



The Islamic factor in the immigration process of the European Union

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Doi: <https://doi.org/10.46222/pharosjot.104.34>

Abstract

The article emphasizes the importance of resolving immigration problems in Western Europe in a timely manner, in particular, with regard to Islamic immigrants. Given the constant nature of immigration flows from the Muslim world, the authors call for the development and implementation of comprehensive measures to adapt Islamic immigrants to new working, living and cultural conditions in the host countries. The article also highlights the need to improve international and domestic cooperation in the field of human rights protection, ensuring equal access to education and social services. Additionally, the authors emphasize the search for alternative and innovative solutions to resolve conflicts arising from immigration challenges and the importance of involving all sides of society in this process

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

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; Radzivil et al, 2018).

The phenomenon of immigration creates additional burdens on the infrastructure of the countries of Western Europe and other regions of the world. In particular, an additional burden is placed on public authorities and social, medical, educational, transportation and housing infrastructure. First of all, in this context, we would like to mention the state authorities responsible for registration and processing of refugee status, issuing residence and work permits, as well as complaints and conflict management. The growth of migration causes an increase in waiting times and workloads for employees of state institutions, as well as requires an increase in budget expenditures for their functioning. The additional burden on public authorities may lead to the need to reform current mechanisms for processing refugee and immigrant cases to ensure that immigration-related processes are fast, efficient and fair. In the social sphere, the main burden is manifested by the fact that immigrants usually need social support, such as assistance in finding a job, integration into society, language training and other services, which can put additional strain on the social infrastructure of the host country. In the area of medical infrastructure, immigrants need access to medical services, which may put additional strain on medical institutions, especially in areas with large concentrations of such persons. In the education sector, an increase in the number of immigrant children may increase the demand for educational services, requiring the construction of new schools and the provision of additional educational resources. In the transportation infrastructure, the burden is manifested in increased traffic and the need to expand public transportation. Finally, the burden on housing infrastructure is manifested in the following way: the arrival of large numbers of immigrants increases the demand for housing, which in turn can lead to higher housing prices, development of new areas, and overcrowding in urban areas.

It also causes complex, multifaceted problems related to the entry immigration flows for the relevant government agencies and structures of host countries. These problems are manifested in the establishment of entry quotas or the development and adjustment of procedures for consideration and the issuance of entry visas. Other important issues are the implementation of a set of measures aimed at combating discrimination against immigrants in the field of working and living conditions, the establishment of clear rules for their adaptation to living in a new place and the naturalization of immigrants, and procedures of the deportation of immigrants from countries of temporary residence (Gnatyuk et al, 2020; Dei et al, 2021; levdokymov et al, 2020).

This article aims to contribute to the research of the issue concerning the future of the immigration process in Western Europe, which depends on the timely resolution of immigration problems related to Muslims to a certain extent. To achieve this aim, it is needed to fulfill the following objectives: 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; 3) to investigate features and suggest prospects of the decisions aimed at cooperation in respect of human rights and the economic development of host countries, taking into account the needs of migrants and the local population. The authors of this article applied phenomenological, hermeneutic, sociological, logical, and dialectical approaches in order to achieve the aim stated.

Statistics and fundamentals of immigration process in Western Europe.

Since the end of the 20th Century, fifteen Western European countries have been home to more than 20 million foreigners. They accounted for about 5% of the population of these countries. Thus, the percentage of foreigners is almost 35% of the total population in Luxembourg, 19% - in Switzerland, and 9% - in Austria, Belgium, and Germany. In Denmark, France, Ireland, the Netherlands, Norway, Sweden, and the United Kingdom, this indicator



varies from 1% to 6%. In the rest of the countries, the percentage of foreigners is up to 3% (Salt, 2000). Most foreigners live in Germany (7344 people), France (3597 people), and Great Britain (2282 people) (Wanner, 2002). The number of foreigners living in Western Europe grew particularly rapidly (by almost 40%) in the 1990s. For example, the population of Western Europe increased by 1-1.5 million people annually between 1989 and 1993 due to immigration (Colleman, 1997; Deo et al., 2019a). Thus, the future of Western Europe largely depends on the timely resolution of many existing migration problems.

