Multiculturalism in Europe: Rise of Islam

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Keywords:	*Abstract*
Multiculturalism, Europe, Islam, Rise of Islamophobe, Assimilation	*After 9/11 there was a rise of "islamophobe" with the spreading of negative views on it besides anti-semite and anti-immigrants. Islam in some cases is seen as fundamentalism, radicalism and has a close meaning to terrorism. More than few were found some mistreatment to Muslim community in Europe such as shouting, blaming, exile and another form of discrimination in public sphere. This paper analysis European multiculturalism descriptifly. Europe is a region which not only recognises cultural and ethnic plurality but also multiculturalism. Its recognition was based on Europe's identity as a modern and secular society. The population accepted other culture and ethnic rather than only welcomed immigrants. The migrants in Europe especially who came from Asia, Africa and Arab have differentiation in races, languages, habits, religions and their own views. In one hand, the differentiation enriches Europe culture but in the other hand, they have realised that it can be a threat to their identity. We found a lot of Europeans put their focus in particular on Islam which was spreading and growing as immigrants and new convertions. Nowadays they see the plurality especially to Islam as the integral religion both in private and public sphere as the challenge for their multiculturalism and reviewing to come, to assimilate, and to protect the European majority of Christians identity. Some European leaders agree that minority have to assimilate to the majority.*

Kata kunci:	**Abstrak**
Multikulturalism, Eropa, Islam, Bangkitnya Islamophobe, Asimilasi	Islamofobia menyebar setelah muncul 11/9 pandangan negatif tentang islamfobia selain anti semit dan anti imigran. Islam dalam beberapa kasus dipandang sebagai fundamentalisme, radikalisme dan memiliki makna yang dekat dengan terorisme. Lebih dari beberapa ditemukan penganiayaan terhadap komunitas Muslim di Eropa seperti berteriak, menyalahkan, pengasingan dan bentuk diskriminasi lainnya di ruang publik. Tulisan ini menganalisis multikulturalisme Eropa secara deskriptif. Eropa adalah wilayah yang tidak hanya mengakui pluralitas budaya dan etnis tetapi juga multikulturalisme. Pengakuannya didasarkan pada identitas

Eropa sebagai masyarakat modern dan sekuler. Penduduk menerima budaya dan etnis lain daripada hanya menyambut imigran. Para imigran di Eropa khususnya yang berasal dari Asia, Afrika dan Arab memiliki perbedaan dalam hal ras, bahasa, kebiasaan, agama dan pandangan mereka sendiri. Di satu sisi, diferensiasi memperkaya budaya Eropa tetapi di sisi lain, mereka menyadari bahwa itu bisa menjadi ancaman bagi identitas mereka. Kami menemukan banyak orang Eropa yang menaruh perhatian khusus pada Islam yang menyebar dan tumbuh sebagai imigran dan orang yang baru pindah agama. Saat ini mereka melihat pluralitas terutama untuk Islam sebagai agama integral baik dalam ruang privat maupun publik sebagai tantangan bagi multikulturalisme mereka dan peninjauan kembali yang akan datang, untuk berasimilasi, dan untuk melindungi identitas mayoritas orang Kristen di Eropa. Beberapa pemimpin Eropa setuju bahwa minoritas harus berasimilasi dengan mayoritas.

Introduction

The most important European's contemporary debate is around the political culture in term of European identity. On one view, the concept of European identity is laid down on the post of protestanism that European states separated the christiany from the states affairs and states became modern secular institutions. In this concept European as the new identiy as 'secular' community or civilization. On the other view, European identity as mentioned by Casanova that European identity was shaped by majority of traditional religious practices. Nevertheless the religion as the part of private religious sphere, the European society obviously seem likely *unchurching* population and religious individualization rather than secularization (Casanova, 2006).

After the European states constitute their community to be the European Economic Community (EEC) in 1957, then European Community in 1986, afterwards European Union in 1992, it grew in the process of European integration with secular Outlook. The law and the agendas in the way of European secularism economically or politically. The emerging problems was about muslims presence in the European Union. How to absorb muslims interest and its religion in the European Union (EU) civilization because Muslims had a special norm and identity.

