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"Europe": A Term for Many Concepts

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An attempt at clarification of the various meanings, the polysemy of the term "Europe" by considering its etymology, mythology and onomastics and by studying the evolution of "Europe" as a geographical, an ideological as well as a political concept. The meaning, of contemporary usages of the term "Europe", either alone or in combination with other words or roots, is discussed, and a classification of European terms and concepts is given. (I.C.)

0. Introduction

Never before have the terms "Europe", "European" (Eur(o)-, etc.) been used as much as today. And yet, both as a geographical and as a mythological name – of uncertain etymology in each case – Europe has been with us for at least twenty-six centuries.

"Europe" is not only a geographical concept, whose scope gradually widened and whose contours became less vague in the course of time, it is also an idea, often employed in a *pars pro toto* sense. As to the word "European": although it is not easy to define, terms like "Europeanize" and "de-Europeanize" are nevertheless clearly understood. More than one attempt has been made to realize political unity in Europe, but the occasions on which the name "Europe" was explicitly used for this purpose were few.

For some thirty years we have been confronted daily with a growing number of European institutions, organizations and associations. In the names they have given themselves, the epithet "European" has widely varying meanings; occasionally it may even be wholly meaningless. It would be a useful research project to draw up a classification of all concepts employing in their names the word "Europe" or "European". The classification proposed here is only a first attempt for which neither completeness nor perfection is claimed.

The progressing unification of Europe calls for a new mentality which is served neither by *Eurocentrism*, nor by what one might term *Euroculpabilism*.

1. Etymology, mythology, onomastics

1.1 Etymology

The interest in finding out what the name Europe – both the girl's name and the name of our continent – actually means is many centuries old, a period in which it more than once gave birth to quite fantastic explanations. Thus, some believed the word to have come from the Hebrew (*E* = legal marriage, *Ur* = excellent, *Hop* = hope, hence: "an excellent chance for a legal marriage", to be understood within the context of the Biblical stories of Noah and Japhet, the "ancestor of the Europeans"!), while others even conjectured that "Europa" was derived from the Breton *Wrab* = the West, not so far-fetched a hypothesis for people convinced that Adam, after having been expelled from Paradise, spoke Breton . . .

Such authoritative etymologists as Pierre Chantraine (Ref.1) and Hjalmar Frisk (Ref.2) regard the origin of the name "Europe" as unknown and unexplained. From among the serious hypotheses that have been formulated we may mention the following here: 1 – a *Semitic* origin: *Erêb*, "sunset", as opposed to *Asu*, "sunrise" (cf. the German "Abendland", "Morgenland"); 2 – *Greek* etymons: for the girl's name: *euruopa*, "who looks far" or "who sounds far and wide"; for the geographical name: *eurōs*, "mould"; *euros*, *eurus*, *eurōpos*, "wide"; *Erebos*, "a place of darkness" (cf. Sem. *Erêb*?); 3 – a *pre-Hellenic* etymon, not impossible in view of the fact that the Europe myth has a Mycenian origin.

Concerning the etymology of Europe we are just about as far today as in the 5th century B.C., when Herodotus, the "father of history", wrote: "We know neither whence Europe got this name, nor who gave it this name, except that the land received the name of the Tyrian woman Europa" (Herod., *Hist.*, IV, 45). So, while the origin of the name remains indeed obscure, one must reckon with the possibility that there is no connection between the name of the continent and that of the maiden.

1.2 Mythology

Greek mythology knows of two maidens named Europa. The first one, a daughter of the titan Oceanus and his wife Tethys, is mentioned by the didactic poet Hesiodus (8th century B.C.) in the "catalog of gods" of his *Theogony*. Beyond that we know nothing about this young lady. About the second maiden we are better informed, as she figures in one of the adventures of that temperamental lover, Zeus. Once upon a time Zeus was (once again) enraptured by a lovely young beauty, this time Europa, a Phoenician princess. Approaching her in the shape of a young, fair-haired bull (the god from the North?), Zeus had no trouble in abducting her to Crete, where he revealed himself to her in his true shape: divine, awe-inspiring, loving. Europa became the happy mother of two or three sons. This story[1] was told many times in Greek and Roman poetry. The most charming (and longest) poem was written by the Hellenistic poet Moschus (2nd century B.C.) (Ref.3). Throughout the centuries the abduction of Europa has been a favorite theme for artists: poets, painters, sculptors, bronze founders, etc. (Ref.4).

