Modern Migration Crisis in Europe and the Role of Diasporas in Combating the Mutual Hostility between Newcomers and Host Society

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Abstract

Aim. The goal of the paper is to analyse the constantly growing scale of migration and its impact on the European political and social sphere; to show the concern of European politicians and society about the newcomers, which leads to social hostility and unpredictable situations. There is a concern that migrants, being representatives of different cultural environments and religions, will bring social disharmony, raise the crime rate and terrorism in Europe and cause a certain threats to European society.

Methods. The basis of the paper are the following research methods – statistical, descriptive and analytical, which represent certain sources: the study courses and books, scientific papers, empirical materials, published on official websites and documents in the field of migration and its policy.

Results and conclusion. Modern migration is complicated by the strong emotional reaction and hostile attitude of European society, which has a direct negative impact on the European political situation and society itself. The situation has become even more complex by the fact that the migrants are mostly from Islamic countries with strong religious ideology and cultural roots that create serious obstacles for their integration. Here it is worthy of highlighting the role of Diasporas and their impact on the integrational processes.

Cognitive value. It appears that the 21st century has become the era of migration. Thus, the representatives of all social sciences are paying attention to the study of this unusually complex phenomenon. Yet, despite the significant interest of researchers, for politicians, and the civic sector the phenomena of migration still is not studied properly.

Key words: Hostility, Newcomers, Society, Migration Crisis, Europe, Islam

Introduction

Looking for a better life, a new job or a suitable place for study, millions of people change their country of residence every year. The constantly

growing scale of international migration involves the population of almost all countries of the world, figuratively called the "nation of migrants," into the migration cycle. It is happening due to the endless wars in the Middle East. Migration issues are one of the most urgent problems in the modern world. It can be said that the process has touched almost every country and even the single unity of the family. Politicians recognise the complexity of managing it and scientists have concluded that there is no unanimity either in understanding its essence, nor in united approaches to its study.

Diaspora communities and transnational networks of migrants included in the social system of the host country play a very important role in the political life of the migrant-receiving country. Historical studies of migrant communities and networks show that even a hundred years ago diaspora was highly involved in the political life of the host country. The forms of diaspora involvement in political life can acquire a very diverse character, and the vector of the direction of political activity can be directed both towards the host country and towards the country of origin.

Different Approaches to the Study of Migration

It should be noted that one could consider the typology of the main strategies of the process of the migrant's behaviour in the receiving community: adaptation, acculturation, integration, or assimilation as different forms of interaction between the migrant and the receiving community. In the process of integration or interaction of a migrant with the host community, there are three main players in the system: the migrant himself or his diaspora, the state that builds the legal and social structure of the relationship between the migrant and the host community, and the host community itself (Molodikova, 2007). In each case, the features of the individual itself are of great importance in his/her interaction with the host community. This is especially important for temporary and transit migrants who initially do not have plans to resettle in the country, but are there, in their opinion, temporarily. Since there are more and more such migrants who, without changing their permanent place of residence, spend most of their time outside the home, the very concept of integration is blurred. Tackling any kind of problem concerning migrants we will face a huge number of difficulties that can affect the ability to obtain reliable results. As the choice of the object of analysis (individual, family, household, community, group of migrants, territorial entity) leaves its mark on both the research process and the obtained results. However, the studies require deeper analysis related to the selectivity of migrants, the definition of macroeconomic, political, and social factors that form certain adaptation models. It is obvious that the problems of the research process and the topics are mostly unexplored and need further study (Berry, 1992).

In general, the study of migration processes is characterised by the interdiscipliniarity of the applied approaches. Analysis of statistical information is

often presented in combination with data from sociological surveys and analysis of the legal framework. The work is often comparative in nature and is conducted in both giving and receiving communities, which is consistent with Western European and American approaches. Much research is conducted at the intersection of demography, ethnology, and political science (Gradirovski, Mezhuyev, 2004).

What has not been sufficiently studied is the role of the individuals as the main participants in the migration process. Mainly in the studies, migration decisions are interpreted within certain political or economic structures, which influence the migrants and their decision to leave the country. In Western literature, there is also a rationalist approach, which considers the individual as the subject of his/her own will. Here the issue of voluntary decision-making should be considered separately since even economic or any type of migrations are not always voluntary. It is difficult to tell the difference between the "pure" political (involuntary) and economic (voluntary) migration. Any of them may contain an element of economic benefit (in forced migration), or an element of compulsion (involuntary migration). Thus, we can say that the line between political and economic dissatisfaction can be very blurred (Panina, Kosmarski, Byatkina, 1999).

