

Әлеуметтік-гуманитарлық ғылымдар



Социально-гуманитарные науки



Social-humanitarian sciences

IRSTI 06.51.26

R. Cetin¹ (orcid- 0000-0002-8253-844X)- *main author*,
S. Cetin² (orcid- 0000-0003-0935-5097)
A. Moldasheva³ (orcid- 0000-0001-5027-4067)

¹PhD Student/Graduate Teaching and Research Assistant,

²Prof. Dr., ³Candidate of Economic Sciences,

¹University of Florida, ²Maltepe University, ³M.Kh. Dulaty Taraz Regional University

e-mail: ¹rehatakan@gmail.com e-mail: ²sefacetin@maltepe.edu.tr

e-mail: ³altun_78@mail.ru

MUSLIMS AND EUROPE: A BRIEF ANALYSIS OF COEXISTENCE

Abstract. Muslims have been located as an outsider to the European civilization with its culture, history and politics. Rather than coexistence, perceptions of Muslims are usually regarded as external to the European experiences whereas we argue that Islam is not a new term for the Europe as two distant but rather, acquainted communities should be positioned together.

In the search for a more inclusive Europe, the historical and contemporary basis of the suggestion of “Europe is also Muslim” tried to be analyzed. Unlike the Eurocentric and exclusive portrayal of the Islam as an outsider, the contemporary experience of Muslim immigration constitute the basis of the suggestion providing an alternative framework to the classical, Eurocentric view.

Keywords: islam, muslims, crisis, european union, experiences, socio-cultural sphere

Introduction. Current refugee crisis, fear of terrorism and xenophobia throughout Europe continue to constitute a major debate influencing countries as well as societies and individuals. On one hand, Muslims can be considered as an indivisible part of the contemporary Europe in a globalized world in which the borders and definitions of existing territories and identities become vague. On the other hand, it is this community who has been located as an outsider to the European civilization with its culture, history and politics. In other words, rather than coexistence, perceptions of Muslims are usually regarded as external to the European experiences whereas we argue that Islam is not a new term for the Europe as two distant but rather, acquainted communities should be positioned together. The West and Islam have quite long history of clashes but there have been also spheres for opportunities of dialogue that could constitute a base for the provision of better integration policies/actions. In the search for such a multicultural, cosmopolitan makeup of Europe, one may need to ask the following question: “*What does it mean to suggest that Europe is also Muslim and not only Christian or Judeo-Christian? What is the historical and contemporary basis of this suggestion?*”

We need to look at the basis of the historical relations between the Islamic world and Europe as well as focusing on the present Muslim population with all socio-cultural and political features. More specifically, in a critical way, we believe the best analysis can be made through an emphasis on the relevant historical background of coexistence in the Medieval Age, contemporary history of Muslim immigration to Europe and spatiotemporal features of the recent developments.

Conditions and methods of research. To begin with, it is important to underline the question of what defines European civilization. In the literature, there is a tendency to consider it as an ultimately desired concept in the modern era that should be reached as an ultimate point representing a homogeneous space and time. For Williams (1985), this definition accommodates three features. They are the principle of universality, distinctiveness and uniqueness (in the sense of modernity) and lastly, its advancedness. This definition, however, tends to marginalise other communities such as Jewish and Muslim population (Asad, 2002). Unlike this conceptualization, it is necessary to seek the connections, commonalities and the experiences of coexistences within the historical process. In that sense, as Asad (2002) argues, within the classical definition of Europe, Islam had been a *carrier civilization* that brought new material and intellectual elements. The most salient one was the Islamic period in Spain which was a crucial point in this framework. The arrival of Muslims to Spain had created a new period of political and socio-cultural sphere of varying relations between the Muslim East and the Christian West.

Islam has experienced its Golden Age between 7th and 13th centuries as there were many scientific and intellectual achievements in the fields such as music, arts, philosophy, astronomy, literature (Pun, 2011). It was also this period when the West meets the East with the invasion of the Iberian peninsula by the Arab forces which would eventually pave the way for the movement of knowledge of the early 'enlightenment' of Islam to the European territories (Sulasman, 2012). Spanish cities like Cordoba and Granada became the new intellectual centers of the West. Many intellectual people from the Islamic world had moved to the new territories and they contributed to the new cultural and intellectual makeup of the Europe. For instance, Abu Bakr Muhammad, and Averroes (Ibn-i Rusd) were two of those people in Spanish region who had been so influential in the West within the fields' philosophy and science (Sulasman, 2012). During this time, many universities and translation schools have been established under the Arab rule. However, in 15th century, under the order of Ferdinand II and Isabella I, the Spanish Inquisition had started and, within this new political order, the existing Muslims and Jews were forced to leave Spain or converted to the Catholicism. But as Sulasman (2012) underlines, these developments constituted a basis for the unique European experience of Renaissance and Reform movements within the following centuries.

