ethnicity, nation, linguistic group or common descent, but it was a reference to a common citizenship.⁶⁹ Besides, there was a universal ethical value of Roman culture followed by all citizens. The key concept that helped to construct a cultural identity within the Roman Empire was the way how the Romans viewed themselves and what made them distinctly Romans. This kind of conviction among the Romans helped Europe to construct her own cultural identity. The law and the justice were similar for everybody in the Roman Empire. The Roman lawyers solved the problems faced

⁶⁶ See Gowland & et al., *The European Mosaic Contemporary Politics, Economics and Culture*, 280.

⁶⁷ Sherman, Dennis & et al. (eds.), *World civilizations: Sources, Images, and Interpretations* (U.S.A.: McGraw-Hill, Inc., Vol. 1, 1994), Chap. 5, 102.

⁶⁸ Donald, James, "The Citizen and the Man about Town," in Stuart Hall & Paul du Gay (eds.) *Questions of Cultural Identity*, (London – Thousand Oaks – New Delhi: SAGE Publications, 1996), 177.

⁶⁹ Laurence, Ray, "Introduction," in Ray Laurence & Joanne Berry (eds.) *Cultural Identity in the Roman Empire* (London and New York: Routledge Press, 1998), 2.

by the Roman citizens through codes (sets) of laws, which were fair and clear. For instance, a Greek and a Gaul (modern France), even though they had different customs at home, if they met each other while trading in Sicily and had a quarrel, the Roman judges would decide on the case by examining a big code of laws, which covered all of the people in the empire.⁷⁰

During the fourth century BC, C. Terentilius Harsa (d.462 BC), proposed to set up a commission of five men with consular power to write down the customary law, which was written in Twelve Tables containing the whole body of all Roman laws, public and private. The Twelve Tables denote the codification of customary law (now made statute law), which in the process were simplified and brought up to date. The schoolboys, in the time of Cicero, used to learn by heart the sentences of both public and private laws.⁷¹ The rules and regulations that have been established in the ancient Roman law are still preserved and implemented in modern societies. This is very obvious in Western societies and especially in European countries, which follow the laws settled by the ancient Romans. The Roman law, hence, had great influence on the construction of Europe's cultural identity.

- Christianity / Christendom – RELIGION:

Christianity was born in a complex Judeo-Greco-Persian-Roman environment resulting from the succession of empires that controlled the Judean region at some point, like Babylon, Persia, Greece, and finally Rome.⁷² In Jerusalem, the starting point of Christianity, where its people already exhibited the diversity that would “characterise Christianity everywhere for at least two centuries... Jews and Jewish proselytes from Parthia, Medea, Elam, Mesopotamia, Judaea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, Crete, and Arabia were

⁷⁰ See, Cairns, Trevor, *The Romans and their Empire* (Great Britain: Cambridge University Press, 1970), 53.

⁷¹ Scullard, H.H., *A History of the Roman World* (USA: Routledge, Chapman and Hall, Inc., 4th ed., 1980), 88.

⁷² See Barr, David L., *New Testament Story: An Introduction* (USA: Wadsworth Thomson Learning, 3rd Ed., 2002), 26-29.

present.”⁷³ Due to this communal diversity, tension arose between “Hellenists,” the Greek-speaking Jews, and “Hebrews,” the Aramaic-speaking natives of Palestine.⁷⁴

Judaism “had been in increasing interaction with Greco-Roman-Hellenistic culture for several centuries by the time Paul was born.”⁷⁵ Thus, in the antiquity world, there was “great appreciation for Judaism on the part of Greek philosophy.”⁷⁶ Hellenistic-Roman religious and cultural norms dominated Judaism and Jews for almost five to six centuries before the birth of Jesus and Paul, and Christianity. Nevertheless, *the first* Christians were presented by (a) the Jewish-Christian group of Jews led by Jesus’ closest disciples and (b) the Hellenized-Christian group of Jews who had a greater vision and philosophy of a universal religion breaking through the boundaries of Judaism as well as *Nazarenism* (of Jesus of Nazareth) in a mission to the Gentile World of the non-Jews.⁷⁷