1.3 Onomastics

In antiquity as well as today, *Europ-* could and can be found in names of towns, rivers, a mountain as well as in scientific and technical terms.

Anthroponymy. The girl's name *Eurōpē*/*Eurōpa* does not seem to be found on our continent, such in contrast

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to the names *Asia*, originally a slave's name, and *Africa* and *America*, both occurring today as surnames.

Toponymy. In antiquity more than one town was called *Eurōpus*, e.g. in Thessaly and in Macedonia. In addition, several names of towns were changed into *Eurōpus*, such as Rhagai in Media, while other names were expanded by adding the Macedonian name *Eurōpus*, e.g. Dura Europus on the Euphrates river.

Hydronomy. The river Xeragis in central Greece was once called *Eurōpus*.

These examples are not necessarily related to the name of our continent.

Oronomy. In contrast, the name *Picos de Europa* of a mountain in the Northern Spanish province of Santander of course cannot be detached from the name of the continent.

Science and technology. For completeness' sake we mention here *Europium*, a rare metal, and *Europa*, a space carrier vehicle[2].

2. Geography, ideology, political history

2.1 A geographical concept

2.1.1 Evolution of the concept

As the name of a geographical area, *Europe* was mentioned as far back as close to twenty-six centuries ago, namely in a Homeric hynm in honor of Apollo (8th–6th century B.C.) and by the Greek historian Hecataeus of Milete (6th century B.C.). In the mind of the Greeks (Ref.5), *Europa* was originally the name for Central Greece as distinguished from the Peloponnesus and the Aegean islands. Later on this name was used for the entire Greek peninsula (i.e. so-called continental Greece as distinguished from the islands and the western coast of Asia Minor). As of approx. 500 B.C. *Europa* stood for the entire region "beyond Greece"[3]. It is not impossible that the widening of this concept was influenced by the Persian wars, which saw "Europeans" and "Asiatics" confronting each other.

The contours of Europe as seen from a Greek and later from a Roman point of view were vague. This changed as a result of the explorations by Greek, Phoenician and Carthaginian seafarers and of the Roman conquests. While the southern and western boundaries of the "land beyond Greece" were easily recognizable, coinciding as they did with the Mediterranean and Atlantic coasts, vast areas between them remained "terrae incognitae" for travellers and conquerors from the Mediterranean countries. Britannia, of which the coast was visited by the Greek Pytheas approx. 300 B.C., was always regarded as an island belonging to Europe. As to Europe's northern boundaries, for one looking from the south or – later – from the west, they vanished in a fog which only gradually lifted.

The question remains what region we should have in mind when we find authors employing the name of our continent throughout the centuries.

2.1.2 The eastern boundaries

As far back as the 5th century B.C. the Greek conception of the world fixed the southeastern boundaries of Europe at the Phasis (in the country of origin of the pheasants), now the Rioni river on the eastern coast of the Black Sea, or at the Tanais (now the Don) river. This Greek interest for the southeastern border is understandable from the existence of Greek settlements around the Black Sea. At no time during antiquity, nor later, was there any interest in the question of where to fix the northeastern border.

Seen from western countries the eastern boundaries remained faraway and vague, a situation persisting for many centuries. Nor did Eastern Europe know the West any better: it should not be forgotten that Czar Peter the Great was the first one to open up a "window to the West" for Russia.

Where, then, was the eastern border of Europe, i.e. of European Russia as well? Was it at the Volga river, as the 18th-century French philosophers thought, or at the Ural and Caucasus mountains? It is these two mountain ranges which in our century are regarded as the border between Europe and Asia. But even when accepting this, one can still ask the further question of just where the precise borderline is located. For a long time the lines demarcating the river basins were accepted as boundaries, and some 20 years ago the USSR adopted the view that the borders of Europe are located east of the Ural and north of the Caucasus.

2.2 An ideological concept

2.2.1 Europe

More than once the name "Europe" was used in the past (Ref.6) for only a part of the continent, which part sometimes was to symbolically represent the whole of the geographic concept, as is evident from the following examples:

The Greek dramaturge Aeschylus, who was an eyewitness to the Persian defeat at Marathon in 490 B.C., employed the name "Europe" when referring to the Greeks, while "Asia" was the corresponding term he employed for the Persians.

