

## **The Solidity of European Values in the Context of the Migration Phenomenon of Islamic Populations to the European Union**

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**Abstract:** The European Union was formed and is developing, first of all, based on the integration of the multicultural concept into a prosperous territory destined to the nations that form this socio-state construction. The ultimate goal of the Union is to have a prosperous society that lives in peace and harmony, irrespective of the social origin of individuals, their religious or political orientation. With a history of extremely violent development and consolidation, today's Europe aspires to be a space of understanding and good living between its citizens, a space of tolerance and spiritual progress. The acceptance of Islamic populations in Europe is not a novelty, they migrated in a large number even in the 1950s, 1970s or even in 1980s. What is new at this moment can be found in their attitude towards the citizens of the host countries, who are mostly Christians. The fact that migrants, by mistaking European values, are challenging a society built on democracy and freedom, is an issue that has acquired other valences at the moment, namely, an offensive position of the Islamic population against social conduct in the host countries. In this article, we are proposing an approach centred on identifying the mechanisms which comply with certain channels of communication between the two populations, mechanisms that are absolutely necessary in order to continue the state of progress and good communion among the citizens of Europe.

**Keywords:** European Union; Islam; Christian; religious orientation; multicultural concept

### **Introduction**

The space of the European Union is thought to be an area of integration, of moral and social integrity, an educational field for the exercise of emerging liberties, in which the cultural, political, economic, religious and geographic boundaries have been dissolved. In this area of dialogue, inter-cooperation and exchange of values, there is a wide interplay of religious cultures and policies focused on certain religiosity directives. On the continent, Europe has a declared Christian presence of 76% of the total population, this percentage being completed by Catholic, Orthodox

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and Protestant Christians. The Islamic population numbers around 15-20 million believers and has a considerable growth rate each year. Growth is mainly due to increased birth rates and migratory waves admitted to Europe from Muslim conflict areas.

The Western countries with a high proportion of Muslim population are France, Germany, Italy, England, the Netherlands, the only country where there are no mosques being Greece. “There is a huge danger and it is very hard to be optimistic. We may be in the final phase of the Islamization of Europe. This is not only a current and transparent danger to the very future of Europe itself, but a threat to America and to the entire survival of the West. The United States is the last bastion of Western civilization facing an Islamic Europe.” (Geert Wilders - President of the Freedom Party in Netherlands)<sup>1</sup> In this context, we can consider that religious particularities are the most important regulatory levers in terms of intra-community security and we can also consider any tendency manifested by the Islamic population to challenge and diminish the optics and Christian spirituality as being of a major social impact.

The refugee status is universally governed by the 1951 Convention and the 1967 Protocol Relating to the Status of Refugees, international legal instruments adopted under the auspices of the United Nations. Refugees are people who run away from armed conflicts or persecutions, that is why they cross the country's borders to seek the safety necessary for a quiet life in other states. One of the principles laid down by international law is “non-refoulement” - refugees should not be expelled or returned to their countries of origin if their lives and freedom are endangered. The main responsibilities of the host states are offering protection and refuge. The United Nations High Commissioner for Refugees collaborates with the respective governments to implement the refuge and protection responsibilities that those countries have to carry out in relation to the refugees.

Migrants generally choose to move to other countries to improve their living conditions and education. In case they want to return to their home country, they will continue to benefit from the protection of their government. Migrants' destination countries apply their immigration laws and processes. The composition of the migratory waves that have stormed the European continent since 2015 has indicated that, in addition to those fleeing from armed conflict areas (Syria, Iraq and Afghanistan), in order to achieve physical, social and economic security in developed European countries, respectively the refugees, there were, to a lesser

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<sup>1</sup> <http://www.contributors.ro/global-europa>.

extent, persons originating from high-poverty countries that left their country to benefit from a better standard of living in countries with a prosperous economy.<sup>1</sup>

Both in 2015 and in 2016, more than 1 million Muslim migrants joined the European Union. In 2016, the European Union offered refuge to 710,400 Muslims and in 2015 there were 333,350 people. Thus, 405,600 of them are Syrians, 65,800 Iraqis, and 61,800 Afghans. More than 70% of Syrian refuge seekers received shelter in Germany. In contrast, in 2016, the United States received 84,995 refugees, 39,000 from Muslim countries, and the rest from other countries. African Christians formed the second group of refugees, most of them 16,370, coming from the Democratic Republic of Congo.

## **Content**

The European Union is at the moment in a vast process of political and social transformation, a process that centres on its ultimate goal of identity redefinition, that of creating the identity of the European citizen. The European citizen is an educated citizen with assimilated democratic values, tolerant and open to progress. At this point of macro-geographical social metamorphosis, we come in contact with the newcomers, the Islamic migrants. When the European Union's migration policy is discriminatory, in some respects it creates a conflict between its own citizens and migrants.

