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EUROPE IN A SYMBOLIC SPHERE - IDENTITY TRANSFORMATION

„Europe today is like the famous three monkeys: one covers its eyes, the second covers its ears, the third covers its mouth. They have just been joined by the fourth one who is sawing the branch on which they all are sitting”².

Witold Gadowski, *Lokal dla awanturnych*

Sources of European identity

The roots of European civilisation should be sought in the classical world. The European identity was formed on the foundation of ancient Greek philosophy, Roman law, Judeo-Christian tradition, the cultural heritage of barbarian tribes, and on the thoughts of the Enlightenment³. The territorial community and the homogeneous nature of the European population's genotype are of some significance as well, which has been confirmed by an international team of scientists using cutting-edge technology for mapping mitochondrial DNA. The results of the research within the genographic project launched by National Geographic in 2005 (with 779000 participants from 140 countries⁴), gave an insight into the migratory history of the human species and determined the genetic origin and diversity of humanity. This forces researchers of European identity to take an interdisciplinary approach and a wider range of natural sources of identity into account, such as the European geographical space, ethnic diversity, and the genetic heritage of the population. Figure 1 presents a summary of the natural sources of European identity.

¹ Adam Zamojski, Ph.D. Jan Kochanowski University.

² Witold Gadowski, *Lokal dla awanturnych* (Zakrzewo: Replika, 2016), 56.

³ Cf. Norman Davies, *Europa - między Wschodem a Zachodem* (Kraków: Znak, 2007), 19.

⁴ „The Human Story. Join The Project To Learn About Your Story”, retrieved 13.06.2016, <https://genographic.nationalgeographic.com>.

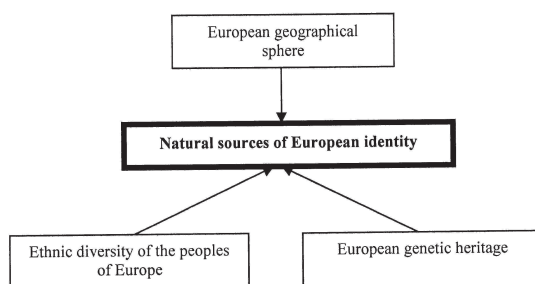


Fig. 1. Natural sources of European identity

Source: Own materials.

Bryan Sykes from Oxford University has been exploring the genotype of Europeans for the last three decades. He is a professor of human genetics, a CEO of Oxford Ancestors company, which uses DNA analysis to study origins and migration routes of *homo sapiens*⁵. Sykes is a multidisciplinary researcher, who makes use of achievements in genetics, biochemistry, anthropology and history in his work. He specializes in the analysis of an inheritance of 37 genes of mitochondrial DNA (mtDNA). Rebecca L. Cann, Mark Stoneking and Allan C. Wilson of the Department of Biochemistry, University of California conduct a similar research program⁶.

B. Sykes pinpointed seven areas in Europe where, most likely, the foremothers of modern Europeans used to live. Approximately 95 per cent of Europeans may find in themselves traces of genetic affinity which lead to one of the seven so called “daughters of Eve” – to say, one of the seven groups of mtDNA inherited from the female line⁷. These aforementioned mtDNA types appeared between 43.000 and 8.000 years BC⁸. Figure 2 presents a summary of sources of European identity.

⁵ „Oxford Ancestors. Explore Your Genetic Roots”, retrieved 13.06.2016, <http://www.oxfordancestors.com>.

⁶ See Rebecca L. Cann, Mark Stoneking, Allan C. Wilson, „Mitochondrial DNA and human evolution”, retrieved 13.06.2016, <http://www.nature.com/nature/journal/v325/n6099/abs/325031a0.html>.

⁷ Cf. Bryan Sykes, *Siedem matek Europy* (Warszawa: Amber, 2002), 17.

⁸ Cf. Bryan Sykes, *Przekleństwo Adama. Przyszłość bez mężczyzn* (Warszawa: Prószyński i S-ka, 2007), 109.

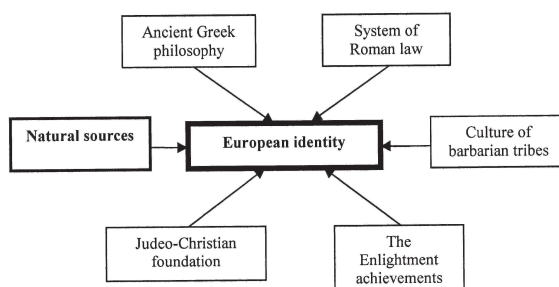


Fig. 2. Sources of European identity

Source: Adam Zamojski, „Tożsamość europejska – źródła naturalne i symboliczne”, *Archiwum Historii Filozofii i Myśli Społecznej* 58 (2013): 296.