When towards the close of the 4th century, after the death of Emperor Theodosius, the Roman Empire was split in two, the western half, or rather what remained of it, regarded itself as "Europe". This despite the fact that about the same time the name "Europe" was used for the region around Constantinople, which liked to call itself the new Rome.

Later on, "Europe" was the name which the learned Anglo-Saxon monk Beda Venerabilis gave to the Frankish kingdom. In the same laudatory vein, poets used the name "Europe" when writing about the king – later the emperor – Charlemagne. Was this an aspect of the Carolingian renaissance?

During the Middle Ages the name "Europe" was almost non-existent. Thus, for the Renaissance scholar Enea Silvio Piccolomini Europe was a historical and cultural concept rather than a geographical one.

As regards the "unity" of Europe the question might be asked how this unity was and is understood by people from other continents, e.g. by Arabs in the 7th century, Indians, Africans and Turks in the 16th century, native soldiers from the colonies in the 20th century, or by the present-day North African guest workers in various European countries.

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2.2.2 *Europeans*

It is not only on the question whether natives of other continents regard Europe as a "unit" that we are poorly informed, we also do not know for sure at all whether these people regard the Europeans as belonging to a "common tribe". Here it may be appropriate to relate an occurrence from the 16th century when Europeans were establishing trading stations in the Far East. When Dutch merchants asked permission to establish such a post in Canton they were told by the local authorities that Portuguese traders were already there. Now did this answer imply that the Chinese regarded the first settlers and the newcomers as belonging to the same group, country, continent or race? Or was it merely prompted by commercial considerations, i.e. by their reluctance to admit even more traders to China?

To non-Europeans, the various peoples of Europe have common characteristics. It is difficult, however, to formulate a definition of the concept "European" (in the sense of: the European man or woman). It is not a question of language, complexion or facial shape. In general one should rather think of a common past of a community marked by a Greek way of thinking, ordered and even standardized by Roman law, leavened by Christianity, partly rejuvenated through contact with Germanic nations and constantly reshaped by a steady exchange of ideas and mutual influences. Dawson's "Making of Europe" keeps recurring all the time (Ref.7). Add to this common habits of living, sitting, eating and drinking.

Now the question is: does this ideological and cultural (in the broadest sense of the word) pattern apply only to the people actually living in Europe or also to those who took a "European way of living and thinking" with them to any part of the world or who, living on other continents, accepted European customs, often at the expense of native ones?

Similar questions are raised by the term "European literature". To wit: does this term apply also to texts written in a European language by non-Europeans on another continent?

2.2.3 *Europeanization and de-Europeanization*

"Europeanization" as more and more frequently used today in Brussels, Luxemburg and Strasbourg circles has the novel meaning of: approaching a problem from a European point of view, or raising a discussion onto a European, supranational level.

But when interpreted analogously to Hellenization and Romanization, *Europeanization* can be classically understood as the influencing of people by another culture in such a way as to make them reject their own culture and adopt a foreign one, *in casu the* or *a* European one.

As an example of Europeanization we may mention the activities of Western European colonizers in Africa, leading in the 19th and 20th centuries to similar results in the European colonies throughout that continent: autochthons wearing European military uniforms and European civilian clothes (not adapted to the climate!); European languages being spoken in the civil services, organized along European lines; African children waving little European flags and singing the "national" (!) anthems on the occasion of the "national" holidays and ceremonies of the European mother countries, and the European past being taught at the schools, as in the well-known example of the textbook making African children learn that "Nos ancêtres les Gaulois étaient blonds et avaient des yeux bleus" (Our ancestors, the Gauls, were blond and blue-eyed).

De-Europeanization, the logical consequence of the attainment of independence, is concretized in a truly national flag and anthem, the renaming of the country, the obligatory use of autochthonous personal and geographical names, and sometimes in the wearing of ancestral clothes. Only rarely, however, has de-Europeanization led to the rejection of the European language spoken in preindependence days.

2.3 A political concept?

2.3.1 *Up to the close of the 18th century* (Ref.8)

European political history can very well be studied from the point of view of a continuous struggle between centripetal and centrifugal forces: on the one hand, the quest for unity (of the entire continent?) or for the creation of unified partial regions, and on the other hand the attempts, more often than not successful, to destroy whatever unity had been achieved.

Some sort of unity has in fact been repeatedly achieved in Europe, but it never comprised the entire geographical area of Europe, and some of the unified regions achieved were not even 100% European.

