

**Chapter 1 : The Question of Identity: Islamic Period: Diversity and Pluralism, Orit Bashkin**

*The clash between the West and Islam will be vital to the course of world events over the coming decades. Islam is, in fact, the only civilization that ever put the survival of the West in doubt -- and more than once!*

Or so went the thesis put forward twenty years ago by the American political scientist Samuel P. Huntington. His essay was to become a classic but it would also be abused to stir up hatred against Muslims. It is obvious today that the world is in an even bigger mess than Huntington could ever have realised. A commentary from Nicolas Richebourg That summer twenty years ago, the Iron Curtain was still a recent memory, the Balkans were at war, and the journal Foreign Affairs published an article entitled "The Clash of Civilisations? In the article American scholar Samuel Huntington ventured a prognosis: A civilisation was defined by its culture and its tradition, he claimed, but even more so by religion, and the clash of cultures, he predicted, would have its most profound impact in the divisions it would create between the West and Islam. In the wake of the Al Qaeda attacks of 2001, the criticism abated when, to many, it seemed that perhaps Huntington had been the only one perceptive enough to discern the true future course of events. The acclaim proved to be misguided however. It soon became clear that those who saw Al Qaeda as the representatives of Muslim civilisation had simply been duped by its propaganda. Today, twenty years after the publication, it is time to recognise that the "Clash" thesis was simply wrong. Even in the assumptions upon which it was based were rather dubious. Nowadays it has been well and truly superseded. He sees the world as divided up into power blocs: It is strange that, according to this system, Latin America does not belong to the West and that Sunnite and Shiite Muslims do not make up a single unit. Of course, the most telling evidence that Huntington got it wrong is provided by the fact that the culture clash between his rival blocs has failed to materialise. The bloodiest battles take place within civilisations, not between them – Africans kill Africans in the Congo, Muslims murder Muslims in Egypt, and the civil war in Syria has claimed more victims than the US invasion of Iraq. Al Qaeda terrorists have never been the representatives of traditional Islam, however, but rather the rootless adherents of an Islamic tinged Western nihilism. Quote from "The Clash of Civilizations": It is Islam, a different civilisation whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. A former Taliban fighter who joined Afghan government forces Elsewhere, particularly in countries with young populations, religious belief is likely to foment violence for a long time to come, and the terror committed in the name of God is not going to disappear either. It is likely that all those for whom the global markets remain elusively out of reach, or those who consider them as decadent, will continue to turn to violence in the future. It is also likely that the violence will get worse as weapons, poisons and viruses become easier to get hold of. Osama bin Laden may have liked to see himself as the avenger of all the wrongs perpetrated against Muslims, but he never succeeded in unifying the Muslims between Morocco and Indonesia far less mould them into a geo-strategic power. The recent wars in Afghanistan and Iraq were not wars between cultures. The first was in retaliation for the September 11 attacks, the second arose from the incompetence and paranoia of the government of George W. Bush, who, despite widespread disapproval in the West, wanted a show of strength against a secular dictator. All of this has distracted attention away from the fact that the most dangerous rifts have long since existed within the Muslim world itself. They divide Sunnis from Shiites, the secular from the religious, the military from the civilian, the rebel from the democrat, and the bureaucrats from the Facebook revolutionaries. This is as true for the Middle East or Pakistan as it is for the Parisian suburbs. A clash of civilisations, or just another form of xenophobia? Rather than acknowledge this, however, irresponsible politicians in Europe have been all too ready to act as if they were preparing to defend the West against a Muslim invasion, all the while issuing dark mutterings about "Eurabia" and the supposed threat posed by headscarves and minarets. Or is it just another form of the age old xenophobia and distrust only too familiar to illegal Latino immigrants in the US? Does the fact that Turkey has rightly remained an EU candidate not in itself refute the notion of a clash? Huntington underestimated the hegemony of states over civilisations. Governments can shamelessly exploit religious sensibilities, but for many their interests lie elsewhere. An ever greater number of countries participate in the game of globalisation; they are

competing with one another for food, water, raw materials, weapons, investment, interest rates and Formula 1 circuits. Countries engage in struggle for worldly things – there is not a lot of room left for God. They pick and choose from the global supermarket of goods and ideas. China has copied capitalism, consumerism and hedonism. But not freedom of speech or freedom of the press, to Peking those are subversive. In the cities of the world there is a growing middle class that is far more interested in jobs, education and prosperity than in religion, if it is interested in that at all. Religion-free amusement on tap has long been available on YouTube, with phenomena such as the viral "Gangnam Style", for example, which mixes the cultures of the US and Korea. The tension between individualism and collectivism, faith and consumption, global citizenship and local identity is growing nowadays, not between cultural blocs, but within each individual. It was not tensions between America and the Caucasus that preceded the Boston attacks, but tensions in the souls of Zarnajew brothers and their search for an identity. The world has become a messier place than Huntington expected. It is not civilisations that are going to gain in influence, but networks and coalitions. Religious passion may kindle conflict, but it will have very little effect on the realpolitik of the large and middle-sized powers. The religious leaders in Iran know that if it should come to war with the US, they will be on their own. No Sunnite country will go to war to save Islamic civilisation. This is a fact the Iranian clerics have long understood, and it is also the reason why they are so eager to have the atomic bomb.