Ancient Greece

We owe to Ancient Greece the European perspective on concepts such as philosophy, art, science and politics⁹. According to Michael Heller “all the fundamental problems of philosophy have already been taken by the so-called pre-Socratic philosophers”¹⁰. Socrates and his heroic attitude during the trial in the court of Athens are legendary¹¹. According to Leszek Kołakowski on Socrates, “all European philosophers identify with Socrates, even those who entirely rejected his ideas”¹². He even claimed that “the philosopher who is unable to identify with this archetypal figure does not belong to this civilization”¹³. Socrates is compared even to Jesus Christ¹⁴.

The whole of European philosophy is considered to be a string of footnotes to the works of Plato and Aristotle. We also owe to the Greeks the invention of democracy, which had a huge impact on the formation of ancient cultural sphere and became one of the cornerstones of European identity.

Ancient Rome

From about 753 BC, the identity of Europe was also sculpted in ancient Rome. According to Christopher Dawson, the mission of Rome was “to act as an

⁹ Kazimierz Łastawski, *Historia integracji europejskiej* (Toruń: Wydawnictwo Adam Marszałek, 2006), 15.

¹⁰ Michał Heller, *Bóg i nauka. Moje dwie drogi do jednego celu. Michał Heller w rozmowie z Giulio Brottini* (Kraków: Copernicus Center Press Sp. z o.o., 2013), 60.

¹¹ See Platon, *Obrona Sokratesa, Kriton, Uczta* (Warszawa: Hachette, 2008), 21-54.

¹² Leszek Kołakowski, *Horror Metaphysicus* (Kraków: Znak, 2012), 5.

¹³ Kołakowski, *Horror*, 5.

¹⁴ Pierre Hadot, *Czym jest filozofia starożytna?* (Warszawa: Fundacja Aletheia, 2000), 49-50.

intermediary between the civilized Hellenistic world, the eastern Mediterranean world and barbaric peoples of Western Europe”¹⁵. Rome enriched the European culture by giving it the works of Horace, Virgil, Ovid and Cicero. The common law, a civilization community formed within the Roman Empire and the order of peace “Pax Romana” maintained by Roman legionnaires gave foundations for the further development of Europe¹⁶. Peter Heather notes that “guaranteed Pax Romana in conjunction with the communication system maintained by the state imposed certain patterns of economic interaction”¹⁷.

In Rome, the original system of law was created, which is now the basis of modern legal codes. In European public life, a legal norm which became the rule for generating social order, started to play a fundamental role. For the first time in history, a testament appeared relating law to the individual dimension. It was an important turning point for civilization because in practice it meant the legitimised ability of individuals to make decisions of their own accord. To the achievements of Roman civilization, we must also include the judicial system and the formal solutions used in the legislative procedures¹⁸.

The Roman Empire lasted approximately 1,200 years from its beginnings in the 8th century BC to its collapse in the 5th century. During that time Rome created genuine, civilized values that constitute the European symbolic sphere.

Judeo-Christianity

The Christian religion became an important foundation of European identity. It did not only carry the good news of salvation in Christ to the Hellenistic world, but also it took over the holy places of the pre-Christian religions and their practices and forms of worship: relics, processions or pilgrimages. The Christian custom of pilgrimage was a continuation of the Greco-Roman pilgrimage. For instance, the sanctuary of Diana - Artemis in Ephesus was an immensely important site of worship in ancient times¹⁹.

The Edict of Milan proclaimed by Emperor Constantine the Great in 313 AD, which commanded tolerance for the Christian religion (Constantine “believed that he came to power thanks to the intercession of Christ”²⁰) opened the way for the recognition of Christianity as the official state religion of the Roman empire by the Emperor Theodosius I the Great in 391 AD.

According to Franciszek Gołembski, Christianity was the factor, which after the fall of ancient Rome, had a significant “impact on creating a new symbolic sphere of the universal dimension. It was Christianity’s system of values that

¹⁵ Christopher Dawson, *Tworzenie się Europy* (Warszawa: Instytut Wydawniczy Pax, 1961), 27.

¹⁶ Kazimierz Łastawski, *Od idei do integracji europejskiej* (Warszawa: WSP TWP, 2003), 24.

¹⁷ Peter Heather, *Imperia i barbarzyńcy. Migracje i narodziny Europy* (Poznań: REBIS, 2010), 378.

¹⁸ Franciszek Gołembski, *Cywilizacja europejska* (Warszawa: Poltext, 2012), 53.

