

The Continental Trend Its Intellectual Departure, and Political Polarities

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Abstract

The intellectual productions of human beings are constantly evolving, and this progress is beginning to appear in new intellectual forms, presentations, and styles, to be more attractive to apply and work with, the West had the largest share of that evolution, it began to give development on its thought in general and on political thought in particular after it had gradually developed through the ages, to reach the modern and contemporary era with a comprehensive thought of all philosophical ideas and with a general orientation and a wide-ranging framework, as the thought developed to bring it to a continental intellectual stage and this was called the continental trend, and this trend had intellectual roots dating back to the end of the eighteenth century and to the writings of Immanuel Kant and to something deeper than that much in terms of Platonic and Aristotelian thought. Hence, Western philosophers and thinkers developed the ideas presented by their predecessors and made them of a continental generalization, with the presence of polarities with political thought, working on theorizing to export the ideas they hold to the world to control them and extend the influence of the European continent on the world, in light of the presence and multiplicity of liberal intellectual trends, including liberalism and socialism, the attempt of each of them to make its thought the most applied and dominant trend in the world, and this trend had a clear impact on modernist and even postmodern treatises, its impact is clear even on the Asian world and the Arab world, as it adopted the idea of exporting and promoting thought. Today we are living under the influence of this trend and its ideas.

Keywords: *Continental Trend, Its Polarities, Continental Philosophy, Analytic Philosophy, Traditional Classicism.*

Introduction

To understand the continental political trend and its comprehension of modernity and postmodernism, we need to study the concept of the continental trend in general, in terms of meaning, appearance, and what is political philosophy as well, knowing the intellectual starting points and historical development, and its political polarities, from its beginnings in the thought of the modern era until contemporary thought, in the light of the above, this topic is divided into the following themes:

The First Theme: The Meaning of the Continental Trend.

The Second Theme: The intellectual Departures of the Continental Trend.

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The Third Theme: The Political Intellectual Polarities of the Continental Trend.

Question

What is the continental trend? Is it a philosophy or the trend of a philosophical group?

Hypothesis

It is a result of the development of Western philosophy of all kinds and was distinguished by its modernity and intellectual influence on all European and even Arab countries.

The First Theme: Meaning of the Continental Trend:

It is necessary to clarify the concept of the continental trend of language and terminology before delving into the concept politically, intellectually, culturally, and socially and clarify that in Arabic: *etejah* in the language (singular): *etejahat* (for a non-infinitive) source that turned to a road and a path. It may be one-way, or the road has two directions - about *etejahateh*: changed it, a mental preparation to deal with an experience or a situation that is usually accompanied by a special response, a tend or tendency, a moderate political/intellectual/anti-extremist trend. Anti-extremist in all directions (1) , and *al-etejah* is a decrease or increase in the growth of something slowly and smoothly over a long period of time, such as political, social, economic, cultural aspects, etc. In political terminology there is (a social trend): which is a decrease or increase in the growth of a social manifestation over a long period of time and this is affected according to the influence of the ruling authority on society (2).

As for Al-Qari linguistically, it is closer to Al-Qour: They are small tribes, its singular form is *Qara* (3), *Qara wa Qar* with the conquest, which means cold, and the night of *Qara*, with *Qara* with *fatha*, which means cold, and Al-Qarar in the place to settle in. You say *Qarert al-makan* with *kasra*, *aqara*, *qarar*, and *aqart* (4), and the *Qara* is a tribe that is described as throwing They named *Qara* of their meeting and circumvention (5), *Qarat*: plural of *Qara*, and *Qor* also plural of *Qara*, which is the smallest of the mountains, the largest of the hills, which are scattered, rough, and has many stones. *Qarat al-habl*: a place in Al-Yamama (6).

As for continental philosophy, it is the oldest term to appear in terms of meaning and connotation, and it is the precursor to the term continental trend. To understand the meaning, it is necessary to refer to the meaning of the concept from both the linguistic and terminological aspects, and then gradually to the term continentalism and noting all aspects of the concept, as the meaning of philosophy was: In the Greek origin, the word "love of wisdom" refers to a term used in ancient times to study first principles and interpret knowledge rationally, according to Aristotle, it includes theoretical and practical philosophy(7) .

