
POLITICAL ISSUE 3(33), 2019
SCIENCE ISSUES
Academic journal

MOSCOW, 2019

POLITICAL SCIENCE ISSUES

Academic journal

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**ESTABLISHED BY LLC
"PUBLISHING HOUSE
"SCIENCE TODAY"**

The Journal is published with
the participation of the Institute
of modern policy of the Peoples'
Friendship University (RUDN)

The Journal is registered
by the Federal Service
for Supervision of Mass Media,
Communications and Protection
of Cultural Heritage

Reg. Number PI No.FS77–46176
of August 12, 2011
The Journal is published quarterly

The journal is included
in the database of the Russian
Science Citation Index

The Five-year Journal's
impact factor is 0,808

The Journal is included
in Ulrich's Periodicals Directory

Academic papers published
in the journal undergo obligatory
editorial checking.

The authors' opinion not always
coincides with the opinion
of the Editorial Board.

At reprint of the article or a part
of it the reference to the Journal
is obligatory.

Address of the editorial office:
10, Zagoryevskaya street, building 4,
office 4, Moscow, Russia, 115598
Tel: (910) 463-53-42
www.voprospolitolog.ru,
www.souzpolitolog.ru
E-mail: voprospolitolog@yandex.ru,
souzpolitolog@yandex.ru

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Translated by
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Signed for printing on 25.09.2019
Format 60x84/16. Offset paper.
Offset print.
Number of printed sheets
Circulation 500 copies.
Order 48105.

Printed at the LLC "PrintUP"
Nagorny drive, 12c1,
Moscow, Russia, 117105
Tel.: +7 (495) 925-00-06

ISSN 2225-8922 (print)

12 issues a year plus

4 issues a year of the translated (eng.) version

Languages: Russian and English

<http://voprosplitolog>

Included in the list of peer-reviewed scientific publications of the Higher Attestation Commission of the Russian Federation

Included in the Ulrich's Periodicals Directory

Materials of the journal are placed on the RSCI platform of the Russian scientific electronic library – Electronic Journals Library Cyberleninka

Subscription index of the journal in the Rospechat Agency catalogue is: 70035

Objectives and themes

Academic journal "Political Science Issues" is an international peer-reviewed scientific periodical in the field of political studies. The journal has an international character because of the composition of its Editorial Board, its editors, its contributing authors and topics of its publications.

The scientific journal is published since 2011 at the "Publishing House "Science Today". Translated (eng.) version of the journal is published since 2016. Since its inception, the journal was guided by high scientific and ethical standards and today it is one of the leading political science journals in Russia.

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Format of publications: scientific articles, reviews, scientific materials, materials of round tables, scientific reviews, scientific reports devoted to research problems in the field of politics and political science.

The Editorial Board and the editors of the journal in their activities are guided by the principles defined by VAK of Russia for scientific journals, including: presence of the institute of peer review for the expert quality assessment of scientific articles; information openness of the publications; availability and compliance with the rules and ethical standards for the submission of manuscripts by the authors.

The target audience of the journal is Russian and foreign specialists-political scientists, as well as graduate students and masters in the fields of political science, state and municipal management and international relations.

The journal strictly adheres to the international publishing standards and publication ethics identified in the COPE (Committee on Publication Ethics) document. <http://publicationethics.org>.

Full details of the journal and its editorial policy, requirements to the preparation and publication of articles, archive (issues since 2011) and additional information are available on the website: <http://voprosplitolog.ru>

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DOI 10.35775/PSI.2019.33.3.004

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TWO WORLDS – TWO INTEGRATIONS: THE SPECIFICITY OF CONNECTION OF CIVILIZATIONS WITH ISLAMOPHOBIA