The identity frustration of West Europeans in the face of the Muslim migration wave is justified. Not few Muslims bring with them their law, along with their faith, thus violently refusing to integrate. We are already facing the real danger of denationalising Europeans at their homes because of the weak enforcement of human rights and the positive discrimination against Muslim migrants, which has led to the (negative) discrimination of European natives. This is how the mosques appeared in European countries, Christian churches being converted into Muslim mosques.

There are more and more demands for the removal of European Christian signatures from the European public domain and in a number of major cities (Paris, Brussels, Marseille, Toulouse, Birmingham, Malmo and others) there are already neighborhoods where Christians have no access. In Herzegovina, real estate developers sell homes strictly to Muslims only and it is not long before Muslim migrants (positively discriminated) call for the expulsion of the Christian population

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<sup>1</sup> <https://intelligence.sri.ro>.

in Europe. Islamists are rapidly creating more and more forbidden areas for European Christians. Most of these “forbidden areas” function as micro-states governed by Islamic Sharia Law. The authorities of the European host countries have lost control of these neighborhoods, where public services, including the police, are getting harder and harder. The prohibited areas are the result of decades of “multicultural politics” which has allowed Muslims to create parallel societies and live in self-segregation rather than integrate into the European host countries.

In France, we know officially 751 sensitive areas - ZUS (Zones Urbaines Sensibles) in which 5-7 million Muslims live. The mosques use their amplification stations to spread their daily sermons and prayers, causing distress and indignation among the native population. But not only that, young Muslims often have fun by destroying shops, burning cars, creating disorder. Brussels, the capital of Belgium and of the European Union, is over 20% Muslim. Policemen are attacked when they enter the Muslim districts, therefore they have to patrol in two armored tanks.

In the Netherlands, there are 40 forbidden areas, such as those in France and the UK. The most problematic are Amsterdam, Rotterdam and Utrecht. In Germany, Muslim immigrants are also in the process of imposing forbidden areas following the model in the neighboring countries at an alarming speed. Already in some neighborhoods, police can move only in armored troop carriers. In the United Kingdom, the grouping “Muslims against Crusades” launched a campaign to transform 12 English cities into independent Islamic states. These so-called Islamic Emirates function as autonomous enclaves subject to the Sharia Law, outside British law. The British Islamic Emirates project has in view the North-East of London and Tower Hamlets, Liverpool, Birmingham, Manchester, Bradford, Derby, Dewsbury, Leeds, Leicester, Luton and Sheffield. In the neighborhoods of these major cities, women are forced to wear the Islamic veil, otherwise they risk being killed. The neighboring streets of Muslim districts are full of posters that warn: “You enter a Sharia-controlled area, here is the Islamic law”. It should not be forgotten that the mayor of London himself is a Muslim, Sadiq Khan, a Pakistani emigrant.

In Luton, Muslims practice a genuine ethnic cleansing, harassing the non-Muslims until they move elsewhere (similar to those made by the Roma citizens in Timisoara, who took some houses and blocks in the city centre, harassing law-abiding citizens until they “voluntarily” left their homes, which are now owned by the Roma citizens). Even in Sweden, the cities of Malmö and Gothenburg have ample areas inhabited only by Muslims, their young men attacking police cars with Molotov

cocktails, although one of the most respected imams says “Sweden is the best Islamic state in the world.”

Looking from the perspective of globalization, we can say that we are confronted with a systemic contradiction. From one perspective, the dissolution of disparities between populations and nations are being pursued, with the aim of demolishing nations, religion and family in order to achieve a single terrestrial spiritual entity, and from another perspective the religious contrasts that support the separatist or segregationist tendency escalate. The explanation translates into the intent of assimilation of some upon others, thus achieving an irreversible globalization process. The equation transposes into the manner in which Western money goes to underdeveloped countries and these countries provide massive populations in Western countries, thus seeking socio-economic uniformity. On the same above mentioned reasoning, we have to distinguish between an organized and well-defined globalist policy and the confrontation of completely different cultures that are faced with the goal of transforming itself through an integrative process into a mass of balanced and productive population. This can never happen, as the way in which the two cultures are required or believed to be merged is not a real, objective one, based on all the criteria that define the two civilizations.

The migrants who arrived in Europe were not treated as a labour force, but rather as guests, being given rights and advantages understood by them as signs of weakness and thus they considered the possibility of opening fronts of seizure as being their right, as much as possible, of all the benefits that they can get from host countries. If until recently the Islamic populations in Europe were satisfied with a religious life, at this moment the trend is shaped by a political approach, the proof being Muslims’ strategies and actions that demand the right to actively participate in the political life of host countries. The fact that they began this movement of organizing and consolidating the socio-political power in the communities they live in denotes a completely different intention and circumstances than the reality they promoted at the time of asking for support on the grounds of armed conflicts that were occurring in the country of origin.

