THE PROBLEM OF RADICALIZATION OF EUROPEAN YOUTH IN THE CONTEXT OF THE MIGRATION CRISIS

Zoya V. Silaeva

Kazan Federal University
E-mail: silaeva-zoya@mail.ru

Abstract

This paper discusses one of the complex and relevant problems of the radicalization of European youth in the context of the migration crisis from both the scientific and practical points of view. The increased migration flows associated with socio-economic and political instability, as well as the processes of globalization lead to the need to live on the same territory with representatives of different cultures and different faiths. Despite the policy of multiculturalism, most of those representatives divide society into friends or foes, refusing to accept foreign cultural values and trying to maintain their religious identity in any way possible. This has become one of the causes of socio-political instability in the leading countries of Western Europe, and this persists to our days. The paper also analyses the main reasons for the interest of young people in Western Europe not just in religion, but in radical Islamic movements, especially among the second and third generations of immigrants who prefer to live according to their own laws in "ghettoizing" neighbourhoods located on the outskirts of large cities. In the course of the study, the author concludes that the problem raised requires a systematic approach to the study, as well as a rethinking of the role of religion in modern socio-political processes. Despite all the difficulties, the main task for the countries of Western Europe remains the same: the preservation of ethno-confessional peace and stability in their region.

Keywords: radicalization, migration crisis, religion and politics, values, inter-religious tension, Europe.

1 INTRODUCTION

Researchers of ethno-political and migration processes pay special attention to the strengthening of their religious component. Religion is both a means of awareness and understanding of the political, social and spiritual life of a separate people, and a rather effective socio-psychological means of self-defence, self-preservation and adaptation. This necessitated taking into account the religious affiliation of the population, which has become an integral part of the policies in most modern European states. Religion and politics in them are closely intertwined with each other, which leads to ambiguous socio-political consequences.

Currently, scientists have begun to pay more and more attention to the study of the "Islamic factor", which is due, first of all, to the growth in the number of Muslim

communities on the territory of European states that was previously unusual for them. There are more and more political parties representing the interests of the Muslim minority, which are striving in democratic ways to expand the opportunities and conditions for Muslims to observe religious precepts.

At the same time, the growing influence of Islam, which acts as the basis for the identity of European Muslims, leads to an aggravation of relations between the indigenous population of the host countries and Muslim migrants, which indicates a crisis of existing patterns of migrant integration in Western Europe [1].

The unwillingness of a significant part of Muslims to integrate into host societies and their desire to develop their religious and cultural traditions on European territory leads to the formation of "voluntary ghettos" or "enclaves" inside European cities, which often live by their own laws and orders.

In addition, the situation in Western Europe is complicated by the national specifics of state-religious relations that are formed in them. In this regard, the study of the Muslim youth radicalization problem as a consequence of unresolved migration problems and a crisis in migration policy is of particular interest, both from theoretical and practical points of view, which is a prerequisite for Western countries to review their strategies for integration and adaptation of migrants to European values.

2 METHODS

The topic under consideration requires comprehensive studies of the compatibility of political Islam and the secular nature of the socio-political life of Western European states and the development of an effective strategy to solve the problem of radicalizing European youth and countering Islamic radicalism. All these issues are becoming even more relevant in the light of the migration crisis, the process of islamicization of European countries (which may lead to erosion of their cultural and national identity) and the growth of extremism and terrorism.

The complexity of this issue determines the choice of the methodological basis of the study. The neoinstitutional approach developed by D. North is used as the main research method; that allowed us to trace the institutional changes in Western European society and identify those "rules of the game," and human-created restrictive frameworks that organize the relationship between migrants within the community, as well as between migrants and the host population. This method allows us to trace the motives of their interaction, and thus to understand how these relations are developing in time and to any socio-economic consequences they may cause. System analysis was used as an auxiliary method. General scientific research methods are also used: analysis, synthesis, induction, deduction.