Chapter 2 : "The Clash of Civilisations": Where Huntington Got It Wrong - [blog.quintoapp.com](http://blog.quintoapp.com)

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In Classical times as today, this idea of an unbridgeable gap between the West and the Rest does not describe reality, but is instead a line of political rhetoric. The opposition between East and West, Europe and Asia, Us and Them is often thought to stretch back into antiquity – a division as old and as ingrained as civilisation itself. The political philosophies of Classical Greece were, however, far more fractious and complex than one might initially assume. It starts with the myth of Europa, the daughter of the Phoenician king modern-day Lebanon. In the story Zeus, the ruler of the gods, adopted the form of a bull to seduce Europa, carrying her off across the sea to the empty continent of Europe, where he left her to give birth to her offspring – the first Europeans. The animosity between Asians and Europeans, suggested the historian Herodotus, could be traced back to these transcontinental rapes. It was an animosity which, Herodotus argued, eventually led to the Persian Wars of BCE, which saw a small confederation of Greek city-states pitted against the might of the Persian Empire. The Persian Wars were a turning point for Greece. Although they did little to change the political map of the Mediterranean, a new ideological era had begun. During the wars, a rhetoric of Panhellenic unity emerged, and for the first time in Greek writing we see the appearance of the twin stereotypes: It is only from this point on that we find the idea of culture clash, and the fundamental opposition between Europe and Asia, East and West, Greek and Barbarian. But once it had emerged, the idea quickly became popular. In Greek art, depictions of non-Greeks began to change, their features becoming more grotesque as racially characterised, their clothes increasingly resembling Persian dress rather than their diverse national costumes. In medicine, the concept of civilisational clash was given a pseudo-scientific basis with the theory of environmental determinism. The climate and natural conditions of Asia, it was argued, gave rise to a softer and more effeminate disposition than the rougher landscapes of European Greece. For all its popularity, the idea of culture clash does not fully characterise Greek thinking about outsiders. It was a new invention of the fifth century, rather than being a fundamental part of Greek political thought. Even at its peak, the idea was only one of many competing political theories which were aired, and does not even seem to have been the dominant one. Despite his account of intercontinental conflict, Herodotus displays a much more even-handed approach to foreigners than people often credit him for. Throughout his Histories, Herodotus is just as interested in chronicling the glorious deeds of barbarians as he is in recording those of Greeks. Even his account of Persian history is full of Persians behaving nobly, sometimes even setting the standard for Greek behaviour. In one notable episode, he describes an occasion probably fictional where three Persian noblemen engage in a Greek-style political debate over the most efficient form of government. While one favours monarchy, another argues for oligarchy, and the third makes an impassioned case for democracy. In this scene, Herodotus was tapping into a key debate of his day. Contrary to our popular image of ancient Greece, at the time many cities were ruled by oligarchies or by individual tyrants, and the strengths and weaknesses of these different forms of government was very much a topic for debate. But by putting this debate into the mouth of Persians, Herodotus was explicitly casting barbarians as the same as and equal to Greeks – subject to the same political, social, and personal concerns, and capable of the same intellectual and physical achievements. Foreigners could become Greek and Greeks could become barbarians, and both could share in mixed blood and heritage. Foreign objects, technologies, and even religious practices were embraced by the Greeks, who adopted these eastern innovations enthusiastically. The worship of the mother goddess Cybele was imported from Phrygia in modern Turkey, and the Greeks believed that Dionysios, the boisterous god of wine, originally came from India. Luxury goods were also more often than not foreign, and some of the most potent status symbols were originally Persian objects. Parasols, for example, were carried by high-ranking officials in the Persian Empire, but in Greece they became a desirable upper-class accessory. As well as providing inspiration for luxury items, Persian art and architecture also provided the blueprints for some of the most

famous public moments of Classical Athens – the Odeion of Pericles owes its design to the Persian hypostyle hall and the Parthenon frieze itself borrows from the decoration of the Apadana in Perspolis. In politics, as well as in daily life, the interaction between Greeks and non-Greeks was collaborative and friendly just as often as it was hostile and oppositional. Even at the height of the Persian Wars, many Greek cities never joined the Greek alliance – Thebes and Delphi notably chose to side with the Persians. Later, when Athens and Sparta were at war with each other BCE, both sides requested alliances with Persia, each vying for Persian funding and support. And less than a century after fighting the Persians at Thermopylae recently dramatised in the Hollywood film, 300, the famed Spartan warriors were hiring themselves to the Persians as mercenaries, as chronicled by the Greek soldier-historian, Xenophon. Although the concept was certainly present, it did not determine how Greeks acted and lived. Today, we are in much the same position. However, if we inspect ourselves closely, it is evident that it does not adequately describe the cultural environment of the 21st century, the multifaceted complexities of international politics, or even the way we live our everyday lives. Indeed as we have seen, in ancient Greece it only existed as one line of political rhetoric amongst many, developed in response to a very particular historical context – that of the Persian Wars. Rather, it was a specific rhetorical argument, tailored to a specific political situation at a specific point in time. Instead of buying into the rhetoric blindly, we should consider why the rhetoric is now making a comeback. But this moment will pass, as it did before. If you have any queries about republishing please contact us. Please check individual images for licensing details. We encourage anyone to comment, please consult the.

**Chapter 3 : The Strong Horse: Power, Politics, and the Clash of Arab Civilizations by Lee Smith**

*The 'clash of civilisations' is a popular theme in today's political rhetoric, positing the idea of an unbridgeable gulf between the West and the Rest.*