The Stoics(*) limited it to region, morals, and nature. It took this meaning in the Middle Ages and modern history. Ibn Sina believes that the purpose of philosophy is to stand on the realities of all things, whether their existence is in our choice or beyond our control, which is theoretical and practical, and for the theory he put, natural, mathematics and theology, and under scientific, city management, home management, and morals (the entrance- the healing area)(1).

Descartes compared philosophy to a tree whose roots are metaphysics, and from these roots various branches (principles of philosophy) have emerged, the word philosophy also applied to a doctrine itself doctrine, like, Descartes' philosophy (*), or the totality of doctrines in a country and in a particular era, such as contemporary French philosophy (*).

Philosophy defined: Philosophy (noun), is a word that originally meant wisdom and the love of wisdom, and it means all ideas derived from the mind and works of thought about beings, their principles and causes, and there is scholasticism (psychology) philosophy

based on the verbal philosophy of Aristotle, and characterized by subjecting philosophy to theology and establishing the link between reason and religion (2). So it is the rational knowledge according to the thought of (Lalande) (*) and the rest from the ancient times to the nineteenth century refers to “the general system of human perceptions” according to the ideas of (August Comte)(*),

From this perspective, it includes the various sciences, and its purpose differs from the goal of science, by refusing to explain one natural phenomenon with another natural phenomenon, as it was seeking to always rise above all experience (1). Comte also wrote that philosophy is taken as a basis for morals, politics, and religion. Philosophy is not an end in itself, but rather a means to reach a purpose, as he thought the shortest path is the worst, because every attempt, according to his vision, aims to reorganize religion, politics, and morals, it is in vain unless mental life is organized. In this regard, emphasis must be placed to put a new philosophy (2).

Just as philosophy today is no longer a monopoly for the Greek civilization, but part of the civilization of every nation and it has multiple definitions, including (the search for existence or what exists, the facts of things, the nature of things, also, defined as a kind of amazement), as well as its topics in the research, (Discussion of existence except ontology, epistemology, axiology) (3).

As defined by Descartes (*) (it is the search for the basic and constant essence and the first principles) (4).

Among the above definitions, we came to a definition of philosophy (it is a somewhat vague and complex concept that aims to search for a thing, its essence, being, and its source, using all tools, whether senses, knowledge, or matter, in order to reach the depth of the thing and its essence), and after clarifying the meaning of philosophy and defining it in a clear way generally, it is necessary to define the relevant terms, including analytical philosophy, continental philosophy, and political philosophy:

First / Analytic Philosophy: In order to understand it, it is necessary to understand the term analytical learning which refers to returning the whole to its parts, which is the opposite of structure.

Whereas, the experimental (is the type that is relied upon from different stages of the experimental method, such as observation, experiment, and induction), while the rational or mathematical (it is a series of problems, the first of which is the problem to be proven, and the last of which is the known problem).

There are many meanings of analysis because it is a term like other basic philosophical terms in which it suffers from turbulence in connotation and contradiction due to the different uses, and since it is difficult to provide an accurate definition of analysis and put all the characteristics that distinguished analytic philosophy in one phrase because the analytic philosophers do not represent one pattern of the philosophers agree on the motives and goals of their thinking. Indeed, there is general agreement on the name that distinguishes the philosophical movement. It was considered a movement, not a school, but considered a unit that has its distinctive characteristics (1).

This movement recognized that language has an active role in philosophy or its increased trend toward language, and tended to address philosophical problems by breaking them down into small parts that are processed part by part, as well as its cognitive characteristic and the inter-subjective treatment of the analysis process (2).

Despite the ambiguity in the meaning and characteristics, philosophy was able to pave the way for emergence, as a term circulated during the twentieth century, coinciding with the emergence of the current political philosophical thought, and its circulation by the great philosophers in their works contributed to it, namely Bertrand Russell (*) and George Edward Moore(*).

Its spreading as a philosophical term in some countries, including the United Kingdom, the United States of America, Canada, Australia and Italy, and it is more common in English-speaking countries (1).