Even though in this process there is largely a macroeconomic interest of various third parties, Islamization also occurs for a natural religious reason, we could say. We can make this statement from the perspective that the West suffers from a profound distancing from the Christian notions. At this time, the countries that have had a Protestant share since the break-up from the Catholic Church, are most affected by the effects of Islamization and here we can talk about Denmark, Sweden, the

Netherlands. The fact that more and more European citizens have distanced themselves from the Protestant doctrine and have not found anything else to replace such a doctrine has opened the way for a new stream and for new populations that, somehow in the subconscious of the masses, have covered this void. This mechanism is in the sphere of a natural curve of absorption and religious doctrinal occupation. Not being profoundly analyzed, this phenomenon can not be fully understood, hence erroneous interpretations or Islamophobic actions are only natural propagations of what is metamorphosing in the European space.

An extremely important issue is represented by the most useful mechanism that the European political elite should adopt in this matter. A reset of Christian values, a reinvention of Christianity, or a policy of rejecting all Islamic migration should be the main topics of discussion for an understanding and a defeat of Europe's current situation. Democracy and Western values are not enough in the face of ideologies and Islamic radicalism, secular cultural values are falling apart in the face of Islamic doctrines, they do not have the power to stop the propagation of such a civilization. The fact that many European citizens convert to Islam or direct their attention to radical factions and want to participate in a war that they do not really know and they are neither close to in any way, emphasizes precisely the existence of a void of identity, doctrine or even intrinsic redefinition of their own human value references. It seems absurd that an educated citizen from the European Christian world may almost suddenly become an Islamic radicalist and here it is not the merit of the recruiter, but we are talking about the inability of the recruited, his lack of doctrinal identity, the fact that he feels or is marginalized by what at some point created him.

Such situations are more and more common and cause worrying contagion among the population of most Western European countries. As an argument meant to support this is the low incidence rate for countries in South-Eastern Europe. Max Weber describes in his work certain aspects regarding the relation between the Protestant doctrine and work, aspects which, in a more careful analysis, reveal this new state of affairs that European citizens are confronted with.

Besides, another negative effect of the Muslim presence in Europe is the emergence and development of far-right parties, formations that are not easy for a solid democracy. Liberties publication details issues from a Freedom House report that says that... "The report highlights the xenophobia that exists in Central Europe. Freedom House believes that while the focus has been on increasing the popularity of anti-immigration and Eurosceptic parties in the UK, France, the Netherlands, Austria and other Western European countries, more vicious xenophobic groups

appeared in the Eastern region. For example, while the country's economy had problems, the Golden Dawn Party in Greece gained popularity in front of the ruling parties, that are now relying on extremists to obtain a legislative majority.

In Bulgaria, the Ataka Party and other smaller ultranationalist parties repeatedly used racist speeches in their 2013 election campaigns and have recently expressed their opposition towards the Syrian refugees and Muslim citizens. In Hungary, Jobbik concentrates attacks on Jews and Roma and holds another 11 per cent of seats in parliament, with national parliamentary elections approaching in April. The Slovak National Party currently has no place in the country's legislation but continues to poison the political atmosphere with insults against the Roma, the Hungarian minority and the LGBT people ..."<sup>1</sup>

The multiannual strategies of the European bodies on strengthening the cultural and social values within the Union are mechanisms for putting into place measures that produce the desired effect. Although these tools are based on the studied realities, they do not have the desired effect. Moreover, it is often the paradox of the inverse effect, namely, the growing strength of the target components. This resistance to change or shift comes precisely from Europe's misunderstanding of the foundation on which these community enclaves are built, that is why we can conclude that the starting point of assimilation and integration are tackled from a wrong angle. If the starting point is centred on the humanity nucleus in the structure of these enclaves, the results do not often amount to the expected values.

In this sense, the analysis and the approach of reliable assimilation and integration mechanisms must be recalibrated and recentred on a level of dogmas and especially on the level of doctrinal depth existing in each individual. The migration and exodus of Islamic populations in Europe must be analyzed and defined from the individual's perspective and not from the perspective of the membership group. Thus, identifying groups of communication and understanding of the individual in relation to the group and the groups in relation to nations is a reliable analytical method designed to support coherent policies to strengthen the democratic and spiritual values promoted within the framework of European construction.

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<sup>1</sup> <https://www.liberties.eu>.

## Conclusions

The European Union is the most daring socio-cultural construction of these times and the foundation of this vision is based on multicultural and socio-cultural integration. In the context of a globalization phenomenon in an accelerated dynamic, Europe must have the ability to maintain its construction mechanisms in a permanent state of upgrading and show flexibility and innovation in areas where human nucleus metamorphosis can give rise to errors with particularly serious consequences.

It is not an easy process, it is not a smooth journey, but the desideratum of a single European nation can be achieved and can be a model of coexistence for the whole world. Identifying mechanisms of communication between certain civilization enclaves is a flexible and viable method for achieving an integrative and constructive platform and the congestion of some ideologies can be destroyed through approaches centred on the structural essence of the individual and its way of referring to the membership group. By developing community-based methods of introspection centered on the matrix of individual existence, reliable interventions can be developed for socio-cultural uniformization of the group or macrogrup.

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