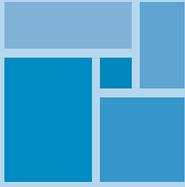


October 2005

An Uncertain Road

Muslims and the Future of Europe

New research from the Pew Research Center's Forum on Religion & Public Life updates the demographic statistics in "An Uncertain Road" (2005), including estimates of the current size and projected growth of Europe's Muslim population. Please see "[The Future of the Global Muslim Population: Projections for 2010-2030](#)" (2011). For additional information about Muslim migrants, please see "[Faith on the Move: The Religious Affiliation of International Migrants](#)" (2012). For additional background, please see "[Muslim Networks and Movements in Western Europe](#)" (2010).



THE PEW
FORUM
ON RELIGION
& PUBLIC LIFE

AN UNCERTAIN ROAD

MUSLIMS AND THE FUTURE OF EUROPE

Throughout Europe today, it is not uncommon to see women wearing headscarves and men with skull caps and beards. On many European streets, shops now sport signs in Arabic and other Near Eastern languages and sell an array of exotic-looking products from the Middle East and other parts of the Islamic world. Indeed, in the space of a few decades, whole neighborhoods in cities like Birmingham, Rotterdam and Paris have been transformed. Streets that have witnessed hundreds of years of European history are now playing host to a decidedly non-Western people and culture.

This is the new Europe, one in which a rapidly growing Muslim population is making its presence felt in societies that until recently were largely homogeneous. Muslims are still very much minorities in Western and Central European countries, making up roughly 5 percent of the European Union's total population. But a number of demographic trends point to dramatic change in the years ahead.

Islam is already the fastest-growing religion in Europe. Driven by immigration and high birthrates, the number of Muslims on the continent has tripled in the last 30 years. Most demographers forecast a similar or even higher rate of growth in the coming decades.

The social impact of this growing population is magnified by a low birthrate among native Europeans. After a post-World War II baby boom, birthrates in Europe have dropped to an average of 1.45 children per couple, far below the 2.1 needed to keep population growth at replacement levels. The continent that gave the rest of the world tens of millions of immigrants and Thomas Malthus' dire predictions of overpopulation is now faced with a shrinking populace.

Amid these demographic shifts lies a host of social challenges. While many European Muslims have become successful in their new homes, many others do not speak their host country's language well, if at all, and are often jobless and poor. Moreover, segregation, whether by choice or necessity, is common, with large numbers of Muslims living in ghettos where the crime and poverty rates are high.

For Europeans, too, Muslim immigration poses special challenges. Unlike the United States – a land of immigrants with no dominant ethnic group – most nations in Europe are built around a population base with a common ethnicity. Moreover, these countries possess deep historical, cultural, religious and linguistic traditions. Injecting hundreds of thousands, and in some cases millions, of people who look, speak and act differently into these settings often makes for a difficult social fit.

*The argument over Turkey
raises the larger issue of
Europe's troubled
relationship with Islam.*

Tensions also have arisen over religion. The centrality of Islam in the lives of so many European Muslims is hard for increasingly secular Scandinavians, Germans and Frenchmen to comprehend. Europeans worry that Islam will make it difficult for their Muslim neighbors to accept many of the continent's core values, such as tolerance, democracy and equal rights for women.

These social pressures have been compounded by the 9/11 terrorist attacks on the United States and subsequent events – particularly the

THE FORUM IS
A PROJECT OF
THE PEW
RESEARCH
CENTER

OCTOBER 2005

March 11, 2004, train bombings in Madrid, the killing of Dutch filmmaker Theo Van Gogh and, most recently, the bombings and attempted bombings in July 2005 on the transport system in London. Terrorism and its link to radical Islam have made Europeans even more wary of Muslims, especially those living within their midst. In the case of the London attacks, the perpetrators were born and raised in Britain, a circumstance that many in the U.K. found as disturbing as the acts of violence themselves.

The growing presence of Muslims on the continent coupled with increased social tensions have provided fuel for xenophobic, nativist political parties throughout Europe, helping to propel a number of them into the political mainstream. Meanwhile, terrorism-related fears have led most European countries to pass stiffer anti-terror measures. The recent attacks in London in particular have led Britain and other states to propose even tougher laws.

Muslims will be a significant and sizable minority that will play an important role in shaping the continent's future.

Into this volatile mix comes the continent-wide, decades-old debate over whether Turkey should be admitted into the European Union (EU). Some of Europe's most important leaders, including France's Jacques Chirac, Britain's Tony Blair and Spain's Jose Luis Zapatero, have publicly stated that they favor eventual EU membership for Turkey. In addition, supporters of Turkish accession have scored a number of key victories in the last year, most notably the start of formal membership talks on October 4, 2005.

But at the same time, long-term prospects for Turkish accession have dimmed considerably. In May and June 2005, voters in France and then the Netherlands rejected the proposed EU constitution. While the constitution never mentions Turkey, exit polls in both countries indicate that many people voted "no" in part to

protest further EU enlargement. In particular, voters said, they were wary of the addition of Turkey.

Indeed, opinion polls in most EU countries show that despite the support of much of Europe's political elite, the continent's populace remains skeptical of the benefits of including a largely Near Eastern and Muslim country of 70 million in Europe's grand experiment. Moreover, not all political leaders support Turkish accession. For instance, Germany's new chancellor, Angela Merkel, and France's interior minister and leading presidential aspirant, Nicholas Sarkozy, both openly oppose Turkish membership.

The argument over Turkey goes beyond the geopolitical pluses and minuses of EU membership and raises the larger issue of Europe's troubled relationship with Islam. It is an old acquaintance, one stretching back more than 1,300 years. And it is marked by countless wars and occupations as well as a vibrant, steady cultural exchange. Over the last 40 or more years, though, the relationship has entered a new phase, one dominated by the largely peaceful migration of Muslims to Europe, usually in search of work or freedom.

European governments have grappled with this migration in various ways and with varying degrees of success. Some countries, such as France and Britain, have had relatively well-established policies toward immigrants for decades. And Britain, in particular, has had some success in integrating Muslim newcomers into the broader society. Other states, such as Germany, Spain and Italy, have, until recently, treated their Muslim communities as temporary phenomena – groups of "guest workers" or foreigners who would eventually return to their homelands.

But the growing size and importance of the Muslim population in most European countries is forcing the continent's governments – even those with established immigration policies – to focus more intently on trying to bring this community into the mainstream. Recent efforts have ranged from new laws aimed at hastening the pace of assimilation, such as the recent French headscarf ban, to proposals to assist in creating a more homegrown, European brand of Islam, as is happening in the Netherlands.