Non-Duality, Duality, and Beyond Duality: Perspectives on the Evolution of Consciousness Abstract: The Divinization of matter and the materialization of Divinity. We will examine the origins of the two world spiritual traditions in the primal split of the Brahmanic and Abrahamic revelations and deny the assimilation of either one to the other, as in a so-called "perennial philosophy. We will see that dualism has been denied and repressed by all three orientations -- the non-dualism of the East, and the broken duality of Western thought, where dualism is a heresy to both science and religion. Finally, we will develop some of the tools and conceptual frameworks necessary to go beyond both non-duality and the contradictions of duality and toward a synthesis of both traditions or perspectives. We are living in times not just of great change, but of ever-increasing acceleration of change towards an ever-more indeterminate and critical future. Old forms of thought and belief, and their related social structures, which have served humanity for thousands of years, are crumbling from age and the inability to adapt to the demands of modern scientific thought, technological change and rapid globalization and social upheaval. Regressive influences in the collective psyche, yearning for the simpler times of absolutist belief and authoritarian and totalitarian social structures, are promoting fundamentalist structures of religious thought in all three of the primary Western traditions, and cooperating among themselves to seize power in a self-fulfilling global " clash of civilizations. As the religious traditions lose more modern, globally-oriented and intelligent psyches in the conflict between the sacred and the secular , they are increasingly represented by their most conservative and fundamentalist membership. Where, then, are we to find the sacred in modern times, if there even is such a thing? Do we need to look to sources outside the Western tradition, perhaps to Eastern spirituality? Is there anything that is fundamentally different about the traditions of the East and the West? Is there an essential core to the Western tradition and does it have a future in modern times? Non-Duality Certain Asiatic myths carry through centuries the continuity of their religious and social structures. They can be compared to very old trees of knowledge whose fruits have dried on their branches for lack of any renewed sap. Contrarily, the Qabala has died and has resurrected many, many times amidst spectacular displays, on each occasion accomplishing and then burying its past. Carlo Suares, Cipher of Genesis, p. In the West, the Abrahamic tradition gave rise to three successive monotheisms based on the God of the Old Testament and His relationship to the children of Abraham, including Jesus and Mohammed. In the East, the laws of karma and fold interdependent co-origination produce endless reincarnation until the cycle of death-and-rebirth is broken by the attainment of a state of non-duality called Nirvana. In the West, God writes history in the form of Biblical myth, and the faithful wait for 2, or 1, for Islam years to hear from their God and Saviour and Prophet again, living in a land of contradiction and duality called Canaan. In the West, God a Man of War told Abraham and his descendents to conquer Canaan, and it was often bloody, down to this day, as men killed in the name of religion and the One True God. The Hebrew Land of Canaan is the mythical land of maximum uncertainty and developmental challenge and the psychological state of contradiction and duality. Both God and man develop in Abrahamic tradition. The East is oriented towards non-duality and relatively static and collective structures, while the West is oriented towards duality and dynamic development and individualizing structures. It should be clear that these distinctions do not apply to individuals of either the East or the West, especially in modern times, but to the broad outlines of the history of their religious and social structures. In the East, the non-dual revelation is basically unchanging and non-individual; in the West, it is never the same, since it is always being resurrected in a new historical context, in a new individual relationship to the Infinite. In a time when we have not heard from God for thousands of years, and some of His writings seem discordant and a little out of date, Eastern spirituality has much to offer to increasingly secularized Western minds seeking an alternative to Judeo-Christian-Muslim traditions which have lost their truth and vitality. Everyone should know basic yoga, vipassana meditation and a little tantric sex. Why bother with all this development and Western individualism

if the ultimate goal is to dissolve our egos and return to the One? And what about the swamis, gurus, and other self-qualified experts come to convert the West to the East? Why should we go to the East when we are already faced with our own gigantic riddle to unravel: When fulfilled, that contradiction contradictions again! It is life itself lived and perverted. We must learn to respect the innermost hidden core of the Bible. That means that we must discard every mere word of it, because every word perverts! Even more than exhorting you to beware of Asiatic so-called wisdom have they done any better than we in their social structures? The Cycle of Abraham p. The greatest contradiction, however, for modern scientifically-oriented minds not rooted in primitive belief, is between its Holiness and its frequent absurdity and archaic irrelevancy. If Western psyches deny themselves an escape to the East, they are thrown back into their own tradition and its inherent contradictions. The choices then seem few. They can accept the contradictions by ignoring both internal evidence and modern science, and hurl themselves thousands of years backwards into a fundamentalist past. Or they can reject the Bible entirely and find salvation in scientific rationalism and ethical behavior. In all cases, the mythical structures of the Abrahamic tradition live buried within their psyches as a personal and cultural psychological inheritance. In none of the cases are the "words that pervert" discarded to find the innermost spiritual core of the Bible and a real encounter with the sacred. When the testament of an ancient, submerged civilization was brought down from the legendary Mount Ararat to the purified plains, its message split in two. In the East, the Aleph shone in a mythical heaven. Hypnotized in their devotion, the people meditated. Bayt, Raysh, Hay, Mem, Aleph. In the West, the Aleph penetrated into Hebrew flesh. Aleph, Bayt, Raysh, Hay, Mem. These are two contrary and complementary processes. The Aleph at the end of Brahma and the Aleph at the beginning of of Abraham created two entirely different traditions. In the Orient, the omnipresent Aleph ages on the Tree of Knowledge, dries up, decays, and is replaced by another fruit of exactly the same pattern on the same tree. In the Occident, the Aleph dies; its fruit falls on the soil, rots, releases its seed, and produces a new tree. It is a succession of deaths and rebirths. Dharma in the East is an unbroken chain of transmission ; Revelation in the West has died and been resurrected countless times. The East has been exporting enlightened masters of their tradition to the West for almost a century. Where are our truly enlightened Jewish or Christian or Muslim masters, who embody the sacred teachings and communicate them in the structures of modern thought with relevance to our own times? In the West, God is a hands-on guy in the early part of His Book but ends up walking away from the phone and leaving us waiting for a very long time for His Son who promised to be right back to come again or for another genuine prophet to appear. We are left with another contradiction and evidence of the absence of a living Spirituality in the West. Meantime, we are left on hold. He said to his disciples: These children who are being suckled are like those who enter the Kingdom. They said to Him: Shall we then, being children, enter the Kingdom? Jesus said to them: When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when you make the male and the female into a single one, so that the male will not be male and the female not be female, when you make eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, and an image in the place of an image, then shall you enter [the Kingdom]. When we understand those words Logion 22 , we see how mistaken are those who attempt to "spiritualize" the flesh, or those who in India, for example pray that they should be led from the duality into the unity. Gospel of Thomas, Logia It is clear that those who called themselves "knowers" lost out to the ones who called themselves "believers," who have always been in the majority. The Gnostics were the scientists of their day, insisting on experimental data and knowledge, and rejecting belief and external authority. Ironically, the Church is challenged once again by knowers, this time from the other side of duality. In Logia 22, from the Gospel of Thomas , Jesus is dealing with the problem of unifying the contradictions of pairs of opposites, not transcending them in a state of non-duality. The Gnostics were charged with being "dualists," which makes their opponents "monists" regardless of whether the propaganda part of a larger anti-heresy campaign was true or not. In any case, Gnostic methods for unifying the opposites of duality and entering the "Kingdom" were lost, and it took another thousand years for science to rise from the bosom of the Church Aquinas, Galileo and challenge it with an opposite monism. With the three major Abrahamic traditions increasingly mired in the past, their members waiting for justice and salvation in belief and submission and the repetition of out-of-date

