The Islamic Factor in the Immigration Process of the European Union

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Abstract---The article attempts to draw attention to the fact that the future of Western Europe depends to a certain extent on the timely resolution of immigration problems related to Muslims. This article aims to make a contribution to the research of the issue concerning the future of the Western Europe immigration process, which depends to a certain extent on the timely resolution of immigration problems related to Muslims. The point is that immigration flows, especially from the Muslim world, from a sporadic phenomenon have become a constant factor and raised questions about the development and implementation of measures to adapt Muslim immigrants to new working, living and cultural conditions in their new countries, search decisions aimed at reducing the pressure of the demographic factor on the economic development of host countries, cooperation in respect of human rights.

Keywords---Christian culture, European Union, immigrants, Islam, Muslims, nation, nationalism, Western Europe.
Introduction

Considering the problems of immigration in Western Europe, it should be noted that the countries of the European Union significantly outperform the global indicators of the number of legal and illegal immigrants. Their percentage is more than 4% of the total population against 1.7% of the world’s population. European countries also significantly exceed the global figures for the percentage of migrant workers in the total immigrant population and their share of the total labor force. Of the world’s 80 million legal and illegal immigrants, 25-30 million are employed, or 36% -37% of all foreigners living abroad. In the European Union, this figure is 33%, taking into account only legal immigrants, and 50%, taking into account the total population of immigrants (Sopilko, 2013; Medvedieva et al., 2018; Radzivill et al., 2018).

For the countries of Western Europe, as well as for other regions of the world, the phenomenon of immigration creates additional burdens not only on the infrastructure of countries but also causes for the relevant government agencies and structures of importing countries of immigrants a range of complex, multifaceted problems entry immigration flows, starting with the establishment of entry quotas, development and adjustment of procedures for consideration and issuance of entry visas and ending with a set of measures aimed at combating discrimination against immigrants in the field of working and living conditions, the establishment clear rules for their adaptation to living in a new place and for the naturalization of immigrants and procedures for the deportation of immigrants from countries of temporary residence (Gnatyuk et al., 2018; Dei et al., 2021; Ievdokymov et al., 2020).

This article aims to make a contribution to research of the issue concerning the future of Western Europe immigration process, which depends on a certain extent on the timely resolution of immigration problems related to Muslims. To achieve this aim it is needed to perform the following tasks: 1) to consider statistics of the issue in local and global scale; 2) to analyze the current state, issues and challenges to the development and implementation of measures to adapt Muslim immigrants to new working, living and cultural conditions in their new countries; 3) to investigate particularities and suggest prospects of the decisions aimed at reducing the pressure of the demographic factor on the economic development of host countries, cooperation in respect of human rights. To achieve the aim of the article, phenomenological hermeneutic, sociological, logical, dialectical approaches are used by authors (Wilson, 2019; Muslimah et al., 2020; Suwitha, 2016).

Statistics and fundamentals of immigration process in Western Europe

Since the end of the 20th century in 15 Western European countries, home to more than 20 million foreigners. They accounted for about 5% of the population of these countries. Thus, in Luxembourg – almost 35%, Switzerland 19%, Austria, Belgium and Germany – 9%. In Denmark, France, Ireland, the Netherlands, Norway, Sweden and the United Kingdom – from 1% to 6%. In other countries - up to 3% (Salt, 2000). Most foreigners live in Germany – 7344 thousand people, France – 3597 thousand people, Great Britain - 2282 thousand people (Wanner,
The number of foreigners living in Western Europe grew particularly rapidly in the 1990s – by almost 40%. For example, between 1989 and 1993, the population of Western Europe increased due to immigration – by 1-1.5 million people annually (Colleman, 1997; Dei et al., 2019). Thus, it should be noted that the future of Western Europe largely depends on the timely resolution of many existing migration problems.