Muslims in Europe in 2003

| | <u>Percentage</u> | <u>Population (in millions)</u> |
|--------------------|-------------------|-------------------------------------|
| France | 8% | 5 |
| Netherlands | 6 | 1 |
| Germany | 4 | 3.5 |
| Belgium | 4 | 0.4 |
| Austria | 4 | 0.3 |
| United Kingdom | 3 | 1.6 |
| Sweden | 3 | 0.3 |
| Italy | 2 | 1 |
| Spain | 2 | 1 |
| Bosnia Herzegovina | 40 | 1.5 |

Source: International Religious Freedom Report 2004,
U.S. Department of State

The successful integration of European Muslims is crucial to the future of Europe. Prognosticators may disagree on the community's ultimate demographic and social impact, but all believe that Muslims at the very least will be a significant and sizable minority that will play an important role in shaping the continent's future.

A Matter of Demographics

Determining the size of the Muslim population in Europe today is difficult for a number of reasons. First, many European countries do not collect census data on religious groups. Furthermore, many nations aren't forthcoming with the information they do have, because the size of their Muslim population is a sensitive political issue. Finally, there is no straightforward geographic definition of Europe. Should it include Muslim Turkey, for example, or the republics of the former Soviet Union? As a result, estimates of the size of Muslim Europe can and do vary widely.

Using figures provided by the U.S. State Department and other sources, and a definition of Europe that does not include Turkey (which has a mostly Muslim population of 70 million) or the countries of the former Soviet Union, there are approximately 23 million Muslims in Europe.¹ The majority of this community – 15 to 18

million – lives in the 25 countries that now make up the EU. Most of the rest live in the Balkans, notably Bosnia, Kosovo, Albania and Macedonia, small states or quasi-states where Muslims comprise either the majority or a substantial minority of the population.

Within the EU, France has the largest Muslim population – as many as 5 million people, most from North Africa, comprising about 8 percent of the country's total population. Germany, with up to 3.5 million, is home to the second largest group of Muslims, followed by England with 1.6 million and Spain and Italy with roughly 1 million each.

While these communities are sizable, Muslims still only make up a small portion of Europe's population, no more than about 5 percent of the EU's more than 425 million people. But most demographers predict that that number will increase dramatically in the coming decades – to 10 percent as early as 2020. Indeed, if the past is any guide, that estimate may be low, since the size of the European-Muslim community has tripled in the last 30 years.

This rapid growth is caused both by immigration and by high Muslim birthrates. Nearly 1 million legal immigrants enter Europe each year, mostly on family reunification visas or as refugees seeking asylum. A majority of these newcomers are from North Africa, Turkey and other Islamic countries. Muslims also make up a large share of the continent's illegal immigrants – a group that is estimated to number up to half a million per year.²

At the same time, Muslims already living on the continent are having three times as many children as are their white, European neighbors. This trend can be seen in the relative youth of European Muslims. In Germany, for instance, fully one-third of all Muslims are under 18, compared with less than one-fifth of the population as a whole. And in Great Britain and Belgium, one-third of all Muslims are under age 15, compared with one-fifth of the general populations of those countries.³ The fact that this sizable young cohort is approaching its peak child-producing years should help drive Muslim numbers up. "Given the age spread of the Muslim population, their numbers would grow quite a bit even if immigration stopped tomorrow," says Furman University Professor Brent Nelsen, an expert on religion in Europe.

Meanwhile, low native birthrates throughout the continent will further increase the Muslim share of the entire population. Indeed, with a birth rate of 1.45 children per couple, the European Union is expected to shrink from 455 million today to 425 million in 2050, even if current immigration levels remain constant.⁴ Moreover, with Europe's aging population putting an increasing strain on the continent's generous health and pension schemes, much greater immigration may be necessary to maintain a workforce large enough to pay benefits to retirees.

Waiting to fill this need are an estimated 300 million Muslims under the age of 20 who are living along the Mediterranean's "southern rim" – North Africa and the Middle East. Most of these young people live in developing countries such as Algeria, Morocco, Egypt and Syria, where sluggish state-dominated economies are not creating jobs nearly fast enough to employ most of them.⁵

Europe's demand for young workers and the Islamic world's excess supply of people are likely to increase the flow of migrants from South to North.

These two powerful forces – Europe's demand for young workers and the Islamic world's excess supply of people – are likely to increase the flow of migrants from South to North, unless Europe adopts tough new immigration restrictions, a development viewed as unlikely though not impossible.

For now, the growing Muslim minority is changing parts of Europe's landscape, especially in urban areas, where immigrants traditionally congregate. Many European cities already have sizable Muslim minorities. Currently, they make up at least 25 percent of the populations in Marseille and Rotterdam, 20 percent in Malmo (in Sweden), 15 percent in Brussels and Birmingham, and 10 percent or more in London, Paris and Copenhagen. Over the next few decades, a number of large European cities will likely become majority Muslim.⁶

A Long Troubled History

Islam's association with Europe is nearly as old as the religion itself. Within 80 years of the death of the Prophet Muhammad, Muslim armies had invaded Spain, quickly conquering all but the northernmost strip of the Iberian Peninsula. In 732, Charlemagne's grandfather, Frankish King Charles Martel, beat back an Islamic invasion into the heart of Western Europe, defeating a Muslim army at Tours in Southwest France.⁷

Tours likely prevented the Islamic conquest of France, but it was just one early battle in a long struggle between Christianity and Islam for dominance of both Europe and the Middle East. In 1099, knights from Western and Central Europe set out to re-conquer the "Holy Land" and wrested much of the Levant, including Jerusalem, away from Muslim forces for over a century. The success, albeit temporary, of the Crusades was soon followed by the first significant Christian efforts to re-conquer Spain, a process that would slowly but steadily push Islam off the Iberian Peninsula, leading to an end of the Muslim presence in 1492.

Even before the re-conquest of Spain was complete, Europe was facing a new Muslim challenge, this time from Seljuk and then Ottoman Turks from Central Asia. In a matter of a few centuries the Ottomans swept away what remained of Greek Byzantium, as well as Islamic Kingdoms of the Near East and North Africa, and forged a new and powerful Muslim empire. By the 16th century they had conquered most of the Balkans and were driving into the heart of Europe. The Ottoman advance was finally halted in 1683, when an army from Poland and Austria destroyed a huge Turkish force then laying siege to Vienna.

During the 18th, 19th and early 20th centuries, much of the Islamic world fell prey to European colonial ambitions. France, England and other colonial powers took Muslim territories in sub-Saharan and North Africa, the Near East and South and Southeast Asia. The final of these colonial land-grabs occurred in 1918, when the Ottoman Empire collapsed following its defeat in World War I, and a host of territories, including present-day Iraq, Syria and Lebanon, were turned over to Britain.