In Western sociological, ethnographic, and historical scientific literature research on strategy of choice the migrant is conducted through this subjective perception with the application of qualitative research, including in-depth interviews, life stories, etc. The text is assumed as a stand-alone product – evidence of process understanding. There is a whole line of research on "narrative interview." A huge number of journals of stories, biographies, personal diaries, are published photos, either documentary films, life stories or movies are filmed; the socalled "narratives" are divided into gender, ethnicity, age, territorial factor, and status. In this regard, the development of the direction "narratives" can significantly deepen the knowledge and understanding of decision-making mechanisms and the process of adaptation of migrants, to enrich research with new experience.

The modern era is considered as the era of modern migration. Thus the representatives of all social sciences pay attention to the study of this unusually complex phenomenon. And yet, the phenomena of migration still is not studied properly despite the significant interest of researchers working in different sciences, meetings in which the representatives of different scientific disciplines participate. It happens because certain scientists do not have a united approach to this issue, and a deep chasm divides those scientists into two groups: first – those who take the macro approach and look on issues from its prism, focusing on immigration policy or market forces, and the second – scientists who look at the issues from the bottom up and pay special attention to the real experiences of individual migrants or specific immigrant families (Brettell, Hallifield, 2007).

We have to admit that modern migration is complicated by the strong emotional reaction and hostile attitude from European society, which has a direct negative impact on the European political situation. Besides, the situ-

ation has become more complicated by the fact that the migrants are mostly from Islamic countries with strong religious ideologies and cultural roots that create serious obstacles for integration. Moreover, a large percentage of newcomers are less educated, and can face employment difficulties that hinder the process of integration, which raises a kind of dissatisfaction and displeasure (Alaverdov, 2020). However, the next generations of Muslim migrants may be educated and not less successful than European origin citizens; having gained an education, they can serve in white-collar jobs, and even be involved in politics. There are many examples of Muslim success in Europe, many Muslim migrants children growing up in European countries are successful in politics, become ministers, mayors, etc. (Rostan, Rostan, 2019). In this regard, we have to say that no one takes into account the facts that the legal right to international protection states that following the 1951 UN Convention on the Status of Refugees, a human being must be considered as a refugee who has escaped from persecution or the threats of wars (Convention Relating to the Status of Refugees, 1951), and following the imposed obligations the country accepting and giving asylum to a person being in danger and needing any kind of protection and shelter must guarantee his/her safety, and allow him to exercise his human rights regardless of his origin, race, gender, etc. (European Union Agency for Fundamental Rights, 2020).

Political Approach to the Migration Policy

Despite the above-described facts, migration remains a politically contradictory phenomenon. On the one hand, representative government structures and political organisations around the world note the presence of positive aspects of migration processes, such as attracting highly educated migrants with certain technical knowledge and skills to the country, which significantly increases its productivity and competitiveness. Migrant entrepreneurs contribute to the creation of new industries and the creation of new jobs, while low-skilled migrants meet the demand for jobs that residents are reluctant to perform. On the other hand, some political forces of intra-national states fear that migrants will occupy their jobs, or will contribute to an increase in government spending on social benefits and needs. Besides, there is a concern that migrants, being representatives of a different cultural environment, will bring social disharmony in society, and will raise the crime rate drug trafficking, and terrorism (Selipsky, 2019). Such contradictory attitudes of various political actors to the ever-increasing migration processes prompted researchers to examine in detail the role of migration in the life of modern states. In this regard, we can refer to the case of Germany where large streams of migrants have become a matter of concern among the local population, and people start to feel insecure, as they doubt that the newcomers will be able to integrate into the local community and that that will lead to an unpredictable situation (Gedmin, 2019). According to certain radically minded politicians, migrants