In the following centuries, a new phase began for the both communities. At this point, Ottoman Empire was another crucial factor contributing an interconnected structure between the Muslim world and the Europe just coming after the Spanish-Arab experience. Wars in the frontiers of Eastern Europe, trade connections (e.g. Istanbul, Venice, Geneva) and the migration of the Muslim population to the Ottoman territories in the Balkans paved the way for the antagonistic history of the Muslim and Christian world developing reciprocally. For instance, it was this period when the coffee was first introduced to Europe during the Siege of Vienna. Moreover, there were many Muslim families migrated to the Balkans as a result of the empire's population policy where they established a new life with their families (Göle, 2012). This population constituted the ones who were once sent to overcome the possible rebels in the occupied European territories. As it can be seen, although there had been wars, political clashes and other forms of confrontations, there was still space for interconnectedness, the exchange of value and knowledge that contributed to the coexistence of an

antagonistic history of the Islam and Europe, although this period stayed external to the European history by many scholars (Asad, 2002).

Research results. Although Islam is exist in the West for centuries, it arose on the political agenda-and, as an object of study by social scientists-only in the last quarter of 20th century. In Europe, huge migration flows from Islamic countries began in the 1950s, with the arrival of Pakistanis in Britain and of Maghrebis in France and Belgium, and expanded further in the 1960s with the coming of Turks to European countries such as Germany Switzerland, Austria and Sweden. In Europa, the cultural identity of these newcomers arose little interest at the beginning of their arrival to the continent. They were viewed as questworkers, whose incorporation has been limited to a subordinate role in the economic sphere (Zolberg and Woon : 1999).

Living in an extremely male and involuntary environment, with little or no opportunity for engaging in a normal life, they lent support to the convenient assumption that they were as secular as the rest of the West. Their religious practices were seen as private matters, which could be accommodated within the framework of established arrangements-notably, time off from work on weekends.

Islam have become more visible in the 1980s after Europe closed its doors to low-skilled labor migration but left open the possibility of family reunion. Transformed from single male migrants to families aspiring to permanent settlement, Muslim immigrant populations has rapidly expanded for the last two decades.

In the 20th century, as a result of industrialization and globalization, European countries begin to search for a new labour force in order to boost their economy in the post-war era. Deriving from this demand, many countries in the Western Europe had signed immigration agreements with developing countries nearby, such as Turkey, Italy and Yugoslavia. These countries were consisted of a strong labour force which would eventually be helpful for further economic development of the Western European countries. In that sense, beginning from 1960s, many workers from Turkey have arrived to Germany, France, Switzerland, Netherlands and Austria.

Initially, they were considered as 'guestworkers' for the German economy. The workers would come in a rotation system and expected to be sent back once their contracts became overdue. However, in the following years, workers have stayed and even brought their families thanks to the family reunification policies (Elitok and Straubhaar, 2012). Apart from the economic immigrants, in 1980s, Germany was also a host country for many political immigrants who were escaping from the political and social unrest of the Muslim majority countries. It was also this period when many Muslim workers from North African countries have arrived to Europe as the new labour force for countries like France. Additionally, as another major point, the United Kingdom issued the Commonwealth Immigrant Acts of 1962 and 1968 that had opened its doors for many immigrants from the commonwealth countries such as India and Pakistan. With these acts, a remarkable amount of Muslpopulation came to the UK as well.

On one hand, it is argued that all these migrant accumulation in the 20th century provided a chance for further heterogeneous, cosmopolitan structure of the European countries that increased the potential of the implication of multicultural, pluralist practices. Conversely, rapid increase in the Muslim population in Europe would brought some social and cultural problems such as integration, exclusion and lack of civic representation that are becoming more salient in today's social and political debates within Europe (Nougayrède, 2016). From the aspect of the

transnational immigration, the integration of the Islamic society is seen as a failed integration as well. As Göle (2012) mentions: "Islam is not framed as an issue of minority religious rights or cultural diversity; rather, it appears as an 'alterity', an incommensurable yet monolithic reality against which Europeans try to distinguish themselves."

Accordingly, the imperatives of Islamic rules and practices arose not only in the home but also into the public area, raising issues that, as enhanced by the media, appeared difficult, if not impossible, to resolve. Sectors such as education, health, and social services—areas that lie at the very center of family and identity—provide many examples of how troubling such negotiations might be.