Paul, who lived outside of Jerusalem – the Diaspora – in Tarsus (a metropolitan city of that time), was influenced by Hellenistic and Roman worlds, and therefore, his teachings on Christianity had a Jewish-Hellenic-Roman tone. This is made clear in Paul’s saying: “‘No,’ Paul replied, ‘I am a Jew and a citizen of Tarsus in Cilicia, which is an important city....’” (Bible, Acts 21:39). Paul’s major influence in the establishment of Christianity has led some Christian critics to claim that Paul was the “real founder of Christianity.”⁷⁸ Some other scholars looking at the contribution of

⁷³ Hinson, E. Glenn, *The Early Church: Origins to the Dawn of the Middle Ages* (Nashville: Abingdon Press, 1996), 41.

⁷⁴ See Ibid., 41.

⁷⁵ Boyarin, Daniel, *A Radical Jew: Paul and the Politics of Identity* (Berkley - Los Angeles - London: University of California Press, 1994), Chapter 3, 57.

⁷⁶ Hengel, Martin, *Judaism and Hellenism: Studies in Their Encounter in Palestine during the Early Hellenistic Period*, John Bowden (trans.), (London: SCM Press, 1974), 255-261, cited in Boyarin, *A Radical Jew: Paul and the Politics of Identity*, Chapter 3, 57.

⁷⁷ Paul preached Christianity to the Gentiles with a universal dimension compared to the *Nazarene* version of Christianity that was limited to the Jews only. See Engberg-Pederson, Troels, “Introduction: Paul beyond the Judaism/Hellenism Divine,” in Troels Engberg-Pederson (ed.), *Paul beyond the Judaism/Hellenism Divine*, (London: Westminster John Knox Press, 2001), 18-19.

⁷⁸ This view is cited by Beker, J.C. in his book *The Triumph of God: The Essence of*

Paul have claimed him as the second founder of Christianity.⁷⁹ Others hold Paul responsible for creating a Hellenistic salvation religion focusing on the death and resurrection of Christ.⁸⁰ Christianity was indeed born and developed in a very complex environment, and therefore, from its birth up to the end of the first century, Christianity went through many phases.⁸¹

Early in the 4th century (312 C.E.), Christianity won its most important convert, the Emperor Constantine himself, whereby the future of Christianity was assured. In 325 C.E., Constantine called for a Council at Nicaea, which settled disputed questions of Christian doctrines. This made Christianity the favoured religion, and by the fifth century, the only religion for the Roman Empire⁸² that had a universal approach and vision. In this sense, Christianity flourished for the first time in an environment influenced by the Roman political/administrative space with Hellenized culture.⁸³ Later on, Christianity was divided into the Western Catholic Church with its center in Rome, and the Eastern Orthodox Church with its center in Constantinople. The idea of Christian Empire as a uniting force in Europe, which was promoted by many Christian leaders to protect the territories of the Roman Empire from the Muslims, and invade the eastern countries, became very clear. The first Crusade Wars (1096–99) displayed for the first time the idea of Europe as a united front under the leadership of the Pope,⁸⁴ who represented the Catholic Church.

Christianity, in a cultural sense, was dominating Europe up to the seventeenth century, and therefore, Europe was known as

Paul's Thought, (Minneapolis: Fortress, 1990), 62, taken from Horrell, *An Introduction to the Study of Paul*, 10.

⁷⁹ Among those who approve this view are Hengel, M., and Schwemer, A.M., who have described this in their book *Paul between Damascus and Antioch*, (London: SCM, 1997), 309.

⁸⁰ A well-known scholar, who holds this view, is Maccoby, Hyam, *The Mythmaker: Paul and the Invention of Christianity*, (U.K.: George Weidenfeld & Nicolson Ltd., 1986).

⁸¹ See Tanner, & et. al, *Towards Understanding the New Testament*, 281.