¹⁹ Andrzej Flis, *Chrześcijaństwo i Europa. Studia z dziejów cywilizacji Zachodu* (Kraków: NOMOS, 2003), 132-133.

²⁰ Martin Goodman, *Rzym i Jerozolima. Zderzenie antycznych cywilizacji* (Warszawa: Magnum, 2007), 397.

became an essential building block for a new symbolic sphere, which eventually became the vehicle for the formation of the great culture of the European Middle Ages”²¹.

An important moment for the consolidation of the European identity was the creation of the Christian-deontological (based on the obligation and duty) value system. Its sources were of heteronomous character (transcendent God was a legislator). Another important event was the appearance of the structure of natural law (thanks to the contribution of St. Thomas Aquinas) based on the Ten Commandments and so-called virtues of St. Paul (the “Jew from Tarsus” as he called himself²²) – faith, hope and love.

St. John Paul II wrote in his *Memory and Identity* about the formation of the plurality of national cultures on a foundation of Christian values recognized across the continent. In his opinion, “the evangelization created Europe, it gave birth to the civilization of peoples and their culture”²³.

This is how Cardinal Joseph Ratzinger, a successor of John Paul II, began his pontificate – by emphasising the relationship of Europe with Christianity. During the conclave, he chose the name Benedict XVI, which referred to St. Benedict of Nursia who was announced a patron of Europe in 1964 by Pope Paul VI²⁴.

Barbarian roots

Key importance is attributed to so-called “Barbaric” aspects of European identity, i.e. to the cultural heritage of the Celtic, Germanic, Slavic, Finno-Ugric, Baltic people - tribal communities inhabiting the land named by the Romans *Barbaricum*, outside the border of the Northern Roman Empire. It is not possible to understand the complex history of Europe and the cultural diversity of our continent without examining these sources²⁵.

We most likely owe to the Barbarian tribes the diversity of the European culture. Hans Georg Gadamer even claimed that cultural diversity is the most precious treasure that Europe has to offer to the world²⁶.

The Enlightenment

The Enlightenment also influenced European cultural sphere - characterized by the achievements of thinkers such as Voltaire, Montesquieu, La Mettrie, Diderot, Helvetius, Rousseau and Condorcet. It established reason as the main arbiter, attempted to liberate a mind from intolerance and fanaticism, promoted the idea of

²¹ Franciszek Gołembski, „Tożsamość europejska (aspekty teoretyczne)”, in: *Tożsamość europejska*, ed. Franciszek Gołembski (Warszawa: Uniwersytet Warszawski, 2005), 52-53.

²² Paul Johnson, *Historia chrześcijaństwa* (Gdańsk: ATEXT, 1993), 52.

²³ Jan Paweł II, *Pamięć i tożsamość* (Kraków: Znak, 2005), 96.

²⁴ Sławomir Sowiński, Radosław Zenderowski, *Europa drogą Kościoła. Jan Paweł II o Europie i europejskości* (Wrocław: Zakład Narodowy imienia Ossolińskich, 2003), 36.

²⁵ Karol Modzelewski, *Barbarzyńska Europa* (Warszawa: Iskry, 2004), 7-8.

²⁶ See Zygmunt Bauman, *Kultura w płynnej nowoczesności* (Warszawa: Narodowy Instytut Audiowizualny, 2011), 102.

progress and improvement of the human species and advocated the belief in the omnipotence and educational power of enlightened philosophers. This movement led to the modernization of Europe²⁷. On the other hand, the recognition that “religion is a superstition, faith is nonsense, and the Church - a parasitic institution”²⁸, had no precedent.

According to Ewa Bienkowska, the Enlightenment posed a problem for people concerning what constituted sacred and profane, a problem of Europe leaving Christian civilization. This meant that “Revelation”, which formerly was treated as a kind of system of coordinates including, without exception, all reality, gave way to other independent layouts of reference: in cognition, in politics, in culture”²⁹.

The Enlightenment forced the Europeans to rethink a plexus of religious and non-religious elements in human life. This problem became a driving force of modernity.

Directions of European identity transformations

European identity is under visible transformation. In place of traditional philosophical systems, postmodernism, recentivism and New Age have taken over. Christianity, in spite of ecumenical actions and attempts to modernise in the sense of Christian evolution by P. Teilhard de Chardin, is being replaced with a consumerist religion of shopping, correlated with atheism and apatheism (religious indifference) and with the beliefs of religious sects. Pagan religion is experiencing a renaissance. This process is accompanied by the progressive Islamisation of Europe. Figure 3 shows the main directions of transformation of European symbolic sphere.

²⁷ Cf. Zbigniew Drozdowicz, *Filozofia Oświecenia* (Warszawa: WN PWN, 2006), 10-12.