The problem facing Muslim immigrants and their children is not only how they can overcome some daily practical issues but also how they can develop a sense of belonging and being comfortable about being not only "Muslims in Europe" but "European Muslims." According to some observers, this would require them to relinquish their "siege mentality" and "their sense of moral superiority and goodness and seek[ing] new ways of empowering themselves." (Zolberg and Woon : 1999) However, this is a two-way process; much depends also on how the host majority responds.

However, the general conclusion is that Islamic institutions are unequal to those of the established religions. In addition to structural constraints, for example, the principle of recognition as practiced in Germany and Belgium means that only religions meeting certain bureaucratic criteria have access to governmental facilities and funds, and Islamic bodies as constituted in those countries often fall short of them. The diversity of the Muslims and the complexities of religion ensure that negotiations will not proceed evenly in all spheres. Common to all negotiations is the silence of voices of moderate Muslims. European unease, fears, and even hostility toward Islam in general do not seem, therefore, likely to wane in the near future (Zolberg and Woon : 1999).

Muslims widely believe that legislation and administrative regulations and practices are not being extended equitably to their own religious community and that there is extensive ignorance and insensitivity regarding minority religious matters more generally. Muslims commonly suspect that there is a hidden policy to discriminate against Islam.

Discussion of scientific results. The rise of fundamental Islam, social and political unrest in the Middle East, refugee crisis, xenophobia and far right politics as well as isolationist, protectionist and populist policies within the West can give an insight about the framework of the main discussions, concerns and features of today's world. One may argue that this was an already expected result of Huntingtonian way of portrayal in which *the clash of civilizations* occur. However, is this the case that could be expected to happen at the end? Cannot we say Islam is the new scapegoat? The early "clash of civilizations" provided so much legacy of mistrust

and confrontation that the Medieval past with Islam was seen as a way of justification for the exclusionary approach of today's issues (Koechler, 1996). Consequently, as an ongoing debate, Islam continued to stay as the 'other' from an orientalist point of view, as Edward Said (2010) emphasizes. In this approach, as Koechler (1996) points out, Huntington's thesis is used as a way of justification for the portrayal of Islam as a potential threat to the European identity and security while the Muslim community is being more and more securitized recently.

As an alternative view to that, we believe we should emphasize the main dynamics of the recent political developments in the region which shows the

spatiotemporal feature of the issue. In other words, it is crucial to mention that Europe and the Islamic world can not be thought as two completely distinct civilizations in different space and time, even if they represent varied cultural and religious identities. Although the incidents seem to happen beyond the European region, they are eventually in connection with the West. The issues of the Muslim world in the Middle East are no more the issue of that geographical space. Rather, as Göle (2012) claims, they became the part of the European reality. In this respect, the accession process of Turkey to EU, current refugee crisis and the Arab Spring are the best examples that can be given. Firstly, despite being a Muslim majority country, Turkey's proximity to the European community is not a new subject. It was a bridge having strong ties with Europe and Middle East as this feature shaped the country's history and culture. Together with a unique form of Muslim secularism (inspired by the French model of laicite), the country is also an example of the singularity of experience between connected histories (Göle, 2012). However, although there was a desire dating back to the cultural transformations of the late Ottoman period (Westernization process) and with the establishment of the secular Republic, Turkey have been seen as 'suspicious' and called into

the question by the European public (Göle, 2012). Secondly, the civil war in Syria have left many homeless people who started a search for a better life in Europe. Thirdly, As Göle points out, Arab Spring has also results on Europe as it created an awakened European youth that were inspired by the notions of revolt and dissatisfaction. Thus, it can also be said that they are not independent incidents happening out of the European region.

Conclusion. In conclusion, in this paper, in the search for a more inclusive Europe, the historical and contemporary basis of the suggestion of "Europe is also Muslim." tried to be analyzed. Unlike the Eurocentric and exclusive portrayal of the Islam as an outsider, antagonistic but coexistent structure of the classical history, the contemporary experience of Muslim immigration as well as the spatiotemporal aspect of the issue constitute the basis of the suggestion providing *an alternative framework to the classical, Eurocentric view.*

Arab rule in the Iberian peninsula, presence of the Ottoman Empire and its socio-political and economic connectedness constitutes the early historical basis of the argument. In the contemporary era, the experience of economic and political immigration to the West as well as the Commonwealth mobility to UK contributes to the debate. Lastly, interdependency of the political and social developments in the Middle East and their influences on the European community, once again, show how two geographically distinct but connected worlds affect each other. In other words, it is nearly impossible to consider one of them without describing itself in the 'other'.