It is clear that in some countries and regions there were and still are different factors, but there is also the main reason for the new global growth of ethnic and religious feelings - the processes of social, economic and cultural modernization that swept the world in the second half of XX century. It is said that an ethnos exists due to the ethnic unity of the group members, which is based on ethnic boundaries (Vasiliev, 1994; Dei et al., 2019). The current rise of ethnocultural nationalism and the revival of religions, especially in Asia and most Islamic countries, is a testament to anti-Western sentiment in non-Western societies. They do not testify to the rejection of all that is modern in its various manifestations but only to the rejection of all that is Western and of the unspiritual relativistic decadent culture associated with the West.

Muslim immigration is a consequence of the predominantly post-colonial period of development of the colonies, whose history has been marked by interactions with various European cultures. Therefore, these people cannot be considered typical people of traditional societies. Moving mainly from backward rural areas to Western European countries, immigrants often reproduce the process that takes place in each of the respective countries when people move from rural to urban areas. Experience has shown that effective programs for mobilization, or vice versa, the destruction of societies are actually carried out by addressing not to class concepts, to the concepts of ethics (tribe, people, nation) (Kara-Murza, 2008). Moreover, a significant feature of Islam in the diaspora is more attention to the observance of Islamic rites. However, even in the personal spheres of domestic and ritual life, human behavior often depends on much wider spheres of society in general. Much depends on the size and composition of the Muslim community, as well as the legal status of Muslims, whether they are considered permanent residents, as in the United Kingdom, or are “temporary guest workers”, as in Germany (Huntington, 1996).

In addition, cultural and religious life is also determined by the nature of the majority in society, primarily its perceptions of the relationship between state and religion. Muslims can create or encourage the creation of institutional symbolic Muslim elements of society. For example, the United Kingdom differs from France in that it provides official state support to Muslim organizations, while France adheres, for example, to the principle of separation of religion from the state (Getman & Karasiuk, 2014; Holovaty, 2015). There is a widespread belief in the UK that religious institutions can play a role in public and political life and that religious education can be part of general school education. However, the idea of multiculturalism does not prevail in all spheres of life. In particular, influential politicians, primarily from the right-wing of the Conservative Party, have reduced its influence by passing through parliament a rule that all major laws should be based on uniculturalism (Mitchel & Russel, 1996; Shtal et al., 2018).
In France, the state deals only with individuals and not with communities, and requires that there be no religious beliefs in the school and education system at all. In France, the principles of secular freedoms about public places are the principles of separation of church and state and the right of women to equal rights with men (Ibrayeva et al., 2018). One of the main symbols of Islam, which testifies to the presence of the Muslim community, is the mosque. Mosques are increasingly becoming a symbol of Islam in the West for both Muslims and non-Muslims. The establishment of "Islamic centers", which offer a variety of educational publications and programs and become a gathering place for communities, including worship, is also becoming common practice in most Muslim communities (Vystavna et al., 2018).

However, often problems of immigrants are solved by repressive measures. Moreover, Islam is consistently associated with fundamentalism and bigotry. At the same time, there are few serious ethnographic studies of modern urban life and various manifestations of religious life among immigrants to avoid such stereotypes. The establishment of Islamic schools is not encouraged because they are seen as a threat to the integration process. The continued immigration of Muslims from Turkey, the Middle East, the Hindustan Peninsula, and the Maghreb to Western Europe heightens concerns about the "cultural fascination" of European countries and raises concerns about the need to preserve Western European, mostly Christian, traditions (Korolova et al., 2021; Vyacheslav et al., 2021).

For the past thirty years, Muslims in the United Kingdom have been viewed primarily in terms of origin, immigrant status, and racial relations. However, more and more Muslims are demanding recognition, first and foremost as Muslims, and insist that religious rather than racial discrimination should be a priority. In Islamic teaching, there is an ideal of one ummah, ie a single community of all believers. It should be borne in mind that Muslims make up the majority of the population in more than 40 countries, and also make up a significant percentage of the population as various national minorities in several other countries, most notably India and China. At the same time, national, ethnic and linguistic differences between Muslims, as well as the existence of different directions of Islam, speak of the diversity rather than the unity of Islam (Petrov & Serdyuk, 2008). In Great Britain, due to the peculiarities of migration, Muslims form a separate microcosm of varieties of the Islamic world. The process of population replacement is underway, which can be seen in London. During the first decade of the twenty-first century, their number decreased by 620 thousand people.