It was distinguished from those found in Western European countries, as its ideas relied heavily on the ideas of its most prominent founders, Edward and Bertrand, where the analytical tendency adopted by Bertrand Russell in the late nineteenth century was distinguished by the idealism of Bradley (*) as well as against the new structural movements with increasing influence in the English philosophy, also, the liberation philosophy was distinguished by its adoption of a logical character, which says that any isolated fact can be complete and complete truth, in contrast to Hegel's philosophy, which asserts that there is only one truth. Analytic philosophy answers questions by clarifying the language in which these questions were formulated. It also means logical analysis, not physical(2).

Where we see that analytical philosophy definition: a philosophy that relies precisely on subtraction and working to break down the problems resulting from language analysis after they have been segmented and fragmented into parts to be solved and then come out with one result.

Second: Political philosophy: branch of philosophy that is concerned with studying how to achieve the greatest degree of justice and wisdom in political societies. Politics, as such, and in its most common sense, is the power and how to organize it in societies (3).

Strauss also defines (political philosophy is a branch of philosophy that has the greatest resemblance to political life. Philosophical life and human life in political philosophy arose to put knowledge of everything in the place of thinking about everything, as it's an attempt to put knowledge of what political matters are in place of thinking about them) (1).

Political philosophy in the contemporary American philosophical heritage has also formed an integral part of moral philosophy, as most political philosophers believed that there must be a foundation of political principles consisting of moral principles, such as the principle of justice or goodness specifically. Political philosophy in its general sense also consists a group of philosophical texts written by philosophers since ancient times till now, including major issues that define the acceptable limits of state action, the foundations of political obligation, the virtues of the citizen, and the nature of justice. All of this makes political philosophy part of the philosophy of public morality (2).

While some see that political philosophy is an independent branch that is not only concerned with moral truths, but rather with primary characteristics, and the human condition that constitutes the reality of political life. This human condition appears in the fact that people differ among themselves and this difference begins from the level of economic and social interests to the level of the ideas they form about the good and justice (3).

All of this paved the way for the emergence of continental philosophy as a new philosophical term in the Western intellectual arena.

Third / Continental Philosophy: It is the name of a period that extends for two hundred years of philosophical history, started to publish critical philosophy, which was for Kant(*) in the eighteenth century (4).

It is also known as a group of philosophical traditions that emerged during that period, including a number of philosophical schools and doctrines out of the analytical school (1).

After we reviewed a set of philosophical terms that preceded the emergence of the term Continental Philosophy, which was a result of those philosophies that preceded it and its philosophical outputs, results and the ideas of its thinkers and founders, thus we have

evolved a new modern philosophy that takes upon itself to shape all ideas, which was understood negatively from the philosophies that came before, and this philosophy aims to be a general and comprehensive continental philosophy, and from here we will show in the next theme the intellectual development of continental philosophy.

The Second Theme: The Intellectual Departures of the Continental Trend:

The concept of the continental trend had a wide starting that began with continental philosophy, a strange name in describing philosophy, which has become a new feature in modern and contemporary Western political thought. A philosophy that imposed itself through its thinkers who saw in it a gateway to the world and not a monopoly on Europe and its countries and peoples, it was contained by the Arabs and the rest of the countries, because of what it carried of modern thought, its prominent feature is modernity in systems, constitutions, cultures, science, technology and knowledge.

According to Robert C. and David Sherman's views, its first beginnings were since the work of Immanuel Kant at the end of the eighteenth century, because it was seen as a more appropriate sign for the outside world than for Europe itself. No specific group was identified as it was the one that formed the continental law (the philosophy of continentalism). This philosophy serves as a definition between the so-called "I-philosophers" and "the continental," where the only thing that is clear is that the two are hostile, suspicious, or at best tolerant of each other. Also, the division between analytical philosophy and continental philosophy was a dialectical division between what was before or after modernity, speaking and talking about modern philosophy cannot make sense unless one addresses and immerses oneself in the works of the German philosophers of the century as they were described by them before them (2).

Especially Nietzsche (*) and Heidegger, as their works are important indications of philosophical postmodernism, and this rich philosophical legacy transformed the differences into the Enlightenment ambition to develop a global philosophy in the sense of (global) political moral philosophy.

Here it can be said that the continental philosophy had its beginning in the early of the nineteenth century, i.e. just before the death of the philosopher and thinker Kant, as started with the beginning of what is named small philosophy after Descartes, and it covers a rich period until the period of Kant and includes philosophy and structure where he preceded him and surrounded his thought immediately by a group of post-Kant philosophers who considered such Kant themselves to be idealists of a different kind (1).

