

1. INTRODUCTION

“Religions meet primarily not as systems but as concrete people.”

(Rieger, Albert: Integration and Euro-Islam)

Still making small percent from total number of the population of Europe, Muslims and Islam become its visible part cultural, social and arrangements of political forces. They are an inseparable part of a western civilization and thus the European identity. They belong to the past of Europe and are also its future. The idea of one incorporated Europe develops, and the management of this development depends on decisions and the decisions accepted now. It also is true for process of a recognition of communities the Muslim within the European societies, which as they, are various and united at the same time. I hope that this work will cause interest for this fascinating and dynamic theme and will help to understand better a challenge of Muslim presence at Europe, thus the help to respectful and trustful everyday relations as back for the further enrichment of fruitful cooperation and an exchange.

For last decade Islam in Europe saw the big changes. It receives visibility in a public place, not only through growing number of its supporters and transforms to Islam; mosques and occurrence of new Islamic establishments, but also and through growing interest to public debate and mass-media. Islam any more a temporary phenomenon; the number of Muslims with the European citizenship increases and thus divides development of the European identity.

In this research I want to show, that international migration has been one of the most dynamic forces in the development of contemporary states and societies and as many scholars argue, if the current Muslim immigration process will continue, some EU countries will become Muslim countries.

Now "Immigration" remains rather easy term to define. Factors which stimulate immigration are reasonably direct. The country of origin and a country demography - the organizer, economy, the politician and social factors just as relations between existing stocks and new streams play a critical role in definition of norm and immigration structure. On the

other hand, "integration" is much more difficult term to define. Both in case of "immigration" and in case of "integration" for last some years there also there was an integration growing recognition between the owner and a parcel of the countries on social just as the governmental level.

Last years, Europe saw that inflow of immigrants the Muslim enters the countries. There are many who feel that increasing population the Muslim - threat to the European society. But in my thesis I expose that this tendency is changing.

For these years, the European population it has steadily decreased and replaced with immigrants from the surrounding countries. This fact has been declared in too many sources to list. However, less people are interested in smaller details which would weaken fears before those who felt that Europe risked to be overtaken by Islamic radicals. A few people understand that the majority of immigrants the Muslims do not arrive from those areas of the conflict in the Near East, such as Iraq and Iran. While absence of general population census concerning race or an ethnic accessory prevents to obtain the firm data on a theme, scientists were able think up some close estimation. Algerians and the Moroccan as speak, make the greatest European Muslims of group. Muslims of the majority in Europe as think were born in Europe or are the naturalized citizens. After arrival these immigrants tend to remain within their own culture. It, in turn, forces many to be afraid some kind of Islamic revolts. However, despite their ethnic accessory and country of origin, it is less than half of European Muslims is really active in Islamic religion.

As it is known from several sources, almost 20 million Muslims now live in the European Union, and supporters to Islamic religion make now the majority of immigrants and the second-large religious group of the European society. The greatest communities the Muslim are found in Germany and the United Kingdom, and their norm of growth continues to be accelerated. The huge majority of the Muslims living in the Western Europe have an immigrant origin: the majority of them - result of economic moving of 1960 and 1970, their descendants, and the second and third generation which had born and have been brought up in Europe, and has arrived recently, political refugees from the Muslim countries.

Immigration of Muslims to the European countries has increased very many last decades, and friction has developed between these new neighbors. Conservative Muslim social relations on modern problems have caused the big contradiction in Europe and in other

place, and scientists argue on that, how many these relations - result of Islamic beliefs. Others assert that the Western democratic values and freedom are given to calm Islam, and to give the privileges of Islam which has been not given to other religions or public groups, leading to deeper division.

There is also a growing concern of Islamism in Britain, where Muslims are immigrating and urged by preachers, many linked to Wahhabism, to prepare for jihad, to hit girls for not wearing the hijab, and to create a 'state within a state. In The United Kingdom there are currently 85 sharia courts operating to deal with civil matters. Critics argue that "the rights of women are being sacrificed for the sake of multiculturalism" In Germany, Turkish-born author Necla kelek noted that being Muslim was becoming a "self-sufficient identity" and many Muslims were voluntarily living in a "parallel world".

There is also an increasing anxiety of Islamism in Great Britain, where Muslims immigrate and convinced by the preachers, many connected with Wahhabism to be prepared for jihad, to amaze girls not to carry hijab, and to create ' the state within the state. In the United Kingdom now is 85 Sharia the courts operating to deal with civil cases. Critics assert that "the rights of women endow for the sake of Multiculturalism" In Germany, author Nekla born by Turkish language kelek has noticed what to be Muslim became "independent identity", and it is a lot of Muslims voluntary lived in "the parallel world".

Some critics believe that Islam is incompatible with a secular Western society; their criticism was partially under the influence of a position against Multiculturalism, protected by the recent philosophers close connected with a heritage of new philosophers. Ardent polemic on subject supporters as Paskal Brukner, and Pol Kliteer has kindled the international debate. They consider that Multiculturalism the invention of the "educated" elite who denies privileges of the democratic rights to the not western inhabitants, arresting their chain to their roots. They assert that it allows Islam freedom of action to make multiple copies abusing, such as the bad reference of women and homosexuals and in some slavery of the countries. They also assert that Multiculturalism degree of religious freedom which exceeds that is necessary for personal religious freedom allows and is promoting creation of the organizations aimed at blasting of the European secular or Christian values. This tendency to concentrate criticism of Islam on the politician and non-European identity of its traditions has caused new debate on Islamophobia.

The fact that Islam - the second-largest religion in Europe, grows out concerning recent processes of immigration. Despite essential distinctions in national typology of such processes, it is possible to specify in some common features also. One such general factor - the increasing tendency to restriction; after the open door policy period, mainly thanks to requirement for cheap work, laws on immigration in the majority of the EU countries became more and more restrictive. They have been narrowed to acceptance of new migrants only for family reunion, the refugees running from prosecution, professionals who have already got workplaces, and at last, the students, wishing to study. Thus, while to the middle of 1970, migrants of a Muslim origin have arrived to considerable quantities as addition to a labour, from the middle of 1980 forward they have arrived mainly as political refugees (Muslims in Europe: Demography and Organizations, Pedziwiatr Konrad, p.2).

The ethnic variety existing among the European Muslims is amazingly. At first 3.5 million Arabian Muslims, mainly the Moroccan, Algerian and Tunisian origin, live in the Western Europe. With the population approximately 2.5 million Turkish Muslims are the second-largest distribution of an ethnic group everywhere across Europe. The South Asian Muslims, with the population approximately 800 000 persons, make the third main ethnic group ' European ' Muslims.

Obvious refusal include Muslims in EU states in comparison with earlier waves of immigrants can to follow from two excellent forces (everyone probably consequence of another) which forces a part of the European settlements of the owner to consider immigrants the Muslim as threat. Loyalty of immigrants the Muslim to their accepted countries is called in question. Using the review being in Great Britain, Bisin, etc. (2008) display which immigrants the Muslim not "secularize" in due course, spent to Great Britain, or at least they, apparently, do so on much slower norm than immigrants non-Muslim. Besides, they find that features which usually consider as integration factors (such as high formation, the high qualification of work living on vicinities with a low rate of unemployment), reverse, and instead of accelerate process of branch of church from the state among Muslims. These scientists assert that, being young, entering into Germany has positive influence on assimilation and integration and a negative effect on division and isolation among Christian immigrants, this feature does not render influence among immigrants the Muslim (Claire Adida ,David Laitin , Marie-Anne Valfort - Integration into Europe: Identifying a Muslim Effect, page 2).

It is very important that has understood the various dynamics involved, and appreciated the positive contribution and mobility of immigrant settlements to the European societies. There are many very successful businessmen, intellectuals, and artists, academicians who are a Muslim immigrant origin and now in the important positions in the European societies.

2. Research Question and Hypothesis

When I decided to write my Thesis about Muslim Immigration to EU countries, I thought which aspect would be more innovative, because there are many research about this issue and such question came to my mind:

What is the attitude toward Muslims in the EU countries?

Then I read several books and articles, and lastly, I found the answer, which was quite unexpected, and positive.

As I discovered that nowadays the attitude toward Muslims is better than it was in 20th century, when we heard word “Muslim” it associates with terrorism and fear but, I want to show in this research that it is not really so, and the tolerance toward Muslims is much more visible in our century than it was in twentieth century.

As Islam becomes more a common feature of the European societies, Muslims stop noticed as a source of problems and are seen as human beings and individuals! I understand that it is not easy to prove such hypothesis but I will try to do it in this research paper very reasonably. What was the reason of positive attitude towards Muslims? The attitude toward Muslims is my dependent variable and independents variables are: First independent variable to explain this hypothesis is Globalization and the second - Growth of Muslim population. I argued that in our century globalization and the growth of Muslim population in EU countries caused positive attitude toward Muslims.

3. Theory: Multiculturalism

Multiculturalism it is noticed by its supporters as more fair system which allows people really special who they within a society which is more tolerant, and it adapts better to

social problems. They assert that the culture not one definable thing based on one race or religion, and is faster result of repeated factors which change as world changes.

Historically, support modern Multiculturalism occurs from changes in the Western societies after the Second World War, that Suzanne Veszendorf names "revolution of human rights" in which horrors institutionalized racism and ethnic cleaning began almost impossible to ignore after the Holocaust; with crash of the European colonial system as the colonized nations in Africa and Asia successfully struggled for their independence and have specified in racist reinforcements of colonial system.

As these displays of history, Multiculturalism in the Western countries has been noticed as a useful set of strategy to battle to racism, to protect communities of minority of all types, and to destroy a policy who interfered with that minority had full access to possibilities of freedom and the equality promised by liberalism which was a sign of the Western societies since the Education Epoch.

C. James Trotmen asserts that Multiculturalism is valuable, because it "uses some disciplines to put in the forefront aspects which neglect, our social history, especially stories of women and minority provide respect to advantage of lives and voices of the forgotten. Overcoming ruptures, lifting consciousness about the past, Multiculturalism tries to restore sense of integrity during a postmodern era that the human life of fragments and thought."

Terik Modud argues that in the first years of 21st century, Multiculturalism "is the most timely and necessary, and we require any more less" as it - "the integration form" that has the best spasms, an ideal "the best chance of following" in "post-9/11 the world, and remained "moderated and pragmatic".

Bhikhu Barekh resists to that he sees as the tendency to equal Multiculturalism with racial minority "demanding special rights" and to see it as advancement "it is thin the latent racism". Instead he asserts that Multiculturalism actually "not about minority", but "about appropriate terms of relations between various cultural communities" that means that standards on which communities solve the distinctions, for example, "justice principles" should not arrive from only one of cultures, but should arrive "through the open and equal dialogue between them.

Multiculturalism the policy of distinction, "and" a policy of a recognition, "is close connected with" a policy of identity, all from which divide the obligation to revaluation

disrespected identities and change of dominating samples of representation and communications, which marginalize certain groups (Young 1990, Taylor 1992, Gatmenn 2003). Multiculturalism- also a question of economic interests and the political power; it demands means for the economic and political inconveniences, which people transfer as a result of their status of minority.

Multiculturalists consider self-evident that it is "culture" and "cultural groups" which should be recognized and adapted. Nevertheless requirements concerning different cultures include a wide range of the requirements involving religion, language, an ethnic accessory, a nationality, and race. Culture is well-known overbroad concept, and all these categories have been included in a category or equaled with concept of culture (the Song 2008). Language and religion are at the heart of many requirements to the cultural arrangement immigrants. The key claim brought by the nations of minority, for the self-management rights. Race has more limited role in conversation concerning different cultures. Antiracism and Multiculturalism - the excellent but connected ideas: former high lights "prosecution and resistance", whereas last high lights "a cultural life, cultural expression, achievements, etc." Requirements to a recognition in a context of formation concerning different cultures - requirements not only for a recognition of aspects of actual culture of group (for example, Afro-American art and the literature) but also and for history of submission of group and its accompanying experience (Gooding-Williams 1998).

Examples of cultural arrangements or "the rights differentiated by group" include privileges from in general current legislation, the help to make things which the majority can make unaided, representation of minority in governmental bodies, a recognition of traditional legal codes dominating legal system (for example, jurisdiction granting on a family law to religious courts), or the limited rights of self-management.