In the social aspect, any idea of community, which is based primarily on a single concept of Islam, can be considered only as a certain ideal. However, there is reason to believe that there is a Muslim community in Britain. The traditional factors that cause delimitation still exist to some extent, including ideological and ethnic factors and socio-economic status. But the idea of unity is increasingly manifested in practice – through joint organizations and common approaches to addressing pressing issues. At the same time, increasing activity among Muslim youth indicates that the process of setting new goals and guidelines is underway. It is clear that with the change of generations of immigrants, today the third generation enters the stage of political and social life, a new situation is created,
which must be taken into account: immigrant experience as a defining moment of self-identification - begins to decline (Scantlebury, 1995).

In general, the growth and further development of the immigrant community is a process of mixing and merging immigrants and different regions, which further leads to the separation and division of I on the basis of family and rural ties. And while this process has been ongoing for the first generation of immigrants to the UK, the situation is changing again for new groups of immigrants, including the younger generations who have already been born here. They are turning less and less to their parents' country of origin and are increasingly trying to define their Muslim identity in the British context. As a result, a significant number of young Muslims reject religious and ethnic aspects of identity and are inclined to search for “true Islam”. This means that they question the traditional way of life of their parents and try to separate the actual cultural element from the real Islamic (Magrini, 1999; Glinos, 2015; Castro, 2011).

**Ethno-religious relations between indigenous peoples and immigrants in European countries**

In France, there has been a general tendency in the socio-political debate over the regulation of migration to treat the religious affiliation of immigrant workers, mainly Muslim countries, as their hallmark. Therefore, in a country where the majority of immigrants practice religions other than those of the indigenous peoples, the word "Muslim" has become synonymous with the word "other." If immigrants are increasingly beginning to speak as "Muslims", considering such self-characterization natural and appropriate in new living situations, it often becomes a kind of label that is affixed to them. However, in France, Muslims are still emerging as a separate community, characterized by an awareness of unity and a sense of solidarity.

By separating the church from the state, France guaranteed freedom of religion. Since Catholics and Jews have the right to build churches and synagogues, of course, Muslims also have the right to build mosques. Thus, migrants can claim their Islam not only because they have such beliefs, but also for certain strategic or tactical reasons. In many conflict situations between Muslims and non-Muslims, and not only in France, but the ethnicization of Islamic communities is also taking place. The feeling of "internal Islamic threat" observed in France also led to another process of ethnicization, emphasizing the "Frenchness" of the locals, which is expressed in the speeches and statements of the National Front. Growing support for racist ideas in French politics has forced migrant groups to unite and organize, making such groups more pronouncedly Muslim but different from those claiming traditional Islamic culture (Just et al., 2014; Caruso & Schneider, 2011).

For many Muslims, Christian Europe is a land of unfaithful and religious exile, for others, Europe is a land of happy unlimited possibilities. Yes, many Turks in Germany even before their arrival there were already quite zealous Muslims. However, for others, it is this alien, German context that gives impetus to active participation in the work of religious organizations and worship. This desire to identify with Islam and Muslim organizations is a form of resistance to the
dominant norms of a foreign society, which is perceived as dangerous, devoid of human warmth, and simply "wrong." After about 30 years of staying abroad, the ideal image of the Muslim homeland becomes quite vague and its place is gradually taken by Germany.

In the 1960s, the "second generation" of German Turks, who had been living in Germany since birth, declared themselves a "permanent ethnic minority" - although, admittedly, the country refused to do so. them in such a high status. Many of those who attend vocational schools and universities will be useful workers in the German economy, while others who are less fortunate and have had to travel with their parents from Antalya to Germany and back as children have remained more marginalized and remain illiterate, young people. Some joined street gangs and thus embarked on a path of breaking the law or fighting neo-fascists who attacked the Turks. Such protection of one's own and "one's own territory" can be seen as a symbolic assertion of their right and intention to remain in Germany. In Germany, where a nation is defined by ethnicity and deep-rooted ties to language and culture, the first migrants and their descendants are ethnic "outsiders" who cannot become a recognized part of the nation, although they may formally have significant legal and social rights. Conversely, Turkish citizens are denied the possibility of full integration, because culturally they do not belong to the German nation (Chung & Tung, 2013; Lebl, 2013; Lebl, 2006).