²⁸ Marcin Król, *Europa w obliczu końca* (Warszawa: Czerwone i Czarne, 2012), 12.

²⁹ Ewa Bienkowska, *Spór o dziedzictwo europejskie. Między świętym i świeckim* (Warszawa: W.A.B., 1999), 37.

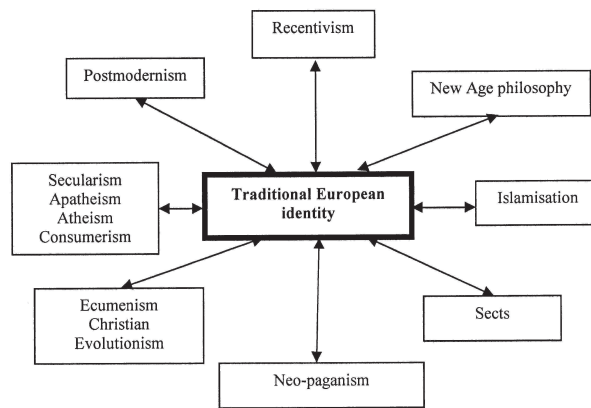


Fig. 3. Directions of transformation of European symbolic sphere

Source: Adam Zamojski, *Tożsamość cywilizacji europejskiej. Geneza, kompleks konstytuujący i kierunki transformacji* (Kielce: Wydawnictwo Uniwersytetu Jana Kochanowskiego, 2015), 293.

Postmodernism

A trend towards postmodern philosophy is a result of the crisis of modernity, its spiritual shallowness and a “moral vacuum”³⁰. Postmodernism is characterized by eclecticism, feminism and the rejection of universal ethics. An individual becomes a sign among the other signs (according to J. Baudrillard) and a component of broader discourse (according to J. F. Lyotard). Postmodern philosophy fights metaphysics. Within its frame, it accepts that there is no objective truth and predetermined meanings, everything is a game³¹. There are no facts except for language facts.

However, critics of postmodernism argue that the philosophy is just a psychological attitude, which is secondary to the classic philosophical questions, and does not really decide upon anything. According to Luke Trzcinski, a perceptible weakness of postmodern attitude is the lack of tolerance for other views and the axiomatic relativism³².

³⁰ Barry Smart, *Postmodernizm* (Poznań: Zysk i S-ka, 1998), 104.

³¹ Cf. Tadeusz Buksiński, „New Age a postmodernizm”, in: *Oblicza Nowej Duchowości*, ed. Maria Gołaszewska (Kraków: Uniwersytet Jagielloński, 1995), 276.

³² Łukasz Trzcinski, „Czy możliwa jest filozoficzna krytyka postmodernizmu?”, *The Peculiarity of Man* 3 (1998): 97-102.

Recentivism

What coexists with postmodernism is a recentivistic overview of the condition of the contemporary world. According to Józef Bańka, we live in an era of recentivism. This approach is emphasised by the nature of the present time: “Objectively it me who exists myself, and everything else is my momentary, virtual presence”³³ says Józef Bańka. Being and its existence makes sense only in the now. There is no past, no future, “is just recens – a quivering existence of the current moment”³⁴.

An approach based on “I” and “now” is popular nowadays. For extreme recentivists, life has value if it happens only right “now”, and good and evil are treated as unimportant.

Christian evolutionism

Ecumenism is not the only way for Christianity to get out of the impasse. The Church is quite tolerant towards the new theological currents. What supports the statement is the surviving renaissance of a philosophical-religious concept from French Jesuit, Pierre Teilhard de Chardin, who died in 1955. The theologian was a supporter of the theory of the spiritual evolution of the universe. He perceived reality in a panta vitalistic and panpsychistic way.

According to Teilhard, in the context of increasing complexity and specialisation of elements (i.e. “complexity” process), the universe, starting from the point of Alpha, goes through critical moments of cosmogenesis (uprising of the lithosphere, biosphere, anthroposphere and the noosphere) towards the point of Omega, a ceiling of self-awareness of resurrecting Christ. This point is the goal, but also a cause directing the evolution of spiritual energy. “Christ physically affects everything (...) providing the order. From the most basic movements of atoms to the loftiest mystical contemplation (...) all movement on Earth is under the influence of Christ, who gives life to everything”³⁵. Omega Point is the engine of human activity, indestructible, transcendent and personal, attracting all to itself. The Christian evolution according to P. Teilhard de Chardin is an attempt to create a synthesis beyond the *fides – ratio* duality.