The article explores the geostrategic, geoeconomic and geophilosophical aspects of Islamophobia in the context of integration. They distinguish and reveal 12 ways of thinking in relation to Islamophobia: 1) Islamophobia as a form of racism in the world historical perspective; 2) Islamophobia as a form of cultural racism; 3) Islamophobia as a form of confrontation between East and West; 4) Islamophobia as a form of globalophobia; 5) Islamophobia as a form of intolerance and stigmatization; 6) Islamophobia, on the one hand, is a form of protest of the Eastern world representatives against the insults of the feelings of Muslim believers in Europe, and on the other, the result of an encroachment not only on the freedom of action of the people of the Western world, but also on their freedom of thought; 7) Islamophobia as a distorted form of knowledge of the East among Europeans and their lack of orientalism; 8) Islamophobia as a form of epistemological racism; 9) Islamophobia as a form of national or ethnic identification; 10) Islamophobia as a form of immigrant phobia; 11) Islamophobia as a form of migrant phobia; 12) Islamophobia, on the one hand, is a new form of racism in Europe, and on the other, a form of neo-racism in relation to the peoples of Eastern civilization.

Key words: *adaptation, integration, Islamophobia, migration, civilization.*

Nowdays, relations between East and West are deteriorating again. In civilizations, tension increases, and communications decrease. The process of moving towards international cooperation and mutual adaptation of civilizations is ex-

tremely slow. In such conditions, the uniformity of the socio-economic system of integrating countries is of paramount importance, since the integration of countries with heterogeneous economies is fundamentally impossible.

When analyzing the objective foundations of modern integration and adaptation processes (1), it is important to take into account the totality of both the conditions for the internal economic development of a country (the economic potential and scale of the country, the degree of objective need for adaptation, the structure of the national economy and a number of others) and foreign economic factors (the degree of complementarity of the economies of several countries, the depth of interpenetration, the relationship of national economic structures in the adaptive region).

No less important is the totality of political factors that reflect the readiness of a country for integration activities. The formation of economic integration and adaptation processes does not proceed automatically, but presupposes as a prerequisite a series of national and interstate political events aimed at the adapted unification of a group of countries. The latter constitute the political aspect of economic integration. The development of integration in the economic sphere does not break away from the political. At the well-known, rather high stages of integration, the process of restructuring the economic structures of the adaptive countries and the creation of a single economic structure will inevitably put on the agenda the issue of mutual adaptation and gradual restructuring of the political structures of these countries.

In the context of geostrategic adaptation of America, the European model of society depends on market dynamics and adapts with the latter. The UK as the main ally of the United States prefers coordination of foreign policy, intelligence and security outside the European Union. In foreign policy, European unity does not abolish the division along the lines of West-East and South-North. State-political integrity is undermined by the autonomy movements in Bavaria, Catalonia, and Scotland.

The United States keeps Europe tense, using millions of migrants settled there. The main goal of the migration flows was the desire to show the incapacity of the authorities of any European country in the context of Islamophobia. *The United States automatically became for the European Union the only defender of the civilized world against the social fears and migration pressure. This is the most natural, but also the most chimerical idea, artificially distributed by representatives of the world power at the European level.*

Islamophobia as a way of political influence on the European countries has undergone major changes. Given the differentiation of the causes of migration, we will single out a *new phase of Islamophobia – artificial migration to the European Union*. Due to the migrants brought to Europe, conflicts occur exactly in the places where they were pre-planned according to the scenario in order to demonstrate Islamophobic activity, confirming the incapacity of the European authorities.