tend to threaten national security as they are Muslims and will never accept European values, moreover, certain fundamentalists can easily explode the situation, not in the favour of national interests (Schmid, 2016). Nevertheless, the research conducted by the European Union working group EU-MIDIS II revealed that refugees, asylum seekers, and migrants are not radically minded people. Moreover, they are friendly and easy with other ethnic or religious groups, and are happy in their neighborhood regardless of their religion and ethnicity (European Union Agency for Fundamental Rights, 2017). However, there are thoughts, which fuel antiIslamic attitudes in Europe, which raise threats that Muslims will never integrate into European society, as they are sure that the integration will lead to the loss of their faith, religious and cultural identity (Sarrazin, 2012). Here it is worth saying that the religious symbols of Islam are treated in humiliating, hurtful and ways abasing the adherents of Islam. In this case, France can be seen as a good example, as in 2004, wearing scarves and hijabs was prohibited in public schools. Muslim women in hijabs draw a negative attitude: headscarves are perceived as a deliberate challenge, although for Muslim women this is the part of their identity and culture, which is very precious for them (Malashenko, 2019). Research conducted by European Union groups revealed that people wearing religious symbols experienced discrimination and harassment either at the workplace or in the streets (European Union Agency for Fundamental Rights, 2018). I think it was one of the reasons why recently the European countries have adopted a law, which imposes a ban on Burqa, headscarves, and veils in public (Weaver, 2017).

The Impact of Diaspora on the Integration Process

Diaspora communities and transnational networks of migrants included in the social system of the host country play a very important role in the political life of the both country of origin and receiving country. Historical studies of migrant communities and networks show that even a hundred years ago diaspora was highly involved in the political life of the host country. The forms of diaspora involvement in political life can acquire a very diverse character, and the vector of the direction of political activity can be directed both towards the host country and towards the country of origin (Radeljić, 2014).

The most common forms of the political activity of diasporas are electoral and other political activities, lobbying the interests of the country of origin in the host country, influencing the country of origin by supporting the government or opposition, financial and other support to political parties, movements, and non-governmental organisations of the country of origin, assistance in resolving conflicts in the country of origin or inciting them (Volosenkova, Kabachenko, Tarasova, 2007). There are well-known cases of direct participation of the diaspora in political life, through obtaining representation in the legislative and executive authorities in the country of origin (Vertovec, 2005).

Diasporas have a direct influence on the migrants' integration; it can be involved in the migrants' life and even consciously or unconsciously manage them. For this reason, the host countries should pay much more attention to the activities of diasporas, particularly, diasporas have to be aware and even participate in the aid and assistance policies and integrational programs (Van, 2003). Being transnational communities of migrants, and involved in their growth and development, the role of diasporas will continue to increase and contribute to the beneficial effect on the processes of socio-economic development of both the host and the country of origin. Thus, even being outside of the countries of their origin, and being members of the diaspora, migrants, will still feel themselves as a part of their homeland, sharing its characteristic socio-political attitudes and models. In this regard, for both the host country and the country of origin, it will have a positive and negative impact. However, as experts note, it is almost impossible to expect that modern migrants will abandon their roots and accept the host country's values (Hellyer, 2009). Here we have to understand that mostly we are dealing with the migrants and refugees from the Asian countries, followers of Islam, which is in constant opposition with Western values. Therefore, nation-states should build their policies regarding migrants and their communities following existing realities. According to the International Migration 2019 report the governments of the host country have close ties with the diaspora and even established a governmental unit such as a department or ministry for diaspora engagement, and citizens abroad or overseas employment, they claim that they have implemented policy measures to encourage the activities of the diaspora (United Nations, 2019).

Here we can highlight that European society is concerned about the predicted demographic collapse as there is the obvious steady growth of the Muslim newcomers and the statistics of the Pew Center's report says that in the last two decades, the Muslim population of Europe increased 29.6 million (4.1%) to 44.1 million (6%); and by the year 2030, it will reach 58 million people, and constitute 8% of the European population (Pew Research Center, 2011). In this regard we have to refer to the European Union research, Global Europe 2025, which states that due to the low fertility rate, the EU population will reduce by 30-40 million people, with the raised age gap, and by the year 2050 Europe will have 10 percent of elderly population. Moreover, even if the flows of migration stop, the number of Muslims in the EU will still be quite high (European Union, 2012). Here we have to mention the level of trust from the Muslim side is generally low as well, as they think that not everyone can be trusted. Here we can say that it is the result of the mutual phobia and distrust raised between the host country's society and newcomers (Mukhetdinov, Boroday, 2016). In this regard, the key role to resolving the mutual distrust can be played by the proper activities of diaspora.

As for the democratic phobia, here we have to highlight that migration can directly affect population reproduction and act as a demographic process, only in the form of resettlement or irrevocable migration, and only in this form

does it directly enter into the subject of demographic science. The specifics of demographic development, and, accordingly, demographic science, differ significantly from many other social processes. On the other hand, high fertility in developing countries combined with declining infant mortality from a very young age contributes to high population growth.