3 RESULTS AND DISCUSSION

The problem of the relationship of immigrant Muslims with the indigenous population of Western Europe has become one of the most acute and actively discussed in the modern scientific community. The interest of researchers in this issue is due to a number of reasons. The main one is the growth of inter-religious tension between Europeans and Muslims. For example, the results of the German study "Fear of the East in the West" showed that more than 50% of the German population believes that Islam is characterized by violence; 60% of surveyed people associate Islam with revenge and

retribution; 56% - with the conversion to their faith of others; 56% - with a desire for political influence. More than 80% of Germans believe that Islam belittles women, and 70% that Islam is associated with religious fanaticism and radicalism. And only 13% of Germans associate Islam with love for their neighbours, 12% - with charity, 7% - with openness and tolerance [2].

Relations between native Europeans as residents of host countries and Muslim migrants, including second and third generation, are deteriorating as terrorist attacks increase. This is evidenced by the results of a study by I. Avan and I. Zempi, who note that after the terrorist attacks in Paris in November 2015, the number of crimes against Muslims committed on the basis of hatred increased by 28 times [3, p.4].

More and more young people are beginning to show interest not just in religion, but in radical Islamic movements. We tried to figure out what this is connected with. There are several approaches.

As part of the first approach, current events are explained from the perspective of the "revival of Islam." With this approach, the idea that modern Islamic radicalism is a natural phenomenon within the framework of the next wave of "Islamic renaissance", reflecting the desire of Muslims to revive Islamic values in the context of the globalization process and the clash of different civilizations, comes to the forefront [4, p.45]. However, this does not explain the interest of young people to religion, because the growing interest in religion is not connected with the desire of young people to follow the cultural traditions of their parents.

In this regard, the case considered by S. Benkhabib, which explores the wearing of a headscarf in Europe, is interesting [5, pp. 112-121]. The scientist concludes that despite the ban on demonstrating her religious identity in France, the desire to cover her head is not following religious traditions, but a symbol denoting identification. The study shows the interdependence between a colour, a cut of clothes and adherence to Islamic culture: the brighter the colour, the more trendy clothes fit, the more women are remote from the Islamic tradition. At the same time, the quasi-personality of the religious identity of European Muslim women is emphasized. In this case, adherence to religion is an alternative to Western values, an attempt to build their own model of the world, which is not euro-centric.

Within the framework of the second approach, economic and political interests, caused by the unresolved social problems of second and third generation migrants in Western Europe, are indicated as the reason for the activation of radical Islamic movements. And in this case, Islamic radicalism is seen as a form of struggle for equal access to social goods and a way to preserve the right to cultural identity. This is evidenced by the research of scientists from different countries.

An example is the data of the European Union Monitoring Centre for Racism and Xenophobia (European Union Monitoring Centre on racism and xenophobia), which indicate a high level of unemployment (40% in France and Belgium, 22% in England). Also, according to the study, the Islamic population of Europe has the worst housing conditions and occupies the lowest paid positions. There is also the highest incidence of heart disease among the Muslim population of Western Europe. The conclusions of foreign scholars based on the results of monitoring are disappointing: European Muslims, unlike representatives of other faiths, feel alienation and even discrimination to the greatest extent from the indigenous population [6, p.6].

Similar reasons are called also by V.I. Oleinik, who also emphasizes that the mass unemployment of young Muslims in Western Europe leads to a national and religious

justification of the nature of their alienation, which creates the basis for the radicalization of certain segments of the Muslim population [7, p.25]. The French Islamic scholar Roy O. also speaks about the socio-economic foundations of the radicalization of European youth, who argues that it is the low standard of living of the Muslim ummah in European countries that leads to the radicalization of Islam [8, p.128]. An interesting idea was expressed by G.P. Sapego. He argues that the low level of income of the Muslim community members leads to the fact that immigrants who practice Islam are forced to turn to Islamic organizations of their country of origin in the hope of assistance in building mosques and religious schools. As a result, the probability of falling under the influence of a radical Islamic religious organization increases [9, p. 54]. However, this approach addresses the problem of radicalization of a separate segment of Muslim youth, which representatives are the unemployed and lumpenized sections of society.

The third approach refutes the causal relationship between involvement in religious practices of Islam and membership in religious organizations. The French Islamic scholar A. Roy, characterizing the members of the French radical Islamist organizations, notes their deep immersion in the "youth culture of Europe", which is expressed in their use of modern technical means of communication, and wearing modern clothes. He characterizes their followers as people with low religiosity, which is expressed in the presence of a high percentage of offenses for driving while in a drunken state, rather late and sudden conversion to Islam through the Internet or through a group of their friends [10, p. 252-256].