In order to clarify the most important intellectual starting points for the continental trend, we will divide these starting points into two periods of time, the first begins at the end of the eighteenth century and the beginning of the nineteenth century, and the second era begins at the end of the nineteenth century and the beginnings of the twentieth century and beyond.

First / The end of the eighteenth century, the beginning of the nineteenth century: the development of European philosophy in the last half of the eighteenth century, especially Germany, was a story of an exciting cultural, intellectual and psychological adventure, but the philosophers of the Enlightenment and what they raised were not all professional academics who imposed this or that system on their fellow students, they are the fastest, and their story is not directed to scientists, but to humanity as a whole, the self-philosophy that differentiates between the self and the human being, and this was a set of problems that called the thinkers of the era to pursue a new philosophy that solves the problems in previous philosophies and finds a solution to the problems that posed in societies, especially in the emergence of enlightenment movements cultural movements and liberation movements from the Church, religious domination, sanctity and priests, and what the outcome followed those circumstances during the previous eras (2).

This period was also characterized by features including the decline of the church authority, and the increase of science authority. Other features related to these aspects include the culture of modern times, which is a culture closer to secular culture than to religious culture. States began to replace the Church as the professional governmental authority over culture.

The government was in its early beginnings and at first in the hands of kings only, then democracy and dictatorial rulers began to replace kings, as the case in the ancient Greece, where the authority of the national government and the functions it performs, grew exponentially, throughout the entire previous period, while in most cases Philosophers have less influence in the state than the influence that the church had in the Middle Ages, where the feudalism aristocracy lost its political importance, as well as its economic importance (1).

After the American(*) and French(*) revolutions, democracy in the modern sense became an important political force, and in the face of democracy based on private property, the government from which socialism won government power for the first time in 1917, and some believe that this form of culture government in its core important exceptional cultures, especially in Germany(2).

From these exceptional cultures, as philosophers began to educate their people on new cultures, including how the art of fortification is through the scientists and their role, even in war, and after that their role came in developing machine production and accustoming people to using steam and then electricity, but the effects of the task begin to appear closer at the end of the eighth century, when there were attempts to separate this aspect from the theoretical side and to make science more and more technically a science, this point of view penetrated in the philosophers at that time, as liberation from the characteristic of the church was concerned with the individual tendency,

As it reached the point of anarchy, the mental, moral and political discipline was associated in the minds of people in the Renaissance era with scholasticism and Christian government, accordingly, modern philosophy has mostly retained that individual self-character(1), and this is the case in other countries Italy, France, Britain and others from the European countries, the revolutions and unrest have escalated one after the other, began following the constitutional systems and proclaiming them constitutions, as well as the emergence of nationalist movements that were behind several factors that led to the maturity of these movements and the completion of the national feeling in them, the emergence of pride in the nation-state, stabilizing and drawing the borders and the recognition of sovereignty. These factors that brought the movements is led by the economic factor, as the progress of industrial production in the nineteenth century had prompted businessmen to search for markets, either by uniting with alliances, as in Germany and Italy, or by secession and independence, as happened in Hungary. The customs federal system continued to be applied for a period of 15 years when the states reached Germany led by Prussia in 1944, a regime known as the Zollverein in 1844 for the German unity case services (2).

As a result of this union, the coal, iron, and textile trade flourished, and the Georgian regime controlled the internal markets. The revolution that took place in land transportation in Germany and Italy played a role in the growth of the people's feeling of it, as well as other minorities began to develop a sense of national liberation, and the religious factor also played an important role in favor of national movements, for example the religious role in Catholic Ireland against Protestant England, Russian Poland and Prussian Poland, the influence of the Catholic clergy was the spirit of resistance to foreign domination, likewise in Croatia against the Hungarian influence and in the Balkan countries against the Ottoman Empire, this development and this political dominance appeared clearly from the fact that the industrial revolution did not have its effects on the issue of distributing products in the markets only, but took its turn to play in the colonial

competition between the major industrial empires, at that time, which were looking for markets, and accordingly the emergence of serious social and economic problems, the world had not known them before, and the hegemony was initially for Britain (3).