Multiculturalism it is based on belief that change of cultural dynamics is the fourth force – along with psychodynamic, behavioral, and humanistic human behavior explaining force. As ability to recognize our own and cultural lenses of others is essential to all studying, it should be taught, along with skills of communications, as preconditions to studying.

Multiculturalism - a thought body in political philosophy about an appropriate way to answer a cultural and religious variety. The simple tolerance of distinctions of group as speak, loses consideration of members of minority as equal citizens; the recognition and the positive

arrangement of distinctions of group are required through “group-differentiated rights,” the term entered by Villom Kimlikoj (1995). Some rights differentiated by group are spent by separate members of minority, as in case of people to whom give privileges from in general current legislation owing to their religious beliefs or people who achieve language arrangements at schools or in voting. Other rights differentiated by group are considered as group in quality group more likely its participants individually; such rights properly name the group rights, as in case of local groups and the nations of minority which demand the right to self-determination. In last respect with Multiculturalism close incorporate to nationalism.

Muslims, who immigrated to Europe, make groups, associations and communities. However these categories are socially constructed, as within them it - still people who operate. We can tell that the European Muslim world quickly changes, and will be final to see important how structuring of communities the Muslim in Europe proceeds. But at the same time we should know that concept ' communities ' the Muslim can shade importance ' the person '. Properly, community and the person are accompanying circumstance. Debate on Multiculturalism or to Muslims in Europe should not be formulated therefore as being about communitarianism or separate integration, but about communitarianism and separate integration. Advantages of such approach to Multiculturalism are many. Development of a cultural situation in Europe is important not only for settlements the Muslim in Europe but also and for Europe and, for the various reasons, on Islam is direct. Social networks lead to interactions between Europe and countries of origin of immigrants the Muslim. Islam in Europe also has influence on Islam ' there ', in those countries of origin. Besides as a result of an internal variety among Muslims in Europe, Muslim Umma in the different ways is more visible in Europe than in countries of origin. For these and other reasons henceforth will probably not understand modern history and social evolution of Europe, not in view of its Muslim component. It will probably not understand history and social evolution of Islam, not in view of its European component.

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privileges of the democratic rights to the not western inhabitants, arresting their chain to their roots. They assert that it allows Islam freedom of action to make multiple copies abusing, such as the bad reference of women and homosexuals and in some slavery of the countries. They also assert that Multiculturalism degree of religious freedom which exceeds that is necessary for personal religious freedom allows and is promoting creation of the organizations aimed at blasting of the European secular or Christian values. This tendency to concentrate criticism of Islam on the politician and non-European identity of its traditions has caused new debate on Islamophobia.

EU 27 represents a number of the countries, everyone with its own specific history, culture, and a political climate. Such factors all together define a way which political and ideological problems show in the specific country; therefore valuably to investigate the separate nation as addition to all Western Europe. Among the nations of modern EU the United Kingdom is allocated as intriguing sociological research. That is the most puzzling, is the obvious contradiction in this country: Great Britain aspired (more than its next nations) to tame antagonistic feeling against Muslims, and to support rather liberal air when business reaches immigrants (Fetzer and Soper 2003). Nevertheless official researches and special services similarly quote Great Britain as the European centre of terrorist recruitment (Taarnby 2005, Leiken 2005). This specific situation demands the further attention and inquiry.

Multiculturalism, applied in the Western democratic states, has helped fragments of the national specificity suppressed during creation of the unitary ethnic state which tends to political and cultural uniformity, repeatedly to appear, organize and publicly to state a bias of the associations recognized as the state. They also have got political legality in the countries of immigration which are reconsidered by these solidarities and try to institutionalize their communications with country of origin. Except that their networks have been encouraged and legalized by the international organizations or supranational establishments, mainly the European parliament. All together, they create an international place where new solidarities and new forms of participation in political activity, are delayed, and the international Islam characterized by its internal variety – national, ethnic and linguistic, appears.

4. History

The jumpstart Islamic immigration to Europe has begun in 1950, with the beginning of “guest worker scheme” in many of the West European nations. Muslims have arrived from Turkey, Morocco, Algeria, and Tunis predominantly. Many the European countries accept Muslims from the certain countries. Germany, Belgium, the Netherlands, France, and the Scandinavian Countries, for example, accept the majority of Turkish or Kurdish Muslims whereas the Benelux countries and France receive many from Morocco. These many immigrants have concentrated to places with a considerable quantity of vacancies. Cities as London and Paris saw big population increase which has increased the requirement of trades.

The countries, such as France and Great Britain have faced postcolonial immigration where participants from earlier colonized countries immigrate in their country in hopes of the best future. The countries, such as: India, Pakistan, Bangladesh and Caribbean Sea have made, that immigrants have gone predominantly to the United Kingdom. Moroccans, Algerians and other countries in Northern African have gone to France; the Netherlands has accepted Muslims from Indonesia, Maluku, and Surinam. Others have decided to migrate for other reasons. Many have emigrated from the states, such as Jordan, Syria, and Egypt, because of possibility that presented Europe. The Near East and lives of the states much of another next quality were low and have offered it is a little, so many considered Europe ways from that life. This aspect has brought to Europe many new immigrants from the Islamic based nations. Europe has tested many refugees from the Islamic countries, such as Iraq, Somalia, Eritrea, and Afghanistan, because of war and a genocide which has occurred in the past and the present in these areas.

Birth rate is also the big factor for growing number of Muslims in Europe. The countries as Germany and Italy quickly decrease in the population. Non-Muslim European birth rate decreased from 50-s', and now an average between one and two babies for housekeeping; whereas the European Muslims totaled four - five babies for housekeeping on 2003. The economist along with many requirements in Europe increase “Eurabia” for this reason among others (General assembly Panum 2007, Muslim immigration to Europe).

Europeans originally did not accept Islamic immigrants very kindly. They did not receive the big gratitude. They lived in cities in general, and lived in slums. Immigrants the

Muslim in general, all lived in close affinity to each other which has forced them to lean on each other for support. Recently the European governments, such as France showed more Pro-Islamic approach and support Muslims in their nations. Since then, they are more usually welcomed from non-Muslim Europeans.

Settlement of the second-large population the Muslim in Europe in territory of Germany has begun with 1961. It not coincidence that date of installation of the Berlin wall which has blocked an input of east Germans, is also date, when the bilateral agreement about recruitment has been signed between Turkey and Germany to guarantee steady delivery of a cheap labor. The scheme of the working visitor also has been established with other Muslim countries, and agreements on recruitment have been signed from Morocco in 1963 and with Tunis in 1965 (Konrad Pedziwiatr, Muslims in Europe: Demography and Organizations).

The sample of immigration to Germany has been changed during economic recession in the middle of 1970 and within next decade when the growing number of refugees from various parts of the world including Turkey, Iran and the Arabian countries has started to arrive to the country. This form of immigration has been strengthened further in 1990, with arrival of political refugees from former Yugoslavia, Palestine and Afghanistan. Today the migratory stream to Germany remains to one of the highest in Europe. Without this immigration, however, Germany would test population loss.

Prior to the beginning of 1960 input to Great Britain citizens of the British colonies and member states Commonwealth it was unlimited. The first law on Immigration of Commonwealth 1962 entered restrictions on immigration into Great Britain. Though it has been intended to interfere with Pakistanis and people from the countries of Commonwealth from moving to the country, at it, it has appeared, there was an opposite effect. 'The Inadvertent effect ' 1971 laws on Immigration consisted that the significant amount Pakistanis and immigrants from other countries has entered into Great Britain that ' the broken will lock. On the other hand, closing of gate of labor immigration also has made inflow of migrants to great numbers, because of already existing networks of moving — ' moving chains in which seamen and soldiers operated as the first communications. The justificatory system is short entered according to 1962 law further, did not strengthen the existing sample of moving: That is, moving through a family and relationship networks. From 1970 forward, the immigration

stream has been limited mainly to family reunion and moving of a refuge which did not take place without difficulties for immigrants because of the statement of strict criteria for an input.

The primary occasion to moving of people from the Muslim countries to Europe was economic, as with the majority of other processes of moving. Many went with steady intention to come back to possess fruit of their work in resignation. Actually, many of them really came back to their native land, but the significant amount has not made and then longer they remained, especially strong mythology of the future returning they grew. This perception operated as an explanation for endurance of difficulty on work and in their living conditions to save so much money as far as possible which it was possible to send to their country of origin later. One more function ' a returning myth ' should legalize the continued adherence to norms and values of their native land, and to condemn assimilation with culture of their society of the owner.

Though, as a whole, the classical myth carried out the functions very effectively, there were some exceptions; for example, ' unique ' migrants of a male in early post-war Great Britain were partially as are mentioned, many researchers have offered — noxious influences of a society of the owner. Except separate daily prayers and ' pass ceremonies ', religious methods hardly existed during this period. Was not any ' special ' mosques, and thus any has not been organized a religious part of actions of installation for immigrants the Muslim then. Migrants the Muslim to France, Germany and other European countries were not there to pray to the Allah and to turn into belief (to execute dawah among a society of the owner), as ulama (scientists the Muslim) will be pleasant to some, and more likely to earn money. As ' intercontinental inhabitants of a residential suburb, they did not care very much of religion at this early stage of moving. Religion practice was ' there ', back home, but not in France, Great Britain or Germany. Speaking about Pakistanis in Great Britain, Johns, for example, notices that ' the migrant lived and worked in Great Britain on behalf of his family which, it can be assumed, prayed from his name. The religion site was with a family as it was in case of migrants from other ethnic groups.

It should not be surprising, then that Islam role as a way of life, operating not only religious practice and ethics but also and social relations, marriage, divorce, relationship, economic and political relations grew extremely after arrival of wives and children. Thus, their

arrival which took place mainly in 1970, has noted turning point in Islam establishment in the EU countries.

First of all reunion with a family had strong conservative influence on a way of life within the Algerian, Pakistani, Turkish language and other big communities the Muslim in Europe. Change from the time inhabitant supported by the status by a myth of returning — to the constant intended settlement, among other, the end ' a way of life of the bachelor ' for many immigrants of an era of one-man's moving of the worker. In Great Britain searched for behavior which would transfer earlier without the comment as lonely immigrants, comfort among local women — it has started to be regarded as the far-outer and therefore has been condemned. Thus, along with occurrence ' communities ' through the family reunion, some of the usual norms introduced in social relations, through Islam practice, have started to be established. Shortage of the social obligation and absence of services of well-being in the first years of family reunion meant that many with pleasure turned to belief as a consolation. It would be strengthened by low educational levels just as a rural origin of many immigrants of all beliefs where the religious organizations played the important function of well-being for lack of any other public condition.

Secondly, family reunion also has expanded area for interaction among migrants of a Muslim origin within a society of the owner. Men independently co-operated only minimum with wider environment, but with arrival of women and children, these interactions became anyhow inevitable. Polyclinics and schools, for example, were the main establishments in societies of the owner with which immigrants have started to co-operate. As communities were young with a high proportion of the women having children, these interactions once established, were rather frequent.

With increasing interaction with a society of the owner and its establishments, Islam as a way of life and as expression of specific values and values has started to play more and more the important role in lives of migrants in the several countries of the addressee. The context thus has started to change on were active. It was the significant factor in establishment of the new form ' identity '. Identity and function of the migrant the Muslim have stopped to be simple an individual question for the separate migrant; through access reception to social security, such as formation the migrant has entered into wider social sphere where the problem of Islamic belief became more and more important and a

considerable quantity ' public ' a question. However, this process should become established only through creation of a significant amount of the organizations the Muslim.

Muslims in the countries of the European Union have organized themselves in the different ways. They have established establishments in limits from mosques, prayer halls, to schools, halal butchers, religious radio stations, language newspapers to representation through political parties belong. In certain cases they have managed to appoint priests the Muslim in hospitals, prisons, armed forces, and successfully lobbied for changes in a state policy concerning the various problems mentioning migrating communities of a Muslim origin. As a result of such efforts some managed to create that sociologists have described as ' credibility structure ', reflected by a network of social relations in which limits some basic religious beliefs and values are clearly formulated.