Under the conditions of Islamophobia, it is dangerous for Italy, Greece and Germany not to have capable authorities for various reasons. Firstly, the European Commission is dissatisfied with the activities of the Italian government in the field of taxation, government spending, and the state budget, i.e. fiscal policy. Secondly, the Greek credit crisis showed that the European Central Bank (ECB) is prohibited from acquiring debts to save banks for reasons of reliability. At the initiative of Germany, a ban on the acceptance of unprofitable “Greek-Latin” private and public debts appeared in the ECB charter. The ECB bought Greek bonds from German and French banks at a price of less than 70% of their face value in 2010-2011. Greek bonds, profitable by the ECB gave rise to cooperation between the bank and the country. European governments were forced to fund bank rescue by cutting benefits and raising taxes. Let’s recall that France and Greece abandoned their own central banks in 2000, joining the agreement on the monetary union. However, the eurozone is once again planning to return to a neutral monetary policy. According to the internal standards, the ECB cannot hold more than two-thirds of a country’s bonds on its balance sheet. This limit has almost been reached by the ECB with regard to Germany, France, Spain and Italy. Yields on government bonds in the eurozone declined slightly as global risk-free rates fell, and the EONIA forward curve shifted down. Forward transactions are transactions with a delivery date that is separated from the date of the transaction for a period longer than on spot conditions. Transactions with the delivery of an asset on the second business day are called spot transactions. The exchange rate depends on the value date of the transaction. This is due to the fact that all currencies have a certain yield. Thirdly, Islamophobia carries risks for Germany due to low private consumption indicators, weak industrial production dynamics after the introduction of revised emission standards for automobiles and reduced external demand. *Islamophobia has become an effective tool for war in the geopolitical, geo-economic, information sphere.*

Migration is becoming an objective necessity for the rich countries of the world with an aging population. *Based on the experience of Europe, it is possible to say with a certain degree of certainty that the higher is the number of migrants in the region, the stronger is their territorial localization, the less desire they have, and somewhere, the need to participate in the integration processes, and more so to adapt.* At the beginning of our century, in the European Union for every four people of working age there was one pensioner aged 65 years and older, “according to the forecast, by 2035 this ratio will fall to 2 to 1” [23. P. 146]. Given the demographic situation in the West, in the near future, the number of Muslim migrants can exceed the indigenous population of Europe many times over, *which can lead to a qualitative change in traditional Europe.* The Muslim population of Europe is younger than the indigenous population: over the past 20 years, the number of Muslims in Europe has increased by 50%, and by 2030 the number of Muslims in ten European countries will exceed 10% [10. P. 23].

Anyway the low level of mutual adaptation of civilizations and the unwillingness of the majority of the political elite of the countries of the West and the East to conduct a polycivilization dialogue is a crisis of modern international relations.

Some European Union member-states abolish existing restrictions on the free movement of labor. *In the socio-legal sphere, the global world is becoming open to the regulated movement of people, goods, and capital. This is evidenced by the "UN Global Migration Pact on Safe, Orderly and Legal Migration – 2018" [14].* In Europe, representatives of Austria, Hungary, Italy, Latvia, Poland, Slovakia, and the Czech Republic were not happy with this recommendatory document. According to 7 out of 28 countries of the European Union, the document as an instrument of supranational government will lead to both uncontrolled migration flows and "global" migration management. Aware of the benefits of migration in sphere of finance, these EU countries recognize that migration is sometimes the cause of increased political tension and leads to human tragedies. The text of the document aroused much controversy in Denmark, the Netherlands, and Germany. The government crisis turned into a discussion of the migration pact in Belgium. Numerous anti-migration rallies took place in Estonia. The Estonian representatives of EKRE, the Conservative People's Party, opposed the UN Global Pact on Migration. On the one hand, *migration is a source of disagreements within and between states.* On the other hand, international migration allows *migrants annually seek new opportunities.* Thanks to approximately 258 million people, an *inter-civilization dialogue* is taking place and the *mutual adaptation* of cultures is being strengthened.

With the intensification of Islamophobia and the expansion of migration flows, Europe has faced disintegration processes on its territory. The fact is that the formation and transformation of a united Europe did not go through the mutual adaptation of the West and the East of the continent, but through the liquidation of the "socialist camp" and the absorption of the Soviet "zone of control," the countries of Central and Eastern Europe and even the USSR, the three Baltic countries. In this regard, European problems in the political and legal spheres can be solved only through widespread economic and political cooperation between the countries of Eastern and Western Europe, the true affirmation of the principles of peaceful coexistence, the development of comprehensive ties between countries, devoid of any elements of inequality and discrimination. *The strengthening of economic ties between East and West Europe will undoubtedly contribute to the consolidation and deepening of the process of legal and political relaxation of tension throughout the world.*