These events were also keeping pace with the political development in the regimes, where feudalism began to fade and the monarchy regimes lost their control and powers, and the spread of democracy began to dominate the peoples, through the modern development that took place in the means of communication at the time.

With the presence of newspapers, articles, and books issued by authors and thinkers calling for development and the adoption of science as a means of development and not relying on religion and God, and other things until some people reached atheism, and therefore political development was accompanying all areas of industrial, cultural and economic development, all of which poured into the politics where countries aim behind this development in these areas to control the world little by little, and this has already happened.

Second: The end of the nineteenth century, the beginning of the twentieth century: the end of the nineteenth century and the beginning of the twentieth century represented the birth of modern European philosophy, and this helped with the collapse of Scholasticism in the middle European era.

The scholasticism medieval thought was distinguished by several features, taking pluralist into personal orientation, as well as the basic direction in the centrality of God and adopted the preferred logical analysis method for partial problems. Modern Western philosophy came in opposition to all these features and all these issues because its essential principle is the acceptance of the mechanical approach that excludes the organic conception and the graduality of existence, also it excludes personal orientation saying that man is independent of God. One of the characteristics of modern west philosophy that it has important exceptions, as it builds a lofty philosophy that does not depend on the method of determination. René Descartes, as we indicated in the previous themes, was the first to put this intellectual revolution in its fullest form, and the philosopher Emmanuel Kant followed in his footsteps, as we referred to him previously also, that he took upon himself saving reason, science, morals and religion without at the same time repudiating any of the basic principles of modern European thought, Philosophy continued with this ebb and flow until it began in the early of the twentieth century, when it was considered a stage or the end of a stage that closed its curtain on a long historical period that ended to the point that the new element in Western civilization no longer belonged to its modern era, because Western philosophy entered the role of a deep crisis at the end of the nineteenth century, this crisis was represented in the emergence of intellectual movements opposing the two most important doctrines in modern European thought that we referred to previously, namely the mechanical doctrine and the subjective materialist doctrine. Likewise, this is not limited to the field of philosophy, but extended beyond that compared to the great crisis that resulted in The European Renaissance is the whole of modern European culture, and here it is a profound shift in mental and spiritual life, which naturally corresponds to parallel changes in the social fields (1).

The reasons for this change can be attributed to three groups of reasons, first containing the crisis of the science of nature and the crisis of mathematics, and what led to the development of this in terms of a great development in analytical thought and the logical method and the new perceptions, the most important of which is the irrational perception and the metaphysical tendency of the new reality, as well as the emergence of other theories and the discoveries of natural science contributed to questioning the facts that previously led to doubts about their truth and the validity of their launch and work it out (1).

Where the nineteenth and twentieth century's witnessed an intensive use of the concept of the West, from which it stems from the main axis of the term continental trend according

to our point of view, and that is because the term West has become like the role of the polarized magnetic axis that arouses excitement in different mental spaces as well as in visions and various sensory perceptions in the world, which has been moving Europe since ancient times and that works and fomenting unrest in it, where we see the intensity of the contradictions between the historical and philosophical visions of the world on the one hand, and the contrasting national feelings on the other hand, has become associated with the emergence of strong violent intellectual explosions within the European continent itself, where this concept received a striking generalization that imposes itself on Philosophers, historians, anthropologists and linguists, who see that there is an idea in the diversity of peoples and the languages they speak and in the course of that cosmic history as well as in the space occupied by a European in the universality of the human race, and accordingly this paradox was associated with the uses of a concept of the nature of the doctrinal principle and flexibility at the same time).

This term was the result of a continuous and coherent historical series that tends to one and unique goal since the most early times, which is that there would be a sublime unity that is beyond all of them, a European spirit and a single European civilization with unique privacy, under the central place in world history. However, the historical and philosophical use of the concept The West or the concept of Europe has become practiced less at the present than it was in the nineteenth century, and the term continental trend began to emerge after it as a single term instead of the term West, as it is more oriented to the ideas of the West and more appropriate to the orientations and ideas of their marketing to the whole world, where the existing idea was In the West, there must be a need for a terrifying enemy to perpetuate the mythical life of creation from themselves, a terrifying performance or embodiment of the continents and peoples around them, so that they will always remain under the umbrella of European power and mythical life (2).