The establishment of the various organizations the Muslim which are a vital element of system ' coping', has allowed the first generation of immigrants which will transfer some of values of Islamic belief to their children who were born in not Muslim countries which is a problem of considerable anxiety on the first generation of migrants. Last years, however, a various kind of the organization the Muslim was put forward. Isolation and an exception tested by migrants of a Muslim origin in the majority of the countries, fed desire among migrants of a Muslim origin for their own representative organizations. As a result the problem of representation of Muslims in dialogue with official bodies has been placed very highly on the agenda of the majority of the organizations the Muslim established in Europe. To some extent, it - also result of the inquiry placed in migrating communities the Muslim by the separate European states which asked ' a unique voice ' representations to deal with requirements and requirements of communities the Muslim. This inquiry was in itself an illustration of acceptance wished for valid, should not only to a variety of an origin but also and consequently that migrants the Muslim have not been very qualified at all at formation of the representative, coordinating councils which effectively reflect a variety race, a class and a site.

Political participation at local level is the most essential. In the countries where immigration has longer history, local Islamic associations became partners of local councils in all affairs connected with the organization of creed, and sometimes on social and cultural problems (when existing systems concerning different cultures provide consultation of the

population the Muslim). There are more than 950 associations a Muslim in Great Britain, almost all from which are recognized as lawful participants of affairs of religion.

Nowadays, discussions of European Islam can actually address to very various elements. Before, there were a certain number of the general historical points of view lifted in the European context, as to presence of Muslims. At first, this presence was an unexpected novelty. Later, after colonial experience lost value further, and after the tendency to see Muslim measurement only as the patrimonial cultural frame of reference has proved inadequate, European prospects to this Muslim presence changed so that religious measurement finally has been considered. Muslims became more and more visible on continent, and this phenomenon followed rather a similar rhythm across all Europe. To some usual problems resisted and are discussed by Muslims. At one stroke, the problems connected with Muslims, moved from a complex of one only social and cultural problem, to a kingdom of political and philosophical problems. In global European scale Muslims aspire to receive a legal status, comparable given to other recognized religions. And there stand rather before many cases of unfriendly relations. First of all there is an anxiety which is often expressed as fear before radicalization the European Islam. At belief level, contrary to the assumption made many about Muslims, including many Muslims concerning itself, all Islam of practice of Muslims in the same way, and all Islam of practice of Muslims in the same way, and not all Muslims, have the same subjective experience of it. Only approximately one third from 15 million Muslims if it is possible so to be expressed, has made their self-reference to Islamic belief active. In a current state of affairs nothing allows us to say that this part will be or not to become larger. Precisely popular desire of Islamic religion remains strong, and it became valid stronger within last thirty years, but is absolutely not indisputable that it will continue.

Also it is important to recognize that Muslim presence at Europe - the unequal and not finished process. It is preceding process thus all social facts. An internal articulation of European Islam is unfinished, leaders are rare, and the class of leadership is in process of to be made, settlements are still in the course of a capture of full possession of the European public place, with many still given fragile because of difficulty and groundlessness of their input in a labor market place. Among others two various measurements of this Muslim

presence have been more especially taken into consideration and underlined in the present report dealing with integration of Islam in European Union.

5. European Islamic identity

“Europe is our home and Islam is our religion.”

(Ahmad al-Rawi, president of the Federation of the Islamic Organisations in Europe)

Questions on identity and long-term social and economic deprivation are solving aspects of an everyday life of Muslims in the United Kingdom and Germany.

Very important problem - a principle of the original permission which allows Muslims to take that is good from other cultures. It - why we can say about the European Muslims that is certainly the future of Muslims in Europe. But if you do not know its own principles, and do not know yourself, he is afraid of the environment and to be ' European '. Ramadan Tariq has opinion it, if we can think of the African or Asian Islam why not to think of the European Islam. Its ideas concentrate on a place of Islam and Muslims in Europe, trying to investigate, as it is possible to be the good Muslim in Europe today in view of presence of the status of minority and process secularization also (Anna Stepien- Muslims in Europe, page 19)

As many scholars argue, Europe can be a place where Muslims can live reliably with guaranteed fundamental laws, and as minority in not Muslim environment, they can practice and respect the most important parts of Islamic training. The answer is based on restoration and reconstruction of the religious behavior based on spirituality and ethics. Defining new Muslim identity it addresses more back to country of origin, but confirms extremely religious kind of identity. This restored universal kind of identity, refers no longer back from countries of origin, can also is better adapt to the European conditions. Thus, uniting Islam, Europe could become an example of new relations between religion and a policy, and Muslims could then to be the first to demand the European citizenship in the absence of detection of their places in national contexts.

The nature of Muslim presence at Europe also changes. No longer are “temporary guest workers,” Muslims now a constant component of the West European national

landscapes as they were within many centuries in southeast Europe. Institutionalization of Islam in Europe has begun, as has “Islamization” Muslims in Europe. To speak about unique community the Muslim in Europe, however, misleads. Even within the separate countries, an ethnic variety, sectarian distinctions, splits within the communities which are growing out sociopolitical both splits generational, and not hierarchical nature of Islam, mean that Muslims of Europe will be more divided than united during many decades to arrive. As the European Christians and Jews, the European Muslims are not monolithic group. Nevertheless, Muslims more and more identify at first with Islam, instead of or with country of origin of their family or with the European country in which they live now. Besides, this phenomenon is much more obvious among younger Muslims (Timothy. M. Savage, Europe and Islam: Crescent Waxing, Cultures Clashing, page 29).

The proportion of the Muslims holding the European citizenship increases. With a considerable quantity of the Muslims who are born in the Western Europe and with recently weakened procedures of naturalization in many countries, especially in Germany, this tendency will be accelerated. More than the three-fifth Muslims in the United Kingdom already are citizens of those countries. In Germany the proportion makes only 15-20 percent;

Despite these tendencies in citizenship, younger Muslims resist to assimilation in secular European societies even more with firmness, than the senior generation. Muslims of Europe, including younger generation, wish to unite and respect national norms and establishments while they can support, at the same time, the excellent Islamic identity and methods. They are afraid that assimilation, that is, full immersing in the European society, will deprive of their identity. Nevertheless, it is the price, it is a lot of Muslims more and more see the European governments and the public requirement: to have Europe begins mixture without the arrangement or updating of existing culture. Researches and Germany find in Great Britain that second - and Muslims especially the third generation are less united in the European societies, than their parents or the grandmother and the grandfather were. Recent affairs of a kerchief in Great Britain and Germany underline and further strengthen this basic collision (Timothy. M. Savage, Europe and Islam: Crescent Waxing, Cultures Clashing, page 30).

The immigrants the Muslim living in Europe, keep or build close international communications with societies from which they occur. The huge majority identifies with their

country of origin and feels proud of their national identity while thinks of itself as belonging to the European nationality of mission less. The huge majority also goes from time to time to their countries, and approximately half do so once a year. Half from the considered asserts that they send money and gifts to their countries. At last, the huge majority follow news about their area on their native language.

Nevertheless they are not ' all identical '; on the contrary, results of the review show the main distinctions between international actions of various groups of immigrants the Muslim in Europe. Turks are got most used to the international contacts: they follow news on the native language more than the others, and they go and send remittances more often than Bangladeshis. Moroccans take a place somewhere intermediate as they visit the native land and send money so much, how many Turks, but they tend to follow news on the native language less than Turks and Bangladeshis.

The Muslim in Europe is more than immigrants identifies with their nationality of an origin than with their nationality of mission (irrespective of, whether there is at them a formal citizenship), but almost half say that at them is some kind of the mixed identity. The huge majority of the European Muslims thinks of itself as belonging to their nationality of an origin. Eighty eight percent insistently agree or agree with the offer, ' I feel the Bangladeshi/Moroccan language or Kurdish language '. On the contrary, when it is asked about identification with the mission country, the majority from considered (56 %) says that they do not feel British, German language or the Spanish language, with only more than third (35 %), insistently disagreeing. Eighty three percent say that they are proud of the original nationality while 36 % say that they are proud of the nationality of mission. Just as this preference to their nationalities of an origin, answers of immigrants the Muslim in Europe assume that the mixed identities are extended than differentiated slightly more. Calculating percent from everything that the considered, 48 % co-ordinate and with the offer which confirms their pride of their original nationality and with what confirms their pride of their nationality of mission. A bit smaller, but however the numerous groups (41 %) say that they are proud of the nationality of an origin, but not their nationalities of mission.

Though everywhere feelings of national specificity among the Muslim immigrants in Europe hold their united with their countries of origin more often than with their countries of mission, distinctions between these three considered ethnic groups are essential. The

inhabitant of Bangladeshis in London has left their identity most of all in favor of that from their mission accompanied by Moroccans of Madrid and Turks of Berlin which relations hardly differ. In Madrid and Berlin the majority (64 % and 67 %, accordingly) “insistently agree “ with statements concerning their identification with their nationality of an origin (“I feel the Bangladeshi/Moroccan language or Kurdish language“); in London identification with an origin nationality, apparently, is less intensive, as 72 % ' agree ' with the sentence.

Distinctions between ethnic communities from the point of view of their identification with their nationalities of mission (“I feel British / Spanish of the language/German”) are more known. Ninety one percent of Bangladeshis agree or insistently agree that they consider themselves as British though only more than one third from them (35 %) insistently agrees. In extreme contrast Turks from whom only 13 % agree with the offer, “I feel German”. Moroccans are somewhere intermediate as 33 % agree with a phrase, ' I feel Spanish '. This some question therefore specifies that the Bangladesh community in London mainly supports international contacts of national specificity, but is less frequent and less strong than the Moroccan community in Madrid and Turkish community in Berlin.

Most Muslim immigrants in Europe have their families very close to them, regardless of whether they share the same roof. Almost half (47%) of those surveyed said they have relatives in their neighborhood and almost three quarters (72%) in the same town. These high percentages suggest that the family is an ethnic support network and that it probably connects with other, non-family ethnic networks.

At the Majority of the Muslim immigrants in Europe are the families very close to them irrespective of, whether they divide the same roof. Almost half (47 %) from the considered has told that they have relatives in their neighborhood and almost three quarters (72 %) in the same city. These high percent assume that the family - an ethnic network of support and that it possibly incorporates to another, community ethnic networks.

Other fundamental informal social circle is a circle of friends. The huge majority of immigrants the Muslim in Europe have told that they have met recently friends: responding on a question on the filter in this respect, only 2 % Berlin the Turk denied entertaining or to be entertained other last year, and only 17 % of the London Bangladeshis and the Madrid Moroccans denied spending time with their friends last month.

Except this minority who does not grow up friendship, clearly that the majority of immigrants the Muslim has met friends, or their same ethnic origin or that from the country where they live, but that the first choice is more frequent than the second. Fifty six percent from considered in London have spent time with friends from their ethnic community last month, and 33 % have made so more than three times. It is less (43 %) has spent time with the British friends, and only 16 % have made so more than three times. On the other hand, a proportion the Turk which have visited or have received visiting from friends from their ethnic community last year, it was very high: all (98 %) had, and 58 % did so often or very often while it is less than half (47 %) has entertained German friends, and only 10 % did so often or very often.

The politicized ways of the organization in Islam concern only to one infinitesimal part of the population the Muslim in Europe. But Islamic associations play whole the big role in development of "ethnic" pride, feeling of an accessory to the collective which signs are extended from Islam, on the substance of creating of Islam funds "moral identity." Its managers also become the basic speakers of the public government as the recognition of Islam on behalf of other religions in the various European countries gives legality to their actions and the organizations.

6. Islam as a religion

From 1990 forward, with increase of new generation of scientists, the question of the status of religion in a modern society became more and more central to investigate on Islam in Europe.

In the Muslim world, also, people do separate elections and call in question their relations to tradition. However, the context of such individualism is rather distinguished in the West. In the secular democratic states a variety possible — and sometimes contradicting — elections not only is more remarkable but also and it is more accepted.

Though the first immigrants of generation often live in a condition of relative harmony within religious, social, and national specificity, their children appear before intensity, if not the direct conflict, among layers separate, collective, and national specificity. In a society which is

at the best indifferent and at worst hostile to Islam, being the Muslim for this second generation, any more not given. The individualization of religious practice thus leads to a range of possible Muslim identities which have been investigated and classified.