rituals and social structures, the Western tradition has been vulnerable to colonization by Eastern thought. Western elites, often looking for ways to preserve their power and position, have yearned for an undifferentiated pre-natal state that sees no difference between the East and the West. The core beliefs of Traditionalism were synthesised by the French writer, Rene Guenon. The first is Perennialism, the idea that all religions express the same Perennial Philosophy, a truth that is contained in most spiritual beliefs, and which can be best realised by a return to an authentic religious form. This is the least acceptable to any religious absolutist and was rarely publicised in the Islamic world. The second is the idea of inversion. Whereas the East had held onto its Traditional Society, the West had foolishly abandoned its own version in pursuit of a material modernity. This is a theme that has been particularly popularised by soft Traditionalism and will be more than familiar to students of all types of movements from some Green Politics, especially that associated with Edward Goldsmith, to Islamism. This would not be an organised conspiracy but an intellectual network, suffusing the mainstream. Against the Modern World: Instead, we say that the aptly-named Perennial Tradition is the fruit on the Tree of Knowledge that "dries up, decays, and is replaced by another fruit of exactly the same pattern on the same tree. What do we need then? But do we really think that Jesus is coming back to save the souls of the most un-educated and stuck-in-the-past Christians, who in fact have already been left behind? If we refuse the regression to confusing and archaic belief-systems, or the compromise of a watered-down ethical, semi-rational Judaism or Christianity or Islam, and deny ourselves an escape to the oneness of the East, where are we to look for the sacred in the West? We are no longer living in tribal societies or Bronze Age kingdoms or Roman Empires, though their vestiges are very much alive in contemporary psyches. If God has a Plan, what was the purpose of the past two thousand or four thousand years? And what if God is a lot smarter than we give Him credit for? Unable to find the darkness undeveloped, primitive in ourselves, we are unable to see it in the individual and collective psychological structures of either the present or the distant past. The two competing monisms of the West, science and religion, are losing any common ground as science becomes impatient and scornful of fundamentalism, and fundamentalism increasingly resists the future, stuck in an out-of-date interpretation of its own myths. We seem to have no way to assess either real mental health or true spiritual attainment. Unable to see our own psychological history, we are blind to the evolution of consciousness in the West over the past six thousand years and its great adventure in Canaan, land of conflict and duality. Has anyone, in all this apparent time, denied themselves rid themselves of their conditioned consciousness, taken up their cross entered fully into the contradiction of opposites and followed Jesus in their unification in cosmic consciousness? Here is the crux of the matter:

## Chapter 4 : Journal of East-West Thought

*Random House, pages. \$, hardcover. Samuel Huntington's theory of a clash of civilizations pitting Islam against Christianity was much criticized in the s but became popular after the attacks of September 11, Huntington claimed that Islam started the conflict between East.*

Publishing Info Random House, Huntington claimed that Islam started the conflict between East and West and maintained that, with the end of the Cold War, Islam will again threaten the Christian West, continuing its 1,year struggle. In *Worlds at War*, Anthony Pagden presents a detailed study of 1, years of conflict between the East and the West that began before the dawn of Islam, analyzing a body of evidence that should be used to challenge Huntington. Unfortunately, however, Pagden surrenders to him. In the early chapters, Pagden discusses the Greek defeat of the Persians, as well as two Persian invasions and also the Greek response by Alexander the Great, who succeeded in conquering the Persian Empire and occupying its territories. He then moves on to the rise of the Roman republic and its struggle with Carthage. Over time, this conflict developed to include the rest of Europe and North Africa, as the Romans expanded their dominion over the entire Mediterranean world. Pagden makes the case that the West won, and the East lost, because of the form of government of each side. In chapter five, Pagden explains in detail the rise of Islam and how the Muslim armies swept through North Africa and invaded Spain in He then presents a wonderful picture of medieval Spain, where Muslims, Christians and Jews lived together under Muslim rule. Huntington that it will be a clash of civilizations. He also discusses the expansion of the Ottoman Empire at the expense of Christian Europe until the unsuccessful second siege of Vienna in In chapters ten and eleven, Pagden presents the European debate about how to bring an end to the Ottoman Empire. Then he discusses the lead-up to World War I, when the Ottoman Empire decided to enter the war on the side of Germany: In his final chapter, Pagden traces the activities of al-Qaeda and the statements of Osama bin Laden and his spiritual leader Iyman al-Zawahiri, a follower of Hassan al-Bana. He concludes the book with the argument that Muslims believe in the clash of civilizations and that there should be no compromise with the West. Thus, Pagden ends his historical analysis of 2, years of conflict between East and West with this simplistic warning, as if Osama bin Laden speaks for 1. A more accurate picture is provided in *Who Speaks for Islam?* This study gives voice to the silent majority. The study was conducted over six years and involved more than 50, interviews in more than 35 nations, either predominantly Muslim or with sizable Muslim populations. The results of the survey defy conventional wisdom, even as the wars in Iraq and Afghanistan continue. The study found that 9 out of 10 Muslims are moderates who believe in coexistence. It also found that the overwhelming majority of Muslims like the American people and culture but hate American foreign policy. According to this study, the main problem for the majority of Muslims is the lack of respect for Islam expressed by the West. The only country the extremists have taken over was Afghanistan, and this happened because the United States let Afghanistan fail after the Soviet withdrawal in Despite his panoramic historical review, Pagden is selective in what he discusses, passing over what does not support his argument. Indeed, he leaves out the Cold War altogether, so important to understanding Turkey. It played an important role in the containment and ultimate defeat of the Soviet Union. The same can be said about many other Muslim countries that were also allies of the United States against communism. Pagden is forced to neglect the Cold War because it would undermine his attempt to draw a picture of the Muslim world in perpetual conflict with the West. He does so by stressing the British occupation of Constantinople in , which he equates with the Ottoman invasion of the city in What is not said is that the Ottoman invasion brought an end to the Byzantine Empire after 1, years of history, while the British occupation of Constantinople led to the war of independence. The possessions of the Ottoman Empire were dismembered and distributed among the Western powers, but the motherland of the Turkish people was saved, and the war of independence led to the creation of the Republic of Turkey, a Muslim country and an important ally of the United States, which is now seeking admission to the European Union with U. Turkey also has good relations with Iran and the Arab world as well as with Israel. It is truly a bridge of peace between the East and the West. It is a Muslim nation, enjoying Western-style democracy and