Muslims of Turkish origin, who are one of the largest ethnic groups of immigrants in Western Europe, began to establish numerous religious organizations in the 1960s, the structure and cultural orientation of which were shaped by their European, mostly German, modern, and Turkish past. Today, the Turkish state is trying to support the patriotism of Turkish Muslims living in Germany by strengthening their Islam through the expressive spirit of Turkish state ideology. It achieves this through the activities of Turkish Islamic institutions, first of all, Dianet - the Office of Religious Affairs of Turkey. However, Muslims in Germany face the problem of insufficient educational level and poor social adaptation of their religious leaders. After all, the imams of Dianet should be spiritual mentors in matters that arise in the interaction of communities with non-Muslim society, but their knowledge of this society is weak. Without knowledge of the local language, they cannot establish effective contacts with other religious communities, in particular with various churches. In addition, the continued use of Turkish as the main language of religious education in mosques prevents adequate communication with members of the second and third generations of immigration, as these generations largely no longer speak their parents' native language.

Representation of Muslim immigrant communities to the peoples of Western Europe, their perception of themselves and the struggle with the majority of society within the nation state where they live, contribute to the formation of ethnic identity. At the same time, the differences between Muslims in some situations can be quite noticeable. For example, the practice of Islam and Islamic ritual behavior depends mainly on language, nationality and belonging to a certain direction in Islam. Indians and Pakistanis visit each other, tell each other all sorts of stories, pray. North African and West African workers in France, for
the most part, prefer individual communication, and mosques there are assigned to Muslims of a certain national origin.

**The future cultural and ethical diversity of Europe**

Multiculturalism as a normative idea and ideal requires respect for cultural differences, approves the policy of socio-political recognition of cultural differences and rejects any claim to the supremacy of a particular cultural tradition or some form of domination of a particular cultural group or exploitation of one group to another (Bauböck, 1996). However, in a culturally diverse but politically unbalanced world, there is always the danger of proclaiming universal local norms that are too prevalent in Western culture today, as well as trying to force others to accept values that claim universal eternal truths. Here it is important to say that for many in Western Europe, migration seems dangerous because it is a relatively new phenomenon, but in a few generations, it may no longer seem so threatening. The original culture of migrants may in the future be only a symbolic ethnic culture. That is why the main question now is what ways and means of self-protection and development can be found by the current generations of migrants in the societies in which they live.

The last decades of the last century and the years of the present have shown that the ethnic face of Western Europe is undergoing radical changes. The image of the typical white European is written in the past, giving way to the representatives of the peoples of the South and East. The current multimillion-dollar presence of Muslims in the European Union, as already mentioned, is largely the result of migration flows from the former imperial colonies in North Africa, Asia and the Caribbean. Now their number is increasing. This is especially true of the Muslim communities of Europe, which are growing steadily, primarily due to the high birth rate.

Today in Western Europe, according to various estimates of migration services and expert estimates, live from 8 to 15 million Muslims: in France – up to 4 million people, in Germany – 3 – 4.5 million people, Great Britain – 1.5-2 million people, the Netherlands up to 5 million people, Belgium – 0.3 million people. But the governments of most Western European countries have not developed a clear policy toward Muslim communities, limiting themselves to recognizing Islam at the constitutional level and providing acceptable conditions for the development of their political and financial independence.