The Roman Empire, for all its growth throughout the centuries, never dominated the entire continent, while on the other hand it was not just European, but rather Eur-afr-asian around its *mare nostrum*.

Nor did, after the partition of the Empire, its western and eastern successors ever succeed in dominating the entire continent. Neither the Eastern empire of Justinian, nor the Byzantine empire, nor the Czarist empire were exclusively and integrally European. Nor was the situation any different in the West: Charlemagne's ephemeral empire extended at its peak from Brittany to the Oder. The Roman or Holy Empire, later successively called the Holy Roman Empire and (still more specifically) the Holy Roman Empire of the German Nation, never was more than a theoretically united, partial Europe under the theoretical authority of an elected emperor, just as theoretical as the spiritual authority of the pope. How could the endless struggle between emperor and pope, raging on as it did for centuries on end, and the perennial rivalries among the kings possibly be conducive to European unity? Was there anyone who could possibly extend his domain over all of Europe? The most that did happen was that European rulers sometimes stood shoulder by shoulder in a common defense against a joint enemy, provided this common concern was not overruled by personal arguments and advantages (as in the case of the alliance the French king concluded with the Turks in 1529, at the very time when they were besieging Vienna, the imperial capital).

2.3.2 *During and after the French revolution (9)*

One of the slogans of the French Revolution, "fraternity", seemed well suited to bring the idea of European unity to life across and beyond national borders. On the other hand, the power of the European ruling princes

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was broken by the conqueror Napoleon. Napoleon, who reduced the Emperor of the Holy Roman Empire to the rank of a mere emperor of Austria, was himself an emperor of a both traditional and novel type. The title he gave himself betrayed nothing, however, of a European spirit: "By the grace of God and the fundamental laws of the French Republic, Emperor of the French". And yet there is a striving for European unity to be found here, both in his ambitions and in the resistance against him. It was through Napoleon's conquests and alliances that "le blocus continental" (the continental blockade) was brought about and that French-dominated Europe was organized as "France-Europe". The reaction after Napoleon's downfall was the restoration, the geographical and dynastic reorganization of Europe: "le concert européen" (with Metternich as its conductor), with the Big Three of the Holy Alliance and later the Big Five of the European Directorate attempting to rearrange political life in Europe along prerevolutionary lines.

Our account of this turbulent period must include the ideas of some political theoreticians on the founding of the United States of Europe. For some of these men, such unity would ensure peace among the European nations (hence also in the world), others were guided by the idea that in achieving unity Europe would become stronger against common enemies (from other continents?), and still others conceived of Europe as a third power between Russia (where the Czar reigned over "all the Russias") and the United States of America: a utopia or a clear vision of the future?

2.3.3 In the 20th century[4]

The 19th century saw more than one instance of supranational – though not necessarily European – thinking in both management and labor circles. But the 1870–71 and 1914–18 wars seemed to spell the definite end of all aspirations for European unity. In the difficult years after WW I, a "vae victis" triumphalism rendered the European unity ideal worse than unattainable. And yet Aristide Briand dared propagate visionary thoughts on the United States of Europe, which he later conciliatorily toned down to ideas on an economic federation of the European member states of the League of Nations. While President Poincaré's remark that "this attitude" was "too little French and too much European" would sound today as a compliment, in that nationalistic epoch it was anything but complimentary to Briand. It took courage in those years to found a Paneuropean Movement, as Count Coudenhove-Kalergi did[5]. An inspiring part was played in this connection in France by a Jules Romains and a Pierre Drieu La Rochelle, in Great Britain by a Hilaire Beloc, and in Germany by a Karl Jaspers.

Another "European" concept was born on the German-dominated continent in WW II with the design of a new Europe on the basis of a New Order: the European nations were exhorted to unite in a European crusade against the East.

Hardly a year had passed since the end of WW II (Ref. 10) when, on Churchill's initiative, the creation of the United States of Europe was once more being talked about. These ideas took shape in an enthusiastic European congress in 1948 in The Hague and in a concrete Pact of Brussels, if for a much reduced Europe: the United Kingdom, France and the Benelux countries. Also, a Council of Europe was created which went into operation in August 1949. The failure of the European Defense Community highlighted the difficulties involved in making Europe one. However, the founding of the European Coal and Steel Community turned out – after initial difficulties, overcome mainly by pragmatic considerations – to be an extremely positive and hope-giving development. The further course of history has shown that such great "Europeans" as De Gasperi, Schuman, Adenauer, Spaak, Monnet as well as other politicians less well remembered today were right in not giving up. Do we always sufficiently realize what has been accomplished in Europe since WW II in the economic, social and cultural field? And yet, still much remains to be done.