From the secular perspective the main obstacle is a cultural matter that came from different religion. In European Community there were several religious followers such as Jews, beside Muslims. Muslims as the main focus in European discusses

primarily after the 9/11 attacks and also the Syrian and Iraq crisis which affected to plenty number of refugees specially coming to European Union. The European secularism values is including liberalism, universal human rights, political democracy, tolerant and inclusive multiculturalism (Casanova, 2006). So the European Union have to recognize the various norms of its population specially in the matter of multiculturalism as basic of European identity.

What is multiculturalism? A concept of the opennes of various norms and behaviorals within a society that recognize and accept different kind of presence values as a part of diversity. Multiculturalism was emerged as important issue in the modern era moreover in the globalizing process whereas the people move from one place to another place easily. According to Neumannova the issue of multiculturalism in contemporary era is the issue of society in political philosophy which has been very closely related to the question of liberal society and liberal nation-states. Liberal society, according to its definition, is exist to guarantee individuals' universal rights for freedom and autonomy (Neumannova, 2007).

The multiculturalism involved in related fields which is cover two contemporary society business include cultural diversity and politics of recognition. "Cultural diversity is often taken for granted by the multiculturalist, in order to give an answer to ethnic conflicts or clashes. On the other hand, political movements fighting for recognition of their cultural identities are justified in the optics of multiculturalism and should be taken into consideration" (Neumannova, 2007).

In the idea of cultural diversity, Neumannova recognized the multiculturalism basic premises was built by Will Kymlicka, who constitute that "membership in a cultural community is essential to our personal identity and provides individuals with the necessary framework to exercise their true liberty". In Kymlicka's theory cultural recognition and identity are values belonging to all human beings, and they are also a premise for our individual autonomy. The attempts of multiculturalism to guarantee individuals' rights, mainly consisting in the possibility to change their own cultural identity, lead us to conclude that these rights are embodied in internal principles holding for any community (Neumannova, 2007).

At the political recognition Neumannova adopted from Charles Taylor's theory on the politics of recognition has its roots in communitarian liberalism. Its central notion, the recognition of cultural rights of groups, should be guaranteed equally to

each group, because all cultures have an equal value. The concept of 'recognition', firstly used in the philosophy of German Idealism to reflect upon the inter-subjective formation of individual identities, through confrontation and interaction with other(s), then now have become the key concept for the consideration on what appeared to be a series of socio-cultural movements and struggles (Neumannova, 2007).

Method

This research base of qualitative datas and the analysis of description. How is multiculturalism, how European multiculturalism as the plural society paractically in europe. This paper also is wrote in cyprus as part of Europe society. So writer can seen, disscuss and give a perception concerning multiculturalism in Europe. There are also problems around the issue of fundamentalism, radicalism and terrorism which brought to the negative public opinion of Muslims and Islam. Now rising more "Islamophobe" whereas base on the mind of negative issue of Muslims and Islam especially after 9/11 attacks. The negative public opinion arose by the controversial publication of Charli Hebdo which then worsen the relation between two believers. The research was described the relations between Muslims and non Muslims in Europe as the disscussion in various literatures and also in the field of life in Europe. Some datas taken from the daily progress when writer stayed in Europe directly and others are adopted from discussion from some interaction with some friends and peoples.

Results and Discussion

1. Results

Refer to Berkes, multiculturalism is often regarded as identical to efforts to promote the integration of immigrants as well. The most widely accepted definition is generally negative: it determines what is not multiculturalism, or what can be contrasted with it. In fact, multiculturalism is a political philosophy and a social doctrine, which takes into account diversity and cultural differences, and defines itself as an alternative to assimilation (Berkes, 2010).

As mentioned by Eriksen and Stjernfelt that multiculturalism can be understood in three dimentions. Firstly, multiculturalism as the the existence of the community condition, such as European Union as plural population in languages,

races and obviously in religion. Secondly, multiculturalism as the on going process seizing to shape the presence, norm, and relations within the community. Thirdly, multiculturalism as the *normative* conception whereas an effort to provide the ideal concept as the answer for the challenges of era and situations. Multiculturalism can be conceived into two terms, videlicet "soft" and "hard". In the term of "soft" could be understood as the individual freedom to express their culture or belief. Then in the term of "hard" its the human right and freedom whereas recognize and accepted legally and socially by the community (Ledeen, 2012). The first term might be as the ordinary process of assimilations, but the second term would need the recognizing process from common community to the new values.