The superpower, like other actors of the international relations, is trying to convince European states that migration is beneficial to both migrants and host societies from a socio-economic point of view. *That is, European states are offered a new approach to migrants: expand, strengthen and make flexible the channels of legal migration in order to take into account the needs of the labor market*

and forecast demographic trends. It is only necessary to provide migrants with opportunities to realize their potential. The argument is extremely simple: there are more Middle Eastern migrants of working age than the native inhabitants of Western civilization, and the former usually pay more taxes than the cost of the services they receive from the host states. From the financial point of view, migrants, including illegal migrants, pay taxes and invest 85% of their income in the host economies. The remaining 15% are sent to communities of origin through remittances [20]. In 2017, the amount of remittances in the world amounted to US \$596 billion, of which US\$450 billion were sent to the developing countries [28].

Under the slogans of adherence to the international law and human rights, the *first attempts have been made to distinguish between legal and illegal migrants*. Now, it has become fashionable among some states to condemn derogatory remarks about “illegal immigration” and to promote the idea of encouraging legal migration along with the categories of “regular” and “irregular” migrants. At the same time, the category of legal migrants varies depending on the migration policy.

On the one hand, Islamophobia is a byproduct of power and rivalry between the political elites of Europe and the United States in the era after the collapse of the Soviet Union. An example is Austria’s ban on the Muslim women’s veil. On the other hand, *Islamophobia is the struggle of the political elites of Europe and the USA against the material and spiritual culture of the East*. This is the seizure of power and foreign territories, the seizure of wealth, the destruction of the ancient Eastern artifacts of Iraq, Libya, Syria, “cleansing” of history, so that they could not later prove whose territories it is. If the ruler does not have a culture of historical memory, no one will believe in his legitimacy. You can control the peoples with the help of a strong and large army, but such a government will last 120 years. The most effective power formula was discovered back in Ancient Sumer. The rulers of Mesopotamia convinced their people and neighboring countries that no other culture existed on Earth before the Sumerian civilization. The same method can be used in our time. You only need to insure yourself against the defeat: destroy all the cultural traces of previous civilizations.

Islamophobia is not only an excessive fear of Westerners against Muslims, leading them to discrimination in various spheres of public life, but also *ignoring the moderate Muslim majority, and treating Islam as a threat to the Western way of life and a global problem*. It points out that “Islam for Muslims is more than a religion or an abstract cultural value, more than an objective sociological parameter, more than a lifestyle, behavior style, concept of law, political practice, economic model, information flow, nationality, self-determination, it is a way of coexistence, a way to be in dialogue, fight, love and hope” [10. Pp. 16-17]. Islamophobia proves that Europeans themselves need a minimal understanding of the East. Europeans need to be interested in the specifics of Islamic customs and traditions, understand how similar or different their own and host cultures

are, to attract migrant Muslims to study the history of relations between peoples, to know about the presence or absence of conflicts in the past and present, to overcome fear of the unusual and to show positive attitude to other members of the society. *Islamophobia is the result of bilateral actions, therefore it is wrong to blame only one side for its formation and development.*

Islamophobia acts as a mirror image among Europeans of the consciousness of third-generation migrants who have faced the choice of history: the country of residence or their own ethnic group. If migrants do not accept the new identity of the country and retain a collective memory, the family, then the problem of “integral history” appears: reconciliation of the past with the present. When migrants are being integrated into the host community the problem of mutual adaptation arises, since adaptation processes are possible only through attachment to the present – at the level of dialogue between civilizations and mutual adaptation of cultures in their current form.

The new inhabitants of the Western world do not want to secularize, therefore *for Westerners, the manifestation of forms of Islamophobia is also associated with the problem of the survival of civilization.* On the outskirts of Paris or Lille, one can no longer hear the dialects of Northern France, the poetry of Romance languages and French music. From the open doors of local cafes and restaurants you can hear only caravan songs, Arabic melodies and African rhythms. Islamophobia proves that people value the external form more than the internal essence: they value more what distinguishes them from others, than something that connects and brings them together.