These overseas colonies and territories brought some Muslims to Europe, especially to France, in the century before the Second World War. But large-scale immigration, Muslim or otherwise, did not begin until the years following that conflict, when efforts to rebuild Western Europe's shattered societies led to breakneck economic growth. Indeed, the 1950s and '60s are now referred to as the years of "economic miracle" in Western Europe. For example, in West Germany industrial production grew by nearly 600 percent between 1948 and 1967. During the same period, it roughly tripled in France, quintupled in Italy and more than doubled in Great Britain.⁸

Humming factories created a tight European labor market, which in turn led some countries to look overseas for cheap labor. During the miracle years, millions of migrants came to Europe from the developing world, often from former or existing colonies. In Great Britain, for instance, the 1950s and '60s witnessed the arrival of many immigrants, a good number of whom were Muslim, from former colonies in Africa, the Caribbean and especially South Asia. As a result, the Muslim population in the U.K. ballooned, from 21,000 in 1951 to an estimated 369,000 two decades later. A similar demographic picture can be painted for the Turks who migrated into Germany beginning in the late 1950s or the North Africans who made their way to France around the same time.

Many of these Muslim migrants were men who were either single or who arrived without their families. Most were seen by their host countries as guest or temporary workers who would eventually return to their homelands, a view also held by many immigrants themselves. Many worked in manufacturing or in the lower echelons of the service sector, often doing jobs that increasingly well-off Europeans would no longer take.

A smaller, but not insignificant, number of Muslim newcomers also came to the continent as refugees from the turbulent parts of the Islamic world, notably Algeria, a former French colony that gained its independence in 1962 after a bloody war. The French withdrawal from the country and subsequent fear of retribution prompted nearly 100,000 Algerian Muslims who had collaborated with the colonial regime (known as Harkis)

to flee their homeland and resettle in France.⁹

In the early 1970s, the importation of foreign workers into Europe was severely curtailed. The rising price of oil and other factors threw Western Europe's economies into recession, and nations that for years had grappled with labor shortages now found themselves facing rising unemployment. As a result, most European countries stopped importing foreign laborers, and some even offered monetary incentives for existing immigrants to return home.

But the new legal restrictions did not so much end immigration as change its composition. Many of the "temporary workers" who had arrived in the 1950s and '60s did not return to their home countries. Instead, in the ensuing decades, they brought their wives, children and other family members to live with them in their new country. To this day, most Muslims enter Europe to join family members already there.

A substantial portion of the jobs the immigrants originally came for – largely in manufacturing – are now gone.

Many of those who settled in Europe have had a difficult time. A substantial portion of the jobs the immigrants originally came for – largely in manufacturing – are now gone, replaced by higher-end service sector positions in fields such as health care, finance and high technology. But lack of education – often exacerbated by poor language skills – put these new opportunities beyond the reach of many Muslim immigrants and their children. As a result, Muslim unemployment rates tend to be very high. The Turkish community in Germany, for instance, has a jobless rate of 24 percent, almost two-and-a-half times the national average.¹⁰ In France the unemployment rate for North Africans hovers around 30 percent, or more than three times the country's overall rate, according to the Montaigne Institute, a Paris-based think tank.

A Delicate Balance

Muslim Europeans are not monolithic in their views. For one thing, the Muslim community is ethnically and culturally diverse, coming from more than 30 different countries, some of them thousands of miles apart. A job-seeking immigrant from more secular Turkey may be quite different in outlook from an Islamist fleeing political oppression in his native Algeria.

However, Europe's Muslims are not so diverse as to entirely exclude commonalities. The most important, of course, is Islam. Recently, this sense of Islamic identity has strengthened, bolstered by a growing religiosity. A 2001 poll published by the French newspaper *Le Monde*, for instance, found that Muslims were attending mosque and praying more frequently than they had been in 1994, when a similar survey was conducted.¹¹ And in London a recent survey found that 80 percent of Muslims said they attend mosque regularly. Indeed, another survey in Britain found that even though Muslims make up about 3 percent of the largely Christian country's population, there are now more people attending mosque regularly than going to church. Even the more secular Turks of Germany and the Benelux countries are becoming increasingly devout, with more overt displays of piety in evidence, such as women wearing headscarves and men growing beards.

This new interest in faith is especially keen among Muslims born in Europe, mostly the children and grandchildren of the immigrants who arrived in the 1960s and '70s. According to Christopher Soper, a professor of political science at Pepperdine University, the first Muslim immigrants concealed their religious practice because "in the traditional immigrant way, they wanted to fit in. But today, especially among second- and third-generation Muslims, you see much greater interest in religion. They are much more willing to live with the tension that more public [religious] displays may create."

But others caution that an increase in religious activity may not necessarily signal an upsurge in genuine religious feeling. "There's certainly an increase in symbolic religion, like fasting on Ramadan and things like that," says Jonathon Laurence, an assistant professor of politi-

cal science at Boston College and a visiting scholar at the Brookings Institution. "But whether that means that people are becoming more pious is an open question."

According to Laurence, the rise in religious interest is a sign that Muslims are looking for their identity, which is very much what other immigrant groups have done in the past. American Catholics, for instance, much more closely identified with the Church 100 years ago – when negative feelings about Catholic newcomers and their children were still running high in many parts of the United States – than they do today. Surveys show that many Muslims in Europe, especially the young, now identify with Islam more than either the country of their heritage or the country of their birth. Not feeling entirely accepted in either place, they look to Islam to help define themselves.¹²

Still, in the wake of 9/11 and the Madrid and London attacks, some Europeans are concerned that this growing religiosity, however natural, will give greater voice to radical Islam and ultimately will lead to more violence. In an increasingly secular Europe, many also question whether Islam is really compatible with core Western values, such as democracy, tolerance and individual rights.

In an increasingly secular Europe, many question whether Islam is compatible with core Western values such as democracy and tolerance.

These concerns stem from several factors, including a spate of bombings, assassinations and death threats (notably the fatwa against British writer Salman Rushdie) linked to Islamic extremists in the three decades leading up to the 2001 attacks on the United States. In the four years since 9/11, police have uncovered al Qaeda cells in a number of European countries, including Britain, Spain and Germany. Muslims also have been implicated in the rise of violent anti-Semitic attacks that have plagued the continent, especially France. In addition,

authorities have arrested or expelled hundreds of alleged Muslim extremists, many of them foreign-born imams who have called for violence or expressed deep sympathy with Osama bin Laden or other terrorists.

Moreover, polls have shown that these religious leaders are not preaching to entirely unsympathetic audiences. In a YouGov/*Daily Telegraph* poll of British Muslims taken in the week following the July 7 London transport attacks, 24 percent of those surveyed sympathized with the bombers and 6 percent said that the bombers were “fully justified” in their actions. Perhaps more disturbing, 1 percent of those polled said that they were prepared to bring about change through violent means.¹³ And in a 1997 survey of 1,200 young Turkish Germans, about a third said they believed that Islam should come to power in every country and that using violence against non-believers would be justified if it served the greater Islamic good. Another 56 percent said that Muslims should reject Western ways in favor of Islam.