Some learning concentrates on female religiousness and its relations to Islamic instructions on dress code. These scientists notice that while hijab it is considered by many strangers as a symbol of patriarchal oppression, much the European women the Muslim carry a veil voluntary. However, scientists do not agree about full consequences of this process of individualization. In other words, it is an unresolved question, whether such individualization of liberalization of practice and interpretation or, on the contrary, to greater leads to fundamentalism. Some scholars assert that the individualization tends to make domination of fundamentalist interpretations because it does Muslims by more vulnerable for strict doctrines which insist on a private responsibility and a duty of supporters to follow Islamic instructions. Others argue, on the contrary, it both liberal and fundamentalist ways are possible and existing among the French Muslims in specific and Western Muslims in general.

Social and religious changes have facilitated occurrence of a Muslim intellectual class which asserted that spoke on behalf of Islam. The huge majority of the most influential thinkers the Muslim of the twentieth and twenty first centuries any more members of the trainee ulema and is faster the graduated experts of secular universities. The established religious figures as sheikhs of Al-Azher or Medina and other established imams therefore more and more are superseded by the engineer, the secular scientist, the student, the businessman, and the self-educated person who will mobilize weights and speaks for Islam in arenas, in stadiums, by radio, or, with increasing frequency, on the Internet. The expanded suitability of technology of communications, such as magazines, cartridge tapes, and Sites helps with this multiplication of Islamic voices. These changes are increased in the Western context where Muslims - minority and often lack in institutionalized a body of imams. The European researchers tried to establish the general explanatory structure for Islam research in the West. The important concept informing to this attempt, is sensitivity to the status of minority both its sociological and political consequences. For example, many scientists consider the fact of to be minority within democratic and secularized a context as a solving element in transformation of methods of Muslims and relations to Islam.

However, this approach often makes the simple description of methods according to which Muslims adapt to their new context. Other approach the Muslim and various segments of the Western societies take into consideration ways of interaction between groups. The approach based on process to identities involves refusal to essentialize either minority or dominating culture and the Muslim within the dialectics generated between resources of group and environment can lead finally to understanding of social construction of communities. (Jocelyne Cesari –Islam in the west, from immigration to global islam, Harvard Middle Eastern and Islamic Review 8 (2009), page 154).

7. Globalization

“Globalized Islam has contributed to the sociological Westernization of Muslim immigrants, as many European Muslims seem to have multiple and overlapping identities” (Olivier Roy)

Process of adaptation and integration of communities of Europe the Muslim in wider societies take place in societies which also are exposed to essential changes and are under the influence of development in communications and globalization (Anna Stepien-Muslims in Europe, page 18)

The Global and international modes have surpassed the ethnic state in a guarantee of the rights; the European states have compressed rules of immigration and have reduced the rights any citizens. They adjust keeping camp for the persons searching for refuges, and to the majority of addressees of well-being of an immigrant origin have appointed the reduced privileges. The rights of the citizen of EU have been expanded (Franz, Barbara - Europe’s Muslim Youth, page 93).

Globalization - a subject of great value for Europe, also. The world has drawn near more close together. It is true for the Islamic world and Europe. Today it is clearly obvious that in many parts of Europe opposite development - returning to tradition, and deviation in the world on own – for a long time have begun. The majority of Muslims which live in Europe today, remains; their number will continue to increase. The political or economic situation in

their native lands often does not offer them prospect for returning; their children and grandsons have grown in Europe, and they, also, will not be any returning.

Globalization addresses to increasing association of an economic system in the world through reduction of such barriers to international trade as tariffs, export payments, and import shares. The purpose consists in increasing material riches, the goods, and services through the international division of a labor efficiency duties, catalyzed the international relations, specialization and competition. It describes process which regional economic systems, societies, and cultures were integrated through communications, transportation, and trade. The term is most close connected with the term economic globalization integration of national economy into the international economy through trade, direct foreign investments, capital movements, moving, technology distribution, and military presence. However, globalization usually admits as conducted by combination economic, technological, political, and biological factors. The term can concern also the international reference of ideas, languages, or a mass culture through growth of cultural level. The aspect of the world which has taken place process as can speak, is united.

Growth of cross-section cultural contacts; occurrence of new categories of consciousness and identities which embodies cultural distribution, desire to increase a standard of living and to possess foreign products and ideas, accepts new technology and methods, and participates in "world culture". Some mourn over turning out protection of the rights of consumers and language loss. It could mention also distribution Multiculturalism and the best separate access to cultural variety.

Cultural globalization also influences difficult relations between religion and the European Muslims. This process simultaneously advances protective reactions on behalf of Islam that Homi Bhabha names forms of "contra-modernity". However, on the other hand cultural globalization accelerates crossbreeding or hybridization between the Islamic message and the European cultural context, making unprecedented reflection about the conditions necessary for tolerance, and respect to another. The Islamic thought during long time first of all has concentrated on Islamic problems; it thus takes now new measurement from the point of view of coexistence between various religions at the heart of the general national generality, and between religions and non-believers in the centre of the general tradition.

Globalization has extended certain effects and values. Women's movements exploited such events to advance an equality of sexes.

The women living according to Muslim Laws (WLUML) are the international network of solidarity which gives the information, support, and a collective place for the women which lives are generated, caused or cope laws, and the customs has told to occur from Islam.

Globalization: *“This is the case especially as second and third generation Muslim immigrants tend to have trans-local identity”* (Peter Mandaville (George Mason Univ.))

8. Growth of Muslim population

At the Muslims living on continent, is three times more children as other part of the population. For example, in one third of Germany of all Muslims eighteen are younger, in comparison with less than one heel of the population as a whole. One third of all Muslims are in the United Kingdom under age fifteen, in comparison with the one fifth aggregate number of the population. Today EU is the native land more than 23 million Muslims, or 4 percent of all its inhabitants. This number would increase to 17 percent if Turkey has to join EU. However, even in view of “the nasty report of reproduction of Christian and agnostic Europe, Muslims will explain no more, than the one tenth population of the western Europe to 2025” (Franz Barbara – Europe’s Muslim Youth, page 110).

This fast growth is caused both immigration and high Muslim factors of birth rate. Almost 1 million lawful immigrants are included into Europe every year, mainly on family visas of reunion or as the request for a political asylum of refugees. The majority of these newcomers are from the North Africa, Turkey and other Islamic countries. Muslims also make the big action of illegal aliens of continent – group which is estimated to number to a half-million annually. At the same time, the Muslims already live on continent; have three times more children as their white, European neighbors. This tendency can be noticed in relative youth of the European Muslims., For example, completely one third of all Muslims are in Germany under 18, in comparison with less than one heel of the population as a whole. And to Great Britain, one third of all Muslims is under age 15, in comparison with the one fifth aggregate number of the population of those countries. The fact that this considerable young

cohort comes nearer to the peak years making the child should help to numbers of the Muslim of the engine to rise. In the meantime, low native factors of birth rate everywhere on continent will increase further the Muslim action of all population. Really, with factor of birth rate of 1.45 children for pair, the European Union as expect, it will be compressed to 425 million in 2050 even if current levels of immigration remain constants. Besides, with the growing old population of Europe placing increasing pressure in generous health of continent and the program of a provision of pensions, much more the big immigration can be necessary to support a labor, big enough to pay privileges for retirees.

In the United Kingdom this increased immigration has given rise to the various internal policies, some new and others already in a place which the Muslim mentions relations between non-Muslim and Muslim immigrants. (Conor McFarland, Muslim Immigration: The Effects of Domestic Policy on Security in the United Kingdom)

8.1 Illegal Immigrants

So many immigrants postdate the visas much of those who immigrates to Europe, undocumented and are illegal. Spain - an input for the majority of the persons who do not have the rights of citizenship as it has the big coastal line and it is readily available from Africa — easy passes for the African and Asian Muslims. If the illegal alien then is caught in Europe, and they do not have appropriate documentation then it is difficult to send them back to their country of origin. In many cases, foreigners are detained and have let out back to Europe, as the authorities without the necessary information.

8.2 Refugees/Asylum

As the subscribed conventions of the United Nations, Concerning the Status of Refugees, the European states agree to follow its details, defining refugees and their rights. Refugees are defined in Article 1 1967 of the Report which has updated the Agreement, deleting the schedule of time and geographical restrictions. It declares that the refugee: "the

person which owing to well-founded fear were pursued on the reasons of race, religions, the nationality, membership of specific social group or political opinion, out of the country of its nationality and is incapable or, owing to such fear, does not wish to use protection of that country; or who, without having a nationality and being out of the country of its former usual residence as a result of such events, it is incapable or, owing to such fear, does not wish to come back to it..." As the attention has increased both among the government and among participants of mass-media, many local authorities have given that the refuge to smaller quantity of refugees at use of more strict standards judges (General assembly Panum 2007, Muslim immigration to Europe).

8.3 Proponents/Opponents

Opponents believe that laws on immigration should be more strict because current laws allow penetration of Islamic Fundamentalists which state potential threats of national safety in terrorism and extremism forms. Opponents also believe that immigrants clean workplaces from lawful citizens, and in turn put pressure upon internal stability. Supporters, however, assert that laws on immigration should remain a way with which they as immigration brings cultural and economic enrichment, involves the qualified and cheap unskilled workers, enriches formation (as some immigrants - teachers and students), and the refuge grants people, which in danger.

Growing number of immigrants the Muslim, especially the second and third Muslims of generation, tends to find out own identities which do not belong neither the native land of their parent, nor the country in which they that is, living "interval".

Growing Muslim presence at Europe tended to be grouped geographically within the separate states, especially in industrialized, city territories within clearly defined if not self-prisoners in a capsule, more bad vicinities, such as area of Berlin Kreuzberg, Villages of the Tower of London, further increasing its visibility and the influence nevertheless limiting daily contact to an aggregate number of the population. The two fifth Muslims in the United

Kingdom live in area of the Greater London; and one third of Muslims in Germany is concentrated in Ruhr industrial area. The recent increase in the population of Europe the Muslim has occurred first of all in the Western Europe. In a decade after falling of the Berlin wall, the West European Muslim presence grew on rate almost six times faster than it in the North America. The western European states with the lowest factors of birth rate, the oldest settlements, the majority of the porous borders, the closest affinity to the moving countries, and the highest number of illegal inhabitants — seem intended to test comparable increases in their settlements the Muslim.

8.4. Ethnic Communities

Ethnic community the Muslim, apparently, offers immigrants very important resource in their daily lives. Many participate in the ethnic organizations and mosques which are predominantly ethnic, and the huge majority has relatives who live in the same city, and they meet friends of their origin more often than with the European friends.

Immigrants the Muslim in Europe do not focus the public life in ethnic community to equal to degrees; there are very essential distinctions according to group more likely. Bangladeshis are most of all shipped in their community, from the point of view of primary circles, a family and friends, especially in comparison with Moroccans. However, Turks tend to participate most of all in the formal ethnic organizations and to describe their religious organizations as more homogeneous from the point of view of national identities of their participants.

9. Comparing Britain and Germany: similarities and Differences

Because of absolutely other laws on citizenship in these two countries much higher percent from the British Muslims - citizens, than German Muslims. As they, more possibly, will be citizens; the British Muslims have uncountable political possibilities of activity at their order. They can to participate, for example, through usual political channels, and the existing parties have a stimulus to make to straight lines selective, addresses to them. German Muslims, unlike it, less possibly, will be citizens, they cannot as to participate effectively through the usual policy, the parties have limited the reasons to make, addresses to them, and they even face to dispatch threat if they mention nonconventional political activity. So, the British Muslims, possibly, will be more effective politically then the Germans (Joel. S. Fetzer, J. Christopher Soper – Muslims and the State in Britain, France and Germany, 12 pages)

As Muslims represent constantly growing part of Europe, it is necessary to put back a policy who does not create unnecessary intensity and confrontation. One such concept which tries to minimize intensity is Multiculturalism which has been accepted in the United Kingdom in preference to assimilation. Multiculturalism, which underlines long practice of social customs to keep identity of group, is enough general and universal thinking of the British government, instead of one certain policy.