Secularism. Apatheism. Atheism. Consumerism

What is opposed to traditional European identity is the attitude of religious indifference and atheization correlated with the consumerist religion of materialism and an increasingly visible hedonistic attitude and relativisation of ethical guidelines. Andrzej Chodubski writes even about a model of a “man–client” (a consumer). “In a new reality, a privileged importance is given to the market and commerce, where people as strangers temporarily unite to settle certain businesses.

³³ Józef Bańka, *Metafizyka wirtualna. Traktat o strukturach chwilowych* (Katowice: Wydawnictwo Uniwersytetu Śląskiego, 1997), 21.

³⁴ Bańka, *Metafizyka wirtualna*, 21.

³⁵ Pierre Teilhard de Chardin, *Pisma*, t. 1 (Warszawa: Instytut Wydawniczy PAX, 1984), 129-130.

Business, above all this of an economic character, replaces emotional ties”³⁶. It leads to the disintegration of cultural life.

Niall Ferguson, when writing about the “shallowness of consumer society”, notes that Western civilization “certainly lost the asceticism attitude, which Weber so much admired in Protestant ethics”³⁷. It is a fact that the church records a smaller level of attendance in the mandatory practices. Participation in Sunday Mass in France amounts to approximately 4-5 percent³⁸. The drop in participation in Sunday worship services and in the sacramental life has also been observed in traditionally Catholic areas in Germany. According to Thomas Terlikowski (following the statement of Pope Francis addressed to the German hierarchies): “In places where, in the 60s, every second believer attended every Sunday Mass, today it is often less than about 10 percent. (...) Confession has virtually disappeared. Fewer and fewer Catholics take the Sacrament of Confirmation or get married. The number of vocations to the priestly ministry and the consecrated life has drastically decreased. In the face of these facts we should actually talk about the erosion of the Catholic faith in Germany”³⁹. The situation in the UK looks similar, only approx. 10 percent of people attend church services.

Catholicism can also sometimes become an informal obstacle to obtaining a job. In 2004, the candidacy of Rocco Buttiglione for the post of EU Commissioner was rejected. The Italian was reproached for his conservative views on the role of women in the family, quite often referenced in Catholicism, as well as his insufficiently tolerant approach to homosexuality⁴⁰. Buttiglione admitted that in this case he adopts the position of the Church, but as the Commissioner, he would have followed the EU legislation. According to Bronisław Wildstein, it was due to “his views and that is why Buttiglione had to withdraw from the candidacy”⁴¹.

Christian symbolism is also less popular in Europe. In Poland, for instance, it was Adam “Nergal” Darski - a leader of a black metal band, Behemoth, who encouraged people to buy Christmas presents during the Empik Christmas marketing campaign. The musician, while creating his image of a Satanist, tore up a Bible during his concert in 2007”⁴². Consequently, Empik was accused of anti-Catholic provocation. Archbishop Henryk Hoser, a bishop of Roman Catholic Diocese of Warszawa-Praga acknowledged that, in fact, it was “the desacralization

³⁶ Andrzej J. Chodubski, „O mimetycznym objaśnianiu rzeczywistości politycznej”, in: *Studia Gdańskie*, tom XXXII, ed. Adam Romejko (Gdańsk Oliwa: Gdańskie Seminarium Duchowne, 2013), 217.

³⁷ Niall Ferguson, *Cywilizacja. Zachód i reszta świata* (Kraków: Wydawnictwo Literackie, 2013), 392.

³⁸ Krzysztof Masłoń, „Odbijanie palmy”, *Do Rzeczy*, 11-17.03.2013, 47.

³⁹ Tomasz P. Terlikowski, „Watykański reset”, *Do Rzeczy*, 6-12.06.2016, 62.

⁴⁰ Waldemar Łysiak, *Salon 2. Alfabet szulerów*, Część pierwsza A-L (Warszawa: Nobilis, 2006), 129.

⁴¹ Bronisław Wildstein, „Konserwatyści do konserwy”, *Do Rzeczy*, 13-19.05.2013, 10.

⁴² Jarosław Kałucki, „Nergal w roli Świętego Mikołaja”, *Do Rzeczy*, 24-30.11.2014, 34.

of Christmas”⁴³. Empik’s spokesperson, of course, denied that the aim of the campaign was to provoke any groups.

Sects

Another challenge for the traditional European identity are destructive sects such as the Unification Church of Sun Myung Moon or the Church of Scientology. In Germany, the Federal Office for the Protection of the Constitution has started to deal with scientologists infiltrating the army and special forces. We can also observe some curiosities, such as the Jedi Church or the Church of the Flying Spaghetti Monster, which attracts Pastafarians for whom a colander for draining pasta has become religious headgear.