Most European countries have treated Muslim minorities as a temporary phenomenon that will eventually go away.

Poll numbers like these are particularly disturbing to native Europeans, especially when coupled with recent acts of violence, such as the Nov. 2, 2004, killing of Dutch filmmaker Theo Van Gogh. Van Gogh, who had directed a film critical of Islam’s treatment of women, was slain by a 26-year-old Moroccan, allegedly working with more than a dozen other Muslim accomplices. The filmmaker’s dead body was found with a letter threatening to kill the person who had scripted the movie, who also happens to be a Somali-born Dutch lawmaker and a Muslim.¹⁴

The murder sparked a nationwide outrage, no doubt magnified by the fact that it came just two years after the slaying of another Dutch critic of Islam, political maverick Pim Fortuyn. For its part, Holland’s government reacted to the assassination with harsh rhetoric and

promises of tough action. In announcing a crackdown on extremism less than a week after the killing, the country’s deputy prime minister, Gerrit Zalm, declared war on radical Islam. “We will step up the fight and make sure radical Islamist movements will disappear from the Netherlands,” he said.¹⁵ At the same time, public anger led to more than 20 attacks against Muslim sites around the country in the days and weeks following the killing. In some of the worst of these incidents, a Muslim school was bombed and two mosques were badly damaged by arson.

What is perhaps most surprising about the Van Gogh case is the rhetorical response of the political class in a country that traditionally prides itself on tolerance. Many commentators and officials have called on Muslims to accept Holland’s liberal values – either voluntarily or by government coercion. And this view is supported by a substantial majority, with one recent survey showing that 80 percent of the Dutch population favors stricter measures to force integration.¹⁶

The kind of harsh rhetoric and social unrest that characterized the response to the Van Gogh murder was not in evidence immediately following the London transport bombings. The July 7 attacks, in which four suicide bombers killed 56 people and injured hundreds more, were quickly condemned by the country’s established Muslim leaders, who directed members of their community to assist the police in tracking down those responsible. Meanwhile, Prime Minister Tony Blair and other political leaders cautioned against an anti-Muslim backlash, even after it was learned that the perpetrators had been born and raised in Britain.¹⁷

However, tensions between Muslims and non-Muslims did rise somewhat in the weeks following the attacks. A police crackdown in some Muslim neighborhoods and the government’s announcement of its intention to pass tough new anti-terror laws were greeted with concern and even anger by many in the country’s Muslim community. Muslim leaders were particularly troubled by the government’s announced intention to prohibit even indirect incitements to terrorism, arguing that such a law would be too vague and open to abuse.

Britain’s Muslims also criticized a proposal to strip naturalized immigrants of their citizenship and to deport

those who are not citizens if they were deemed to be providing support to terrorists. Indeed, on Aug. 11, a little more than a month after the bombings, Home Secretary Charles Clark announced that 10 non-citizen Muslims (classified as threats to national security) would be deported.¹⁸

Other European countries, including Germany, France and Spain, also have recently enacted or are considering tougher anti-terrorism measures. In France, for instance, Interior Minister Sarkozy has proposed new measures that would include increased surveillance and tougher prison terms for terrorist-related offenses.¹⁹

Assimilation, Integration or Segregation?

Western European countries have taken very different approaches to the way they treat their Muslim minorities – ranging from aggressive efforts at assimilation to policies that border on benign neglect and that often have resulted in the marginalization of this community.

Atop the list of the most activist states in this regard is France, which has pursued a vigorous policy of assimilation through its educational and other institutions. In essence, the goal is to create Frenchmen from the country's largely North African immigrants and their offspring. This policy has its roots in the French Revolution of the late 18th century, which was driven by a belief that a set of universal values ("liberty, equality, fraternity") could be applied to everyone. These principles, along with the country's highly regarded traditional culture, make assimilation irresistible to newcomers, or so many native Frenchmen believe.

The United Kingdom, on the other hand, has adopted a more multicultural model, one that aims not to change immigrants into Englishmen, but to get them to accept Britain's core institutions and to learn English. Some scholars say that this approach has worked well. "They've had a debate there like we've had here over multiculturalism vs. assimilation," Soper says. "But I think they've found a good balance because they're doing much better than most other countries in Europe. Muslims in Britain are making more progress in business and politics than they are most elsewhere."

By far the majority of European countries, including Germany, Italy and Spain, have, at least until recently, taken a third, more *laissez faire* approach, one that has treated Muslim minorities as a temporary phenomenon that will eventually go away and hence can safely be ignored.

For instance, until 2000 Germany based its citizenship laws on *jus sanguinis*, or blood, rather than *jus solis*, or place, as is the case in the United States. This made it difficult for Turks and other immigrants who were not ethnically German, as well as their children and grandchildren born in Germany, to acquire citizenship.

"Politicians said that Germany was not an immigrant country and so did not have immigrant issues," says Andrea Witt, program officer for the Immigration and Integration Program at the German Marshall Fund's office in Berlin. "It didn't matter how long they had been here, they were still guest workers and 'guest' implies temporary."

However, in 2000 the country overhauled its naturalization laws, making those born in the country, regardless of ethnicity, eligible for citizenship, and easing citizenship requirements for other longtime residents. But despite this new law, Germans have yet to come to grips with the presence of a permanent non-German minority, Witt says. "While the politicians have accepted that we are an immigrant country, the people still have not," she says.

In the wake of 9/11, all of Europe's governments, as well as their people, have taken much greater notice of the Islamic communities in their midst. Indeed, the fear of terrorism, reinforced by the recent Madrid and London bombings and the attacks in the Netherlands, has prompted some of these states to pursue a more assimilationist model of integration. In Denmark, for instance, the government recently banned arranged marriages, still popular among many Muslims. Even in multicultural Britain, civics classes and a loyalty oath were recently added as requirements for citizenship.

The most significant and widely publicized post-9/11 change has been the banning, last year, of headscarves and veils in French schools. Even though the new law applies to all overt displays of religiosity, including the

wearing of Christian crosses and Jewish yarmulkes, it is widely assumed to be directed primarily at Muslim girls. Although there was scattered resistance to the ban, predictions of mass protest and civil disobedience proved unfounded. Some observers, like the Brookings Institution's Laurence, see this development as a sign that Muslims are accommodating themselves to European values.

But others view the lack of large-scale resistance to the ban differently. According to Abdulaziz Sachedina, a professor of religious studies at the University of Virginia, responses to 9/11 have marginalized European-Muslim communities. Since the terror attacks, Sachedina says, Muslims have been afraid to fight back or to stand up for their rights because "they think they will be singled out."