secularization. This is why it is shocking that Pagden ends his book as he does: In this long and detailed book, Pagden tries to provide a simple story of the free, democratic and dynamic West versus the despotic East. However, that creates several problems. First, Pagden does not offer any explanation of why the Persians were successful in building the great Achaemenid Empire that lasted for years. Then, his claim that democracy and freedom are the reasons for the Greek victory over the Persian invaders does not withstand scrutiny. The nondemocratic Spartans were partners in these wars, which means that victory was secured by Greek patriotism, not Athenian democracy. Furthermore, the Greeks became a world power only a hundred years later, after Alexander the Great and his father Philip cancelled democracy throughout the land and established an empire by force. After repeating the notion of the despotic East over and over, Pagden finally introduces Sir William Jones p. In the introduction to the book, Pagden does not hide that he favors liberal, secular society over any other. In fact, he presents a Western view of the conflict between the West and East and falls short of the impartiality suggested in his title. It is acceptable to him for the West to occupy the territories of the East but not vice versa. Pagden presents elements of the history of the international conflict between the East and West, but he cannot see its fundamental truth because of his bias. The conflict, in fact, continued after the West accepted Christianity and the East Islam, and it continued after the end of the Islamic expansion and after the separation of church and state in the West. Huntington was forced to ignore all this in order to construct his paradigm. Pagden follows blithely along. Muslim nations did not go to war to defend Osama bin Laden or Saddam Hussein, and the nations of Western Europe rejected the invasion of Iraq. The European governments Italy and Spain that joined the invasion effort were voted out of office, Tony Blair was forced to resign to avoid an assured defeat for his party in the upcoming election. There may be more hope for co-existence than Huntington and Pagden think.

Chapter 5 : Clash of East and West. (Book, ) [blog.quintoapp.com]

*Kemal Tahir, East-West clash Sezer was influenced by the sociological and political thoughts of Kemal Tahir. His father was a friend of Kemal Tahir and his physician.*

Ready to fight back? Sign up for Take Action Now and get three actions in your inbox every week. You can read our Privacy Policy here. Thank you for signing up. For more from The Nation, check out our latest issue. Support Progressive Journalism The Nation is reader supported: Travel With The Nation Be the first to hear about Nation Travels destinations, and explore the world with kindred spirits. Sign up for our Wine Club today. Did you know you can support The Nation by drinking wine? He very clearly had his eye on rivals in the policy-making ranks, theorists such as Francis Fukuyama and his "end of history" ideas, as well as the legions who had celebrated the onset of globalism, tribalism and the dissipation of the state. But they, he allowed, had understood only some aspects of this new period. He was about to announce the "crucial, indeed a central, aspect" of what "global politics is likely to be in the coming years. Ad Policy "It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future. In this belligerent kind of thought, he relies heavily on a article by the veteran Orientalist Bernard Lewis, whose ideological colors are manifest in its title, "The Roots of Muslim Rage. Certainly neither Huntington nor Lewis has much time to spare for the internal dynamics and plurality of every civilization, or for the fact that the major contest in most modern cultures concerns the definition or interpretation of each culture, or for the unattractive possibility that a great deal of demagoguery and downright ignorance is involved in presuming to speak for a whole religion or civilization. No, the West is the West, and Islam Islam. The challenge for Western policy-makers, says Huntington, is to make sure that the West gets stronger and fends off all the others, Islam in particular. In fact, Huntington is an ideologist, someone who wants to make "civilizations" and "identities" into what they are not: This far less visible history is ignored in the rush to highlight the ludicrously compressed and constricted warfare that "the clash of civilizations" argues is the reality. When he published his book by the same title in , Huntington tried to give his argument a little more subtlety and many, many more footnotes; all he did, however, was confuse himself and demonstrate what a clumsy writer and inelegant thinker he was. The basic paradigm of West versus the rest the cold war opposition reformulated remained untouched, and this is what has persisted, often insidiously and implicitly, in discussion since the terrible events of September Berlusconi has since made a halfhearted apology for his insult to "Islam. Even if he did, what sort of sample is that? This is the problem with unedifying labels like Islam and the West: I remember interrupting a man who, after a lecture I had given at a West Bank university in , rose from the audience and started to attack my ideas as "Western," as opposed to the strict Islamic ones he espoused. One cannot easily do so, of course. How finally inadequate are the labels, generalizations and cultural assertions. At some level, for instance, primitive passions and sophisticated know-how converge in ways that give the lie to a fortified boundary not only between "West" and "Islam" but also between past and present, us and them, to say nothing of the very concepts of identity and nationality about which there is unending disagreement and debate. The phenomenon distorts religion, debases tradition, and twists the political process wherever it unfolds. Theirs is a very limited and time-bound political agenda. It was Conrad, more powerfully than any of his readers at the end of the nineteenth century could have imagined, who understood that the distinctions between civilized London and "the heart of darkness" quickly collapsed in extreme situations, and that the heights of European civilization could instantaneously fall into the most barbarous practices without preparation or transition. For there are closer ties between apparently warring civilizations than most of us would like to believe; both Freud and Nietzsche showed how the traffic across carefully maintained, even policed boundaries moves with often terrifying ease. But then such fluid ideas, full of ambiguity and skepticism about notions that we hold on to,