⁸² See Gay, *Modern Europe to 1815*, 19.

⁸³ See, Ahrweiler, "Roots and Trends in European Culture," 35.

⁸⁴ See, Mikkeli, *Europe as an Idea and an Identity*, 21-22

Christendom and not as Europe. Then, with the Enlightenment, the term “Christendom” was replaced by the term “Europe.” Nevertheless, Christianity played a profound role in shaping Europe’s cultural identity through its spiritual dimension. It is apparent that Christianity is the official religion of most European states. Also, it is evident that different churches dominate different places: Roman Catholicism in the Western part, Protestantism in the Northern part, and Orthodox Christianity alongside Islam in the Eastern part.⁸⁵ The speech made by Pope John Paul II in Prague, in April 1990, reminded Europe of its Christian basis of unity: “A *united Europe (he declared) is no longer only a dream. It is an actual process, which cannot be purely political or economical. It has a profound cultural, spiritual and moral dimension. Christianity is at the very roots of European culture.*”⁸⁶ In this sense, Christianity has a great influence on the construction of the concept of Europe as a cultural identity.

- ***Scientific Tradition / Modernity – GROWTH & PROGRESS:***

The scientific tradition/modernity covers the periods between the fourteenth and seventeenth centuries, which brought tremendous changes and innovations in the European technology and culture. It marked the beginning of the scientific enquiry, where the exploration to the non-European world and the establishment of the natural and geological sciences, did take place. The scientific inventions, like telescope, the steam train, the printing press, the building of railways, etc., created better opportunities for the people.⁸⁷ The geographical, political, economic and cultural aspects of today’s Europe began to take shape between these periods. As far as cultural aspects are concerned, “new values – many of them associated with the Renaissance and Reformation – diffused through Europe and changed the ways in which people acted and the perspectives by

⁸⁵ Unwin, Tim, *A European Geography*, (U.K.: Addison Wesley Longman Ltd., 1st ed., 1988), 52.

⁸⁶ Heater, Derek, *The Idea of European Unity*, (London: Leicester University Press, 1st Ed., 1992), 194.

⁸⁷ Davidson, Jane P., *Early Modern Supernatural: The Dark Side of European Culture, 1400–1700*, (U.S.A.: Praeger Series, 2012), 1-3.

which they viewed themselves and the world.”⁸⁸

Renaissance, Reformation and Enlightenment brought great changes to Europe’s affairs in general and her culture in particular. The scientific revolution taking place during these periods led to “the shift from the contemplative mode to the utilitarian one...Practical science becomes very important...the authority of great men...Aristotle and Ptolemy, begins to be questioned, and eventually crumble. Book after book describes the scientific revolution and names great Western astronomers, or physicists, or mathematicians, such as Roger Bacon (1220–1292), Galileo Galilei (1564–1642), Sir Isaac Newton (1642–1727), Leibniz (1646–1716),”⁸⁹ and others.

Renaissance marked the end of the Byzantine Empire, as well as that of the (or the Dark Ages) and the birth of intellectual and cultural revival, which made Europe experience a birth of reason after one thousand years of ignorance.⁹⁰ The major elements on which the Byzantium was constructed before one thousand years, such as Hellenic, Roman and Christian traditions, which were re-introduced and revived during renaissance, served as the key elements for the construction of the concept of Europe as a cultural identity.⁹¹ Renaissance introduced two new elements that were almost forgotten by the Westerners during the ; *first*, “the revival of interest in the world of classical mythology” related with the Hellenic tradition, and *second*, “the great voyages of exploration,”⁹² where the Westerners became very eager to know more about what was beyond Europe’s walls. Europe’s rebirth movement of learning, culture, and commerce, began in “Italy, especially around the city of Florence, and in a region known as Burgundy, which included parts of modern-day France and Holland.”⁹³ The humanism⁹⁴ of

⁸⁸ Campbell, Heather M., *History of Modern Europe: c.1500-1788*, (New York: Britannica Educational Publishing, 2011), 1.

