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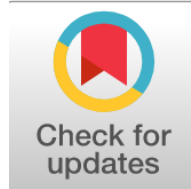
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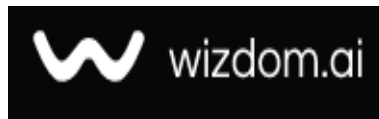
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The State of European National Identity After 1945 to The Present

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Abstract

General Background: Since the end of World War II, the question of national identity in Europe has become increasingly significant as the continent has undergone political, cultural, and demographic transformations. **Specific Background:** Massive waves of migration, particularly from the East and the Global South, have redefined the sociocultural landscape of European nations and raised complex questions regarding national belonging, citizenship, and racial integration. **Knowledge Gap:** Despite extensive studies on nationalism, few have examined how postwar migration and globalization have simultaneously shaped and destabilized European identity, producing tensions between cosmopolitanism and cultural preservation. **Aims:** This study aims to analyze the evolution of European national identity after 1945, focusing on the psychological and sociopolitical “neurosis” of nationalism in contemporary Europe, with special attention to France. **Results:** Findings reveal that while European societies promote values of democracy and equality, these ideals coexist with anxiety over cultural loss and demographic change, resulting in identity polarization. **Novelty:** The research highlights identity as a dynamic construct shaped by both colonial legacies and modern globalization forces, not a fixed cultural essence. **Implications:** Understanding Europe’s identity crisis offers insight into broader global patterns of nationalism, migration, and multicultural coexistence in the 21st century.

Highlights:

- Postwar migration reshaped Europe’s national identity and social cohesion.
- Democratic ideals coexist with fears of cultural and demographic change.
- European identity remains dynamic, balancing unity and multicultural diversity.

Keywords: European Identity, Nationalism, Migration, Globalization, Cultural Crisis

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Introduction

After all turn Timely in the date stand out need Communities To confirm Same, or review Her affiliation. Groups Humanity Frame this Belonging With features Subscribers Humanity While Among them, And it is called this Belonging With what Indicates on Identity As content Citizenship And the concept Identity, goal Concepts Politics Modern, emerged within Frames from Links And interests Common. Geographical, And history And interests Common, she from Links Basic And in some Sometimes Express Identity Nationalism to Wider from that or centered on range Narrower from that.

Getting closer Europe One day after last To form Identity European The built on Interests Shared that progress In steps Fast And fixed, Despite from difference Its people in Nationalism Parents And language, and others from Differences Intermediate. And there is Communities Other formed By action Immigration And settlement To form Stronger Countries And with identity patriotism Trying Consolidating it In various roads, And it is States United American. And there also Communities Built on basis Discrimination And discrimination racist between Races Different European - African - Asian To form nation south Africa, And with identity patriotism New, after that I left Her racism As a system political To become from Most important Countries African.

All of the above made us interested in research and writing, especially on the topic of "European National Identity after World War II to the Present." The research included an introduction, two chapters, and a conclusion. The first chapter came to clarify the meaning of national identity, its principles, and its components. The nature of the study required that we focus in the second chapter on the neurosis (extremism) of national identity in Europe in general and in France in particular. While the conclusion came to show the most important things we reached through our writing on the subject of European national identity.

Methods

The research relied on a variety of sources printed in Arabic and English that will be mentioned during the writing of the research. However, the book "The Miserable Identity" by the French writer Alain Finkielkraut played the most prominent role in highlighting the importance of European nationalism. The research was enriched with a lot of important information that the researcher benefited from in completing the research. The researcher did not neglect to use research and articles published on the Internet, which provided the research with good information. In conclusion, we appreciate the effort and ask God Almighty for help in continuing the scientific research. He is the best Lord and the best Responder.

Results and Discussion

A. Conceptual Foundation of the Concept of National Identity

First: The Concept of Identity Linguistically

Identity in the language is derived from the pronoun "he". As for the term "al - ha. w- huwa" composed of the repetition of the word "he", it was established as a definite noun with " al- " and its meaning is "union with the self". The concept of identity refers to what makes a thing "he hewa", that is, in terms of its individuality and realization in itself, and its distinction from others. It is the vessel of the collective conscience of any human group, and the content of this conscience at the same time, with what it includes of values, customs, and components that adapt the group's awareness and will to exist and live within the scope of preserving its entity [1].