While Multiculturalism - “the natural choice for the United Kingdom provided that it already was meeting of the nations,” is the debate finished, whether tends to create the politician resolutely separate and excellent communities, instead of integrated. It is possible to take carrying of clothes of kerchiefs by women the Muslim in school and official bodies as an example. While Multiculturalism considers religious practice, he also creates distinctions among people instead of advancing atheism publicly and the governmental services. Critics also complain that Multiculturalism considers separate identity at the expense of the general British identity, which is essential to reduce feelings of isolation. Before to investigate effect Multiculturalists politicians on minority the Muslim, it is better to consider history, beginning in the beginning, with their initial immigration to the United Kingdom (Conor McFarland, Muslim Immigration: The Effects of Domestic Policy on Security in the United Kingdom, page 3)

For last some years the European governments have very much limited immigration. The part of it occurs certainly because of difficulties of unemployment and bad economic conditions. For more quantities is economical-developed-countries, such as Germany and the United Kingdom, prospect of acceptance of a significant amount of workers of low skill became economically unreliable. Instead these countries have moved in a direction of the policy focused to acquisition more of quantity of highly skilled immigrants which are noticed as more economically the productive.

British Multiculturalism the further creation of requirements on a cultural or religious basis can. The forms of identification based on the native land should be rather rare in Great Britain. In Germany, however, we would expect that collective persons ' foreigners ' will correspond to categories precisely based on the native land, any through a nationality, such as Turkish community in Berlin, the political joining based on the native land, such as Turkish communist party.

9.1 Germany

The majority of Muslims in Germany are Sunnis, though is also Shia and other sects. As a whole, the majority of the Muslims living in Germany have been noticed as the religious moderated. Turkish and Yugoslavian Muslims have not been traditionally involved in radical forms of Islam. Only the small percent even belongs to the formal religious organizations. However, support of more radical Islamic representations can rise, especially among some younger Muslims (Paul Gallis, Kristin Archick, Francis Miko, and Steven Woehrel, Muslims in Europe: integration policies in selected countries, CRS 33)

Germany - the country with ethno cultural exclusionist citizenship where not ethnic German migrants are included in a labor market but where for them is difficult for reaching access to political community. On the contrary, the British model of citizenship tends more to pluralistic ideal type concerning different cultures where the majority resident minority has full equal social and political rights, keeping the most part of their cultural distinction from a majority society.

We look at type of requirements that minority do concerning immigration and ethnic relations. Here only theories of citizenship concerning different cultures allow us to formulate clear expectations. According to this prospect, requirements of the special Right-wing groups connected with a recognition and protection of cultural distinctions are central to creation of requirements of ethnic minority. Great Britain officially sees itself as 'a society concerning different cultures' with tolerance to cultural variety as one of its making principles. Thus, possibilities of creation of requirements on a basis cultural distinction, apparently, would be more favorable in Great Britain than in Germany. British Multiculturalism offers Muslims racial equality which contradicts their self - definition as religious group. However, behind an exception concerning few examples of incommensurable requirements of fundamentalist Islamic active workers, the majority of Muslim requirements demands expansion of classical understanding political and a social equality in citizenship to include a religious equality recognition. Considering corresponding 'cultural tools, the British Muslims could be more probable to support than a problem the ethnic state.

For last two centuries Germany has absorbed immigrants from many of its neighbors and in other place in Europe. Immigrants the Muslim, mainly from Turkey but also and from Albania, Bosnia and the North Africa, now the number is more than three million. However they remain less integrated than other immigrant settlements partially because of cultural and religious distinctness but also and consequently that their degree ' a foreign extraction ' in native German eyes is high. The lowest educational standards and language skills in comparison with immigrants the Muslim to Great Britain and France besides interfered upwards with social mobility, so as a result Muslim representation in German political and official bodies more badly than it in Great Britain, for example. As it is paradoxical, in general affinity of country of origin (for most of all, Turkey) has forced immigrants to Germany to maintain stronger relations, than do the majority of immigrants the Muslim to Great Britain. To put it briefly, the easier it for immigrants not to break bridges behind them, the longer integration process tends to take.

Germany differs from Great Britain in were less secular and the part-time worker. Until recently German citizenship has not been transferred by a residence, but blood and Germany therefore considered the big population the Muslim as the time employee. As the law has been changed two years ago ' have been nationalized ', approximately 700 000 Turk.

Nevertheless religious discrimination remains usual, despite possibility for resolutely believing Muslims and Christians to co-operate in more and more atheistic and agnostic society. To some extent, such discrimination occurs from collective memory of collisions of Germany in the history to Islam. Being extended by all these factors - a question of, whether immigrants and the countries which receive them, assimilation or integration provide. Muslims while they remain Muslims will reject assimilation. But while the governments in Great Britain and Germany similarly publicly do not demand assimilation, they as it is often noticed, operate, as though assimilation was their exclusive result. Integration, however, is a viable choice, and is approved by the majority of Muslims. Its success however depends on efforts of both parties: the European states should guarantee that their constitutions and bills about the rights allow Muslims to adhere to the basic commands of their religion; and Muslims should wish to study local languages and, in case of immigrant leaders, to teach compatibility of Islam with democracy and human rights (Dr Sami Zubaida, Richard Barltrop, Muslims in Europe post11/09).

Definition of terms, such as citizenship is not without problems. There are various agreements of the term. At citizenship in Great Britain, for example, are very few values for active political and social participation. Because of it the British Minister of Internal Affairs, David Blunkett, felt it necessary to speak 'about active citizenship', to come nearer to German ideas of citizenship. The concept of the nation also changes across all Europe. In Germany, for example, the narrow prevailing concept of the nation meant that until recently for a Turk living in the country it was very difficult to receive just causes of participation in political activity. By contrast for the German descendant living in other country it was much easier 'to come back' to Germany and to get the full national driver's license, without passing difficult process.

It are immigrants of Turkish language almost fifty years, live in Germany and despite statements of politicians that they aspire to unite foreigners in the society, Turks still face a variety of problems. Certainly there is some advancement in comparison with the first years, Germany recognised that it is the immigration country, and it should care of immigrants who live in their country, from the beginning, it looked these people as visitors who will go home, but now have understood that these immigrants are going to live in their country, and it is important that they felt as full members of a German society, but still Turks in Germany have

many problems and face many obstacles. The fact is that they do not feel an accessory to this society, and they test discrimination in many situations.

As the professor at Institute of German researches at university of Birmingham in the United Kingdom and the leading expert on integration, Sajmone Green, specifies: "there was recognition that immigration - a good thing for Germany and that Germany requires it. It has helped to change full social tone". The German government has brought this worker when necessary them now the governmental leaders have obligations to them, they should give to immigrants of a place of work and guarantee their well-being. According to green, time most part when Germany told about integration, they wanted voluntary assimilation, but through assimilation only one change of group and integration involve both parties moving to each other.

As it is written in newspaper "German Welle", the message the Berlin Institute of the Population and Development in 2009 has shown that Turks - the least integrated group of immigrants in a German society and less are a success than immigrants from other countries.

Also one more research spent in 2009 INFO GmbH, the company based in Research of Berlin and Liljeberg, International, based in Antalya, Turkey, has asked 1000 persons (Germans, Turkish migrants in Germany and Turks in Turkey), on their relations to a policy, customs, relations, to religion and many other things. This research shows that 45 % of Turkish immigrants which have been asked the feeling undesirable in Germany and 62 %-s' feeling as Turks when they are in Germany and as Germans being in Turkey. Turks complain that they not full members of a society, and they do not feel at home in Germany.

In German newspapers, many facts of the similar relation to Turkish immigrants from the German population there are mentioned, for example to colour people do not resolve in clubs and similar establishments, foreigners say that at travel by bus people never arrive and sit you and many such facts. Probably such relation of Germans is caused by the fact that Turks - the most various group of immigrants in their society, and they think that Turks are the most difficult to unite. As the same research mentioned above displays that 93 % the Turk believe that it is important to support their culture and traditions in the country - the organizer, but at the same time 83 % from called in question think what probably to be the good Muslim and at the same time good German language also. Also there is very small distinction between Turkish and German relations to the main values, such as friendship, freedom, love,

and a family – these values are equally important for all of them. Picture - the same in case of such basic values as the world, democracy, leadership of the law and so on. Almost 90 % from all called in question (Germans just as Turks) considered these values as the most important. There are distinctions in case of religion and traditions, here opinions of Turkish migrants are more similar as Turks in Turkey, than the German population, and in this case 89 % of Turkish immigrants trust in God and Germans only 51 %, the tradition is important for 83 % the Turk and only for 65 % of Germans. So because of these various Germans of relations consider the Turk as group which is difficult to unite, and it is the reason of their negative position (Liljeberg Research International and INFO GmbH, 2009).

As it is noticed there are many facts which specify that integration of Turkish minority - a problem in Germany. But the most important study also formation, public health services, economic well-being, cultural interaction which facilitate integration and if these sectors well operate, it means that integration takes place successfully. But in Germany business is not so, schools, health services and other authorities are not supplied to address with requirements of this part of the population.

Is approximately to 2.8 3.2 million the Muslims living in Germany (approximately 3.4 percent to 3.9 percent the population of 82 million). The national statistical office does not collect the information round religious joining of inhabitants of the country. Though on a website federal Statistical Office it is possible to find the information on number of Protestants, Catholics and followers Judaism in the country, no data on other religious groups is provided. The majority of Muslims in Germany does not possess the German passport. According to religious mass-media of Researches and Information service (REMID), in the beginning 2000 only at 310 000 Muslims (including ethnic Germans who have transformed to Islam) was German citizenship, making approximately 10 percent of total.

Among the various population the Muslim the greatest group consists from the Turk, numbering 1.9 million from whom approximately 35 percent were born in Germany. In addition to that of a Turkish origin there are great numbers Bosnian (more than 150 000), Maghreb (more than 120 000) and the Afghani language (almost 70 000) Muslims. The majority of German Muslims are Sunnis. There are, however, essential groups Alawites (340 000) and Shias (140 000).

Muslims in Germany usually live in cities which are first of all in the western part of the country. Berlin, from more than 180 000 Turkish inhabitants, is the greatest unique Turkish community outside of Turkey. Except the Turk, is also many Iranians, Afghans and Palestinians who have located in the capital. Other cities where it is possible to find a considerable quantity of members of aforementioned groups are Cologne, Dusseldorf, Duisburg, Munich and Hamburg is. Ex-Yugoslavs live mainly in Munich and, together with Turks and Northern Africans, in Frankfurt on Main and Offenbach.

There is a widespread perception that bad residing and working conditions are accepted as norm for immigrants. Unemployment represents one of the most serious conditions mentioning Muslims in Germany. The interval in unemployment between foreigners and Germans has extended from 0.7 percent in 1979 to 8.5 percent in 1998. Besides, whereas only 38 percent of jobless Germans did not have any professional qualifications in 1997, the number among foreigners was 78 percent. The rate of unemployment among 16 - 21 years as it is estimated is as high as 50 percent thus reflecting unreliability and vulnerability among this population.

As it is mentioned earlier, one of the reasons why foreigners have difficulties in access reception to a labor market, - that they do not have sufficient educational or professional qualifications. However, as children of families who often had a bad possibility of reception of formation, they lack knowledge, possibilities and access for their own children, thus placing them in a cycle of deprivation and condemning their low conducted employment. Besides, language problems operate as the reason for children sent by teachers in special schools which in addition limit their prospects of the nature. Social exclusion, as many studies have shown, is not simply a matter of material disadvantage or political marginalization. It also involves significant cultural processes.

The report rather "the Migrating Insert in Informal Economy" for example, displays as criminalization of immigrants works in the European countries. One of results of these "criminalization" foreigners is their super representation in prison. In Germany the norm of the conclusion for natives in 1997 was 66 for 100 000 persons, in comparison with 342 for foreigners among whom the youth of a Turkish origin had a big share. It means that the norm of the conclusion for foreigners was five times above than for natives. Authors of the message specify that many of natives by these estimations - the naturalized immigrants, thus super

representation of the immigrant / ethnic minority actually still above. Social marginalization strengthens full function of work of moving as a whole to serve as there is low-qualified labor, and it is reflective from wider level of an exception and property right deprivation instead of were a condition peculiar to migrating communities. Process of criminalization of such communities - one effect of poverty and degradation, also works at repeated levels.

In Germany neither state nor groups the Muslim have succeeded in appointing officials who could operate as representative communication between these two parties. Traditional relations between the state representations and German churches were used wrongly as the basis to interpret requirement of migrating communities the Muslim which remain various in an origin and practice, unlike their German Christian copies. Contact possibilities between Muslims and official bodies thus are reduced, and is, as a result serious under representation of Muslims in decision-making processes of national and local level including in key agencies of the government, public service, in public appointments, in mass-media, among police, judicial authority, a health service, formation service, and so on.