References

1. Asad, T. Muslims and European Identity: Can Europe Represent Islam?// *Antiquity to the European Union The Idea of Europe*. 2022. P.209–227.
2. Elitok, S.P. & Straubhaar, T., 2012. *Turkey, migration and the EU: potentials, challenges and opportunities*, Hamburg: Hamburg University Press. 2018.- P. 118-202
3. Göle , N. Decentring Europe Recentring Islam//*New Literary History*. 2012. 43(4). pp.665–685.
4. Koechler , H. Muslim-Christian Ties in Europe: Past, Present and Future//*Second International Seminar on Civilizational Dialogue*, 1996. pp. 8-12
5. Nougayrède, N. European Muslims are not new. Nor are they all the same. Available at:<https://www.theguardian.com/commentisfree/2016/sep/09/europe-muslims->

- immigration-terror [Accessed November 8, 2016].
6. Pun, R., Islam in Europe: A Resource Guide at NYPL. *The New York Public Library*. Available at: <https://www.nypl.org/blog/2011/12/15/islam-europe-resource-guide> [Accessed November 8, 2016].
 7. Said, E.W. *Orientalism*, Melbourne: Vision Australia Personal Support. 2012
 8. Sulasman.,Islam in Europe and its Contribution to the West Nations//*International Journal of Asian Social Science* , 2(7), pp.1132–1139.
 9. Williams, R. 1985.
 10. R. Zolberg, A. R. and Woon, L.L. Why Islam Is Like Spanish: Cultural Incorporation in Europe and the United States//*POLITICS & SOCIETY*, Vol. 27 No. I, March 1999. pp. 5-38
 11. Castles, S. and Kossack, G. *Immigrant Workers and Class Structure in Western Europe*, 2nd ed. Oxford: Oxford University Press. 2016

Material received 21.10.2022

Р.А. Четин¹, С. Четин², А.Б. Молдашева³

¹Флорида Университеті, АҚШ

²Малтепе университеті, Түркия

³М. Х. Дулати атындағы Тараз өңірлік университеті, Тараз, Қазақстан

МҰСЫЛМАНДАР МЕН ЕУРОПА: БІРГЕ ӨМІР СҮРУДІҢ ҚЫСҚАША ТАЛДАУЫ

Аңдатпа. Мақала Еуропаның мұсылмандарға қатынасына арналған. Мұсылмандар мәдениеті, тарихы және саясаты бар еуропалық өркениеттің аутсайдерлері болып саналды. Бірге өмір сүруден гөрі, мұсылмандарды қабылдау әдетте еуропалық тәжірибеге қатысты сыртқы болып саналады, ал біз Ислам Еуропа үшін жаңа термин емес деп санаймыз, өйткені екі алыс, бірақ таныс қауымдастықтар бірге орналасуы керек.

Неғұрлым инклюзивті Еуропаны іздеуде "Еуропа да мұсылман" деген тұжырымның тарихи және заманауи негізін талдауға әрекет жасалды. Исламды бөтен адам ретінде еуроцентристік және эксклюзивті бейнелеуден айырмашылығы, мұсылман иммиграциясының заманауи тәжірибесі классикалық еуроцентристік көзқарасқа балама негіз беретін ұсыныстың негізін құрайды.

Тірек сөздер: ислам, мұсылмандар, дағдарыс, Еуропалық Одақ, тәжірибе, әлеуметтік-мәдени сала.

Р.А. Четин¹, С. Четин², А.Б. Молдашева³

¹Университет Флориды, США

²Малтепейсий университет, Турция

³Таразский региональный университет им. М. Х. Дулати, Тараз, Казахстан

МУСУЛЬМАНЕ И ЕВРОПА: КРАТКИЙ АНАЛИЗ СОСУЩЕСТВОВАНИЯ

Аннотация. Статья посвящена отношению Европы к мусульманам. Мусульмане считались аутсайдерами европейской цивилизации с ее культурой, историей и политикой. Скорее, чем сосуществование, восприятие мусульман обычно рассматривается как внешнее по отношению к европейскому опыту, тогда как мы утверждаем, что ислам не является новым термином для Европы, поскольку две отдаленные, но, скорее, знакомые общины должны располагаться вместе.

В поисках более инклюзивной Европы была предпринята попытка проанализировать историческую и современную основу утверждения “Европа тоже мусульманская”. В отличие от евроцентричного и эксклюзивного изображения ислама как чужака, современный опыт мусульманской иммиграции составляет основу предложения, обеспечивающего альтернативную основу классическому евроцентрическому взгляду.

Ключевые слова: Ислам, мусульмане, кризис, Европейский Союз, опыт, социокультурная сфера.