Islamophobia indicates the presence of hostility and radical critical views of Muslims regarding the values of the Western world. *The cultural industry of Western civilization has created a caricatured image of human pleasures, in the absence of normal concepts about them.* In contrast, representatives of the culture of Eastern civilizations emphasize the demoralizing nature of the Western media. They criticize films showing gangsterism, sex, the horrors of bloody wars and sadism. Indeed, in such films, the young generation acquaint themselves with the so-called Western civilization and the culture of the creation of mankind. A number of Islamic extremist organizations just emerged as a counterbalance to the processes of Westernization, the imposition of the Western way of life. A similar lifestyle with the listed attributes is alien to the principles of the East and centuries-old traditions of the Turkic-speaking peoples. “Americanization” of life, education, upbringing, psychology and social norms leads to the fact that Eastern civilizations, especially apologists of Islam, fall upon the corrupting influence of Western culture and morals and declare religion the only force capable of stopping the negative impact of the West on the lifestyle of eastern peoples and bring back traditional spiritual values. If we could mutually adapt the positive aspects of industrial Western and traditional Eastern civilization, then we could *bring humanity to a new higher progressive sociocultural level and get a new more humanistic value system.*

The crisis of Western civilization, its all-encompassing, pathological priority of private ownership, narrowly individualistic ideology and psychology do not allow for a wide mutual dialogue and mutual adaptation with Eastern civilizations. The Western world is “sick” with the spirit of capturing the natural resources and material wealth of the East. *This ideology can be changed only upon transition to a qualitatively new type of socially-oriented society, both in depth and in breadth.* A genuine dialogue of civilizations will come only with the priority of social forms of ownership, entailing the priority of public interests.

To this end, an increase in the general culture of mankind, youth cooperation, and the adaptation of migrated Muslims from East to West are required. But these possibilities are extremely minimal at this stage. *Inside the Eastern civilization there is a constant struggle of two directions:* one advocates to fit into the Western society, to use the Muslims of Europe as a kind of internal force or “fifth column” that will help Islam defeat the values of Western civilization; and the other does not want to adapt Islam to the socio-cultural space of Europe and does not accept the processes of Westernization of the East.

On the one hand, among the new generations of Muslims who were born and raised in the European Union and do not have particularly strong ties with the homelands of their fathers, grandfathers or great-grandfathers, ethnic and cultural differences are gradually losing their significance. According to our observations, the process of the formation of local Islam is ongoing throughout Europe, and Muslim youth more than ever regard Islam as personal beliefs, and not as concepts related to their families or tradition. On the other hand, free communication is available through Internet, social networks, Viber or Skype. So, immigration to another country does not entail a break in ties with the homeland and sometimes even forms previously absent personal and socio-economic ties between the places where a person was born and grew up and his new place of stay. From the perspective of transnationalism, *a new generation migrant has two or more identities*, he is included in the sociocultural life of several communities. This trend affects the form of intercultural integration and adaptation of the migrant.

Two sources have always acted in the history of civilizations: *endogenous and exogenous*. And the further civilizations advance along the path of progress, the wider are their borrowings of the socio-cultural and scientific-technical achievements. Along with the vertical reception of the development of the inheritance of the past, the horizontal reception has always been important, the perception and development of foreign spiritual values, for the sociocultural progress of peoples.

Over the past decades of the monopolar world, the possibilities of Eastern civilization for intercultural integration and adaptation with Western civilization have been sharply reduced in the context of the alienation of liberal ideology in almost all areas: in economics, morality, politics and law. Especially after the destructive aggression of the Western world, which has turned such eastern countries as Iraq, Libya, Syria, and Afghanistan almost into ruins. A comprehensive

analysis of Islamophobia led us to conclude that *the combined forces of the Eastern civilization jointly with international organizations should seek to restore the production, social, economic, market, engineering, transport, information, scientific, educational, medical, cultural, tourist infrastructure and get reparations from the Western world for the destroyed countries of the East.*