It is obvious that the range of the representative organizations exists in Germany despite the restrictions placed in a civil recognition.

Unique situation of Muslims in Europe is also under the influence of coexistence of uncountable forms and colors of global Islam – the Turks meeting Egyptians in Vienna or Bangladeshis, pupils near to Indonesians in London. These collisions play the important role in the course of identity formation, inducing young Muslims to compare their understanding of Islam to Muslims of other backgrounds. The new generation has a big ability to communicate and co-operate through sectarian and ethnic divisions. In development of the European elite of Muslims there is a growing importance of the women taking more and more actively a part in debate in a place of Islam in Europe, development of new modern interpretations of Karana, and anew thought over traditional Islamic concepts and their expression. The value underlining is also a huge role new turned as being assistants and knowledge of language and European conditions, and to be also leaders of numerous communities the Muslim across all Europe.

9.2 United Kingdom

The majority of Muslims in the United Kingdom has their roots in the British former colonial territories of Pakistan, Bangladesh, and India. Other Muslims occur from the Near-Eastern and African countries, just as Turkey. Labor shortages and the immigration policy in 1950 and 1960 have involved numerous workers the Muslim from these countries. Muslims - the greatest religious minority in the United Kingdom, and 46 percent of all Muslims living in the United Kingdom, are the born British (Franz, Barbara - Europe's Muslim Youth, page 97).

As a result of campaign of lobbying which the religious organizations operate many; the question on religious identity has been included in last census in 2001. The theme was badly familiar with census in England, the Wales and Scotland though the subject has been included in previous censuses in Northern Ireland. On a question which in England and the Wales was voluntary, 92 percent of the population have answered and has shown that Islam was the most general belief in Great Britain after Christianity (72 percent) almost with 3 percent of the population, that is, almost 1.6 million the person, describing them is direct as Muslims.

Islam in Great Britain has a visible South Asian character. The greatest number of Muslims occurs from Pakistan (658 000 — whom of 54.5 percent were born in Great Britain), Bangladesh (260 000 — whom of 46.6 percent were born in Great Britain), and India (136 000). Together, Muslims of the South Asian origin make almost three quarters of supporters of Islam in Great Britain. There are also big groups of Cyprus, Malaysia and the Arabian countries. In the Census data many of them should be found in category limits white who makes 11.6 percent of the British Muslims. 6.7 percent of Muslims in Great Britain are black, and many of them arrive from the African countries, such as Somalia. The number new turned to Islam in Great Britain is estimated approximately in 10 000 persons.

Muslims in regular intervals are not distributed on all country. Active relationship and networks of friendship and process of moving of a chain have promoted concentration of Muslims in specific areas and cities. They should be mainly found in a city of the Greater London where, according to last census, approximately 607 000 inhabitants have a Muslim origin just as in some other areas of the Southeast, Midlands, West Yorkshire and Southern

Lancashire. There is also a concentration of Muslims in the central Clydeside area of Scotland.

There are essential distinctions between various communities the Muslim from the point of view of samples of settlement. For example, while Pakistanis are more disseminated national, Bangladeshis are concentrated in considerable quantities in smaller quantity of areas, especially in East End of London in such areas as Tower Villages (71,000-36 percent of the population of area – Muslims). These areas have the highest proportion of Muslims in the country. Other big Muslim groups should be found in Birmingham (140,000-14 percent of full urban population - Muslims), and Bradford (75,000-16 percent).

The population the Muslim in Great Britain is very young. Muslims at the age of a zero to total of 15 years, 33.8 percent (the average national indicator makes 20.2 percent), and 18.2 percent at the age from 16 to 24 (the average national indicator makes 10.9 percent). It is also less than the senior people; however, in other end of an age scale, more than 50 percent of Muslims make less than 25 years of age, in comparison with an average national indicator only 31 percent. The fact that there are more children a Muslim of school age than in other groups has values for problems which concern formation concerning considerable quantities of children the Muslim in areas with high settlements the Muslim. Rather usually in cities, such as Birmingham, Leicester, Manchester or Bradford to find schools where 90 percent of pupils have the South Asian origin.

The Pakistan and Bangladesh house economy in Great Britain tend to be big with 4.7 and 4.2 persons for housekeeping accordingly, in comparison with other part of the population (2.3 persons). Muslims in the country often live in the incorporated and expanded families. There is also less families with one parent among Muslims than in other groups. According to the recent data, 15 percent of the Pakistan families - families with one parent while the percent for the white population made 23 percent, and 54 percent among the black Caribbean population.

Research has shown it when the economic situation worsens, a rate of unemployment of increases of minority faster than other part of a society. In Great Britain, even in cities with rather small population of minority, they make the considerable quantity of the unemployed is disproportionate. As the labor Review of Force (the spring, 2000) illustrates, Bangladeshis and Pakistanis in two and a half time are more probable than to be the white population the

unemployed and almost three times more probable to be in low-paid workplaces. The proportion of young men from ethnic minority without workplaces is considerably above than for young men in the white population with the same educational levels and the same qualifications.

As in other countries, Muslims are over-represented among prisoners. Almost 10 percent of the British prisoners are the Muslim. At the same time they are insufficiently presented to polices, judicial authority, public service, and mass-media and in public appointments. This data can mislead, as they are not differentiated between citizens and foreigners, and many of them are the aliens, imprisoned to trade in drugs.

In the country there is no official representative organization the Muslim. However, as the new labor government has come to power in 1997, it silently supported Council the Muslim of Great Britain (MCB), created in the same year which aspired to affirm as a voice of Muslims as the country.

In a public life of immigrants the Muslim in Europe from the point of view of their circle of friends rotates more often around their own ethnic community than that of wider society of mission. Nevertheless almost half says that they really meet the British or German friends. Besides, cross-section referring to answers to both questions, they, apparently, not alternative decisions, and are faster at people whom more intensive public life in general them in both circles and who had a small public life, was a little in any circle. For example, in the London half from those, the one who has not spent time with friends from the mission country, has not spent time with friends from country of origin also. And 80 % from those who has met friends from the country of mission more than three times, also have met more than three times friends from their country of origin. Those who enjoys concerning an intensive public life, but what is limited by their own ethnic community, in other words, those who says that they never met friends of the European origin but who has met more than three times friends from their own ethnic group, make only 11 % of full British samples. In Berlin there were no statistically essential distinctions from the point of view of frequency from which they have visited the Turkish friends and the German friends so that they were not alternative variants, but have been often united.

“Europeness” or for example “Britishness”, this is the changing phenomenon. Thus, we do not presume to keep to ourselves on static concepts “Britishness” or “Europeness”.

Many efforts are included into a management, it, we hope, once, Islam will be once again noticed as local European religion. Germaness and Britishness are under national debate, there, apparently, however, not the clear answer of that it is exact. Some wish to keep their values, isolating them is direct; others are ready to throw the religious identity. Only, as the confident, affirmative and occupied citizens can continue to form Muslims.

European societies and be of service to it. Only thus they will belong to Europe and Europe to them. Alienation, stereotyping, answers to operate on immigration, to unemployment and discrimination all add to feelings of loss. Islam offers here consciousness and estimates to compensate psychological discontent.

10. Integration issue

Till now the European governments have neglected Muslim problems and had no concrete policy on Islam integration into Europe. However, fast growth of the population the Muslim and ever increasing intense relations between Islamic conservative values and traditionally secular liberalism of Europe has created requirement of integration of Muslims within the European societies. The previous researches of communities the Muslim in Europe have concentrated attention to immigration, economic and citizenship problems, ignoring questions of religious identity and requirement of Muslims. The perception among sociologists was the reason for this ignoring that the Western Europe is secular, and Church and state problems do not concern any more a public order. However, moving and settlement of considerable quantities of Muslims to the Western Europe put a new problem to existing state church to measures and have revived old religious disputes.

Many recent researches have shown the fact that effective Muslim strategy of integration in EU has failed till now. Probably Muslim problem of integration is a consequence of the general animosities of Europe to religion. In absence of effective integration many Muslims live in so-called parallel societies", ethnic enclaves, or a ghetto. "The general

Principles for Integration of Immigrants into EU” have accepted on November, 19th 2004, the Muslim has ended with more and bigger radicalizing with community. Integration problems involve the fact that at the European Union anybody is not present unique model of integration. The European countries have different lines of thought and various national models of integration, and nobody has thought up the ideal decision. For example, the United Kingdom advance model concerning different cultures, supporting liberal values and respect for a cultural autonomy, but Germany chooses between assimilation and Multiculturalism, but insisting on citizenship. This essential distinction between integration strategy is by explainable various historical, social, economic and legal frameworks of the European countries. Integration of Muslims should take place in local, regional and national levels. To develop integration strategy, for EU member states it is important to participate in cooperation with communities the Muslim. Therefore, performance of a policy of integration - first of all responsibility of separate member states, instead of EU as a whole.

The factor of complication of successful Muslim integration - absence of representative bodies which can speak with the power on behalf of strictly devoted Muslims. Communities the Muslim will not organize in the unique organization which could present all European Muslims. It is explainable by Islam nature directly which is not homogenous with various branches, without having any central power. Muslims also are various in the ethnic, linguistic joining and political adherence. Presence of Muslims at Europe checks concepts and principles of liberal pluralism in the European societies. According to “to the General main principles for the immigrant policy of integration in the European union”, integration - “dynamic, long-term, and continuous bilateral process” which involves, on the one hand, “a society of reception which should create possibilities of immigrants economic, social, cultural, and participation in political activity,” on the other hand, integration means respect for the basic values of EU, such as “principles of freedom, democracy, respect of human rights both the basic freedom, and leaderships of the law”. The arrangement of Muslims on the basis of distinction especially throws down a challenge of ability of "liberal" European societies. We should distinguish Muslim integration at separate and collective level. In the liberal democratic states political equality of citizens first of all is defined at separate level (in Germany), and communitarianism or pluralism of group usually do not admit. Thus traditional representation of the relation of the person and community requires revision of former opinion. Actually,

religious radicalism refuses to the right of separate Muslims to follow their own way to not Muslim countries.

So, Muslims of Europe successfully unite? It depends, whom you ask. The recent review, apparently, specifies in the same conclusion in Great Britain. In the interrogation taken for East Eye, the greatest Asian newspaper of the country, 87 percent of Muslims of the country have told that they were loyal to U.K (The pew forum of religion and public life, Muslims and the future of Europe, 2004, page 9).

11. Europe in 2050

Europe has been long disturbed by rising Muslim moving.

According to certain forecasts, the European population will go down approximately to 14 percent to reach number 630 of millions. Between 1950 and 2000, the action of Muslims in Europe has increased with 1 to 3 percent; their absolute number which is between 14 - 20 million. There is an opinion that to 2050 Muslims will include one third or even half of population of Europe.

Joining EU Turkey will create a Muslim population explosion in the Old World. From it 70-million-strong the population it becomes the second-large country after Germany and will outnumber Great Britain. Sooner or later Turkey will catch up with Germany and will outnumber it also. It is probable, why 57 percent of Germans against membership of Turkey of EU. 3 million Muslims live in Germany; more than 1.5 million in Great Britain the Big Muslim enclaves living according to their own unwritten laws, appear in the big Western European cities their settlements which are de facto released from official jurisdiction. With growth of Muslim immigration they will tend to live in compact groups. Newcomers will obviously prefer to live among their own people in expectation of support from community. It is possible to predict easily growth of Muslim moving to Europe: people really wish to live in the best conditions. Muslim Moving on the West - a sign of crisis and result of asymmetry of economic potentials of Europe and the Islamic world. Europe remains very attractive to Muslims who

stop in due course to feel foreigners in the Old World. The steady increase in population in the Near East, the North Africa, Southern Asia and other parts of the Muslim world will feed moving. In 1990, people from Pakistan and Bangladesh included almost half of Muslim moving to Great Britain.