Still, some countries have used 9/11 to try to build bridges to their Muslim minorities. In Spain, for instance, the government recently established a foundation that aims to help integrate the nation's Muslims into the broader society. Other nations, like Britain and Italy, have taken similar steps.²⁰

These organizations complement a network of thousands of privately funded groups established in the last few decades that aim to provide Muslims with everything from social services to political leadership. Some are linked to foreign governments, such as Turkey or Morocco, and serve communities specifically from these countries. Many more are tied to and receive support from wealthy benefactors as well as different political or religious movements in the Islamic world. In France, for instance, the Union of Islamic Organizations of France (UOIF), a large nationwide umbrella group, has close ties to the Muslim Brotherhood, a widespread Islamic movement with a history of violence – although it is now seen as largely peaceful.

But these groups, whether sponsored by European governments or overseas entities, often suffer from credibility problems. "You can't impose leaders on the community," Sachedina says. "A lot of these groups are tainted, either because they are imposed from other countries or because they are associated with the [host] government."

True leadership within the community often rests with

the imam at the local mosque, also a recent target of government interest. Imams in many European countries have been accused of inciting violence and, in some cases, arrested or expelled. The solution, many Muslims and non-Muslims say, is to create an educational infrastructure to train imams on the continent. Such an infrastructure is already taking shape in Europe, albeit slowly. Privately funded schools to train Muslim clerics have recently been established in places like Burgundy, Wales, Paris and Rotterdam.²¹

Meanwhile, European governments have started to show an interest in regulating the licensing of Muslim clergy. Britain, Spain and Holland have been toying with establishing some sort of minimal requirements for imams. The Netherlands has been financing pilot programs to educate its imams in "Dutch values."²²

In France and Germany, there are signs that third- and fourth-generation Muslims are beginning to succeed in business, academia and elsewhere.

Right now, most countries have few if any standards governing who can preach at a mosque, a situation that has produced wildly varying levels of competency. "In Italy, even a butcher can call himself an imam," says Omar Danilo Speranza, president of the Association of Italian Muslims.²³

Mosques, too, are often ad hoc affairs, with many located in warehouses, old factories and other structures not originally designed for worship. Still, as Europe's Muslim population grows, so do the number of mosques. In England, the number has jumped from 613 in 1997 to about 1,000 in 2003. Germany has about 2,400 mosques.²⁴

As with the training of imams, European governments have, so far, largely left the building of mosques to private entities. But here too political leaders are beginning to propose a greater state role.

Recently, France's Sarkozy argued in favor of government financing of mosque construction.²⁵ Sarkozy's remarks set off a firestorm of controversy, because his plan would require amending the country's 1905 law establishing strict church-state separation. France has a hallowed secularist tradition (*laïcité*) and politicians tamper with it at their peril. Still, taxpayers already support the upkeep of thousands of Catholic churches, which are deemed historical monuments and hence are exempt from separationist rules. Some people applauded Sarkozy's proposal, arguing that it would help bring the country's Muslims closer to mainstream French society.

A Mixed Success

The question remains, then, are Europe's Muslims successfully integrating? The answer depends on whom you ask and where they live. According to the mufti of Marseille, the great majority of French Muslims are "melting into the social mainstream."²⁶ A recent survey seems to point to the same conclusion in Britain. In a poll taken for the *Eastern Eye*, Britain's largest Asian newspaper, 87 percent of the country's Muslims said they were loyal to the U.K.²⁷

On the other hand, people like Bat Ye'or, an Egyptian-born Jewish writer who currently lives in Switzerland, argue that the continent's growing Muslim population will not ultimately assimilate, or even integrate. Instead, she argues that a Muslim demographic tidal wave will combine with European "appeasement, accommodation, and cultural abdication" to create a completely new state that will in no significant way resemble the Europe of today.

More sanguine but still pessimistic is Shireen Hunter, director of the Islam Program at the Center for Strategic and International Studies in Washington, D.C. Hunter, herself a Muslim, says that "a significant majority of Muslims hasn't integrated" and that this is a "festering problem" caused by a combination of factors, including government inaction, prejudice, legitimate cultural differences and the desire for self-segregation among Muslims themselves. In other words, everyone shares the blame.

Hunter says that government efforts to reach out to Muslims and to assist in their economic development

have, up to this point, been largely cosmetic. But she argues that there are other issues at work here as well. For instance, she accuses governments of trying to ghettoize Muslims, with active assistance from some Muslims themselves, who want to self-segregate.

It would appear that segregation is both natural and problematic. Muslim enclaves dot much of Western Europe. Some of these areas are vibrant, growing ethnic neighborhoods, but many are breeding grounds for social alienation or worse, with high levels of unemployment, crime, poverty and hopelessness. Some also are "no go" areas for white Europeans and even for the police, who fear the hostility of the local community.

Many of these enclaves serve to segregate Muslims from the majority population, creating a sense of estrangement on both sides. The problem is especially acute in France, where many Muslims live in government-built tower blocks reminiscent of the worst American public housing schemes of the 1960s.

In addition to physical segregation, deep cultural differences can create real barriers to mutual understanding between majority and minority communities. Some of these differences are obvious, such as the suggestive clothing worn by some European women, which offends more pious Muslims. Likewise the dress code of a pious Muslim woman might make her Western counterpart feel uncomfortable. Other examples are not as readily apparent. For instance, Hunter says, "most Muslims don't drink, and this is not trivial because the drinking culture in Europe is very big."

But in spite of these very real challenges, some experts are optimistic about the prospects for integration. They point to the findings of admittedly infrequent surveys of European Muslims. For example, in one 2001 poll of ethnic Turks in Berlin, conducted by the Christian Democratic Union (one of Germany's two large political parties), 80 percent of respondents said that German society was fair and offered equal opportunity. That actually compares very well to the United States, where a recent poll conducted by Georgetown University's Center for Muslim-Christian Understanding showed that only a little more than half of all Muslims felt optimistic about their prospects here.²⁸

Optimists have special hopes for the 50 percent of Muslims who were born in Europe. In France and Germany, for instance, there are signs that third- and fourth-generation Muslims are beginning to succeed in business, academia and elsewhere. Others point out that Muslim areas in many European cities, such as Madrid, Rotterdam and Brussels, are not pits of despair but thriving communities with a growing number of small businesses. Far from being “no go” areas, these neighborhoods attract many white European visitors, often looking for a taste of Middle Eastern culture.

Others, such as the Brookings Institution’s Laurence, contend that recent government initiatives are helping to create this optimism. “I think [officials] have finally come to the realization that if the government doesn’t support foundations and mosques and community groups, there will be a void and the void will be filled with unsavory types,” he says, referring to Islamic extremists.

Even in “no go” neighborhoods, there is a real and increasing effort by the authorities to make a difference. Probably one of the most significant of these endeavors has come from France, where in September 2003 the government announced a more than \$10 billion program aimed at tackling social ills in Muslim ghetto areas.²⁹

“It’s an exaggeration to say that these neighborhoods have been lost to the forces of despair,” Laurence says. “They are in play in the sense that different people are vying for their attention, including bearded fundamentalist preachers but also an increasingly active and interested government.”