Eriksen and Stjernfelt also defined multiculturalism as the representation from both on the right and on the left of the political spectrum. On the "left", it is propagated under the term of multiculturalism, much too often accepting any value, dogma, or rule as long as it can be justified with religion or culture. On the "right", we find culturalism in the form of nationalism, a repressive ideology against anything that fails to conform to the national culture. This philosophical identity between the two forms of culturalism that right is conservative and left is liberal. Conservative and liberal is ignored in both academia and in the general public debate, most probably because they are political opponents. Their points refer to ficture generally as uncritical defenders of territorial nationalism or cultural-religious particularism, respectively (Ledeen, 2012). This paper will elaborate the concept of multiculturalism and how it threat plurality. Afterwards, the paper will also discuss the way Islam raise in Europe followed by the discussion of relations between Muslims and Non Muslims regarding to Europe multiculturalism.

2. Discussion
a. Multiculturalism in Europe

The European multiculturalism can be recognized in a political concept many years ago as a Western middle classes and the United Nations. From there, it took root first of all in former British colonies like Canada, the USA, Australia, Malaysia, and later spread to European countries like the UK and Germany (Ledeen, 2012). Based on "soft" and "hard" version. The European Union might be troubled with "soft" version of multiculturalism when the diversity met with the common society culture as

freedom and human rights. In other version, the European Union would be in the warm situation because of the process of the legalising and socialising of the new values in the Union. Moreover, there are some opposition schools to the "new camer values" (Ledeen, 2012).

In the term of "left" and "right" there is also available views in different spectrum, whereas the "left" as liberalist could accept from any kinds of new values as part of the implementation of freedom and human rights as long as they could accept it. The other hand, the "right" as conservative could not recognize the opposite values to their nationalism, the "new comer values" must follow the "rule" of dominant citizens. For some scientists that modern constitution requires a type of "civil religion" as the normative value basic for community integration. This is refer to the concept of secularization as Europe Union constituted. In recent years, multiculturalism has been declared a failure both in Europe and the Anglophone West (Gozdecka, Ercan, & Kmak, 2014). The Solemn Proclamation of the Charter of Fundamental Rights of the European Union 2000 stated that: "Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality, and solidarity". That proclamation is to convinced the European Union as the unity in diversity as the previous of the European Convention on Human Rights 1950, and Universal Declaration of Human Rights of the United Nations 1948 (Casanova, 2006).

That constitutions are the most important for the European Union to guarantee the equal right for every citizens use their freedom spiritually and materially in the unity. İt means the European populations could live in the equal opportunity to contribute, to gain their needs and maintain their beliefs. European values more clear showed the identity of secularism institutionally and protect its citizens in their social and cultural affairs. The concepts were not always run in the parallel practically.

In modern democracy the issue of discrimination including the religion difference must be avoided. In the democratic world, every human being is recognized to have human rights and equality, therefore the term of majority and minority socially must be vanished. This issue was regreted because a kind of discriminiation its retreated to the ancient era when one religion was dominant than the other religion will allienated. The appearance of the kind of issue because of the definition of Europe as the christian historical legacy. In fact christianity was the main religion in

contemporary Europe, but Islam was appeared in the region long time ago before Europe modern. Moreover, the cruelty also came into Europe's public debate while the issue of the Islamic fundamentalism arose and terrorism became up dated as latest world issues.

Gole mentioned, the role of religion in European integration called the stake holders to reconsider into positif value. In the case of Islam in Europe contributed the difficulty because of the Islamic political issues and many of europeans perception remind Muslims as the "other". Europeans put on Muslims' identity as immigrants in Europe made barrier to assimilate as european identity, and also the candidacy of Turkey for the European Union triggered the public debate in entire the Union (Gole, 2006).