scarcely furnish us with suitable, practical guidelines for situations such as the one we face now. Hence the altogether more reassuring battle orders a crusade, good versus evil, freedom against fear, etc. One further reason for its persistence is the increased presence of Muslims all over Europe and the United States. Think of the populations today of France, Italy, Germany, Spain, Britain, America, even Sweden, and you must concede that Islam is no longer on the fringes of the West but at its center. But what is so threatening about that presence? Buried in the collective culture are memories of the first great Arab-Islamic conquests, which began in the seventh century and which, as the celebrated Belgian historian Henri Pirenne wrote in his landmark book *Mohammed and Charlemagne*, shattered once and for all the ancient unity of the Mediterranean, destroyed the Christian-Roman synthesis and gave rise to a new civilization dominated by northern powers Germany and Carolingian France whose mission, he seemed to be saying, is to resume defense of the "West" against its historical-cultural enemies. Islam is inside from the start, as even Dante, great enemy of Mohammed, had to concede when he placed the Prophet at the very heart of his *Inferno*. Then there is the persisting legacy of monotheism itself, the Abrahamic religions, as Louis Massignon aptly called them. Beginning with Judaism and Christianity, each is a successor haunted by what came before; for Muslims, Islam fulfills and ends the line of prophecy. There is still no decent history or demystification of the many-sided contest among these three followers—“not one of them by any means a monolithic, unified camp”—of the most jealous of all gods, even though the bloody modern convergence on Palestine furnishes a rich secular instance of what has been so tragically irreconcilable about them. Not surprisingly, then, Muslims and Christians speak readily of crusades and jihads, both of them eliding the Judaic presence with often sublime insouciance. Such an agenda, says Eqbal Ahmad, is "very reassuring to the men and women who are stranded in the middle of the ford, between the deep waters of tradition and modernity. And since the waters are part of the ocean of history, trying to plow or divide them with barriers is futile. These are tense times, but it is better to think in terms of powerful and powerless communities, the secular politics of reason and ignorance, and universal principles of justice and injustice, than to wander off in search of vast abstractions that may give momentary satisfaction but little self-knowledge or informed analysis. Said We mourn the loss of Edward Said, who passed away on the morning of Thursday, September 25, Known both for his groundbreaking research in the field of comparative literature and his incisive political commentary, Said was one of the most prominent intellectuals in the United States. His writing regularly appeared in the *Guardian* of London, *Le Monde Diplomatique* and the Arab-language daily *al-Hayat*, printed in every Arab capital in the world. In , Said and his family were dispossessed from Palestine and settled in Cairo. He came to the United States to attend college and lived in New York for many years. Because of his advocacy for Palestinian self-determination and his membership in the Palestine National Council, Said was not allowed to visit Palestine until several years ago. To submit a correction for our consideration, [click here](#). For Reprints and Permissions, [click here](#).

*The East-West Game of Mahjong. The most important difference between the book and the movie is that only the latter raises the issue of a clash between the East and the West, or, rather, between.*

Megalommatitis, 49, is the author of 12 books, dozens of scholarly articles, hundreds of encyclopedia entries, and thousands of articles. He speaks, reads and writes more than 15, modern and ancient, languages. He pleaded for the European History by J. Greek citizen of Turkish origin, Prof. He traveled in more than 80 countries in 5 continents. The polarizations around Prof. Through various combinations of theoretical "ideological" intellectual processes, involving Christian theology, secular anticlericalism, materialism, Hegelianism, existentialism, Marxism "Leninism China and Cuba are surviving forms of that system , the Western thought, systems and values have been "one way or another" imposed on the rest of the world. This of course means diffusion of the Western confusion as well. The dimensions of the confusion are great, encompassing even the basic sphere of accurate self-identification. As long as the West lived as a Medieval Christian society limited between Northern Spain and Eastern Europe, there was no Identity Crisis; the various European Christian Catholic peoples found as source of their identity the fundamental beliefs of the Christian faith. East and West were relevant only of Geography. When the Eastern Roman Empire collapsed, the opposition to the expanding for one more time Islamic World that was perceived as the Adversary was expressed mainly in terms of Faith, religious wars, and political rivalry. The opposition could not even take a dimension North vs. South as significant territories of the Ottoman Empire and the Safevid Empire of Iran lied in the north of significant Christian territories in Southern Spain and Italy. For the forerunners of this long and difficult process, it was clear that Man, not God, should be at the epicenter of the Human Search, Concern and Values. This was greatly parallelized with the shift from the geocentric to the heliocentric system. The two wings of a world stretched from Italy to Germany and Holland and from Spain and Portugal to Venice kept fighting down to our days but the prevailing part, if we view the phenomenon divided in periods of centuries avoiding confusion due to ephemeral preponderance of a part , was always the humano-centrist elite, all those who idealized the Pre-Christian Antiquity. If we only compare Savonarola to Pico della Mirandola and Du Bellay, going from the middle of the 15th century to the middle of the 16th century, we get astounded. One century later, with les Antiquites de Rome, we solemnly inaugurate the modern search for, and focus on, the Pre-Christian Antiquity. Overstressing the search for the Antiquity, Europe easily reached an impasse out of which the modern world will be pulled only with great difficulty. This can be easily attested in the imaginative world of the Classicists. The problem is twofold; during the Renaissance, the Search for the Antiquity was not a neutral, objective search. At the times of Classicism, the idealizing presentation of the Antiquity deformed horribly the historical reality that emanates out of the lines of the texts and the monuments. If we only try to setup a juxtaposition between geographical texts of Strabo and Pausanias, who described Greece, and the imaginative paintings of Nicolas Poussin, which were for centuries believed as sacrosanct representation of the historical truth, we realize the existing tremendous gap. The Enlightenment Myths Adding to the already unreal background, the philosophers of the 18th century failed to stand critically in front of their sources, be they ancient or modern. Out of various misread and misinterpreted texts Aeschylus and his anti-Persian empathy to offer a simple example and under the burden of two centuries of European dreams taken as reality, the Enlightenment Philosophers and the Classicists of the European universities generated an imaginative division that put a definite end to the Identity Search that started at the end of the Middle Ages. As this issue relates to either internal or external affairs, it pulled Europe to disastrous internal strives, due to lack of Identity and to selection of false models, and to a most devastating approach to the rest of the World, due to false and divisive lines. These unrealistic and deceptive, false intellectuals should be told once forever:

**Chapter 7 : The Clash of Ignorance | The Nation**

*Above all, she urges us to remember that Huntington did not mean to champion the West within a clash of civilizations; he hoped, rather, to avert any such clash in the first place. Huntington viewed Western intervention as potentially destabilizing and apt to precipitate a clash of civilizations, by no means necessary, that he sought to avoid.*