Reactions from the Right and Left

Whatever the reality, there is a widely held view among Europeans that Muslims are not integrating into the mainstream. In many countries, this perception has tended to benefit fringe, often right-wing, parties. France, Austria, Italy, Denmark, Great Britain and the Netherlands, for instance, have all seen these fringe movements edge closer to, and in some cases even into, the political mainstream.

A number of candidates and parties who have made a crackdown on immigrants and immigration a pillar of their political platforms have performed surprisingly well in recent elections. For instance, in 1999, Jörg Haider’s widely seen anti-immigrant and xenophobic Freedom Movement placed second in Austria’s national elections and, for a time, was part of that country’s coalition government.³⁰ Similarly, in Italy two parties with xenophobic tendencies – the separatist Northern League and post-fascist Nationalist Alliance – performed well in 2001 elections and remain important parts of Prime Minister Silvio Berlusconi’s center-right governing coalition.

Whatever the reality, there is a widely held view among Europeans that Muslims are not integrating into the mainstream.

And in 2002, France’s anti-immigrant champion, Jean Marie Le Pen, shocked the world when he beat President Jacques Chirac’s main opponent, then-Socialist Prime Minister Lionel Jospin, in the first round of presidential voting to face the incumbent in a runoff. Although Le Pen was soundly beaten in a second round of voting, his candidacy was seen by many as a sign that his ideas could no longer entirely be consigned to the political wilderness.

Even some mainstream political leaders have used heated political rhetoric in talking about Muslims – in a cynical attempt, their critics charge, to appeal to anxiety about newcomers in order to poach votes from growing extremist movements. Prime Minister Berlusconi, for example, made headlines around the world when he openly declared that Islamic civilization is inferior to that of the West. More recently, Belgian Interior Minister Patrick Dewael condemned cultures “where women are put in a position of inferiority because they have to cover up their bodies” – a direct reference to Islamic practice.³¹

Perhaps the most significant beneficiary of anxiety over

immigrants, particularly Muslim immigrants, was Pim Fortuyn, a sociologist from the Dutch city of Rotterdam, where 40 percent of the population is made up of foreigners, most of them Muslim. Unlike Le Pen, Haider and others, Fortuyn attacked the growing Muslim presence in his country from the left, rather than the right. Fortuyn, who was gay and socially liberal, argued that immigration should be halted because much of Islam is “backward” or incompatible with modern Western values such as tolerance. Holland’s core values would be radically altered if it allowed the Muslim population to continue to grow unchecked, he warned.

Fortuyn’s blunt warnings struck a cord with many Dutch voters. In March 2002, the party he headed, Livable Rotterdam, won that city’s local elections and took control of the municipal government. Less than two months later, and on the eve of a national election that showed his party, by this time called the Pim Fortuyn List, winning second or even first place, he was assassinated. In spite of, or maybe because of, this tragedy, the Pim Fortuyn List went on to a second-place finish and an invitation to join the center-right coalition government that formed in the weeks after voting. But the fractious party performed poorly in elections the following year and has since faded from the national scene.³²

Regardless of how long these parties remain in the mainstream, the fact that they have risen to prominence at all speaks poorly, in the minds of many, about the state and quality of the immigration debate in Europe. Indeed, scholars on both sides of the Atlantic have argued that European elites have yet to fully grapple with the broader issues of race and identity surrounding Muslims and other groups for fear of being seen as politically incorrect.

Well-known American political thinkers like Francis Fukuyama and Samuel Huntington, to some degree echoing Bat Ye’or, have argued that European elites should not be ashamed of defending cultural traditions such as humanism and Christianity in the face of Islam’s growing presence. “There is a European culture,” Fukuyama said in a recent interview. “It’s subscribing to a broader culture of tolerance. It’s not unreasonable for European culture to say, ‘You have to accept this.’ The Europeans have to end their political correctness and take seriously

what’s going on.”³³

The Turkish Question

Modern Turkey has always been an anomaly. A state with an overwhelming Muslim majority, it has gone against the Islamic grain and embraced a rigorous form of state secularism. A country with firm geographic, political and cultural connections to the Middle East and Central Asia, Turkey is also very much a part of Europe, with a chunk of its territory (about 10 percent) sitting across the Bosphorus on the edge of the continent, where 15 million, or roughly one-fifth, of its citizens live.

In the past three decades, the country has sought to use its territorial link to Europe to push for entry into the European Union. This is very much in keeping with the spirit of modern Turkey’s founder, Kamal Ataturk, who in the 1920s and ’30s sought to build a new state from the ashes of the Ottoman Empire by turning the country’s orientation westward.

Much of Ataturk’s vision has been realized. Today, Turkey is a working democracy and a valued member of the West’s premier military alliance, the North Atlantic Treaty Organization (NATO.) It also has a moderately developed economy with a per capita GDP of more than \$7,000, putting it somewhere between the newest (and poorest) members of the EU, such as Hungary and Poland, and Arab states like Jordan and Egypt.

Over the last few decades, most of Turkey’s politicians and people have come to believe that the country’s geopolitical and economic gains as well as its geographic position entitle it to EU membership. In 1963, Turkey took its first step toward that goal by becoming an associate member of the EU (then called the European Economic Community), a status that is open to countries that are part of NATO but not ready for full Union membership. Since that time, Turkish efforts to secure full membership have moved at a snail’s pace. The EU, which has absorbed 12 new member states in the last decade, only authorized formal membership negotiations with Turkey at the end of 2004. These talks began on Oct. 4, 2005.

The difficult negotiations that led up to the authoriza-

tion of talks and the talks themselves are indicative of the challenges that are likely to lie ahead for both sides as they try to find a way for Turkey to join the EU. Last year's Dec. 17 decision to authorize negotiations came only after a last-minute deal was hammered out regarding Turkey's relationship with Cyprus, the Mediterranean island-nation that has endured decades of strife between its ethnic Greek and Turkish populations. Turkey currently helps to enforce a territorial and ethnic division of the island by maintaining 30,000 troops in the Turkish zone in the North. But the international community, with the exception of Turkey, recognizes southern, Greek Cyprus as the legitimate government of the island. Indeed, the Greek Cypriots joined the EU in May 2004.

The awkward prospect of Turkey negotiating to join the EU without diplomatically recognizing one of its members prompted European negotiators to pressure Turkish Prime Minister Recep Tayyip Erdogan to move toward relations with the Greek Cypriots, a step that would have been highly unpopular in Turkey. In a compromise agreement, Erdogan pledged to sign a revised customs union treaty with the EU that includes Cyprus. While this move falls short of full diplomatic recognition, it is widely seen as a clear step in that direction.