Neo-Paganism

Interest in eclectic pagan cults emphasizing the relationship with nature has also revived in Europe. They frequently refer to the cult of the Earth Mother Goddess⁴⁴ (Wicca). Neopagans like going back to pre-Christian polytheistic religions: Celtic Druidism, Germanic Odinism or animistic shamanism.

New Age philosophy

The New Age Movement is another world-view that is pulling young people away from Christianity and other traditional religions. The Movement is trying to instil a faith in man – a sleeping God, in relative ethics, pantheistic metaphysics, monistic cosmology and occultist epistemology based on the channelling of intergalactic messages of “spiritual directors” of humanity⁴⁵. The motivations of channelling media are of the mercantile character.

Islamisation

The most serious challenge to traditional European identity is today a process of progressive Islamisation of the Old Continent. Muslims are coming to Europe en masse. Jerzy Krasuski notes that there is no prospect for their assimilation. They “form, among the nations shaped by Christianity, ‘parallel communities’ which show wariness and sometimes contempt for European societies”⁴⁶. Likewise, Benjamin Barber writes that Islam “creates an environment conducive to parochialism, resistance to modernisation, separation and hostility towards ‘the others’”⁴⁷.

The pressure of Arab civilization on European identity is unmistakable – we can mention here the victims of the Islamic terrorist attacks on public transport in

⁴³ Jarosław Kałucki, „Nergal w roli Świętego Mikołaja”, 35.

⁴⁴ See Andrzej Wierciński, *Magia i religia. Szkice z antropologii religii* (Kraków: NOMOS, 2010), 225-246.

⁴⁵ Adam Zamojski, *New Age. Filozofia, religia i paranauka* (Kraków: NOMOS, 2002), 337-346.

⁴⁶ Jerzy Krasuski, *Europa między Rosją i światem Islamu* (Toruń: Wydawnictwo Adam Marszałek, 2005), 178.

⁴⁷ Benjamin R. Barber, *Dżihad kontra McŚwiat* (Warszawa: MUZA SA, 2000), 260.

Madrid on 11 March 2004 (191 deaths, 1,858 injured) and London on 7 July 2005 (52 deaths, 700 injured), children killed by an Algerian bomber in front of a Jewish school in Toulouse in 2012⁴⁸, or a plan of Abu Bakr al-Baghdadi, a leader of so-called Islamic State of Iraq and the Levant (ISIS) from 2014 to establish an Islamic caliphate on the Andalusian region in Europe⁴⁹. The beginning of 2015 brought another tragedy – in Paris, Islamic terrorists attacked the editors of the satirical weekly “Charlie Hebdo”. They shot 12 people. This was considered to be “an attack on the heart of the French national identity”⁵⁰. On 13 November 2015, Muslim terrorists again attacked Paris, this time in six locations⁵¹. 137 people were killed and over 300 were injured. In January 2016, during the New Year's party in the open air in Cologne “over a thousand immigrants surrounded dozens of women – German women and female tourists – robbed them, molested and attempted to rape them. Approximately 80 women were victims of the event”⁵². Then, on 22 March 2016 in Brussels, there were three coordinated bombings (Zaventem airport and Maelbeek metro station). 35 people were killed and more than 300 people were injured. The Islamic State confirmed they were in charge of these attacks⁵³. These reported incidents are attacks on the values resulting in a weaker and less confident European civilization.

According to historiosopher Felix Koneczny, a rebirth of Europe would require returning “back to a pure Latin civilization”⁵⁴. However, the current demographic trends indicate that every fifth inhabitant of our continent will pray to Allah in 30-40 years. In Europe “there are more and more mosques and Islamic cultural centres for the followers of this religion being founded in Europe”⁵⁵. More and more indigenous Europeans also choose Islam (“a distinctive religion dictating every aspect of human life, which gives a very strong sense of identity. The other religions, especially cafeteria Catholicism dominant in the West, are far from such distinctiveness”⁵⁶).

⁴⁸ „Atak na żydowską szkołę w Tuluzie, zginęły dzieci”, retrieved 09.01.2015, <http://www.dziennik.com/wiadomosci/artykul/atak-na-zydowska-szkole-w-tuluzie-zginely-dzieci>.

⁴⁹ Piotr Woźniak, „ISIS planuje podbój Europy”, retrieved 16.06.2016, <http://www.rp.pl/artykul/1127440-ISIS-planuje-podboj-Europy.html>.

⁵⁰ Piotr Moszyński, Maciej Czarnecki, „Zamach w Paryżu”, *Gazeta Wyborcza*, 8.01.2015, 1.

⁵¹ Maciej Orłowski, „Zamachy w Paryżu. Atak w sześciu miejscach, ośmiu terrorystów zabitych, co najmniej 129 ofiar”, *Gazeta Wyborcza*, 14.11.2015, retrieved 02.09.2016, <http://wyborcza.pl/1,75399,19186157,zamachy-we-francji-co-sie-wydarzylo-w-paryzu-minuta-po-minucie.html>.