As Gole mentioned that the difficulty is because Europeans see the Muslims presence as political Islam in Europe. The Islamic characteristic as integral religion both in conceptual and practical was pointed as a form of radical identity. Then when the identity carried from the private sector to public realm, it would be impact to the form of clash within the secular Europe community (Gole, 2006). This present European crucial issue is to institutionalise of pluralism. The issue is not only connect to the liberalisation of laws on immigrant but containing the cultural autonomy right. There has to provide a sphere for different and minority culture and ideology as cultural pluralism without any force to follow the dominant culture or ideology. The Europeans have to perform their commitment to cultural pluralism as the supporting idea to deeper Europe integration post national citizenship. Therefore Muslims as other believers such as Christians, atheis, East and West Europeans, black and white skinned, women or men can live as part of european citizens (Wright, 1999).

The Muslims presence in Europe as we discussed above clearly was in political debate issue. For balancing the Islamic was a complete and holictic tennet. Islam contains the meaning of save and peace its guidance to worship to God (Allah SWT), maintain the earth and live with other people peacefully. The articulation of politics to Islam tennet is only when their rights was neglegted by the ruler. The debate is still around of the thought of clash between Christianity and Islam or The Roman and The Ottoman it will remind us to reflect to the history before the modern era.

b. Muslims in Europe: in the Past History and Today

A brief history will provide the basic reason of europeans sight of Islam and Muslims. The Great Mosque was Granada's first new mosque in 5 (five) centuries. European observers found it especially noteworthy because Granada had been Islam's last stronghold in Spain. "The powers that be didn't want the mosque built because Granada was a symbol of the reconquest," said Abdelkarim Carrasco, head of the Spanish Federation of Islamic Religious Entities. The reconquest or "reconquista" is what historians call the centuries long struggle that drove Muslim rulers from Spain. The new mosque spurred fears of a reversal an "Islamic reconquista." Malik Abderraman, president of the foundation that run the mosque, said bluntly, "It's clear that Islam is eating into Catholic turf" ("Islam's Global Gains Pressure Catholics to Rethink Strategy", *Wall Street Journal*, April 19, 2005) (Wakefield, 2006).

The spreading of Islam had reached into Europe far beyond Spain. Muslim armies sacked Rome in 846 AD, and in the eighth century had even come close to capturing France. In 732 AD, Muslim forces marched through France, toward Paris, only to be stopped by the Frankish army under Charles Martel, the grandfather of Charlemagne. Near Tours, France, the Frankish army fought a great battle that historians today recognize as a pivotal moment in the history of western civilization. Although outnumbered, Martel rallied his Frankish troops to hold the line against the onslaught of Abd al-Rahman's horsemen and Frankish forces won the day. The noted historian Edward Gibbon describes what would have happened to Europe if Martel and his Franks had failed to halt and reverse the Muslim drive:

"A victorious line of march [by the Muslim forces] had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland; the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames [near London]. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mahomet" (Ketton-Cremer, 1961).

For today's Europeans, however, yesterday's battles remind them of the modern challenge posed by Islam. Come into contemporary era there is a change situation whereas Muslims growing in among the european populations.

Demographers note particularly that among French youth, the percentage of Muslims is much higher than among the general French population. In a recent column, commentator Cal Thomas speculated, "At current rates, the Muslim population will grow… to a majority in 25 years. French culture, possibly French secularism and liberty, cannot be sustained in the face of such demographic facts" (Wakefield, 2006).

There are Europeans argued that today a new Muslims conquest of Europe underway but this time, it is a peaceful invasion. Millions of Turks, Arabs, Algerians and other Muslims have immigrated to European countries, seeking employment and a better life. Often they begin as guest workers before becoming permanent residents. For years, these workers were largely welcomed by nations that needed their lower-cost labor. Increasingly, however, immigrant Muslim populations in Europe are growing to the point that they have become a major cultural and political force affecting their host countries. Rather than assimilate, they are testing the limits of European tolerance and social tensions are growing (Wakefield, 2006).