European Cultural Concern and the Models of Assimilation

Another growing concern of European society is the cultural aspect of modern migrants and their assimilation. During the previous flows, the society did not pay great attention to cultural diversity. Moreover, the host countries were glad to receive the worker migrants after World War II, as they thought that a cheap labour force would improve their economic stagnation, and the most important for them was that the migrants would stay for a short period and return to their homeland having gained some income. Since the indigenous population of developed countries did not and still do not want to work in the production of the secondary sector, there was/is often a shortage of labour force, which is eliminated with the help of foreign labour migrants. Thus, for instance, Germany the major migrant-receiving country did not plan to pursue an integration policy: neither pave the way for immigrants into society nor help the host society cope with the growing cultural diversity. But today, many believe that if the government had developed certain integration policies in the past, today the European society would not be facing such a problem. This attitude towards the migrants is called the guest worker model.

Unlike the guest worker model, the second approach to migration policy called the minority model is based on the assumption that migration would be permanent, and therefore migrants must be considered citizens with certain religious, ethnic, and cultural backgrounds. Thus, immigrants were perceived as members of the group, and their local settlements and emerging ethnic communities were seen as a mediating and necessary step towards integration. They were supposed to retain their cultural identity, and integration was seen as a long and more or less self-generating process. The state, in turn, guaranteed certain minority rights for these immigrant groups. This multicultural model has been used, for example, in the United Kingdom and the Netherlands. However, over a period of time, this model also lost its relevance, as it turned out that the results of socio-economic integration were as bad as the results of the migrant worker model: violent protests, ethnic clashes, aggressive political actions, and, ultimately, terrorism.

The third model is the model of assimilation, in this case, migrants are regarded as legal entities, and these entities should sign something like a contract with the state. Migrants were welcomed as long as they behave like locals, respect the laws, norms, and institutions of their new homeland, and accept the dominant culture. France is a good example, and indeed here socalled con-

tracts *d'accueil et d'intégration* were offered to migrants and immigrants. However, this model has also failed, after the violent and repeated clashes between the second and the third generation of young migrants, mainly of Muslim origin, and by the French police in the fall of 2005. It became clear that most of these young people no longer believed in given hypothetical promises of citizenship and that they faced marginalisation and discrimination. Inconsistencies between promises vertical mobility and reality show that immigrants have almost no chance of fully participating in the economic and political life of France. None of the classical European models of migrant integration is now considered as a guideline for current or future integration policies. Indeed, there is growing public concern about how to deal with the increasing number of immigrants. In general, the political interest in integration policy and security, and the absence of integration has increased in all European countries. Many member states of European Commission are trying to develop new integration tools and concepts (Mukhetdinov, Boroday, 2016).

Conclusion

European society faces certain delicate problems in the adaptation and implementation of the rights of religious identity. Thus, the main task of migration policy should be the development of an effective system for regulating migration flows and the conditions of migrants in receiving countries. The objective of the policy must be the creation of such conditions and procedures, which will help migrants and refugees to integrate into the local community. Nevertheless, promising perspectives of the systematic approach towards the integration policy remain vague, and the main obstacle to further development and exercise of the systematic approach is the lack of international migration assumption, relevant attitude toward the migrants, and xenophobia. Concerning the demographic threats, some demographers with their opinions and thoughts make the situation more complicated and say that the total number of Muslims in European countries will increase and constitute about 35 million by the year 2035. They think that it will happen due to both internal and external factors. The internal factors are firstly, higher fertility rates, and secondly the fact that the newcomers are younger than the host society. As for the external one, if the wars in the Middle East continue, the flow of migration will increase (Bichara, 2015).

However, migration cannot have impact on the population reproduction and act as a demographic destabilisation process, the specifics of demographic development either collapse or prosperity depends only on the European population.

The combination of low fertility and low mortality in developed countries forms a demographic structure in which there is a shortage of labour resources in the working-age groups. Due to this, many countries accept, explicitly or covertly, policies that encourage immigration. Accordingly, we can claim that migration policy in some ways should be aimed at changing the attitude toward

the migrants, create a harmonious atmosphere and facilitate their integration into society (Council of the European Union, 2004). Here, it is worth saying that to cope with the existing crisis and balance the situation, the migrant accepting countries have to pay attention to the fundamental mechanisms for integration, which are the interaction between migrants and the local population; facilitate their access to all the public institutions and allow them to exercise the same rights as the European citizens. As for the Muslim Diasporas, there is no doubt that they are granted a great role and can be considered as the connected links between newcomers and the receiving country.

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