A. Roy points to the breakdown of concepts such as ethnicity and religiosity as a key reason for the radicalization of migrant youth. He draws attention to the fact that all migrants speak the language of their country of residence and identify themselves as citizens of Europe. And the growing interest in religion is not connected with the desire of young people to follow the cultural traditions of their parents; after indoctrination into Islam, young people consider themselves members of the global Muslim community [11, p. 52-60]. He also emphasizes that youth radical organizations are not an instrument for achieving political power, but a way to get out of disbelief and achieve salvation [8, p. 38]. Consequently, the appeal to radicalism can be considered as a desire to acquire a meaning-forming construct, to attribute oneself to a certain system. Therefore, the process of radicalization requires further theoretical and methodological rethinking and, perhaps more correctly, it will not speak of the radicalization of Islam, but the Islamization of radicalism [12].

Thus, the migration processes in Western Europe, as well as the subsequent emergence of radical organizations that use the terminology of Islam, have raised the question of the multidimensionality of an individual's identity. This is a fundamental challenge for classical scientific theories, within which identity is considered as a one-dimensional concept.

4 SUMMARY

Thus, the radicalization of Islamic youth can serve as one of the ways out of the crisis of identity in a global society in which former authorities lose their significance, and social relations fundamentally change. At the same time, researchers have noted a change in the methods used by radical Muslims. The process of struggle for equality with the current state regime, and also for their individuality becomes a goal in itself for them

[7, p.44]. Today there is no single centre of theologians and ideologists capable of uniting European migrants under their leadership.

Such a statement of the question may indicate not only the multidimensional identity among European Muslim migrants, but also the erosion of the civil identity of a European citizen. Transformation can consist not only in multidimensionality, but also in changing the image of the "Other".

Initially, the concept of "Other" was the subject of research regarding the interaction of representatives of different cultures in the foreign policy arena (see S. Huntington's research). We can briefly characterize this image as follows: he came from afar, and "opposed his culture to his new homeland". Now "The Other" has the status introduced by the American researcher W. Beck "in-between", i.e. not external. The new "Other" lives by his own rules, not wanting to integrate into the host community, but at the same time identifies himself with a similar, but more multidimensional identity. Therefore, in this case, we can point to the crisis of the modern European model of identity.

The problem here is not that an "other" has a different understanding of European values, which are a source of rights and a guarantee of security for him. The difficulty lies in how to perceive the "other" in a multicultural society, for which unity is manifested in the difference of worldview, but in the commonality of citizenship.

Therefore, the complexity of the existing migration situation, as well as indirect changes in the structure of European society, can become an impetus for the revision of scientific tools to study the forms of migration of a new type. All this creates the need to find a single concept for solving the problems of transnational migration.

5 CONCLUSIONS

Thus, the process of radicalization of Islamic youth cannot be considered only through the prism of politics or sociology. Therefore, it is worth pointing out that in the West they had acquired an opportunity to choose the limits of their own religiosity, to perceive and experience religious norms in their own way. Moreover, the democratic laws of European states allow the Muslim minority to politically achieve the spread and development of their religion in Western Europe, and therefore, Islam is becoming more represented in public space. In many ways, this has become possible thanks to the processes of democratization and globalization.

Modern Western Europe faces the difficult problem of strengthening intercultural and interreligious interaction within a single society. History knows many examples of multiconfessional and multiethnic states, however, the situation in Western Europe has a number of features. For a long time, it was relatively homogeneous in ethnic and religious terms. However, at present, the size of the Muslim minority is increasing, which leads to a complication of identification processes, and a clash and an attempt to preserve each individual identity.

Under the current conditions, the issue on the specific content of the term "Islamic radicalism" in the youth of Western Europe still remains open, as well as the causes of this phenomenon. It is difficult enough to trace the genesis of Islamism, which may be due to the deep-seated properties of modern man himself or the social processes taking place around him. So, the problem of using the terms "radicalization of Islam" and "radical Islam" as categories of the social sciences and humanities remains unresolved

by the world scientific community. The radicalization of Muslim migrants challenges the now prevailing intellectual trends of relativism and pluralism.

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