Thinker Alex Micheli considered identity to be an integrated system of data. Material, psychological and moral Social identity involves a system of cognitive integration processes, and is characterized by its unity, which is embodied in the inner spirit, which includes the characteristic of feeling and sensing identity [2]. Identity is the unity of internal feelings, which is represented in the unity of material elements, distinction, continuity, and effort Central [3].

This means that identity is a unit of integrated physical and psychological elements that makes a person distinct from others and makes him feel his own unity. It is based on the hypothesis that identity is completed in three frameworks or circles, which are the individual's self, his society, and his humanity [4].

Many researchers have counted Social scientists believe that identity revolves around three circles, even if these circles differ according to the point of view of their creators. It should be noted here that many of those who addressed this issue referred to these overlapping circles: [5]

- a. circle Individual within group one, Differently Types This is amazing Groups, So that Distinguish An individual is separated from his relatives in the same group by a special identity.
- b. Group circle Distinctive within the nation.
- c. Circle of the Nation Distinctive among nations Other.

Secondly: Identity Principle

That identity be consistent with the data of legal and political thought, which is based on the law of citizenship as an essential criterion for achieving equality and that identity expresses reality, that is, it be a reflection of the perception of one group over another [6].

We can define it by the following points [7].

- a. Geographic location
- b. A shared national historical memory
- c. Unified popular culture
- d. Shared rights and duties
- e. Shared economy

As for national identity, it is the set of common features and characteristics that distinguish a nation, society or country from others, which it takes pride in and which constitute the essence of its existence and its distinct personality [8].

Fourth: The Philosophical Concept of Identity

The self is what philosophers call identity; the self of a person is his identity, and it is everything that makes up his personality from feelings, emotions, values, opinions, positions, and behavior, and even everything that distinguishes him from other people. Erikson [9] defined personal identity, or the self, as the self-awareness that is important for personal ideological continuity, and the philosophy of life that can guide the individual, and help him choose between multiple possibilities, as well as guide his personal behavior [10].

Henri Tashville and John Turner (two English social psychologists) used the term personal identity, as opposed to social identity. Their term was intended to mean: The self, which identifies the individual in comparison with others. Summary The concepts and definitions of identity have varied, as some have said: identity is the elevation of the individual, and some have said: identity is nothing but an identification card for the person and proof of the personality, and some look at identity from another perspective and side, believing that it is awareness of the social self as well as the cultural self, and that it is variable according to reality and is not fixed from a single perspective, and that identity is also considered to be the personal privacy, and that it is considered the culture of the individual, and his language, race and belief as well as his civilization and history [11], and that identity is what the individual possesses after passing the age of puberty determined by each country; the individual can acquire an identity, which is a mandatory requirement, in order to prove the personality, whatever it is, and in any place, and that identity contains many identifying points in remembering the geographical location as well as the date of birth and religion, and that it mentions the name and national number, which are the basis of identification for the person [12].

Fifth: The Concept of Identity in International Relations

In the field of international relations, the constructivist theory has made an important contribution to the establishment of identity as one of the variables that affect the movement of international interactions. Alexander Wundt, one of its theorists, believes that identity is a feature of international interaction [13], and it generates behavioral actions. He defined identity as how one sees oneself and others. David L. Rousseau defined identity as "a bundle of shared values, beliefs, attitudes, and roles used to draw boundaries between the identity of those inside and outside the group." It is noted that the generality of the definition of the concept of identity has led to the existence of many studies that have attempted to control this concept, including the study of "Maxime Alexander" which is "The Concept of State Identity in International Relations: A Theoretical Analysis." In which he observed the confusion of the constructivist theorists between the concept of identity and the concept of values and culture, and their use of these concepts as synonyms at times, and as components of identity at other times [14].

He believed that when studying the impact of identity in the field of international relations, the focus is on the identity of the state, It refers to the set of images and beliefs that express the state. And its rights and responsibilities, and its behavior towards other countries, this is its external dimension. As for the internal dimension, it is expressed by the images and beliefs rooted in the ruling elite and the people about the rights and responsibilities of the state, and its relationship with the various groups within society [15].