The consequence of such a policy was the creation of a kind of closed living areas, whose inhabitants did not particularly seek to assimilate and assimilate the new European system, but tried to preserve their identity, national traditions, culture and religion. The main form of social organization of European Muslims is social movements and religious communities, which are increasingly involved in the socio-political life of Europe. Muslim organizations exist at both the local and European levels: The Union of Islamic Organizations of Europe (Germany), the Federation of Islamic Organizations (France), and the Islamic Council of Europe (Great Britain).
Transnational Islamic organizations, often fundamentalist and radical, conduct active propaganda work among European Muslims, cultivating a sense of Islamic solidarity, common interests and culture, calling for universal Muslim unity in the fight against the enemies of Islam. In the context of such trends, the closed ethnic enclaves of European Muslims are becoming an ideal place to hide Islamic extremists, and in the long run to establish a whole network of terrorist groups in Western Europe. Another threat to Europe's stability is the danger of political pressure on European governments from some Muslim states, most of which are funded by Europe's Muslim communities. Through such funding, these states seek to influence the religious and political views of Europeans. Thus, Saudi Arabia opens its mosques and offices of the World Islamic League throughout Europe, Tunisia and Algeria finance the construction of religious buildings, financial support for ministers (imams), the organization of various centers that allow control over the organization of European Islam (Samers, 1998; Simmons, 2008; Suryasa, 2019).

In recent years, there has been a tendency to increase the political activity of the Muslim population in the countries of the European Union. Against the background of such phenomena is the formation of the ideological basis of European Islam, the so-called European Islam, the main thesis of which is that Muslims should not be locked in their ghettos. They must receive a European education and take an active part in the socio-political life of Europe, thus contributing to the spread of Islam. The same idea can be seen in the provisions of the "Program Doctrine" developed by the pan-Islamist organization "Muslim Brotherhood", which states that the European ideals of democracy and parliamentarism not only do not contradict, but also fully comply with the spirit of Islam. The Muslim Brotherhood calls on Islamic communities to integrate politically, socially and economically into European society, while maintaining their Muslim identity.

The solving of the demographic situation in Western Europe through the use of the migration factor is rather ambiguous. The UN urges the EU to significantly increase the number of migrants from developing countries, seeing this as an effective way to resolve the demographic crisis. However, falling birth rates, combined with increasing migration, will mark the end of the ethnic homogeneity of European and traditionally nation-states. This method is not popular among politicians or citizens of European countries, as evidenced by the success of far-right forces, which in their election programs, skillfully beating the problems of migration, have been able to achieve significant political success over the past few years.

The problem of integration of Muslims into the European community is directly related to the accession of Turkey to the EU. There are now a number of problems that prevent Turkey from becoming a member of the European Union: doubts about the strength of democratic institutions; the Kurdish issue remains unresolved. The EU fears the demographic factor of Turkey, a Muslim country with a high birth rate, which has every chance of becoming one of its most influential members fairly quickly. However, Western Europe does not abandon the moral values that form the basis of Western civilization. The optimal solution to the existing problems for European countries would be to direct Muslim
communities in the direction of European political culture and tolerance, which would avoid socio-political alienation of Muslims in Europe and turn them into an extremely effective tool of political games by radical Islamic forces.

Conclusions

Today, the problem has gone beyond meeting the sole socio-economic needs of immigrants, moving into the plane of political and cultural-religious demands. In many countries of the European Union, national enclaves of migrants have been formed who have not adapted to secular European society, and their interests increasingly contradict the laws and traditions of their countries of residence, creating a significant socio-political imbalance and discomfort. The lack of a clear and effective strategy for the integration of the Muslim population of Western Europe into secular society has exacerbated social and ethnopolitical relations between the indigenous peoples of European countries and migrants, increased anti-immigrant behavior in societies, and resulted in xenophobia. Mass protests against migration policy pursued by European governments. In some countries of the European Union there is a tendency to change the national migration legislation in the direction of its tightening.

The European Union has not yet developed a common policy for all categories of migrants, their rights and responsibilities, which complicates the overall situation and relations between states. In this regard, the needs of the single European market for mobile and free labor resources in the field of migration face challenges to the security and stability of Western European countries, one of which can be considered the emergence and growth of radical sentiment among Muslim migrants. The Muslim population of Western Europe is becoming an important factor in the political life of the continent and in the long run its role will only grow. Consequently, European countries are faced with the need to align their national and state policies with the need to develop multicultural strategies, taking into account the interests of former migrants, as well as Muslim countries.

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