The talks also were held up by difficulties among EU members. Just days before formal negotiations were slated to begin on Oct. 3, Austria announced that it no longer favored full EU membership for Turkey and would instead support offering the country a "privileged partnership." The Austrian about-face destroyed the EU's common negotiating position, throwing the prospect of talks into disarray and forcing all sides to delay the commencement of talks. Austrian leaders defended the move, with the country's foreign minister, Ursula Plassnik, arguing that they were merely "listening" to their people, many of whom had expressed fears about Turkish accession.³⁴ But last-minute pressure from other EU member states, especially Britain, prompted the Austrian government to return to its original support for talks focusing on full membership. As a result, the negotiations began Oct. 4, only one day late.

As the conflicts over Cyprus and Turkey's ultimate status show, there is no assurance that formal talks will

lead to a successful outcome. The process could fall prey to internal squabbling among EU member states, as it did in the recent Austrian dispute, or it could be held hostage by one country or faction within the Union trying to use the issue to advance another, unrelated agenda.

"I am somewhat skeptical [about negotiations] because the Europeans are a complicated bunch with a lot of differences," says Suat Kiniklioglu, director of the Ankara Center for Turkish Policy Studies and a visiting fellow at the German Marshall Fund in Washington, D.C. "There is also Turkey, which might get impatient or frustrated and pull out."

Moreover, Kiniklioglu and other experts maintain that even if the negotiations go well, Turkey probably won't join the EU for at least 10 years, possibly longer. All sides agree that a decade or more is needed to give the Turks time to bring their political and economic development closer to European levels. It would also allow the EU some additional time to properly absorb the 10 new members that joined earlier this year, as well as the two applicants (Romania and Bulgaria) that are likely to

Those who favor Turkish membership are optimistic in part because the bulk of the continent's political leaders have gone on record in support of the idea.

be accepted for membership within the next year or two.

Still, those who favor Turkish membership are optimistic in part because the bulk of the continent's political leaders – including Britain's Tony Blair, EU President Jose Manuel Barroso and France's Jacques Chirac – have all gone on record in support of the idea.

Europeans and Turks who favor accession often say that bringing Turkey within the EU could create both a symbolic and an actual bulwark against the darker forces

within Islam that are fueling the terrorist assault on the West. More to the point: to have one of the world's most important Muslim states anchored in Europe as a wealthy, tolerant democracy, and bordering states like Iraq, Syria and Iran, would send a powerful and hopeful message to the rest of the Islamic world.

Turkey, with its sizable, well-trained army, would also increase Europe's military clout, those who favor accession say. This is an important consideration, they argue, since EU countries have been unwilling to spend significantly more on their armed forces in order to bring their

Pope Benedict XVI, while he was still Cardinal Joseph Ratzinger, called EU negotiations with Turkey “an enormous mistake.”

collective military strength into close parity with the United States.

But much of European public opinion has yet to be swayed by these arguments. A recent poll by the European Commission found that 70 percent of French voters opposed Turkish membership in the EU. In a simultaneous EC poll taken in Austria, opposition to Turkey was 80 percent.³⁵

This popular opposition could eventually lead one or more countries to foil Turkey's chances. France and Austria have already announced that they will hold a national referendum on whether Turkey should be formally asked to join the EU. Other countries, notably Germany, also could put the issue to a nationwide vote. Rejection on the part of just one of the organization's 25 member states would kill Turkey's EU bid.

Moreover, Europe's political elite is not entirely marching in lockstep in support of negotiations. A significant and vocal minority of the continent's leadership opposes Turkish accession, including Germany's new chancellor Angela Merkel, former EU Minister for the Internal Market Frits Bolkestein and Giscard D'Estaing, former French president and recent EU constitutional conven-

tion head. In 2004, Bolkestein made headlines across the continent when he warned that if the EU accepted Turkey as a member it would risk becoming “Islamized” and “would implode.”³⁶

Other prominent politicians, including former EU Commissioner and current Italian opposition leader Romano Prodi, France's Sarkozy and former EU Agriculture Minister Franz Fischler, have all, publicly or privately, also voiced strong reservations. In addition, Pope Benedict XVI, while he was still Cardinal Joseph Ratzinger, called EU negotiations with Turkey “an enormous mistake.”³⁷ Although Ratzinger has not spoken publicly about the issue since becoming Pope, and the church has taken no official position on the issue, there is no indication that Benedict's views have changed.

The existing disparity between Turkey's still relatively poor economy and rich Europe causes many to worry that the EU would be forced to spend enormous sums just to bring the country to socio-economic parity. Agriculture Minister Fischler recently warned that Turkish membership could cost the EU nearly \$14 billion in agricultural subsidies alone.³⁸

Others are concerned that further expansion of the EU, especially following its recent growth, will dilute the organization's cohesiveness. This fear is especially keen among the bigger European states, like France and Germany, which until recently were able to dominate the Union's political agenda. If Turkey gains admission to the EU, it will, in a decade or so, likely supplant Germany to become the Union's most populous country and garner its largest bloc of votes (about 15 percent).

Finally, some worry that bringing a large Muslim country formally into Europe will compromise the continent's Christian character and heritage. As the recent decision to leave any reference to God or Christianity out of the EU Constitution shows, the continent has a strong secular bent. But the EU was founded by Christian Democrats like Konrad Adenauer, Robert Schuman and Jean Monnet, and many of their heirs still see it as a “Christian Club.” (See sidebar, p. 15.) That image would be much harder to maintain if the club's biggest member were a Muslim state.

(Continued on page 16)

Is the EU a Christian Club?

The debate in the European Union over whether to admit Muslim Turkey as a permanent member has given rise to a parallel discussion concerning the EU's fundamental identity. Is the 54-year-old institution a "Christian Club"? The term is a favorite of Turkish prime ministers seeking to shame the EU into opening up to its southern neighbor. It also is used by European traditionalists, looking to give a more prominent role to the continent's Christian legacy. But is the label accurate?

To many European policymakers the idea is absurd. European levels of religious belief and practice are low and declining. How could a continent dotted with empty churches be considered "Christian"? To these officials, the EU is a tool for adjusting to a changing world. In theory, the EU is open to any state wishing to join – Christian or not.

But not all Europeans see the Union open to all comers. The "Turkish Question" has brought to the surface strong emotions among Europeans who normally take pride in the continent's commitment to secularism and social tolerance, but who now find themselves – embarrassingly – drawing an imaginary line around a Europe that excludes Turkey. Turks often feel foreign to them.

Some Europeans try to rationalize this feeling by arguing that Turkey is too big, or poor, or undemocratic to be a member of the EU. Others freely admit that the divide between the EU and Turkey is in fact a cultural gap – one large enough for former French President Valerie Giscard d'Estaing to state that "Turkey is not a European country," EU Commissioner Frits Bolkestein to warn of the coming Islamization of Europe and Italian Prime Minister Silvio Berlusconi to assert "the superiority of [European] civilization" over that of "Islamic countries." For these and other European leaders, culture matters and Turkey is simply forcing Europe to realize it.