Ancient Greek civilization had been growing in 1st millennium BC into wealthy poleis , so-called city-states geographically loose political entities which in time, inevitably end giving way to larger organisations of society, including the empire and the nation-state [27] such as Athens , Sparta , Thebes , and Corinth , by Middle and Near Eastern ones Sumerian cities such as Uruk and Ur ; Ancient Egyptian city-states, such as Thebes and Memphis ; the Phoenician Tyre and Sidon ; the five Philistine city-states; the Berber city-states of the Garamantes. The then Hellenic division between the barbarians term used by Ancient Greeks for all non-Greek-speaking people and the Greeks contrasted in many societies the Greek-speaking culture of the Greek settlements around the Mediterranean to the surrounding non-Greek cultures. Herodotus considered the Persian Wars of the early 5th century BC a conflict of Europa versus Asia which he considered all land north and east of the Sea of Marmara , respectively. Early Archaic period statue of Athena , patron goddess of heroic endeavor; believed to have been born from the head of her father Zeus , Greece 7th century BC. Statue of Athena in front of the Austrian Parliament The anachronistic application of those terms to that division entails a stark logical contradiction, given that, when the term "West" appeared, it was used by Hellenistic Roman Catholic of Greek heritage but also of Latin-speaking culture, in opposition to the Greek Orthodox and their Greek-speaking culture. Greek culture , is said to have influenced Roman civilization in all aspects of society, from architecture to philosophy , art and war. According to a few writers, the future conquest of parts of the Roman Empire by Germanic peoples and the subsequent dominance by the Western Christian Papacy which held combined political and spiritual authority, a state of affairs absent from Greek civilization in all its stages , resulted in a rupture of the previously existing ties between the Latin West and Greek thought, [29] including Christian Greek thought. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message Ancient Rome BC – AD was a civilization that grew from a city-state founded on the Italian Peninsula about the 8th century BC to a massive empire straddling the Mediterranean Sea. It came to dominate Western, Central and Southeastern Europe and the entire area surrounding the Mediterranean Sea through conquest using the Roman legions and then through cultural assimilation by eventually giving Roman citizenship privileges to the whole population. Nonetheless, despite its great legacy, a number of factors led to the eventual decline and fall of the Roman Empire. The Roman Republic in BC after having managed the conquest of most of the Italian peninsula, on the eve of major successful and deadliest war with the Phoenicians. The Roman Empire in AD During years the Roman Republic turned into an Empire expanding up to twenty-five times its area. The Roman Empire succeeded the approximately year-old Roman Republic c. During these struggles hundreds of senators were killed, and the Roman Senate had been refilled with loyalists[ vague ] of the First Triumvirate and later those of the Second Triumvirate. The same time passed before its fall in AD Rome had expanded long before the empire reached its zenith with the conquest of Dacia in AD , under Emperor Trajan. Ancient Rome has contributed greatly to the development of law, war, art, literature, architecture, technology and language in the Western world, and its history continues to have a major influence on the world today. Latin language has been the base from which Romance languages evolved and it has been the official language of the Catholic Church and all Catholic religious ceremonies all over Europe until , as well as an or the official language of countries such as Poland 9th–18th centuries. The concept of "East-West" originated in the cultural division between Christian Churches. Ending invasions on Roman Empire between AD In AD , a few decades before its Western collapse, the Roman Empire formally split into a Western and an Eastern one, each with their own emperors, capitals, and governments, although ostensibly they still belonged to one formal Empire. The Western Roman Empire provinces eventually were replaced by Northern European Germanic ruled kingdoms in the 5th century due to civil wars, corruption, and

devastating Germanic invasions from such tribes as the Goths , the Franks and the Vandals by their late expansion throughout Europe. Jerome , living in Bethlehem at the time, wrote that "The City which had taken the whole world was itself taken. Italy itself was considered central, until the reforms of Diocletian , with the idea of formally dividing the Empire into true two halves: The Eastern Roman Empire surviving the fall of the Western, protected Roman legal and cultural traditions, combining them with Greek and Christian elements, for another thousand years.

**Chapter 8 : Clash of East and West : the Persians, Imperial Greece. (Book, ) [blog.quintoapp.com]**

*The Clash of Civilisations would bring about a division between East and West. Or so went the thesis put forward twenty years ago by the American political scientist Samuel P. Huntington.*

In most cases, the state, whether the Ottoman Empire or the Turkish Republic, sent brilliant students to Western capitals to acquire up-to-date scientific education required to carry science to Turkey as researchers and professors were expected to raise new generations with the help of the newly adopted sciences. Many university faculties and departments have been established based on a Western example. They are known as the true followers of the West, and sometimes they are known as "the German school," "the American school," etc. However, sociology in Turkey has walked a completely different path. The sociology department at Istanbul University was the second sociology department established in the world, the first being the sociology department at Bordeaux University founded by Emile Durkheim, the famous French sociologist. The most outstanding figure among the many professors in the Istanbul University Sociology Department over the years was Baykan Sezer, who as a follower of Kemal Tahir, a famous novelist, social critic and philosopher, who put his stamp on the character of the department in the last quarter of the 20th century. According to Sezer, sociology is about modernity and its crisis in the West, while Turkish sociology deals with the modernization of Turkey together with its problems. Early life Baykan Sezer was born on Aug. His father Necdet was an ophthalmologist at Malatya State Hospital. His mother Melahat was an elementary school teacher. After elementary school, Baykan took an exam to enroll at Galatasaray High School. He passed, though he had little hope of that. Sezer wrote that in those years you could only enroll in Galatasaray High if a relative had graduated there; and there were no Galatasaray graduates from his family. He says, "Galatasaray is referred to by the name Tevfik Fikret. But, Kemal Tahir was also a student there. Baykan Sezer was a boarding student at Galatasaray High School, which meant that he was not among the privileged. This is especially important since he was very fond of cinema. He would later think and write on Turkish cinema. Then, he moved to Paris to follow literature and sociology lectures at Sorbonne University. Meanwhile, he watched many movies and stage plays in Paris. Sezer stayed in Paris until when he had to leave for Turkey before his graduation because of his military duty. He prepared his undergraduate thesis while he served in the military. He says this was his writing style, but not the style of his studying. He studies in detail but writes in a very general manner. Baykan Sezer wrote only two essays in French. I study and write for my students and my people first of all. Sezer graduated from the Istanbul University Sociology Department in and was assigned as a research assistant in the Behavioral Sciences Department of the Faculty of Management in He received his Ph. He saw lecturing as a profession. His father was a friend of Kemal Tahir and his physician. Tahir and Sezer were originally Marxists. He retired in Baykan Sezer died on Sept. He is buried at the Zincirlikuyu Cemetery.