B. Europe and the Neu rosis of National Identity

First: The Difference between Identity and Nationalism or Ideology

Let's take Germany as an example. There are many parties from the far left to the far right. All of these parties differ in their ideological programs, all of them have different answers to what is "best for Germans", but they all agree on their political identity, that is, they all agree that they are Germans. When a political movement is based on an identity other than German, it immediately turns into a "separatist" movement [16].

Second: Europe and the "hardening" of identity gangs after World War II until today:

The issue of national identity is taking shape in Europe. As mentioned and confirmed in its defense by the writer: And the author Politician And the philosopher French The Assets Polish now Finkelkraut in the following six joints [17] :

1.The continued flow of waves of migrants coming from the south towards the old continent since the nineties of the last century has forced Europe to question its identity.

2.The family reunification law adopted in France in 1974 and later in European countries, created a new situation whereby France - and the rest of Europe - could no longer control the "immigration onslaught." [18]

3.The European man, who considered himself an "ecosmopolitan being " during the colonial period and afterwards, has today become Threatened in his "race and land".

4.More European openness towards the countries of the South means more tribal conflicts and sectarian strife within European geographical borders.

5.France/Europe when it chooses to leave a society of conflicts in which racisms and ethnicities clash. In Europe, more democracy, freedom and equality means more loss of European specificities and heritage community Cultures Multiple, It turns With that About her patriotism.

6.that adoption Europe for more from Democracy and freedom and equality It means More from loss For privacy European and cultural heritage European.

The joints The six that Presented by Alan Finkelkraut More from certainty, Makes us We stand on Orientation The year that He accepted it Finkelkraut from during Customize it For the book complete For defense on Identity European, And the role Thinkers And men Politics in repel this " attack " And the governorate On " the legacy " European from extinction " and Although from Variations that Presented by about The principle of " living " Common " between peoples" And the nations on Lands French And European generally, Then Finkelkraut confirms In the picture Public priority of " interest " Supreme of France Europe and the necessity Confrontation For " hordes " Terrorism " coming " from South [19].

If we recall the reports that talk about the growth of economic crises and wars in the countries of the South, it is obvious that the waves of immigration to Europe will increase in pace, and in return, the decline in the rates of aging in the countries of Europe during the next three decades will create a new situation in which the European citizen becomes a minority at the level of the countries of the European Union [20]. In light of this perspective, the founding statements of the six landmarks mentioned above cannot withstand a set of historical facts that we summarize in three levels for the sake of demonstration only [21].

a. Colonial historical sources confirm that immigration from the South (Africa and the Arab world) was not initially a demand from the countries of the South, but rather a response to purely European demands. The European Union countries that have just exited World War II and was affected at the beginning of the Cold War [22] was in dire need of foreign labor, and found nothing at that time except its former colonies there where young arms and low wages . This is on the one hand, and on the other hand, World War II left a lot of destruction to the European identity, especially the entry of German literature and its artistic culture [23] , into societies that were subject to colonialism and what it studied of theories about culture and history that emphasized the racial issue and the German national identity in particular [24].

b. that continuation same Thesis ideas inside Circles Politics European in The envelope Current, And during Millennium New constitutes a confession Frankly Failure policy Unity, that I adopted it Europe since four Contracts Empty where that Hadith on Identity crisis in Europe today Reveals on non-Efficiency policy Unity and the union; that Follow it Union European since Decades ago To achieve cohesion Social And prosperity Economic For the citizen European , Maybe this he The order that to push European politics to Openness Later, on Countries Europe Eastern, in when I closed all Doors on all what Comes From the south to preserve their identity [25].

c. Acknowledging the involvement of the EU countries in the globalization system based on the demolition of geographical borders, the dominance of the capitalist market, and the decline of cultural specificities and identity discourses makes these ideas a form of outbidding and a behavior that reflects "political opportunism" that is resorted to in order to extract gains [22].