Taking into account more recent figures, according to EUROSTAT data, 2.3 million immigrants entered the EU from non-EU countries in 2021, an increase of almost 18% compared with 2020. On January 1, 2022, 23.8 million citizens of non-member countries were residing in a EU Member State, representing 5.3 % of the EU population. Also, 37.5 million people were born outside the EU (8.4% of all EU inhabitants). In addition, 13.7 million persons living in one of the EU Member States were citizens of another EU Member State as of January 1, 2022. In 2021, 8.84 million non-EU citizens were employed in the EU labour market, out of 189.7 million persons aged from 20 to 64, corresponding to 4.7% of the total (EUROSTAT, 2022). It is worth noting that the above statistics demonstrate the total number of migrants. In this context, it should also be noted that the number of immigrants in the EU increased in 2022-2023 due to the arrival of a large number of Ukrainians who were forced to leave their homes due to the war started by Russia. Based on the above data, it can be stated that the number of immigrants in the EU has increased over the past 20 years.

There have been and still are different factors of the new global growth of ethnic and religious feelings in some countries and regions, but the main reasons are the processes of social, economic, and cultural modernization that swept the world in the second half of the 20th 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, 2019b). 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 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 typical for each of the respective countries when people move from rural to urban areas (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 and 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).

Often, there are also certain disagreements in Islamic communities related to religious and political differences between the two main branches of Islam as Sunni and Shia. In the case of two EU countries with large Muslim communities, such as Germany and France, Sunni-Shia differences can be seen as follows: in Germany, most Muslims are Sunni, especially those with Turkish roots. However, the country is also home to a significant number of Shia Muslims, especially from Iran and Lebanon. Although there is no strong tension between Sunnis and Shias in Germany, differences can manifest themselves in certain cultural or religious events, as well as in the interaction between different Muslim communities. In France, the majority of the Muslim population comes from North African countries, such as Algeria, Morocco, and Tunisia, and is predominantly Sunni. The Shia community in France is smaller, but still present.



While relations between Sunnis and Shias in this country are generally peaceful, there are instances of differences of opinion on religious and political issues that may relate to events in the Middle East or world religious leaders (Farouk & Brown, 2021). These differences can take many forms, such as discussions on social media, public statements by the community, or participation in demonstrations in support of one of the parties to the conflict.

As EU countries seek to integrate Muslim communities, they face challenges in reconciling Sunni-Shia differences. It is important to ensure that governments and civil society organizations promote peaceful coexistence and cooperation between different Muslim groups, teach tolerance and mutual respect, and work to overcome stereotypes and misunderstandings. To achieve these goals, EU countries can take different approaches, such as facilitating dialogue between religious leaders, conducting cultural exchanges, or organizing events aimed at strengthening community and promoting peaceful coexistence. This can help Muslims from different branches of Islam in Europe find common ground and work together for the benefit of the wider society.

In addition, cultural and religious life is also determined by the nature of the majority in society, primarily their 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 since it provides official state support to Muslim organizations, while France adheres to the principle of separation of religion from the state (Getman & Karasiuk, 2014). There is a widespread belief in the UK that religious institutions can play a role in public and political life, and 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 their influence by passing through parliament a rule that all major laws should be based on uniculturalism (Mitchel & Russel, 1996; Shtal et al, 2018; Levchenko & Britchenko, 2021).

In France, the state does not deal with communities but individuals and requires there to be no religious beliefs in the school and education system. In France, the principles of secular freedoms in relation to 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 a common practice in most Muslim communities (Vystavna et al, 2018).

However, often problems of immigrants are solved by repressive measures. There are few serious ethnographic studies of immigrants' modern urban life and various manifestations of their religious life in order to avoid such primitive stereotypes. The establishment of Islamic schools is not encouraged because they are seen as a threat to the integration process (Desilver & Masci, 2017). 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 traditions, mostly by Christians, as well as respect for these traditions by migrants. There is no doubt that respect for Muslim traditions should also be maintained by Christians. In general, we believe that the issue of respect for another religion and allowing believers to visit their churches is the basis of human rights and should be respected in any society. That is, Christian communities should support Muslims in their desire to attend mosques and confess their religion. Similarly, states where Islam is the leading religion should provide believers from other faiths with the right to freely practice their religion and grant permits for the construction of appropriate places.