Refer to the *World Christian Encyclopedia*, in the 1970 there were 20 percent more Roman Catholics around the world than there were Muslims. Then in 2000, this percentage had almost reversed; there were 1.20 billion Muslims worldwide, compared to just 1.06 billion Roman Catholics. Now Islam is growing, both through births and conversions, at a rate far greater than Roman Catholicism (Wakefield, 2006).

Therefore, when we observe the recent Europeans multiculturalism it carried on the historical background which can not be eradicated by modern Europe easily. It is more complex then a simple matter being recognize Muslims' presence in the Europe in only matter of migration, but obviously some europeans still consider Muslims' presence as the moment of "come back" to Europe. The issue was undenied politically, but from the modern democracy and secular identity its a barrier that they might be self-created. In the modern era everyone can move from one place to another and act as they want to be, as long as do not break the original values.

c. The Relations between Muslims and Non-Muslims

How are the relations between Muslims and other believers whom are most christian dominantly in the Europe? Are they living together with honor and tolerate each other? There has been two different views concerning Muslims and Christian relation in Europe. Firstly, they recognize Muslims as immigrants from various countries to european countries which is involving to the plurality   process in

european culture. Secondly, whom remind that the relations between Muslims-Christians were in cultural clash. Reporting qualitative data obtained through interviews (N=28), the analysis explores how British Muslims negotiated concerns over commonality and distinctiveness through describing themselves as being British in a Muslim way (Hopkins, 2011).

From the first view that recognize Muslims as the fact of normal migrations from various countries came into the plurality area of modern Europe. The european countries are in the gradual acceptance toward a 'multicultural society'. The immigrant came from Asia, Arabia and Africa to european countries with different languages, cultures and religions. There are kinds of acceptance to the immigrants. For example in 1968 in the case of Britain Roy Jenkins the Home Secretary defined integration not a kinds of uniformity, but as a cultural diversity in equality opportunity and mutual tolerance. Other example is in Netherlands as the most open to multiculturalism idea, base of the Netherlands Scientific Council for Government Policy 1990 that the education system will provide 'outside the regular curriculum' but within school for minority cultures. In the case of France, the immigrants been treated in the diversity cultures although they are often concentrated in a suburban estates, whiles in Germany the immigrants placed in the apartments (Bailey, 2014).

The Muslims in Western Europe are those who emigrated from Africa, the Middle East and the Indo-Pakistan subcontinent after the Second World War. Due to manpower shortages and industrial growth in Western Europe after the Second World War, substantial numbers of Muslims migrated to Western Europe. These Muslims kept their cultural, religious and ethnic links with their country origin ("Islam in Europe is on the Rise (History Islam in Europe)," 2013).

Today these Muslims and their descendants, along with a growing number of native people who are accepting Islam have made the Muslim population the second largest in many parts of western Europe. Austria, Belgium, Britain, Denmark, France, Italy, Holland, Sweden, Spain, Switzerland, and Germany have large Muslim populations which are growing everyday. The Muslim community of these countries need separate articles to cover their growing social, cultural, and economic role in Western Europe ("Islam in Europe is on the Rise (History Islam in Europe)," 2013).

The majority of Europe muslim today live in the eastern part of Europe. The area, which has a substantial Muslim population, is known as the Balkans. It is situated

in southeastern Europe, consisting of present day Greece, Albania, former Yugoslavia, Romania, Bulgaria and the European part of Turkey. This area was once part of the Roman Empire (B.C.), and then came under the Byzantine Empire (5 A.D.) and finally under the Muslim Ottoman Empire during 15th to 20th centuries. All Balkan states except Greece and Turkey became communist after the Second World War. East European Muslims are predominantly indigenous people of their countries. They became Muslims centuries ago and have practiced Islam enthusiastically until coming under communist domination and oppression. They became part of the cultural fabric of their native European societies over a long period of time ("Islam in Europe is on the Rise (History Islam in Europe)," 2013).

Other view is remind the clash relations between Muslims and non-Muslims. The clash considered between Muslims and Christians. Here are some of the views. In 2005 the Russian writer and journalist Elena Chudinova published her anti-utopian novel called "The Mosque of Notre Dame: 2048". Back then that warning book appeared to most Western politicians to be an impossible fable. But today it has become clear that the present standoff between Christianity and Islam in European countries is caused by nothing other than the crash of the ideology of tolerance and multiculturalism (*Christianity vs Islam: what future awaits Europe?*, 2013).