It seems that in moving of Turkish language of the near future becomes an internal problem of Europe. Turkish migrants just as the Bosnian and Albanian migrants which number quickly raises in the EU countries, will not be regarded any more as an external demographic factor. Even thus that these numbers really give more or less adequate idea about Muslim demographic dynamics, they are completely not absolute. All of us we know that certain European politicians just as local leaders the Muslim, tend to overrate. Considerably, even experts on Islam and Muslims in Europe say that the real quantity of Muslims is much more than official. The scale of Muslim moving to the Eastern Europe is insignificant. People from the North Caucasus, Chechens first concerned with caution concerning the Western Europe also, are mentioned mainly to frighten the public. In any case, Islam is the second-large religion in Europe. Time has come to accept it as radical religion. From this point of view the Western Europe pulls more close to Russia where Muslims and orthodox always lived together. The next decade Europe should to correct the identity. Germans and British should accept Islamic tradition as an organic and lawful part of the European culture even thus that its perception still raises the doubts. Ten millions Muslims become Europeans: together with desire to mix up with the European tradition they will keep genetic and confessional loyalty to their historical homelands.

A.Meleshenko concludes in the research that, this decade, can appear, solving. Europe and its allies should understand their relations to the Muslim world; they should take it literally and take into consideration its internal dynamics and demographic processes. From its point of view it can call for idea reorganization globalism to make it more attractive to Muslims and to underestimate the tendency to removal of borders between various recognitions. Inevitable distinctions in approaches to the standard values (democracy, human rights, etc.) should be recognized just as the fact that Muslims extend all over the world and Europe.

Successful integration of the European Muslims is extremely important for the future of Europe. Prognosticators can disagree on definitive demographic and social influence of

community, but all believe that Muslims, at least, will be essential and considerable minority which will play the important role in formation of the future continent (Muslims and the future of Europe, the new forum of religion and public life).

12. Conclusions:

To summarize the facts discussed here, Islam is a part of a demographic and cultural landscape of Europe. Muslims of Europe any more workers staying, but it is more than Europeans of Muslim belief and constant component of a public life of Europe and political life.

In Europe where modernization and branch of church from the state, apparently, go having joined hands, the public life without religion is unimaginable. It is difficult to deny that increasing presence of various forms of Islam at a public place of Europe states both new possibilities but also and problems for association of Europe. The Islamic factor in foreign policy of the European Union is together with the fact of geographical affinity of Europe to the Muslim countries. Growing Muslim presence has compelled the European governments and the European Union to consider event within the Near East with a great attention, mainly because of their potential influence on the European safety (Anna Stepien- Muslims in Europe, page 32)

An ethnic variety of Muslims constantly, and is correct, is underlined in Islam researches. For a full picture, however, it is necessary to take also into consideration distinctions which exist among the countries - organizers of Muslim immigration. The status given to religion, to methods of acquisition of citizenship, degree of tolerance concerning different cultures: these and other aspects, various for each country, equally mention development and formation of identity of minority the Muslim in the West.

The majority of Muslims which lives and thinks apolitically in Europe and worries on the rights that Islamic groups, gradually, successfully demand, the answer from the state,

which problem it – on the basis of detailed knowledge of Islam expects – to reach a reasonable establishment of borders against political forces. There can be no double legal standard – neither concerning position of women, nor concerning a recognition polygamy, for example – for only agreement on the general legal, and the system of values able guarantee preservation of our state finally. It is useful to argue and struggle for these general values and to protect funds of new Europe for a society, churches, and the states.

“Growth of immigrant communities the Muslim in Europe during second half of twentieth century has deepened cultural pluralism and demands the general political symbols to keep a tight rein on the copyist religious freedom. Absolute socially-private distinction - the recent Protestant and Catholic compromise in the city centers after centuries of the interreligious and interreligious conflict. The enriched historical understanding of contributions of Jews and Muslims to the Renaissance and Education Is required. Civil dialogue of distinction of creeds and projects of public actions among leaders and the laypeople united with improved formation stories can generate the symbols of association necessary for the prospering civilization.”

Citizenship ceremonies, both compulsory courses and tests in language of a society of the owner, history, culture and establishments are discussed now as a measure to integration, and already entered by some European governments. They are important in acknowledgement of a national society, but they not mechanisms for integration. They usually mark symbolically an integration outcome. They should not be confused with real mechanisms of integration, and shades urgent policy and financing problems that should be turned in spheres of education, employment, a floor and youth work are allowed. The problem here consists in directing public attention and debate far from ceremonial actions to independent problems and measures to integration. Integration removal of obstacles should be a priority. Integration - anxiety of immigrants also is preceding debate in limits, also. Expansion of debate within immigrant communities certainly will promote removal of obstacles on a way to integration and achievement of the various, open and democratic societies rising on principles of human rights.

Answers allow us to analyze Muslim integration into set of national contexts, from a case in which the state policy in 1990 was cultural the part-time worker (Great Britain - the country in which 81 percent of respondents the Muslim to the Bench review in 2006 identified

itself first of all as Muslims) to a case where the policy was very republican or assimilationist with a view of The future answers in other countries thus will allow understanding more the general of the established and political conditions which are late/encourage socio-political integration and economic mobility.

Integration of Muslims into Europe – involves corresponding strategy, and slow escalating of the general knowledge through plot of results of the certain picked up cases through set of the countries, everyone with a various set of restrictions for Muslim integration into their societies.

Despite long enough history of Islam in Europe, the European states now became very sensitive to the communities the Muslim. Islam in Europe and a problem of Muslim integration now have received increasing importance on the European agenda.

The validity of European Islam is very various. Distinctions are connected with national, cultural, religious and linguistic elements; they definitely remain important. On the one hand, the ethnic frame of reference remains rather essential, or is on a way to formation so. And it is a lot of distinctions between groups of the European Muslims continue to matter even at level of mosques, and associations in Europe. On the other hand, even the second and third generation of Muslims in Europe has not made many international Muslims.

Islam is exposed to process of transformation from religion of immigrants in religion which a just cause is a part of the European validity. This process should be accompanied, in the legal terms, appropriate measures which will allow communities to unite completely the Muslim itself in the European model of relations between the states and religions.

According to research, in order for a culture to maintain it for more than 25 years, required fertility rate is 2, 11 children per family. With something less culture will decrease. Historically any culture never reversed 1, 9 factors of birth rate. The norm 1.3 is impossible to reverse, because 80-100 years is required to correct themselves and there are no economic models which can sustain culture during that time. As in 2007 factor of birth rate in England was 1, 6, in Germany - 1, 3. Through all countries of the European Union the fertility rate is 1, 38. Historical research says to us that this number cannot be reversed. Within years Europe as we know it, will stop to exist. Nevertheless the population of Europe does not decrease, why? Immigration, Islamic immigration! From all increase in population in Europe, from 1990, 90 % were Islamic immigration. For example, France: 1, 8 children for a family, Muslims - 8,

1. In France, it is traditional one of the most occupied church areas in the world, is now more mosques than church. To 2027 1 in 5 Frenchmen will be Muslim, only In 39 years, France will be Islamic republic. For last 30 years the population the Muslim grows in Great Britain from 82 000 to 2, 5 million. Is more than 1000 mosques much of them formal churches. The German government at first speaks about it publicly, the statement: now there is 52 million Muslims in Europe, and that number as expect, will double for the following of 20 years to 104 million, Germany will be the Muslim country by a year 2050.

“Five hundred years the world was dominated by the European culture, the culture of colonial rulers. After that, the once colonized countries became little by little independent. And now they are proud of their own culture, and want to be respected in their own identity. Thus, the only way to the peaceful future is to open for the variety of other cultures. Above all, we Europeans have to understand that we are no longer the landowner of the planet...” (Ryszard Kapuscinski)

13. APPENDIXES

Table 1

Recommendations to National Governments and the EU:

In order to facilitate inclusion of Islam within public spheres of European countries, the few following measures could be taken:
1) <i>Change the portrayal of Islam in the discourse of politicians:</i> In this regard, the EU can have a crucial role in producing helpful materials and overall guidance. It also entails the development of new policies, especially in the educational and cultural domains.
2) <i>End the ghetto-isation of Islam:</i> Develop initiatives where Muslims are engaged in mainstream social issues and not only solicited about Islamic issues. Encouraging cross-cultural civil society organizations will aid this process.
3) <i>Include Muslim groups in all public events where other religious and ethnic groups are invited.</i>
4) <i>Disentangle the discourse on Islam from international politics.</i>
5) <i>Increase opportunities for Islamic education:</i> Create and develop national and European resources for teaching Islam in culture and history curriculum.
6) <i>Increase opportunities for Arabic and Turkish language instruction within the mainstream curriculum of public schools.</i>

(Jocelyne Cesary- The securitisation of Islam in Europe, page 13)

Table 2

ISLAMRAT BD—Islamrat für die Bundesrepublik Deutschland
The German Islamic Council was formed in 1986 with the cooperation of the World Muslim Congress, the Nurculuk Movement and the Friends of Islam. Its members are from various ethnic backgrounds, including German converts, although key roles are played by members of <i>Milli Görüş</i> , which has around 200 mosques.
ZENTRALRAT MD—Zentralrat für die Muslime in Deutschland
The Central Council of Muslims in Germany was formed in 1994. It currently has around 20 organizations and networks affiliated to it, representing some 700 mosques and communities. It is composed of a broad ethnic mix. Among its aims are the improvement of the legal and material situation of Muslims in the country and the stimulation of debate among the representatives of the member organizations.
DITIB—Turkisch-Islamische Union der Anstalt für Religion
Created by DIYANET (The Turkish Directorate of Religious Affairs of the Prime Minister's Office) in 1982, it represents the Turkish version of a 'laic' state-controlled Islam. Despite its official connection with the Turkish State, the DITIB is one of the few Muslim organizations in Germany which public opinion considers being a legitimate

partner for the German authorities. The DITIB brings in religious teachers from Turkey in an attempt to keep the religious connection with the Turkish state alive. The facilities offered by this organization are diverse and range from language courses to the provision of Muslim burial.
AMGT—Avrupa Milli Goriis Teskilatlari/Islamische Gemeinschaft Milli Goriis
This is one of the most influential Turkish-Muslim federations in Germany, and was established in 1972. It has a wide range of activities ranging from Quranic classes to social and cultural activities and political/educational conferences. Having close links with the Turkish Refah Party, the AMGT advances a political vision of Islam. However, the organization remains ideologically diverse with the younger generation of German Muslims trying to utilize this entity to stake a claim in German society. Although the organization has never attempted to create a political party or challenge the political establishment, it is under close scrutiny of the <i>Verfassungsschutz</i> or intelligence services, which target groups potentially hostile to the constitutional order of the country. The AMGT has been publishing a journal known as the <i>Milli Gazzete</i> since 1995.
VIKZ—Verband der Islamischen Kulturzentren
This organization is closely linked with the Suleymanci movement in Turkey, and was established in 1973. From its purely spiritual origin, the VIKZ has become increasingly political. It tries to achieve its political goals via mobilization through education. The organization has built a wide network of educational institutions in the country, and offers services ranging from weekend courses to the formation of <i>imams</i> (in Cologne). Although its activities have been less publicized than, for instance, those of the AMGT, it is also under the scrutiny of the security services. (Muslims in Europe: Demography and Organizations, Pedziwiatr Konrad, p.9-10)

Table 3

UMO—Union of Muslim Organizations of UK and Eire
The Union of Muslim Organizations of UK & Eire (UMO) was the first national umbrella organization to be established in Britain in 1970 by representatives of some 38 organizations. The number of its affiliates grew over subsequent years but it was unable to attract the support of the larger organizations that had already become established. It attempted to lobby the national governments of the UK and Eire at a time when most decisions relating to Muslims were taking place at a local level. Its first objective was to 'realize' Muslim unity. The other aims of the UMO were to co-ordinate the activities of all Muslim organizations in the UK and Eire and to act as the representative body of British Muslims in negotiations with the British government as well as other governments and international bodies. For example, this organization offers help to individual Muslims to have the right to practise the tenets of Islam while at work. The UMO National Muslim Education Council also offers help to teachers, through the provision of guidelines and a syllabus for Islamic Education. The organization is a member of various inter-faith groups (Religious Education Council).
MCB—Muslim Council of Britain
The Muslim Council of Britain (MCB) is an umbrella organization, which was inaugurated on 23 November 1997 following three years of wide-ranging consultations at Brent Town Hall in Wembley by representatives of more than 250 Muslim organisations from all parts of Britain including Northern Ireland. In recent years the organization has

been strengthened, and is now considered to be one of the most representative organizations of Muslims in the country. There are currently about 350 institutions affiliated to it, including mosques, education and charitable institutions, women's and youth organizations and professional bodies, both national and regional. The composition of the membership is ethnically mixed. The organization is opposed to labels such as 'ethnic minority', clearly favouring religious identification. As reflected by its website, the MCB's approach in dealing with civic affairs is one of participation, rather than agitation; when dealing with the government, it advocates constructive engagement. The MCB strives to deal with problems, and influence policies and outcomes through effective participation in the political process.