For the past thirty years, Muslims have been viewed primarily in terms of the origin, immigrant status, and racial relations in the United Kingdom. However, more and more Muslims are demanding recognition, first and foremost as Muslims, and their religious rather than racial discrimination should be a priority. In Islamic teaching, there is an ideal of one ummah, i.e., a single community of all believers. In religious spheres (as well as in certain political spheres), this word is usually used to emphasize the unity of all Muslims. Sometimes the word ummah is used in the sense of a community of Muslims, meaning a specific community, which, theoretically, constitutes a national minority in a particular state. It should be borne in mind that Muslims make up the majority of the population in more than 40 countries (Desilver & Masci, 2017). They also constitute a significant percentage of the population as various national minorities in several other countries, particularly in India and China which are essentially Hindu and Buddhist in orientation. At the same time, national, ethnic, and linguistic differences between Muslims and the existence of different directions of Islam demonstrate the diversity rather than the unity of Islam (Petrov & Serdyuk, 2008).

In the social aspect, any idea of a community primarily based on a single concept of Islam can be considered only an ideal. However, there is reason to believe the Muslim community exists in Britain. The traditional factors that cause delimitation still exist to some extent, including ideological and ethnic factors and socio-economic status. However, 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. The change of generations of immigrants (today, the third generation enters the stage of political and social life) creates a new situation when the 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 from different regions, which further leads to the separation and division of individual immigrants on the basis of family and rural ties. 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 the younger generations query the traditional way of life of their parents and try to separate the actual cultural element from the real Islamic one.

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

In France, a general tendency in the socio-political debate over the regulation of migration has been observed to treat the religious affiliation of immigrant workers, mainly from 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 (Wanner, 2002).

By separating the church from the state, France guaranteed the freedom of religion. Since Catholics and Jews have the right to build churches and synagogues, Muslims also have the right to build mosques. Thus, migrants can claim Islam relying on their beliefs and particular strategic or tactical reasons. The ethnicization of Islamic communities is typical for many conflict situations between Muslims and non-Muslims (not only in France). The feeling of



“internal Islamic threat” observed in France has 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 (Wanner, 2002).

For many Muslims, Christian Europe is a land of unfaithful and religious exile, and others perceive Europe as a land of happy unlimited possibilities. Thus, many Turks were already quite zealous Muslims even before they had arrived in Germany. However, others perceive this alien German context as one 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 (Coleman, 1997). 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 them to recognize such a high status. Many of those who attended vocational schools and universities would be useful workers in the German economy. Others who were less fortunate and had to travel with their parents from Antalya to Germany and back remained more marginalized and 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 territory can be seen as a symbolic assertion of their right and intention to remain in Germany (Reisenauer & Gerdes, 2012). 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.

Muslims of Turkish origin, who represented one of the largest ethnic groups of immigrants in Western Europe, began establishing numerous religious organizations in the 1960s, the structure and cultural orientation of which were shaped by their modern European (predominantly German) 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; however, their knowledge of this society is weak. Since they do not know the local language, they cannot establish efficient 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 (Vasiliev, 1994).

It is crucial for states to approach the support of their religious communities abroad responsibly, ensuring safety and stability in their relationships with host countries. Support should take into account respect for the sovereignty and legislation of these states, without negatively affecting their state institutions and citizens' freedoms.

One possible way to achieve this is to promote dialogue and cooperation between religious communities of different countries, as well as between governments and organizations that provide support to religious groups. This can include organizing cultural exchanges, joint projects, and conferences that promote peaceful coexistence and mutual understanding



among different religions and cultures. It is also necessary to ensure that the support of religious communities does not violate the rights and freedoms of all people, regardless of their religious affiliation. Taking into account the national interests of the host country, states should adhere to the principles of tolerance, peaceful coexistence, and non-discrimination.