So, the interdisciplinary research [4. Pp. 9-16; 5. Pp. 351-355; 6. Pp. 141-145; 8. P. 480; 13. Pp. 3-15; 12. Pp. 39-43; 21. P. 206; 1. P. 101-120; 2. Pp. 294-308; 3. Pp. 113-124; 7. Pp. 1-13; 9. Pp. 1-35; 15. Pp. 1-12; 16. Pp. 635-652; 17. Pp. 1-10; 19. Pp. 62-70; 22. Pp. 665-681; 24. Pp. 105-117; 25. Pp. 61-86; 26. P. 271; 27. Pp. 317-336; 29. Pp. 1-19] reflected various forms of manifestation of Islamophobia. In our opinion, there are *12 ways of viewing Islamophobia*: 1) Islamophobia as a *form of racism in the world historical perspective*: the two worlds are not just incomparable with each other, but do not have a single dialogue essence, because the East is static, incoherent, unchanging, monotonous and therefore unable to determine the future of human civilization; 2) Islamophobia as a *form of cultural racism*: Islamic civilization, compared to Western civilization, is perceived as a rude, potentially hostile and aggressive civilization that promotes terrorism and tends to clash with other civilizations, they attribute to the eastern culture irrationality and a primitive level of development; 3) Islamophobia as a *form of confrontation between East and West*, this view is based on the essential difference between cultural and civilizational systems, manifested in economic, political, religious, value and other ideological orientations; 4) Islamophobia as a *form of globalophobia*, that is, an extreme form of the ideology of anti-globalism, a rejection of globalization; 5) Islamophobia as a *form of intolerance*, that is, the formation of negative stereotypical ideas and *stigmatization*, attribution of insulting social labels; 6) Islamophobia, on the one hand, is a *form of protest by representatives of the Eastern world* because of feelings of Muslim believers in Europe are insulted, and on the other, the *result of an encroachment not only on the freedom of action of the people of the Western world, but also on the freedom of their thought*, that is, a *qualitative diversity of reality*: recall the resolution of the UN Human Rights Council 16/18 in the context of the Istanbul process and the cartoons of the Prophet Muhammad in the Paris satirical weekly Charlie Hebdo; 7) Islamophobia as a distorted form of knowledge of the East among the Europeans and their lack of *orientalism*, the study of the peoples of Eastern civilization and fascination with the Eastern culture; 8) Islamophobia as a *form of epistemological racism* is formed in the intellectual space, the superiority of the intellectual and ideological models of the Western world is emphasized, but is not limited to this framework; 9) Islamophobia as a *form of national or ethnic identification*; 10) Islamophobia as a *form of immigrant phobia*; 11) Islamophobia as a *form of migrant phobia*; 12) Islamophobia, on the one hand, is a *new form of racism in Europe*, and on the other is a *form of neo-racism in relation to the peoples of Eastern civilization*.

Modern socio-geopolitical processes of integration and adaptation are investigated through fundamental philosophical categories: general, special, individual; phenomenon and essence; form and content; part and whole; cause and investigation; randomness and necessity; opportunity and reality; quality, quantity, measure, leap. Disclosure of the complex nature of the integration and adaptation processes of Western civilization to the global world under conditions of Islamophobia is possible only on the basis of using the latest data from many sciences and disciplines (public policy, social philosophy, cognitive psychology, social psychology, evolutionary economics, synergetic anthropology, physics, etc.), and, moreover, not their eclectic combination, but philosophical generalization and dialectical synthesis. What is needed here is not just an interdisciplinary approach, but a system-synthetic approach, taking into account the specifics of human social adaptation in the context of Islamophobia.

NOTES:

(1) We depict the levels of integration as follows: “integration”, “adaptation”, “mutual adaptation”, “mega-integration”. As for the terminological side of the issue, the concept of “integration” has widespread application. Depending on contexts, sometimes they use the words replacing it: “unification”, “connection”, “rallying”, “mutual agreement”, “whole”, “undisturbed”, “replenishment”, “restoration”, “merging”, “pre-adaptation”, “Adaptation”, “adaptation”, “balancing”, “conformity”, “acclimatization”, “perception of norms and ideals”, “survival”, “joining the team”, etc.

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