⁸⁹ Attar, Samar, *The Vital Roots of European Enlightenment: Ibn Tufayl's Influence on Modern Western Thought*, (U.K.: Lexington Books, 2007), 3.

⁹⁰ See, *Ibid.*, ix.

⁹¹ Ahrweiler, “Roots and Trends in European Culture,” 38.

⁹² Sharpe, Eric J., *Comparative Religion: A History*, (London: Gerald Duckworth and Company Ltd., 1975), 13.

⁹³ Pendegast, Sara & Pendegast, Tom (Eds.), *European Culture from the Renaissance to the Modern Era*, (New York: Thomson Gale Learning, Vol. 5, 2004),

Renaissance claimed that the individual could best develop by referring to the guideline presented by the masters of classical culture and was therefore considered as a literary movement.⁹⁵ During Renaissance, Europe became known for her banking and commercial system, architecture and fine art, literature and learning, and the textile industry. This was the cultural flowering and a great era of transition in Europe during the Renaissance.⁹⁶ Renaissance added to Europe's culture two main elements, the revival of Greek rationalism or humanism, where man's potential to rationalise things without the interference of any divine entity is recognized, and secularism – the study of empirical world through man's rationale.

Reformation of the sixteenth century was very much concerned with the religious ideas in particular, and political, social and economic dimensions in general. The expansion and changes brought by the Renaissance prepared Europe for religious change marking the start of the reformation period by breaking the hegemony of the Roman Catholic Empire.⁹⁷ Renaissance started in Italy, whereas Reformation or Protestant Reformation started “in Germany, October 31, 1517...by Martin Luther in his *Ninety Five Theses against the Sale of Indulgences* at his parish church in Wittenberg.”⁹⁸ The whole

466.

⁹⁴ Petrarch (1304–1374), the Italian scholar and poet, is credited as the pioneer of humanism in Florence in the mid-thirteenth century. His ideas were spread by other scholars in Italy and the rest of Europe. Humanism was promoted in the Netherlands and Germany by the Dutch scholar, Desiderius Erasmus (1466–1536). The classical works of Greek and Roman writers were studied by humanist for the purpose of imitating them. Like them, humanists valued the earthly life, glorified human nature, and celebrated individual achievement. Renaissance scholars defined a new area of learning called the “humanities”, including language and literature, art, history, rhetoric, and philosophy. Humanists believed in the human potential to become well versed (knowledgeable) in many areas. See, Saari, Peggy and Saari, Aaron (Eds.), *Renaissance and Reformation Biographies*, (New York: The Gale Group Inc., Vol. 1, 2002) 43, passim, 98.

⁹⁵ Sharpe, *Comparative Religion: A History*, 13.

⁹⁶ See, Pendegast (Eds.), *European Culture from the Renaissance to the Modern Era*, 447.

⁹⁷ See, Barnett, S.J., *The Enlightenment and Religion: The Myths of Modernity*, (UK&USA: Manchester University Press, 2003), 215.

⁹⁸ White, Cheryl H., “Reformation Germany,” in Alfred J. Andrea (Ed.), *World History Encyclopedia*, (USA: ABC-CLIO, LLC, Vol. 12, 2011), 443-445.

process of reformation was on the restoration of the Biblical, Apostolic, Catholic Christianity to the only Christian truth as revealed in the Scripture and entrusted to righteous man to convey it to the next generation. This was the concern of the humanist such as the Catholic Erasmus and the reformer such as the Protestant Luther. Erasmus regarded the Scripture as the primary source of Christianity based on its antiquity and literary significance. Luther regarded the Scripture as the sole means to get access to the Word of God, and therefore, his slogan *sola scripture* (the Scripture alone) and *sola fide* (the Faith alone), denoting that Christian truth should be on Scripture and Faith.⁹⁹ The Renaissance intellectuals applied humanism to art and philosophy, whereas reformation intellectuals applied humanism to religion and theology.¹⁰⁰ Luther's humanism dealt with his "attitude toward church hierarchy, church authority, and church traditions, his trust in his own reason and conscience, his individuality and his scientific method in reading scriptures."¹⁰¹ The Protestant Reformation enriched Europe's culture with new ideas on religious dimensions, while the translation of the Bible to different languages beside the Latin and Greek, encouraged people to understand Christianity by referring to the Scripture and not accept blindly what the Christian clergies or priests said.