Ultimately, a responsible approach to supporting religious communities abroad will contribute to maintaining international peace and security, strengthening friendly relations between states, and supporting the development of a global community that respects diversity and upholds the values of mutual respect and understanding.

The manifestation and demonstration of the traditions of immigrant communities to the peoples of Western Europe and the immigrant communities' perception of themselves and their roots contribute to the formation of their 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, and pray. North African and West African workers in France prefer individual communication, and mosques are assigned to Muslims of a particular national origin.

Examples of mosques in France that are often associated with Muslims of a particular national origin include the following:

- Pakistani Mosque: Jamia Masjid Sunnat Mosque in Paris, France. This mosque is known for focusing on the Pakistani Muslim community, conducting prayers and other religious activities, as well as promoting cultural exchange between Pakistan and France.
- Indian Mosque: The Great Mosque of India in Paris, France. This mosque serves as a gathering place for the Indian Muslim community, where they pray and hold religious and cultural events, promoting the preservation of Indian culture and community abroad.
- North African Mosque: Paris Institute of Islamic Culture Mosque, France. This mosque is known for its focus on the North African community, especially Moroccans, Algerians, and Tunisians, and conducts events aimed at strengthening these communities within French society.
- West African Mosque: Bilal Mosque in Paris, France. It often serves as a gathering place for West African Muslims, such as Senegalese, Malians, and Nigerians, and conducts prayers and cultural events reflecting West African culture.

These mosques are examples of how different Muslim communities from various national backgrounds have their own places of worship and cultural centers, highlighting the diversity within the Muslim population in European countries like France.

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 (Baubock, 1996). However, in a culturally diverse but politically unbalanced world, there is always a danger of proclaiming universal local norms which are prevalent in Western culture today, as well as attempts to force others to accept values that may become universally recognized, most widespread, and acquire the status of eternal truths in the future. It should be approached with considerable caution because eternal truths will significantly affect the formation of society in the future in the aspect of defining what is acceptable and unacceptable, bad and good, etc (Osiejewicz et al., 2022). This is a certain regularity because eternal truths are created to guide and direct society in life activities.



It is worth noting that migration seems dangerous for many people in Western Europe since it is a relatively new phenomenon but may no longer seem so threatening in a few generations. 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. Such means can include preserving one's culture, communicating in one's native language even in one's communities, and practicing one's religion. It seems banal, but this is the whole secret of preserving one's identity and passing on one's traditions to the next generations. At the same time, there is a real possibility of transferring the knowledge and history of one's people to the population of Western Europe, because many values are similar and resonate in people's souls. However, such actions should not be imposed, they should be voluntary, based on mutual trust and respect. After all, the mutual study of cultures, languages and customs is the basis for building a multicultural society in which tolerance and respect for diversity can flourish.

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 has been written in the past, giving way to the representatives of the peoples of the South and East. The current multimillion presence of Muslims in the European Union is predominantly caused by 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.

According to various estimates of migration services and expert estimates, from 8 to 15 million Muslims live in Western Europe today: up to 4 million people - in France, 3 - 4.5 million people - in Germany, 1.5-2 million people - in Great Britain, up to 5 million people - in the Netherlands, and 03. million people - in Belgium. 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 (Makeieva et al., 2021).

The consequence of such a policy was the creation of a kind of closed living areas, whose inhabitants did not particularly seek to 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) (Weimers, 2021).

Those transnational Islamic organizations, which are fundamentalist and radical, conduct active propaganda work among European Muslims, cultivating the sense of Islamic solidarity, common interests and culture, calling for universal Muslim unity in the fight against the enemies of Islam. This allows radical Islam to flourish which creates negative perceptions towards Muslims in general and this does not bode well for harmony to prevail (Nicolaidis, 2014). Due to 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 (Pew Research Center, 2017). 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 (Colleman, 1997; Farouk & Brown, 2021).

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. Instead, they should 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 (Scantlebury, 1995).

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 (Scantlebury, 1995). 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. For example, the Alternative for Germany (AfD) party in Germany has gained traction by campaigning on anti-immigration policies and promoting nationalism (Chase & Goldenberg, 2019). The party saw significant success in the 2017 German federal elections and subsequently in various state elections. Similarly, the National Rally (formerly National Front) in France, led by Marine Le Pen, has gained popularity and support through its anti-immigration stance and calls for the protection of French identity and culture (Ivaldi, 2022).