Muslims presence in the previous arrival the EU, they demanded the authorities to practice their belief differ from other europeans then now they are requisting the Sharia Law be recognized at the level of state. Some laws of Islamic law are already used in Belgium and the Netherlands in reviewing civil cases. The European Christian communities also try to put forward their demands to the followers of Islam: not to wear hijabs and other religious clothing, not to pray outside mosques, not to build minarets over a certain height and in general limit the construction of their houses of prayer. Sometimes the situation turns absurd: a year ago the culinary college of Copenhagen announced a ban on Muslim students inside its walls (*Christianity vs Islam: what future awaits Europe?*, 2013).

Nikita Krivoshein, a social and political figure among the Russian emigrants in Paris said that "There are no massacres, but there are separate cases of mutual desecration of mosques and churches. So far the standoff is latent, but very noticeable. The indigenous population of France has already stopped going to a number of districts and suburbs of large cities, such as Paris, Marseille and Lyon populated by

Muslims simply not to be robbed and beaten. These are the so-called outlaw zones, the order in which is set by the local population and drug trafficking organizations. Mutual hostility and lack of acceptance are growing every moment" (*Christianity vs Islam: what future awaits Europe?*, 2013).

d. The Muslims Problems and Discussion on Islamic Future in Europe

A very brief views of Muslims are spreading vary widely among European countries. A Pew Research Center survey conducted this spring found that majorities in France, Britain and Germany had favorable views of Muslims. Opinion was on balance favorable in Spain while negative views prevailed in Italy and Poland. Views about Muslims are tied to ideology. While 36% of Germans on the political right give Muslims an unfavorable rating, just 15% on the left do so. The gap between left and right is also roughly 20 percentage points in France and Italy. In additional, significant differences are found in the UK as well (Hackett, 2015).

The research not only shows various kinds of view on negative sights of Muslims and also there is kinds of barriers both of Muslims and non-Muslims mostly Christians in European countries. The latest multiculturalism issue in Europe is about the Muslims presence. The issue come from Muslims identity and also from Christian point of views and secularism idea. The relations would present clash position in the secular World. On one side they should protect minority, but on the other side the identity of Christianity and secularity would remained as the problems for European countries, in paticular among their citizens.

The most attracting to Europeans attentions of the identity of new culture were connected with Muslim cloths, most obviously highlighted by the hijab or headscarf (jilbab) that many Muslim women choose to wear. The hijab seems to have become the primary visual identifier as a target for hatred, with Muslim women being routinely abused and attacked across those countries in the EU where Muslim women could be identified in this way. A selection of incidents that were reported by the NFPs included Austria where the NFP stated that "women with headscarves have increasingly been insulted" (Austria 2); Denmark where a woman wearing a hijab was thrown out of a taxi because of her alleged responsibility for the attacks on the World Trade Centre (Denmark 2); Germany where a number of women had had their hijabs ripped from their heads before being spat upon (Germany 2); Ireland where the NFP reported that there had been "an increase in verbal assaults directed at women in Islamic dress"

(Ireland 1); Italy where a bus driver deliberately shut a door upon a woman wearing a chador (Italy 3); and in the UK, the London Times reported that "many Muslims have been spat at and suffered verbal abuse, particularly [those] wearing the hijab" (UK 1) (Allen & Nielsen, 2002).

As the wider obvious victim in the rise of disagreement in entire European border were mens with their turbans. Whilst the turban would not necessarily be immediately identifiable as Islamic attire, in the media coverage of both September 11 and the war in Afghanistan, through the images of Usama bin Ladin, the Taliban and everyday Afghans, the turban became an integral part of the semiotics of that period. However, what happened in many of the EU member states was that this focus upon the turban as symbolically refer to Islam that a rise in hatred and attacks upon Sikhs and their communities became a recurring feature. Anti-Sikh behaviour, whilst readily identifiable, was therefore entirely incidental. Ignorance rather than a definite hostility towards either Sikhs or Sikhism was the catalyst that underlay this worrying development. This is not to diminish the increased hostility that many Sikh communities experienced as was reported in countries such as Austria, Germany, Summary Report on Islamophobia in the EU after 11 September 2001 European Monitoring Centre on Racism and Xenophobia - Ireland, Portugal and Spain but merely to offer an explanation as to why they became legitimised as targets (Allen & Nielsen, 2002).