Among its aims are: to promote cooperation, consensus and unity in Muslim affairs in the UK; to encourage and strengthen all existing efforts being made for the benefit of the Muslim community; to work for a more enlightened appreciation of Islam and Muslims in wider society; to establish a position for the Muslim community within British society that is fair and based on due rights; to work for the eradication of disadvantages and forms of discrimination faced by Muslims; to foster better community relations; and to work for the good of society as a whole.

MMP—Muslim Parliament

The Muslim Parliament was established in 1992 by the then Director of the Muslim Institute, Kalim Siddiqui, who had gained notoriety as a vocal supporter of the Iranian 'fatwa' or legal opinion against Rushdie. The organization published the 'Muslim Manifesto' in which it called for the establishment of islands of peace, harmony and moral excellence within British society, which it considered to be afflicted with numerous social problems. After the death of its founder in 1996, the organization appears to have lost its dynamism and to decline because of disputes over leadership. As a result of these disputes the Parliament's relationship with the Iranian state also broke down.

MAB—Muslim Association of Britain

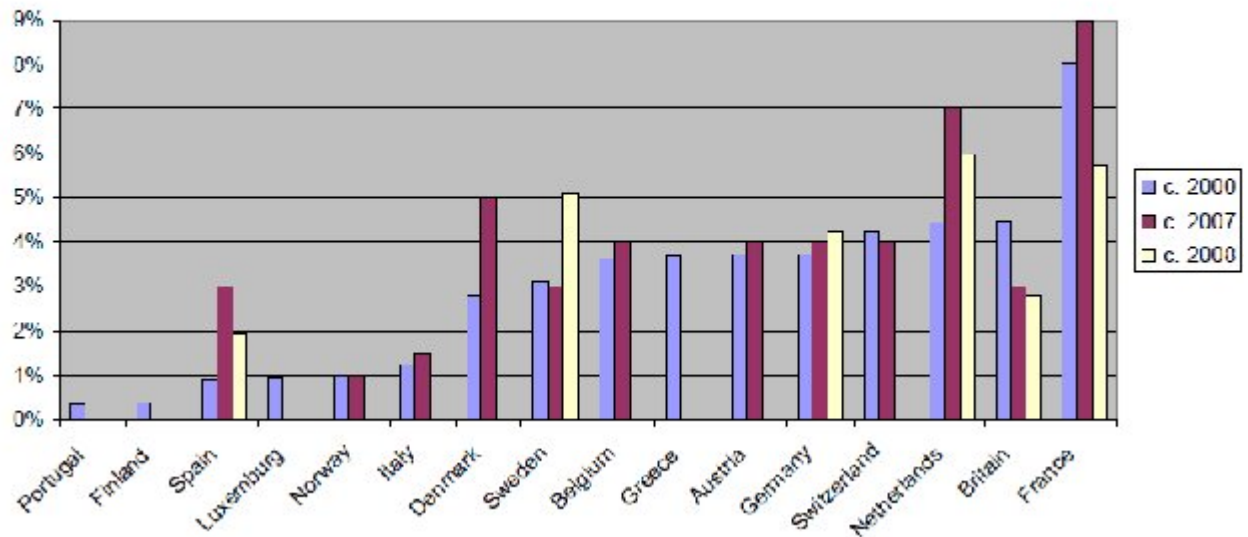
The Muslim Association of Britain was set up in 1997 by a group of Arab Muslims who felt largely left out in a country where representation is dominated by people of South Asian origin. The MAB website claims that it was 'established as an institution in an attempt to fill the gap in terms of Islamic *dawah* work in Britain, where it feels that the call for a representative Islam that encompasses all aspects of life is lacking. MAB tries to implement this through 'wisdom and good preaching'. The organization, which has about one thousand members, co-organized demonstrations with the 'Stop the War' coalition, which in September 2002 and February 2003 brought hundreds of thousands of people to the streets of London. Among its aims and objectives are: to spread the teachings and culture of Islam; to instil Islamic principles in the hearts of the Muslim community; to encourage good morals within British society; to assist the Muslim community in maintaining its integrity; and to foster within it ideals of Islamic conduct such as the worship of Allah, education and social relations, especially ties of kinship; to make Muslims aware of their duties towards the society in which they are living; and to promote an active role for the Muslim community in helping to solve the problems of British society, such as crime, drugs, unemployment, family disintegration, et cetera.

(Muslims in Europe: Demography and Organizations, Pedziwiatr Konrad, p.10-11)

Table 4

There are an estimated 15 million Muslims residing in Western Europe. In most west European countries, Muslims comprise between 2 and 6 percent of the population. Our recent work has shown that previous estimates were occasionally too high, and in other cases too low - or have been overtaken by population change since 2000. (See figure 4 below)

**Estimated Proportion of Muslims in European Countries,
c. 2000, 2007 and 2008**



Source: (Maréchal 2002; Westoff and Frejka 2007; IIASA/Pew 2009, ongoing project)

Table 5

It reflects, the Muslim in Great Britain and the fact has widely informed on tendencies, such as relative youth and survivability of congregations that weekly service of the Mosque exceeds now weekly service for the Church of England.

Religiosity by Ethnic Category and Birthplace, UK, 1994-2003

	Religious Affiliation		Attend Weekly		Religion Important		'Practice' Religion	
	2001	N	1994	N	1994	N	2003	N
UK-Born Bengali & Pakistani	97%	409	53%	118	92%	126	80%	290
Foreign-Born Bengali&Pakistani	97%	936	71%	703	97%	759	88%	847
UK Afro-Carib	73%	1071	24%	149	77%	151	43%	509
Foreign Afro-Carib	79%	580	44%	287	85%	292	73%	1170
UK White	78%	8893	n.a.	n.a.	n.a.	n.a.	23%	8304
Foreign White	80%	400	17%	2009	55%	2007	42%	442

Source: (Berthoud et al. 1997; Home Office 2003; Office for National Statistics and Home Office 2005)

Outmarriage in Europe, 1st and 2nd Generation (by % of Ethnic Group Intermarried)

	Male 1 st	Male 2 nd	Female 1 st	Female 2 nd	Average
West-Indians (UK, NL)	26	60	26	46	40
Italians, Greeks, Yugoslavians (Ger), Spanish, Portuguese (Fr.)	22	48	15	38	31
Moroccans, Turks (Ger, NL, Be) Algerians (F.)	11	16	5	8	10
Algerians, Moroccans (Fr.), British-Indians, Pakistanis, Bangladeshis (UK), Indo-Surinamese (NL)	5	11	7	10	8

Source: Lucassen and Laarman 2009

There is an organic communication between a mixed marriage with the population of the owner and branch of church from the state. Generally speaking, a mixed marriage with the secular partner often is a prelude to branch of church from the state. Looking through the Western Europe, norms of a mixed marriage are the lowest among ethnic groups the Muslim, averaging only 8 percent.

Besides, the second generation shows only slightly higher level of a mixed marriage than the first, increase from 6 to 10.5 percent. Only the Algerian French men, half of whom married in 1992, make the main exception to a rule. It can be in comparison with West Indian norm of a mixed marriage of 26 percent in the first generation and 53 percent in the second generation (Lucassen and Laarman 2009).

Table 6

	<u>Percentage</u>	<u>Population (in millions)</u>
France	8%	5
Netherlands	6	1
Germany	4	3.5
Belgium	4	0.4
Austria	4	0.3
United Kingdom	3	1.6
Sweden	3	0.3
Italy	2	1
Spain	2	1
Bosnia Herzegovina	40	1.5

Source: International Religious Freedom Report 2004,
U.S. Department of State

Table 7

Country	Total number of Muslims	Total number of population	Muslims in % of total population	Countries of origin/ ethnic group
Germany (2002)	3,400,000	82,440,300	3.9	Turkey, Bosnia and Herzegovina, Kosovo
UK (2001)	1,591,000	58,789,000	2.7	Pakistan, India, Bangladesh

Numbers of Muslims address by various years and are approximate quantity. Exact numbers are difficult to estimate for many reasons for example, general population censuses not always hold statistics on the religious joining, some numbers are provided by communities the Muslim directly or leading organizations the Muslim, and the number of the new turned and naturalized or illegal migrants is not included.

Sources: Centre for Studies on Turkey, National Censuses, U.S. Department of State's Annual Report on Religious Freedom 2004, available at: <http://www.state.gov/g/rls/irf/2004> (5.03.2005)



London: The London East Mosque



Hamburg: Hamburg Islamic Center/ Imam Ali Mosque

Table 8

Islamisation or Europe: Reality or Fantasy?

<ul style="list-style-type: none"> • In order for a culture to maintain itself for more than 25 years, it requires a fertility rate of 2.11 children per family. With anything less, the culture will decline.
<ul style="list-style-type: none"> • Historically, no culture has ever reversed a 1.9 fertility rate
<ul style="list-style-type: none"> • A rate of 1.3 is impossible to reverse—because it would take 80 to 100 years to correct itself. There is no economic model that can sustain a culture during that time.
<ul style="list-style-type: none"> • If only a million babies are born in 2006, it will be hard to have 2 million workers in 2026.
<ul style="list-style-type: none"> • As the population shrinks, so does the culture.
<ul style="list-style-type: none"> • In 2007, the fertility rate in France was 1.8, England 1.6, Greece 1.3, Germany 1.3, Italy 1.2, Spain 1.1
<ul style="list-style-type: none"> • Across the European Union of 31 countries, the fertility rate was 1.38
<ul style="list-style-type: none"> • History tells us these countries will be unsustainable. In a matter of years, Europe will cease to exist as we know it.
<ul style="list-style-type: none"> • Yet the numbers in these cultures are going up. Why? Immigration! However, of all population growth in Europe since 1990, 90% has been Islamic immigration.
<ul style="list-style-type: none"> • In France, the fertility rate is 1.8, but Muslims there is 8.1 per family.
<ul style="list-style-type: none"> • In southern France, previously one of the most churched areas in the country, there are more Mosques than churches.
<ul style="list-style-type: none"> • In France, 30% of children age 20 and younger are Islamic.
<ul style="list-style-type: none"> • By 2027, 1 in 5 Frenchmen will be Muslim.
<ul style="list-style-type: none"> • In just 39 years, France will be an Islamic Republic
<ul style="list-style-type: none"> • In the last 30 years, the Muslim population in Great Britain rose from 82,000 to 2.5 million. That's a 30x increase. There are more than a 1,000 Mosques, many are former churches.
<ul style="list-style-type: none"> • In the Netherlands, 50% of all newborns are Muslim. In only 15 years, half of the population will be Muslim.
<ul style="list-style-type: none"> • In Russian, there are 23 million Muslims . . . 1 in 5 Russians are Muslims.
<ul style="list-style-type: none"> • In just a few short years, 40% of the Russian army will be Islamic.
<ul style="list-style-type: none"> • In Belgium, 25% of the population is Muslim while 50% of all newborns are Muslim.
<ul style="list-style-type: none"> • The government of Belgium states 1/3 of all European children will be born to Muslim families by 2025. That's just 17 years away.
<ul style="list-style-type: none"> • Germany Federal Statistics Office statement: "The fall in the [German] population can no longer be stopped. Its downward spiral is no longer reversible . . . it will be a Muslim state by the year 2050."

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| <ul style="list-style-type: none">• Muammar al-Gaddafi says, "There are signs that Allah will grant victory to Islam in Europe without swords, without guns, without conquest. We don't need terrorists. We don't need homicide bombers. The 50+ million Muslims [in Europe] will turn it into a Muslim continent within a few decades." |
| <ul style="list-style-type: none">• There are currently 52 million Muslims in Europe. The German government said that number is expected to double in the next 20 years to 104 million. |
| <ul style="list-style-type: none">• In 1970 there were 100,000 Muslims. In 2008, there are 9 million Muslims..." |
| <ul style="list-style-type: none">• Catholic church reports that Islam has surpassed them in membership. In 5 to 7 years, Islam will be the dominant religion in the world. |

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