The problem of integration of Muslims into the European community is directly related to the accession of Turkey to the EU. There is now a number of problems that prevent Turkey from becoming a member of the European Union: there are doubts about the strength of democratic institutions and the Kurdish issue remains unresolved. In addition, the issue of the 1974 intervention of Turkish troops in Northern Cyprus remains unresolved, which has resulted in Cyprus remaining divided into two parts. The northern part of Cyprus, where the Turkish Cypriot population predominates, declared its independence in 1983 as the Turkish Republic of Northern Cyprus. However, it has not been internationally recognized, except by Turkey itself. The southern part of Cyprus, populated mainly by Greek Cypriots, remains officially recognized as the Republic of Cyprus. It has been a member of the European Union since 2004. Some attempts at a peaceful settlement of the conflict in Cyprus, such as the UN plan for a federal state, have failed. The EU fears the demographic factor of Turkey, a Muslim country with a high birth rate and a population of over 70 million, 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. Avoiding such alienation would provide wide opportunities for establishing ties between Muslim communities themselves and between them and representatives of European society. As a result, turning Muslim communities into an extremely effective tool of political games by radical Islamic forces will be impossible.

Conclusions

Today, the problems faced by migrants 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 European society. This creates separate communities that can maintain their traditions, language, and culture but do not integrate into the host country's society. For example, In France, so-called "banlieues" have formed around major cities, particularly Paris, where a significant number of migrants from North and West Africa reside. These areas are often characterized by relative isolation from mainstream society, high levels of unemployment, and social issues. Another example is Germany where are districts in large cities such as Berlin, Hamburg, and Frankfurt, where substantial Turkish and Arab communities reside. They are often concentrated in areas with low housing costs and limited access to quality education and job opportunities. One more example is the United Kingdom.

In the UK, areas such as London, Birmingham, and Bradford are known for their South Asian communities, particularly Pakistanis and Indians. These enclaves may feel detached from the broader British culture and may have their own establishments and educational institutions catering to the needs of the community.

The lack of a clear and effective strategy regarding the improvement of the conditions for the integration of Muslims into the realities of life in Western Europe 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. The solution to a rather complex problem, which is relevant for the whole of Europe, will depend to the greatest extent (if not completely) on measured and thought-out strategic steps, adjusting one's specific policy in this rather sensitive and delicate area. In particular, considerable attention should be paid to the labor sector, so that immigrants are not recruited as free labor. Basic medical guarantees should also be provided, activities should be carried out regarding the initial adaptation of immigrants to the realities of life in Europe. After all, it can become a powerful stimulus for the development of the multicultural society desired by all, which is built on respect for fundamental human rights. 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. At the same time, Muslim immigrants must also take steps to meet and respect Western European values and lifestyles and Judaism and Christianity which predate Islam. Coexistence is possible only in the case of respect for each other, for one's traditions, religions and lifestyle. Only mutual understanding and basic respect for a diversity of faiths can contribute to this.

Churches and mosques can play an important role in promoting respect for other religions and facilitating interreligious dialogue. For example, they can organize joint events, such as conferences, seminars and roundtables, where representatives of different religions can exchange ideas, experiences and practices that promote interreligious understanding and respect. Churches and mosques can hold joint religious services or prayer events with representatives of other religious communities, demonstrating unity and respect for different faiths. They can develop and conduct educational programs aimed at increasing understanding of different religious beliefs and practices among worshippers. This may include lectures, workshops and educational materials that emphasize the importance of respect for different religions. In addition, they can work with local governments and civil society organizations to develop strategies and initiatives to promote interreligious dialogue and respect. Finally, they can teach children and youth to respect different religious traditions and



beliefs. However, the main feature is that all relevant measures should be respected by both sides and not be one-sided. Not only the European community should take reciprocal steps, but also representatives of immigrants practicing Islam should be interested in mutual respect and honor Christian and other religious confessions.

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