The *Enlightenment* period of the eighteenth-century connotes an "intellectual movement toward secularization as people began looking to human reason, science, and nature for the solutions to problems rather than depending on piety, religious texts, and prayer."¹⁰² Thus, the Enlightenment introduced a new paradigm-shift, especially for Europe, where the dominion of rational decision marginalised religious or Church decisions. This led Europe to assert superiority of culture or civilization to religion as a futuristic force for the liberation of humanity. However, during this time, religion was not completely rejected. The religious culture or

⁹⁹ See, McGrath, Alister E., *The Intellectual Origins of the European Reformation* (USA: Blackwell Publishing Ltd., 2nd Ed., 2004), 42-44.

¹⁰⁰ See, Hertz, *The World History Workbook: The Modern World Since 1500*, p. 16.

¹⁰¹ See, *Ibid.*, 17.

¹⁰² Andrea, Alfred J. (Ed.), *World History Encyclopaedia* (USA: ABC-CLIO, LLC, Vol.1, 2011), 315.

dominance was gradually replaced with secular culture produced by the Enlightenment, like logic, science, evolution, liberty, and psychoanalysis, moved humanity, and especially the Europeans, to the height or zenith of human history.¹⁰³ Thus, the Enlightenment gave birth to a new culture called “secularism,” which signifies “a political and legal system whose function is to establish a certain distance between the state and religion.” Secularism is also defined as “‘separation of church and state,’ or ‘neutrality of the state,’ or by the distinction between ‘public sphere’ and ‘private sphere,’ religion being relegated to the latter.”¹⁰⁴ Furthermore, the Enlightenment paved the way for the growth of the ‘public sphere,’ which transformed the attitudes of the elite in nearly all European countries, undermining the power and credit of the Christian churches and their theology, especially the Roman Catholic church, which had preserved many of the beliefs and practices long abandoned in Protestant countries.¹⁰⁵

Europe’s historical and cultural unity was somehow achieved up to the eighteenth century, and the only thing to complete Europe’s identity was the political unity among the leading European countries: France, Spain, Germany, England, and Italy. This was made very clear in the statement of Napoleon made in 1816, who attempted to build Europe’s identity by force. According to him, Europe’s cultural identity is determined by “a European system, a European code, a Supreme Court for all Europe, ... a single European people ... a truly united nation, and everybody, no matter where he travelled, would always have been in the common fatherland of all, ... for a few shadings, France, Spain, England, Italy and Germany have the same traditions, the same religion, the same costume.”¹⁰⁶ Besides, Napoleon declared that “there must be a

¹⁰³ See, Niezen, Ronald, *A World Beyond Difference: Cultural Identity in the Age of Globalization* (USA: Blackwell Publishing, 2004), 37.

¹⁰⁴ Maclure, Jocelyn & Taylor, Charles, *Secularism and Freedom of Conscience*, Jane Marie Todd (trans.), (USA: Harvard University Press, 2011), 3-4.

¹⁰⁵ Beales, Derek, *Enlightenment and Reform in Eighteenth-Century Europe* (London-New York: I.B. Tauris & Co Ltd., 2005), 1.

¹⁰⁶ Napoleon’s declaration and statements have been cited by Thompson, Martyn P., “Ideas of Europe during the French Revolution and Napoleonic Wars,” in *Journal of the History of Ideas*, Vol. 55, No. 1 (January 1994), 38-39.

superior power which dominates all the other powers, with enough authority to force them to live in harmony with one another.”¹⁰⁷ Hence, the idea of the united Europe was to be achieved when the historical, cultural, and political unity among the European nations was to be reached. But, the most important thing for Europe is her cultural identity, which comprehends all the rest.