There was also been found a kind of aggression and violence to the mosques, where everything from petty vandalism and graffiti, to arson and bomb attacks were reported. As with the case of women and the hijab, the Luxembourg NFP noted that as the country has no mosque the opportunity for attacks was lessened (Luxembourg 2). Due to the very visible nature of mosques, whether they have been purpose-built, as a growing number are, with domes and minarets as a necessary part of their architecture, or are housed within older, previously designated buildings which typically have Arabic signs or some other identifiable element outside them, mosques became a very easy and readily identifiable target. In much the same way, a number of member states that have Islamic schools reported that threats and attacks against them had also increased. This was also the situation in those countries where mosques were due to be opened or were part of a project that was well under way. In such cases, as in Italy, a number of incidents were reported where local residents and town mayors had

combined forces to petition against the building and development of mosques for the local communities (Italy 3) (Allen & Nielsen, 2002).

On the other form of protest and violence came from Ethnic xenophobia which rised of the tention and fear. Throughout many parts of the EU in the post-September 11 period, a rise in ethnic xenophobia was identifiable. This type of xenophobia was distinctly separate from the xenophobia that exists within both Islamophobia and indeed the anti-asylum seeker sentiment mentioned previously. Through a greater perceived threat of the enemy within, and an increased sense of fear and vulnerability both globally and locally, this type of xenophobia resulted in many countries experiencing a dramatic increase in the type of prejudices and hatreds that were already pre-existent. Unlike asylum seekers, these prejudices were much more localised and tended to remain within the boundaries of individual member states. The impact of New York therefore seemed to have a direct impact on the way that an increased sense of hostility and lack of tolerance was exerted against pre-existent, usually historically perceived foes. In much the same way as the underlying explanations relating to asylum seekers, it provided a catalyst of fear that, to some degree, offered a newly acceptable Justification. Fear seems to be the vital ingredient in this phenomenon (Allen & Nielsen, 2002).

Reports from those member states that had individuals arrested in connection either to the events in the US or to Al-Qaeda, irrespective of whether the arrests were justified or not, suggest that the arrests initiated a seemingly greater sense of the proximity of 'enemies' both old and Summary Report on Islamophobia in the EU after 11 September 2001 European Monitoring Centre on Racism and Xenophobia - new. Fear and awareness not only included Muslims and asylum seekers, but also those 'enemies' that traditionally existed against a backdrop of national, cultural and historical tensions. Following September 11, the reassertion of the stereotypification was a real phenomenon. Its nature was quite indiscriminate where groups, communities and nationalities (including Muslims and asylum seekers) and the negative traits and stereotypes that were attributed to them, were significantly reaffirmed. Both old and new enemies became legitimate targets (Allen & Nielsen, 2002).

The presence of Muslims populations also came as a variable which remained as a challenge to Europeans populations. Moreover the Muslims populations are in rapid growing ficture among others believers in Europe. There are more than 35

million Muslims living in Europe and Islam has been part of European societies for centuries (*calltoeurope.eu*). According to Alexander Rar a German political scientist, as his preliminary calculations, by 2025 about 40 million Muslims will live in the EU. In some countries the number of mosques has already surpassed the number of Christian churches. "Islamic migration to Europe has reached such levels that it cannot be banned or cancelled. That is why it is necessary to find some forms of co-existence of the two worlds. It is hard to tell how Europe will look in 30-40 years, how much stronger or weaker the Islamic factor will be then than now. But it is an indisputable fact that the majority if not all European countries have no other alternative than a multicultural society" (Pew Research Center, 2017).