3. Polysemy of the term "Europe" as employed today

3.1 Growing frequency

More than thirty years ago the term "European" usually was employed only in a geographical context with respect to countries, climate, topography, inhabitants, etc. Thoughts of a "European" unity were on the whole restricted to small circles. Since then, steadily growing cooperation has given birth to a large number of institutions (Ref.11), organizations and associations pertaining to Europe. In publications (Ref.12), press, radio, television, in everyday conversations and discussions, words such as *Europe* and *European*, abbreviations or symbols such as *E, Eu, Eur, Euro*, word elements such as *Eur(o)-*, *Europ-* occur more and more frequently *(Europo* and *Europo-* do not seem to be used; *Europeo-* seems to be less suited[6]). In more than one instance these words, etc. have different meanings and dimensions.

It would be useful to draw up an inventory of all names of institutions, etc. and of all brand names using the epithet "European", etc. Such a list would not fit in the framework of this article, however. To evaluate the noun Europe and the adjective European (as well as the abbreviations, symbols and word elements) occurring in the examples mentioned in the ensuing sections, three points of view were employed: the meaning of these words in connection with the number of countries concerned, their real or prospective character, and the sense they make, if any.

3.2 "European" and "European", a question of numbers

The man in the street is expected to possess European spirit and be prepared to vote in European elections, but can he really tell the "European Economic Community", "European Free Trade Association", "Council of Europe" and the like apart? Does he know how many – and which – European countries are involved in the institutions mentioned, in the "European Convention for the Protection of Human Rights and Fundamental Freedoms", in the "European Court of Justice" or in the "European Court of Human Rights", and does he know which Europe is meant in the Tindemans report?

"European" may stand for any of a widely varying number of countries, as is evident from the following (limited) number of examples.

A large number of institutions, e.g. the EEC with all its subdivisions, as well as the EFTA, are made up only of West European countries.

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The "Council of Europe" comprises Western and Southern European countries but Turkey and Cyprus as well. The "Council for Cultural Cooperation" (of the "Council of Europe") comprises more member countries than the "Council" itself, e.g. Finland and the Holy See. This "Council" might quite easily be confused with the "Council" of the European Economic Community.

Organizations to promote cooperation among East European countries, e.g. Comecon or Agromaš, do not as a rule have a European epithet.

The most comprehensive meaning of "European" seems to be found in the names of sports organizations and competitions, as e.g. in the "European Boxing Union" or the "European Championship" (in soccer). But even these organizations do not comprise each and every European country; thus, they understandably exclude e.g. the liliputian ones.

The "Council of Europe" is not the only European organization to have accepted non-European countries. Thus, Australia is a member of ELDO, the European Launcher Development Organization, and Israel competes annually in the Eurosong Festival. And it is of course hardly surprising that discussions on European détente are not restricted to European nations.

Occasionally the words Euro-, Europe or European seem to mean very little, as in the case of a "European School" which is not open to all European children.

3.3 Actual and hoped-for realities

All examples mentioned under 3.2 pertain to really existing institutions and organizations. In other cases, however, the word "European" may stand for a goal striven for, namely European unification.

The difference between actual and hoped-for reality may become clear from the following examples.

The letters *EUR* encircled by nine (formerly six) stars on an automobile license plate tell us that the owner of the car is an official of a specific European institution, namely the EEC. Similarly, *EURO* on a license plate stands for another European institution. In both cases we are being informed of a concrete reality. But there are also people who wish to let us know that they are members or sympathizers of a movement advocating European unity; to this end they may adorn their car with a sticker showing the letters *EU* encircled by twelve or more stars or by a number of national flags. (There is no danger of anyone mistaking these letters for the chemical symbol *Eu!).*

European sports championships unite athletes from various European countries. But a "European Eloquence Contest" as organized in some European countries does not mean that youngsters from all over Europe are invited but rather that the addresses and discussions at such events are concerned with European unity.

3.4 Sense and nonsense

Of all the aforementioned examples it can be said that they have a meaning, that they make sense. There are other ones for which this cannot be claimed.