⁵² „Sylwester w Kolonii: imigranci próbowali zgwałcić kilkadziesiąt kobiet”, retrieved 16.06.2016, <http://niezalezna.pl/74576-sylwester-w-kolonii-imigranci-probowali-zgwalcic-kilkadziesiat-kobiet>.

⁵³ „Zamachy w Brukseli”, retrieved 16.06.2016, <http://www.tvn24.pl/raporty/zamachy-w-brukseli,1063>.

⁵⁴ Feliks Koneczny, *Państwo i prawo w cywilizacji łacińskiej* (Warszawa-Komorów: Antyk Marcin Dybowski, 2001), 8.

⁵⁵ Katarzyna Pachniak, *Nauka i kultura muzułmańska i jej wpływ na średniowieczną Europę* (Warszawa: Collegium Civitas Wydawnictwo TRIO, 2010), 7.

⁵⁶ Bogna Białecka, „Życie bez tożsamości”, *Polonia Christiana*, 11-12.2014, 33.

Niall Ferguson, when writing about the demographic situation in the UK, notes that if the size of its Muslim population “was still increasing by 6.7 percent per year (as happened from 2004 to 2008), its share in the total population of the country would increase from nearly 4 percent in 2008, to 8 percent in 2020, to 15 percent in 2030 and to 28 percent in 2040, and eventually exceed 50 percent in 2050”⁵⁷.

A few years ago, the most popular name that was given to male new-borns in Brussels and Amsterdam was Mohamed. Also in Oslo, for the first time in the history, “the most popular male name was Mohammed, further relegating traditional names such as John and Per”⁵⁸. Different variations of the name (Muhammad, Mohammad, etc.) have dethroned such popular names in the British Isles as Oliver and Harry. These statistics are absolute. “In the last decade, the number of people born in the UK identifying themselves as Christians has dropped by 15 percent, so it means about 5.3 million people. At the same time, the number of native Muslims has increased by 75 percent, plus we ought to add 600,000 immigrants. (...) Half of British Muslims are less than 25 years old while nearly 25 percent of British Protestants and Catholics are over 65 years old. The same situation is in other European countries: the Netherlands, Belgium, France or Germany. In the latter country, there were Muslim guards guarding the observance of rules of Sharia in some cities - for the first time in the West”⁵⁹.

The Islamisation of European Union cities is a fact. In Paris, London and Copenhagen, Muslims make up 10 percent of the population, in Marseilles and Rotterdam - 25 percent. According to Lech Jęczyk, “Arabic children constitute half of the births in France”⁶⁰. In Poland, Muslims account for only approximately 0.07 percent of population, but the European average is much higher – 5 percent of Europeans are already Muslim.

Native Europeans are slowly being displaced by the influx of Muslims – “a media” of Arab civilization. Houari Boumedienne (a president of Algeria between 1965-1978), expressed that Islam will gain Europe through the womb of their women⁶¹.

Europe is changing its identity (ideological changes are to follow demographic changes). It is likely to become “Eurabia” a European caliphate ruled by the imams. According to Lech Jęczyk, the European Union has little chance of survival in the face of the demographic explosion of the Islamic world with its aggressive religion”⁶². Arab civilization is “a sure candidate for victory in the atheistic-bureaucratic Europe of retirees”⁶³.

⁵⁷ Nial Ferguson, *Cywilizacja*, 352.

⁵⁸ Jacek Przybylski, „Mohammed podbija Europę”, *Do Rzeczy*, 8-14.09.2014, 79.

⁵⁹ Paweł Lisicki, „Kapitulacja na własne życzenie”, *Do Rzeczy*, 5-11.01.2015, 3.

⁶⁰ Lech Jęczyk, *Trzy końce historii czyli Nowe Średniowiecze* (Poznań: Zysk i S-ka, 2006), 357.

⁶¹ Roberto de Mattei, „Europa zmienia oblicze”, *Polonia Christiana*, 03-04.2008, 46.

⁶² Lech Jęczyk, *Dlaczego toniemy czyli jeszcze nowsze Średniowiecze* (Poznań: Zysk i S-ka, 2011), 102.

⁶³ Lech Jęczyk, *Dlaczego toniemy*, 99.

Andrzej Zybertowicz writes in this context even of a hybrid war in Europe: "There are analysts from abroad who believe that Saudi Arabia is carrying out such a war by sending billions of dollars to the process of supporting cultural and intellectual activities of Islam in Western Europe, funding mosques and publishers. In this way, it undermines the libertarian substance of a (still) Christian civilisation"⁶⁴.