Mirroring to the Muslims presence in European countries, there some problems of any kinds of citizens acceptances in negative meaning. In English West Indian and Asian childrens was considered will not doing well at school, and they also treated by their relative by racism. In French Muslims concentrated in a suburban place. In Germany Turkish children concentrated in the poorer schools, also treated in uncertainty way rather then to educate them as the foundation for more competitive future. Their presence also seem in contrary with multiculturalism in term of job seeking for a proper positions (Bailey, 2014).

There are also some other problems such as the European Christian communities also try to put forward their demands to the followers of Islam: not to wear hijabs and other religious clothing, not to pray outside mosques, not to build minarets over a certain height and in general limit the construction of their houses of prayer. Sometimes the situation turns absurd: a year ago the culinary college of Copenhagen announced a ban on Muslim students inside its walls (Pew Research Center, 2017).

The future of Islam in Europe will find a certainty by European citizens acceptance when Muslims come into joining public affairs beside of the growth of Muslims there. On the other hand some obstacles came from Islamophobia and anti multiculturalism. They would like to implement multiculturalism but in their definition that minority must come into assimilation to the dominant ideology. In very extreme spectrum anti multiculturalism show their hatred to the immigrant and to other ideology. The following facts are some of opposing perform to the multiculturalism.

In February 5, 2011, British Prime Minister David Cameron set off an international controversy with a speech at the Munich security conference in which he condemned "Islamist extremism" and in part blamed its rise in England to "state multiculturalism": "Under the doctrine of state multiculturalism," he said, "we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated communities behaving in ways that run completely counter to our values." The Islamic communities of Britain have been a breeding ground for "terrorists," according to Cameron, and to the extent that these communities do not assimilate to the majority culture's ideology of "universal human rights" and secular democracy, Cameron claimed, their separatism shows the failure of multiculturalism. Critics of Cameron's speech saw it as lending support to "Islamophobia" and as downplaying poverty, racism, and discrimination as causes of dissatisfaction among immigrants and communities of color (Jay, 2011).

Also there is a kind of anti multiculturalism act, when other citizens obviously oppose in their minds and acts to the forming of multiculturalism. In July 22, 2011 a Norwegian fundamentalist Christian terrorist, Anders Breivik, launched an attack in Norway in which he slaughtered over seventy young people at a youth camp as well as bombing parts of downtown Oslo. Breivik's online manifesto used language similar to that of Cameron and other right-wing leaders as he condemned "multiculturalism" and the immigration of non-white, non-Christians to Europe. Debate in the aftermath led to reflections suggesting that toleration of right-wing anti-multiculturalism was itself the real "failure" as Europe struggled, like the United States, to construct societies that embraced a diversity of racial and ethnic groups (Jay, 2011).

The next period of European cultural integration in the term of pluralism would like to figure of the continuing form of some barriers to the process of multiculturalism in European countries especially in the European Union. Generally Muslims presence were recognized as a potential contributors to the European Union, when the other hand they were relized as the potential chellenge for European secular identity. The future Muslims would be more valuable when they involve in the public affairs whilst they learn the mutual relations among the European citizens and avoid the high tentions of any kinds of hatred and violences.

Conclusion

The secular identity of Europe was challenged obviously with plurality of religions. There spreaded hatred to the new comers with various background of beliefs, performances and deeds. First, the concept of European multiculturalism was successful for European people but its seem unsuccessful for new comers. Its was tested by religion plurality and new citizens performance in public sphere. Second, most of the European people recognize Islam and Muslims as new comer but actually its appeared long time before Europe renaissance and influenced to modern Europe. Now Muslims as formal part of European population they have to struggle for their basic rights such as practice their believe and perform their daily cloths. Third, Muslims and non-Muslims relations got some barriers because of lack of multiculturalism understanding in European community. The other relations problems are came from European people misunderstanding regarding Islam and Muslims. Forth, Muslims got some problems when they different with other European people in the case of religion practice and bad image concerning Islam. Some problems were appeared when Muslims express their Islamic cloth, worship and other Islamic performances. There is still bad image that some of European people recognize Islam as religion of war based on their false of view, misunderstand, dwarf of thought and some of political interests from few peoples.

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