The Third Theme: The Political Intellectual Polarities of the Continental Trend

The continental trend is one of the intellectual trends that were enriched with political ideas through several political polarities that had a long history and a great impact on Western thought in reference, theorizing, and development in this trend, these were distributed among the thinkers of modernity and postmodernism as well as distributed geographically among the European continent thinkers, American continent thinkers, and even the Arab thinkers who had a clear contribution to the interpretation of modernity and postmodernism in the Arab world, but the polarities of this trend each of them has political ideas that are close or somewhat different from the other idea put forward by the other party, and therefore I will clarify in this theme contemporary political polarities of the continental trend of modernity and postmodernism thinkers. As we indicated earlier in the themes that preceded this theme, continental philosophy is the basis of the continental trend, as the continental trend is the advanced stage of this philosophy, which has ancient roots dating back to the Platonic era and the Aristotelian era, and then this began to deepen little by little with Western intellectual development over the centuries. Until today in the twenty-first century, the beginnings of this development were within the religious, social, and cultural regions, the most profound and concentrated development was in the religious-intellectual polarities subsequently became political polarities (1).

Where the German thinker and philosopher Jürgen Habermars is considered one of the most prominent thinkers of the continental trend, representing modernity and postmodernism, developers of the philosophical intellectual trend and the counterparts to the continental trend. The reason for this was the cultural transformations that created appropriate intellectual conditions to come up with an idea characterized by intelligence, holistic and complexity, results of a human consciousness characterized by the character of rebellious criticism, and this is based on the problem of the existing relationship between rationality and subjectivity, and Habermars believed that the natural path of development of rationality and the humanization of democracy in societies is in terms of

the institutional aspect and the mental capabilities inherent in the effectiveness of communication, except that it often suppresses itself in the fields of the main principles of life, such as the state, organizations, and the market, and he believes that scientific progress is the basis of the driving force. He focused on science as a purpose to strengthen control over human nature and control over the social hierarchy. This hierarchy and control were subsequently disturbed because of what those who controlled it legitimized for their own interests and other purposes (2).

In the midst of this scientific progress, his endeavors were clear in the development of constitutional patriotism in Germany in particular and Europe in general, as he believes that constitutional patriotism is in the face of cultural pluralism in European society, and this idea was launched by him in the nineties, prepared to face the increasing multiculturalism in the European and German society in particular, as it necessary to adhere to a common global cultural base. He also believes that it is impossible for Europe to build a strong policy from within and without a common identity, and this coherent internal policy will have external political results that make it possible to defend the interests and values of Europe in the world and impose itself in the face of American hegemony, and in contrast to that, the continent will end according to what he described as the old continent from the global stage, and he considers it to develop necessary through democratic processes based on constitutional principles, and this is achieved through the common political culture in the European arena, and he believes that the European community, in order to confront neoliberalism, Europeans must produce an alternative project that is compatible with their identity, even if it is not that project they must work on for the interest of global relations in general and their own interest, whether it has the idea of establishing a federal European state or a union of sovereign states, he believes that this means to develop towards defending the European state that is able to intervene politically and socially in Europe and in the world. he also added, the necessity of adopting a European constitution or charter with basic rights and institutions of the federal type(1), and the work of these institutions is to establish and implement social issues and policies and English is used as a working language, the development of foreign policy in a coherent manner(2), as Habermars is one of the thinkers who formed a polarity of theorizing for the continental trend and is still contemporary in theorizing in his writings as we indicated in the previous themes that the polarities of the continental trend go back to previous era and these polarities multiplied and was not monopolized by a country, region, or continent by itself, after the difficulty of ideas and the lack of abstractness of speech that was difficult, German philosophy took the turn of the radicals and the continuation of the radical transformation that accompanied the rise of Nazism to power.

They made their marks on analytical philosophy with social criticism, which they desperately needed in an attempt to find out how events and cultures conspired for the emergence of Hitler (*). This prompted the development of theory and the existence of the Frankfurt school of critical theory(*) (1).