Is Islam knocking at the gates of Europe? No, Islam has already long been in our common house called Europe.

Conclusions

The Judeo-Christian foundation of European identity is crumbling under the waves of post-modernity. This does not mean that the future of Europe will be of a post-religious character. Nature, as is commonly known, abhors a vacuum, as does the nature of *homo sapiens*.

For 200000 or perhaps even 350000 years (if we believe that *homo sapiens* from Cro-Magnon and *homo sapiens neanderthalensis* are one species) we have been *homo religiosus*. As such, we need some type of relationship with the transcendent. As a result, in Europe, in this current heyday of atheism and the expansion of religious indifference, in which a substitute mysticism has appeared and continues to appear, there is a demand for spirituality while superstition flourishes⁶⁵.

The biggest challenge for traditional European identity today is Islamisation. Europe is struggling with illegal immigration and Islamic terrorism. Christian Europe may soon be replaced with "Eurabia" or announced to be an ISIS - European Caliphate, the establishment of which was announced by Abu Bakr al-Baghdadi in 2014⁶⁶.

Europe's problem remains its aging population and the low fertility rate of the indigenous part of the population. For a European woman of reproductive age, new births have currently fallen to approximately 1.6 children, which is below a growing fertility rate of 2.1⁶⁷. As the population of Europe is not replenishing itself, it is sometimes being supplemented by newcomers from other cultures and other civilizations. These immigrants will soon change the face of Europe⁶⁸.

In the coming decades, Europe will probably become a continent of Islamic immigrants having no ties with traditional European symbolic sphere.

⁶⁴ Andrzej Zybertowicz, „Unia przegrywa wojnę z Rosją”, *Do Rzeczy*, 6-12.06.2016, 26.

⁶⁵ See PAP, „Proces o czary”, *Gazeta Wyborcza*, 10.03.2004, 2.

⁶⁶ „Państwo Islamskie zagraża Europie?”, dostęp 21.09.2014, <http://telewizjarepublika.pl/panstwo-islamskie-zagraza-europie,11764.htm>.

⁶⁷ It is confirmed by Eurostat (European Statistical Office). The lowest total fertility rate in history of the European Union - 28 was 1.45 in 2002, in 2008 it increased to 1.61, while in 2012 it went down to 1.58. (European Commission, „Eurostat”, retrieved 10.02.2015, http://ec.europa.eu/eurostat/statistics-explained/index.php/Population_statistics_at_regional_level/pl).

⁶⁸ Lech Jęczyński, *Trzy końce historii*, 342.

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Abstract

Traditional European identity contains references to such symbolic sources as ancient Greek philosophy, Roman law, Judeo-Christian tradition, the cultural heritage of barbarian tribes, and the thoughts of the Enlightenment. Today, you can see the outline of the directions in which a European symbolic sphere transformation will take place. Traditional philosophical systems have started to be taken over by postmodernism, recentivism and New Age philosophy. Christianity is being replaced by a consumerist religion of shopping,

religious indifference and beliefs of religious sects. Neo-pagan religions and Pagan religions are experiencing a renaissance. The low fertility rate of the indigenous population of Europe is contrasted with the demographic expansion of Islamic immigrants.

Europa w przestrzeni symbolicznej – transformacja tożsamości

Tradycyjna tożsamość europejska zawiera odniesienia do takich symbolicznych źródeł jak starożytna filozofia grecka, system prawa rzymskiego, judeochrześcijaństwo, kultura plemion barbarzyńskich, dorobek epoki Oświecenia. Współcześnie dostrzec można zarys kierunków transformacji europejskiej przestrzeni symbolicznej. Miejsce tradycyjnych systemów filozoficznych zaczynają zajmować postmodernizm, recentywnizm i filozofia New Age. Chrześcijaństwo jest wypierane przez konsumpcjonistyczną religię zakupów, indyferentyzm religijny oraz wierzenia sekt religijnych. Renesans przeżywa religijność neopogańska. Na niskie wskaźniki dzietności rdzennej ludności Europy nakłada się demograficzna ekspansja imigrantów islamskich.

Key words

Europe; Symbolic sphere; Identity transformation; Postmodernism; Recentivism; New Age; Atheism; Consumerism; Christian evolution; Neo-Paganism; Sects; Islamisation.

Słowa kluczowe

Europa; Przestrzeń symboliczna; Transformacja tożsamości; Postmodernizm; Recentywnizm; New Age; Apatyzm; Konsumpcjonizm; Ewolucjonizm chrześcijański; Neopogaństwo; Sekciarstwo; Islamizacja.

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