The above-mentioned elements have been considered as the sole foundation contributing directly to the construction of Europe as a cultural identity. Nevertheless, indirect elements have played a significant role in the formation of Europe’s cultural identity with their supplementary and supportive values. For instance, the "stranger" has to be recognized by Europe as a part of her cultural identity that has contributed to the making of the “European Culture.” The direct or indirect impact of the subcultures, like the Islamic culture, American culture and others, on the construction of Europe’s cultural identity, cannot be ignored. It would be the wrong judgment in representing the culture of the *élite* as the centre of the European culture and in ignoring the culture of masses existing in Europe’s contemporary multicultural realities.¹⁰⁸ Indeed, a genuine understanding of the concept of Europe as a cultural identity would only exist if there is an interaction between the cultural values of the *élite*, i.e., countries with financial and political stability, and the masses, i.e., weaker nations, minorities and immigrants who have been settled in Europe.

Conclusion

This paper concludes that the open-mindedness and rationality of the Greeks, the civic responsibility and justice of the Romans, the sense of the significance of the free individual spirit in the tradition of Christianity, and the scientific tradition introduced by the Renaissance, Reformation and Enlightenment have been considered as the foundation contributing directly to the construction of Europe as a cultural identity. The contribution of the stranger, i.e., the

¹⁰⁷ See, Ibid.

¹⁰⁸ See Pieterse, Jan Nederveen, "Fictions of Europe," in Ann Gray & Jim McGuigan (eds.), *Studying Culture: An Introductory Reader* (London: Arnold, 2nd Ed., 1997), 225-226.

Muslim culture, the American culture, and the cultures of other communities residing in Europe, have contributed somehow directly and indirectly to the establishment of Europe's cultural identity. The cultural dimension for every European is there, but the only thing lacking in the European culture is a comprehensive guideline. Therefore, Europe's cultural identity can be built on the premises of certain rules and guidelines that absorb the nature of the culture existing in a community characterized by diversity. To monitor the very meaning of Europe as a cultural identity, there should be a guiding effort showing the people of Europe where and how to apply the common cultural values, ethics and mores, for the benefit and betterment of the European community. Cultural identity is the key to Europe's Unity, which if it is understood and implemented by the members of Europe as a whole, then peace, harmony, coexistence, development, sustainability and growth can be achieved.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR
ء	'	'	'	ز	z	z	z	گ	—	g	g
ب	b	b	b	ژ	—	—	ʃ	ل	l	l	l
پ	—	p	p	ژ	—	zh	j	م	m	m	m
ت	t	t	t	س	s	s	s	ن	n	n	n
ث	—	—	ṭ	ش	sh	sh	ʃ	ه	h	h	h¹
ث	th	th	th	ص	ṣ	ṣ	ṣ	و	w	v/u	v
ج	j	j	c	ض	ḍ	ḍ	ḍ	ی	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	-a²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al³	—	—
خ	kh	kh	kh	ع	‘	‘	‘	<div> ¹ – when not final ² – at in construct state ³ – (article) al - or l - </div>			
د	d	d	d	غ	gh	gh	ğh				
ڈ	—	—	—	ف	f	f	f				
ذ	dh	dh	dh	ق	q	q	k				
ر	r	r	r	ك	k	k/g	k/ñ	k	—	—	—

VOWELS

		Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā	ā
	آ	Ā	Ā	—
	و	ū	ū	ū
	ي	ī	ī	ī
Doubled	ي	iiy (final form ī)	iy (final form ī)	iiy (final form ī)
	و	uww (final form ū)	uv	uvv
	و	uvv (for Persian)	—	—
Diphthongs	و	au or aw	au	ev
	ی	ai or ay	ay	ey
Short	ا	a	a	a or e
	ا	u	u	u or ū
	ا	i	i	o or ö
	ا	—	—	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. جھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

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