The name *Eurocheck* makes sense, for it stands for an instrument valid in a number of European countries. The name *Euromöbel* for items of furniture that can be bought – or so it is claimed – in no fewer than six hundred European cities likewise makes sense. But in a number of brand or company names the word element *Eur(o)* has nothing whatsoever to do with any European reality or with the propagation of the European idea. A purely commercial motivation is reflected by such trademarks as *Eurenvel* for envelopes, *Eurocar* for used cars, *Europcar* for rented cars, *Euroblan, Eurowash* or *Eur-O-matic* for laundries or launderettes, or *Euronet* for a facade-cleaning firm (a remarkable homonym for *the* EURONET!).

In some cases the use of the name *Europe* or *Europa* for a hotel makes sense, e.g. when the hotel is located near a European institution, while the same name used for a restaurant may give expression to an idea or a sympathy entertained by the owner or by (some) patrons. Such considerations may be applied *mutatis mutandis* to e.g. the name "Mozart" when used for a restaurant. But in other cases the name *Europe* or *Europa*, more and more *en vogue* nowadays, has just as little meaning as the once popular names "Rome", "Paris" or "Londres", or just as much . . . commercial meaning.

4. Classification of European terms and concepts

It would be a useful research project to draw up a classification of all terms containing the words *Europe, European*, corresponding abbreviations or symbols such as *E, EU, EUR, EURO*, or word elements like *Eur(o), Europ*, and possibly others. For such a classification various criteria and points of view might be employed, e.g. with respect to the conceptual contents of "Europe" in the past: the use of the word (to denote a geographical, ideological or historical concept), when, where, by whom; the evolution of this concept, e.g. for the institutions of Western Europe: their founding (by whom), history, field of concern, public or private nature, tendency, number of members (i.e. of member states), relations with other institutions, personnel, etc.

The following classification is merely presented as an example and claims neither completeness nor perfection.

0 Name
- 0.1 Etymology
  - 0.1.1 Reasonable etymologies
  - 0.1.2 Fantastic etymologies
- 0.2 Mythological name
  - 0.2.1 The legend
  - 0.2.2 Interpretation of the legend
  - 0.2.3 Critique of the legend
- 0.3 Geographical name
  - 0.3.1 The continent
  - 0.3.2 Toponymy
  - 0.3.3 Hydronomy
  - etc.

1 Geographical concept
- 1.1 Geographical knowledge
  - 1.1.1 On the part of European peoples
    - 1.1.1.1 the ancient Greeks
    - etc.
  - 1.1.2 On the part of non-European peoples
    - 1.1.2.1 the ancient Persians
    - etc.
- 1.2 Boundaries of the continent

2. History
- 2.1 Political integrations not using the epithet "European"
  - 2.1.1 for all of Europe (attempts)
  - 2.1.2 for a part of Europe (what part?)
- 2.2 Political integrations using the epithet "European"
  - 2.2.1 id.
  - 2.2.2 id.

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3 The idea "Europe/European"
  3.1 Europe
    3.1.1 pars pro toto
    3.1.2 totum
  3.2 European
    3.2.1 id.
    3.2.2 id.
4 Integration movements
  4.1 18th century
  4.2 19th century
  4.3 1900 to 1918
  4.4 As of 1919
  4.5 As of 1946
  4.6 Goal pursued
    4.6.1 Federation
    4.6.2 Other form of unity
  4.7 Ideologies
    4.7.1 Christian-democratic
    4.7.2 Socialist
    etc.
  4.8 Social
    4.8.1 Management
    4.8.2 Labor
5 Europe of the Nine (formerly of the Six)
  5.1 Agriculture
    5.1.1 Governmental organizations
    5.1.2 Professional organizations
    etc.
6 European Free Trade Association
7 Eastern Europe
  7.1 cf. 5.1
  etc.
8 Europe of the "Council of Europe"
  8.1 Parliament
  etc.
9 Cultural organizations, education, sports, youth movements
  9.1 Culture
  9.2 Education
  etc.
10 "Europe/European" as commercially exploitable terms.

5. Conclusion

From a Phoenician princess, the name of a continent, an uncertain etymology, to a geographical, an ideological and a politico-historical concept to a vast number of different contemporary administrative terms and concepts, all the way to trademarks and company names – all that, and more, is "Europe".