Finkelkraut's insistence, along with a group of European thinkers and politicians, on circulating these ideas, made them an intellectual and political fashion that is invoked in all political discussions between the right and the left. Although some of them go to the point of abbreviation, things seem much deeper than that, as they reveal the process of resorting to them, which was detailed above. About "Cultural and Political Neurosis", the ideas and works of a specific sample of the European political awareness campaign are printed. The provocative nature of these ideas prompts the critical reader to stand on the double standards of the approach of their author. At a time when Europe appears in the foreseeable future to be in dire need of immigrants , because its population structure is not sufficient to achieve its future development bets, a sample of its intellectuals do not hesitate today to express an aura of fear towards immigrants, and it seems that this situation The conflict of positions has turned into a kind of "collective neurosis" that has taken hold of some politicians and intellectuals, who have sought to spread it among segments of European society. Hence, the racist behaviors that appear from time to time. This - which takes the form of acts of violence against immigrants, especially Muslim immigrants, and demands for their deportation It represents a real manifestation of neurosis. He does not find the slightest embarrassment in speaking every time about the identity of the French and European nation-states [19] as a ready-made given that must be protected

from the winds of foreign identities . And because the process of protection is not guaranteed by the rapid changes in today's world, this European identity is destined to remain miserable, and here is an expression of a state of "confused awareness" regarding an abnormal situation, between what is and what should be. It is the possession of - or more precisely the restoration of - "the pure European identity, which cannot have a pure racial structure in terms of the source of this identity, but on the practical level it is swallowed up." This theoretical proposal assumes that the theory of the biography of verification remains, as long as all civilizational experiences have always been and are based on the dialectic of cross-pollination and interaction as a necessary condition for achieving the element of permanence and continuity [24].

One of the most prominent problems facing Europe today is the identity crisis that came as a result of the immigration that swept the old continent after World War II, which clearly affected the country's economy, especially in Britain, France, Germany and Canada [18].

And for us in Experience American example sincere on what We went To him; The people American that no Come back His history to more from three Horns, He speaks today Politicians And his thinkers on Identity American As it is mosaic from Identities Extended Historically Geographically; Which It means Its contrast And not Its homogeneity; But it is in Conclusion It formed And it forms Identity American in Plurality And its diversity; And so Then all Identity she Conclusion accumulation historic, And diversity And plurality They are The two elements The two lieutenants For strength And permanence same Identity. Finkelkraut's emphasis on his fear of "the disappearance of the European identity" confirms the presence of the same syndrome associated with neurosis among a sample of French intellectuals and politicians. The fear of the European identity is a pathological and unjustified fear of an identity whose owners claim to have provided the world with a civilizational experience that lasted for several centuries. It is also an indication of the conviction of those who carry this fear that this is not capable of withstanding the winds of change. Moreover, choosing protectionism to achieve the continuity of the European identity remains a bet. not content In practice , it refers to a strong tendency towards self-centeredness and reliance on one's own privacy, which ultimately means nothing but one's end . Religion is present insofar as it is a central "cultural component" in the construction of French and European identity [21].

In addition to religion, we find that food, drink , and material goods and merchandise are much more symbolic in defining the identity of a society and its culture , as eating and drinking have practices , especially in European societies, that have emerged in many private and public social behavioral processes , whether these behaviors are daily or ordinary social life practices that in themselves are part of the details of ordinary social interaction. Therefore, food and drink are determinants and connotations of the culture and identity of the group , which is at the heart of ethnicity, nationality, class, gender, nationality, locality, and other identities [14].

Conclusion

After we have reached the end of our study of the subject of European national identity after the World War until the present time, I see it natural to come out with a vision about this important subject for the identity of Europe and even for most of the other countries of the world, especially those suffering from a rupture in their unity and cohesion, which eliminates their existence and political entity among the countries of the world, especially the national ones, as the dangers of division threaten the countries of the Western world, and most of them are the result of the nature of the policy of authoritarian rule.

The most important conclusions that can be summarized in points are:

1. did not It is need to Identity need Local Only , Lost I became Busy Busy For many from Countries the world , We are As part from this the world We found ourselves after earthquake Occupation And its effects We are looking for on identity European nationalism And in order to We form This is amazing Identity under Sign Acceptable And it forms Qassem subscriber between everyone unless And it is Citizenship.

2. The emergence of the concept of national identity and states Nationalism is A modern European phenomenon.

3. France is concerned about losing its national identity due to the recent increase in immigration, especially from the Eastern world.

4. The role of customs and traditions in the cohesion of the European national identity and the emphasis on adhering to it and preserving it from extinction and oblivion and thus the loss of the national identity of all European peoples.

5. The emergence of the national identity crisis today has led France to be more strict and fanatical about its identity in order to protect it from the dispersion and fragmentation of its people's unity.

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