**Chapter 9 : Worlds at War: The 2,Year Struggle between East and West | Middle East Policy Council**

*Western culture was influenced by many older great civilizations of the ancient Near East, such as Phoenicia, Ancient Israel, Minoan Crete, Sumer, Babylonia, and also Ancient Egypt.*

The clash of civilisations, the superiority of one over the other, is an entrenched myth that not even globalisation and communications technology have managed to shatter. We saw the divisions Izetbegovic spoke of at great length dissipate when capitalism and liberal democracy prevailed over its "ideological inferiors", pushing back the Cold War frontiers of East and West. Then there were the ideologues who harped on about Islam replacing communism as the arch-rival of liberalism, capitalism, democracy and whatever the West stands for. Indeed, instead of the polarity between the West and the East that Izetbegovic dealt with extensively in his book, it was to be the age-old polarity between Islam and the West that would rear its head in the first decade of the 21st century. Ignoring the common ground: Huntington, touted as the messiah of this new kind of conflict centred on cultural identity, had predicted that deep-seated ideological and cultural differences would dominate the politics and international relations of the 21st century. George Bush spelt it out explicitly in one of his speeches in the build-up to the war on terror. The clash of civilisations myth In a broader historical perspective, the relationship between the East and the West or, more precisely, the so-called Islamic world and the Euro-American civilisation, is often overshadowed by the narrative of cultural wars and an endless clash of ideologies. But is this polarised existence or mutual antagonism something irredeemably intrinsic to the nature of the two civilisations, meaning they are destined to remain on an irrevocable collision path? Or is it born out of some historical blunders that had nothing to do with religion or culture per se, but everything to do with the political, economic, territorial ambitions of those wielding the reins of power at certain historical junctures? Have the fissures created merely become irreconcilably deepened, allowing the wounds to fester for several centuries? Wars of invasion by erstwhile dynasties and colonial powers, imperial expansions from both sides for economic resources and political dominance have resulted in aggressive military confrontations, breeding mutual hatred, while cementing a deeply entrenched cultural and ideological divide. But even though Judaism, Christianity and Islam share a degree of common ground, the differences built on such false pretexts have contributed to the myth that Islam belongs to the East while Judeo-Christian traditions belong to the West. This, despite the fact that both Christianity and Judaism, like Islam, originated in the East, or the Middle East to be exact; and that notwithstanding its origin in the Middle East, Islam as a religion or way of life has never shown the characteristic trait of any geography. Islamic geographic fluidity, cultural flexibility and political dynamism can be seen from the diversity with which that religion has been viewed, lived and experienced in different countries and geographies where it established itself as a civilisation. The narratives of cultural war have focussed on exploring and protecting cultural exclusivity and deepening mutual disbelief, neglecting the opportunities to find out and build on the commonalities and shared values that could potentially unite. Far more has been invested, politically, culturally, economically as well as intellectually, in inflating mutual suspicion to the dizzying heights of antagonism, hatred and warmongering than in concentrating on what unites Islam and Christianity, to say nothing of the common ground shared by Islamic values and the spirit of scientific enquiry and humanism that has prospered in the West over the last five centuries. This antagonism has been sustained and this myth gradually historicised over a period of decades by a great staple of colonial and post-colonial literature, theories and counter-theories. The myth has become firmly established, condemning to oblivion the historical fact that West and East have complemented each other in the creation of their cultures and civilisations. Even the fresh air of globalisation and modern technology, despite its immense potential to bring the world together, has failed to contain this miasma of mutual suspicion. Harmony and symbiosis However, beyond this distorted and convoluted narrative of confrontations and mutual antagonism, there existed and continues to exist, a vast and largely untapped area of mutual co-operation, cultural harmony and symbiosis connecting Islam and Western civilisation as a whole. The future is about exploring the commonalities and living with the differences, instead of deepening the divide," concludes Wafy Civilisation is not something that was indigenously produced in the Arab world, in

isolation from other geographies. Many of the celebrated Islamic thinkers and philosophers of the Middle Ages, when Islamic civilisation is believed to have reached its apogee, were non-Arabs and some of them were influenced by the ancient Greek philosophers. The definition of Islam as a civilisation, or as a way of life which is neither of the East nor of the West, cannot be restricted to the exclusivity of any Muslim culture that existed in the past, exists in the present, or shall exist in the future. Time after time, the Koran defines the prophetic mission of Muhammad as an endorsement and continuation of, rather than a break with, all the previous prophets and civilisations. The Koran maintains that what was revealed to the Prophet Muhammad is meant to endorse and complement, rather than negate or contradict what his predecessors preached. The good relations and mutual co-existence between Muslims and Christians, Jews and other religious minorities who lived during the Middle Ages in much of the Islamic world testify to this. Seeking the best in humanity As Muslims are defined by the Koran as the "potentially best human society", Islamic civilisation cannot content itself with anything lesser in quality or mediocre in spirit. Islamic civilisation is therefore by nature something that is still evolving " with geographic fluidity, cultural flexibility and political dynamism " and is thus compatible with any advanced form of civilisation. It is high time the world moved away from the confrontational and divisive utopian theories of one ideology or civilisation dominating the other. The future is about exploring the commonalities and living with the differences, instead of deepening the divide. Both the messianic zeal of Muslim extremists, who seek to convert the whole world to their hardcore version of faith sealed with watertight practices, and the hubris of the neo-cons regarding the invincibility, superiority, universality and the eventual triumph of Western ideals over all cultures and civilisations have done a great disservice to fostering intercultural and inter-civilisational peace and harmony in the world. He is the author of "The book of aphorisms: Being a translation of Kitab al-Hikam".