The subject is by no means exhausted, so let us add a few concluding remarks on European symbols and European flags. In the past, and particularly in the 16th and 17th centuries, cartographers sometimes did their best to discern an image in the contours, mountain ranges and rivers of a country, which image they then depicted in their maps. Thus, a map of Europe has been drawn showing the image of a princess, with the Iberian peninsula serving as her head, Italy as her right arm, Sicily as the imperial orb in her right hand, and her long robe flowing down to the eastern borders of the continent[7].

A heraldic symbol for Europe is not known, nor a personification in the manner of a John Bull, an Uncle Sam, a Germania or a Marianne. And the lovely Phoenician princess Europa? Her praise has often been sung, and she has been depicted many times, but has she ever been popular in broad circles? For that matter, did not the artists primarily regard her as Zeus' chosen one rather than as a personification of our continent?

Three European flags can be mentioned. One was designed some 50 years ago for the Pan-European movement of which Count Coudenhove-Kalergi was the prime mover: it showed a red cross inside a solar disc against a blue background. A great deal of hope radiated from this symbol. The second flag was hoisted for the first time in the early post-WW II period: it shows the well-known green E against a white background, for some a happy realization, while violent opponents of the green E flag are said to have likened the symbol to a nightshirt... The design of the third flag, the one of the "Council of Europe", was possibly inspired by the Stars and Stripes: it shows 12 golden stars against a blue background. Some want the number of stars to gradually grow (after the American example), while others want it to remain constant as a symbol of the zodiac.

While dozens of terms and concepts concerning Europe might be rounded up, two things should be avoided: *Euro centrism*, for our continent is not the navel of the world, and what we will call *Euroculpabilism*, meaning the feeling guilty, as Europeans, for everything that is wrong in the world, for mankind is not helped by European self-contempt and ashamedness of being European. What is needed, instead, is *Europe-awareness*: a positive attitude vis-a-vis the European idea, despite the scarcity of encouraging, optimistic and positive news on Europe and despite the fact that European unity is still far too often seen as an exclusive concern of politicians, bureau- and technocrats, industrialists and big businessmen. Let us coin a final term in conclusion: *Eurofideism*, confidence in the European cause.

Notes:

1 The legend is too charming not to be recalled here. Once upon a time, the daughter of the Phoenician royal couple was picking flowers with her girl-friends on the beach. There Zeus approached her in the shape of a young, fair-haired bull having a white spot on his forehead. The lovely girl Europa caressed the strong young bull, who was not wild at all, looking him into the tender eyes, kissing him and sitting down on his back... Accompanied by sea gods, sea goddesses and Aphrodite, the bull swam effortlessly through the calm sea to Crete. The dual ending of the tale: Europa gave Zeus two (according to some: three) sons, and she was deified after her death. The tale contains also a link to the name of our continent: before her abduction, Europa had seen in a dream a violent quarrel between two worlds, both in the shape of a woman. Both Asia and a land without name tried to pull Europa toward themselves. The unknown woman, symbol of the until then nameless land, won.

2 For a contemporary list of terms composed with "Europe", see section 3.

3 Similar expansions of meaning have taken place in the case of the terms *Asia* and *Kittim*. *Asia* was originally the name used by the Greeks for the northwestern part of what is now Asia Minor, then for this entire region and finally for the entire continent. *Kittim*, (Gr.) *Kition*, (Lat.) *Citium* was the name of a Phoenician city on Cyprus. In the Bible (O.T. 1 Macc. 11, 1: "Alexander of Macedonia, the son of Philippus, who came from the land of Kittim") Kittim is used to designate not only Cyprus, but also the land west of Syria and Palestine; later it became the designation for the Greeks and Romans.

4 For the various aspects of the present concepts "Europe", cf. Ref. 11 and Ref. 12.

5 For a remarkable round-up of the great variety of associations striving for European unification (status of 1947), cf. Ref. 10. inside back cover.

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6 *Europäologie* is the title of a recent noteworthy article by W. Bröcker in Allgemeine Zeitschrift für Philosophie, 3 (1978), p. 1–22. I am indebted to Dr. Ingetraut Dahlberg for having brought this article to my attention.

7 So in *Cosmographia universalis* of Sebastianus Munsterus (1544).

PS: Mr. G. Lebeau, Secr.-Gen. of the EAT (European Association of Teachers, Belgian Section, Priv. Schools), announces the publication of a critical list of European organizations concerned with education (Bilan et perspectives de l'Education en Europe, in Humanités chrétiennes, Oct. 1978).

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