Habermas continued criticizing with sympathy and enlightenment, he faced contemporary opponents, especially the new postmodernists, including Jacques Derrida and Michel Foucault, who were the most famous in France and then throughout Europe and abroad, who contributed to the transformation of traditional philosophy in a radical new way that modern culture itself was subjected to contradictions, rebellions, and claims. They were followed by a new generation of feminists and were strongly influenced by Simone de Beauvoir, who believed that the existence of a French feminist deserved appreciation. The new French feminists provided another radical development of the critique. This critique said that: the brief history is too simplistic for the period we will be in and for the people we will be responsible for covering in our writings using different methods of different figures, personalities and movements. This is a welcoming for authors who understand what philosophy and its history continue to be, and understand the internal tensions and

distortions caused by the supposed contradiction that led to the existence of the prevailing philosophy in the United States of America and the United Kingdom, which is the briefing of history to continental philosophy and even in Australia, whose polarities we see active in the political arena in three periods of time, first one starts immediately after the Second World War and continue in the sixties, then European philosophers were basically ignored when mentioned, and dealt with questionable things with extreme measure, including Jean-Paul Sartre and Albert Camus, who became famous as existentialists because of his novels and popular writings that mostly excluded the approach of philosophy as a source of consideration, he has the most entertaining character among the three English moral leaders and his acknowledged argumentative capacity for absolute freedom that it is classified and this can be immediately dismissed as a claim that women can do absolutely anything one chooses (2).

Habermas was not the only one who theorized about the continental trend, as we indicated earlier, there are many political and intellectual polarities of the continental trend, including Alexander Dugin(*), who was one of the most important thinkers of the Russian school by proposing theories in formulating the major strategic directives of the country, set it into the minds of the Russian decision-makers, and he is still one of the most famous thinkers at present, who believes that Russia will have an influential presence in the global politics and lead the anti-liberal democracy movement. He is one of the most important defenders of the new Russia and the Eurasian proposition, in search of a Russian identity contrary to what was sent by Bolshevism and after the dissolution of the Soviet Union, he believes that the twentieth century is the century of ideologies, three ideologies are witnessed, namely liberalism, fascism, and communism, that he attempted to theorize his vision of the New Eurasian in his book *The Fourth Political Theory*(1). Thus, he has a continental trends in transferring Russians and Russian thought as a force with continental domination compared to the American and Western domination itself.

The Americans were also distinguished by intellectual political polarities with continental trends, the most famous is the thinker Francis Fukuyama(*).

Those thinkers who are among the intellectual and political polarities that were mentioned in the previous themes, are in the intellectual roots of the continental trend, and then mentioned in this theme contemporary political polarities of theorizing from the nearly approach their ideas and proposals, whether those ideas indirectly using the term in general, but all what has been theorized by these thinkers is within the limits of theorizing the continental trend.

Thus, at the end of this topic, we have come to the conclusion that the intellectual absolutes, foundations, concepts, and definitions of the term continental trend, and what was preceded by definitions of other terms, including defining philosophy and political philosophy, all into the trend towards an intellectual starting of a new term that is more comprehensive and more general, to accommodate all European philosophies and make them more dominant Intellectually on the world, and this is what Europe as a whole is seeking for, whether with its philosophers, thinkers, literature, cultural and literary arts, even its economic markets. The European continent aims for the world domination, global control, and restoring the glories of what it used to be before the First and Second World Wars.

Conclusion

The effective means of change throughout the ages and times was by thought, with its power and rapid speed of spread and penetration among community settings through the promotion of ideas that should have spread in all parts of the world, the aim is to make those spots and those who are convinced under its command and the power of those who promoted those ideas, here we are today in the twenty-first century, living under the

influence of those ideas that Western thinkers and philosophers theorized, including the continental philosophy, which is the product of a series of intellectual philosophies that dealt with various political, economic, cultural, social and religious aspects, so that all of them merge with the previous philosophies under the concept of the continental trend that recently appeared on the Western intellectual scene and started to gradually shifting to the Arab and Asian intellectual arena through its contemporary political polarities that work to use all means of development, including globalization, intellectual cultures, and modernist treatises in order to export the scientific and practical products of the West in their pros and cons to the world, and they have succeeded in that to an extent. What we have perceived in some of the changes that occurred to the peoples of the world in general and the peoples of the Third World in particular was that change in the political system, international relations, foreign policies and even economic transactions.

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