Many would agree that the European Union is in fact a Christian club – if by "Christian" we mean a culture profoundly shaped by Christian, and particularly Roman Catholic, ideas and practices. Much is often made of the fact that Catholic political leaders such as France's Robert Schuman, Germany's Konrad Adenauer and Italy's Alcide de Gasperi dominated postwar Europe and used their positions to found the European Community. But what made their Catholicism important to integration?

The answer is twofold. First, Catholicism provided ideological support for European unity. Pre-Vatican II Catholicism emphasized the visible unity of Christendom. The division of western Christendom into nation-states undermined this vision and drove Catholic leaders to do what they could to restore the medieval ideal.

Second, transnational Catholicism, represented first by a universal church but also by numerous international social and political organizations, fostered a community spirit – a "we-feeling" – among Catholic elites that overcame parochial divisions. Postwar Catholic political elites felt comfortable with each other and

with the idea of political union. The church itself, led by Pope Pius XII, became an immediate and staunch supporter of European integration, which encouraged Catholic politicians and made the process seem even more "Catholic."

The sense that European integration was a Catholic project was reinforced by the fact that Protestant countries steered clear of the Community. This was mainly because they cared little for the ambitious political project accompanying economic integration. But some in Britain and Scandinavia also opposed consideration of membership because of its "papist" character. After Britain and two Nordic countries applied for membership in the 1960s, French President Charles De Gaulle vetoed their applications, implying that Britain was not "European."

De Gaulle was right in the sense that Protestant states, when they did enter the Community in the 1970s and 1990s, proved largely uninterested in fostering the deep political community favored by the continent's Catholic countries. The "we-feeling" was weaker between the original members and the Protestant newcomers to the European club.

Public opinion also reflected the cultural divide. From the early 1970s to the 1990s, practicing Catholics were the strongest supporters of integration, while practicing Protestants showed much less enthusiasm. Recently, however, this dynamic has begun to shift. Devout Catholics remain the staunchest supporters of the EU, but their numbers are slipping. At the same time, Europe's growing "seculars" have overtaken Protestants as the most intense "Euroskeptics." And although the Catholic hierarchy, including the late Pope John Paul II and his successor, Benedict XVI, has consistently supported integration – despite the refusal of European leaders to reference Christianity in the EU constitution – small groups of conservative Catholics have begun to voice their opposition to a secular Union they believe actively undermines traditional Christian morality. These voices are destined to grow louder after Rocco Buttiglione, a Catholic who was very close to the last pope, was forced in 2004 to withdraw his name from nomination to the EU Commission after running afoul of the European Parliament for his more traditional moral views. Ironically, the EU could be a Christian club in danger of losing the support of its strongest Christian backers.

Political scientist Karl Deutsch, in his 1957 book Political Community in the North Atlantic Area, argued that successful integration requires a sense of community among political elites based on a common culture. The current EU brings enthusiastic Catholics together with less enthusiastic Protestants and modern secularists – and the Union survives. But does it lack the transnational emotional bonds and popular support that might be required to successfully integrate the full range of European cultures? For all of its strategic advantages, Turkish accession may accelerate the disappearance of the common culture that drove the early European project. If the last vestiges of the Christian club disappear, might the hope of an "ever closer union" fade as well?

But by rejecting Turkey, Europe might pay a price with its own Muslim population, says Pepperdine's Soper. "I think that non-acceptance would lead to a backlash in that community," he says. "It would reinforce the idea that the West is hypocritical and that it is ultimately hostile to Islam."

On the other hand, some European Muslims are just as wary of Turkish membership as are their Christian neighbors. Some fear that letting populous and relatively poor Turkey into the EU could lead to a massive influx of low-wage laborers who would compete for many of the jobs currently held by Muslims. "They will flood into Europe," said Akag Acikgoz, a Dutch-born man of Turkish descent living and working as a bouncer in Amsterdam. "I don't want the Turks to join, even if they are my people."³⁹

The Way Ahead

Recently, the eminent Arabist Bernard Lewis shocked many in Europe when he matter-of-factly stated that the continent would be majority Muslim by the end of the 21st century, if not sooner.

Swiss historian Bat Ye'or takes Lewis' prediction a step further, arguing that Europe is already well on its way to this new reality, having already "evolved from a Judeo-Christian civilization, with important post-Enlightenment/secular elements to...Eurabia: a secular Muslim transitional society with its traditional Judeo-Christian mores rapidly disappearing."⁴⁰

But many scholars do not see these visions of massive demographic and cultural shifts as being at all realistic. "I find such a prediction implausible on its face," says Soper. "Throughout history, have we ever seen examples that paralleled this?" he asks. "I don't think so. Certainly I have never seen a case where a population went from 5 percent to 50 percent in a century, which is what we're talking about here."

Moreover, Soper and others maintain, if there is a huge migration into Europe, it may not come entirely, or even primarily, from the Muslim world. "There are other regions that might provide these people, like Sub-Saharan Africa and Asia, which are not primarily Islamic," says the German Marshall Fund's Witt.

That is not to say that Europe's Muslims will remain a small minority, Soper and Witt maintain. Instead, their most likely scenario has the Muslim community growing into a much larger European minority – but still a minority.

"I don't see an Islamic Europe," agrees the University of Virginia's Sachedina. "What I do see is a large Islamic group in Europe that will be more tolerant, more pluralistic and much less traditional than non-European Islam."

Optimists predict that this new larger Muslim presence will not destroy existing European culture and society but reach an accommodation with it, much as progressive waves of immigration have changed American society. "I see a new European culture emerging in the 21st century," says Furman University's Nelsen. "I don't know what this new culture will look like, but I do think there will be some sort of settlement between these two cultures – Islam and the West. And...as with other past cultural clashes, say between the Romans and the Goths, it will probably take on the best aspects of both."

But some observers contend that the segregation, Islamicization and general lack of integration of Muslims in Europe today does not bode well for accommodation tomorrow. Mark Krikorian, director of the Center for Immigration Studies, believes that Muslim communities in Europe are coming to resemble not Goths to

A recent poll by the European Commission found that 70 percent of French voters opposed Turkish membership in the EU.

Europe's Romans, but Roma (Gypsies), who often speak their host country's language and take on some of its customs while remaining firmly outside the mainstream. "Most Muslims today are only integrating in superficial ways, and they still see themselves and are

seen by Europeans as ‘the other,’ ” he says. “As long as that continues, as long as Muslims don’t really think of themselves as Germans or Swedes or Frenchmen, they will be ‘the other,’ just like Gypsies.”

Others say that lack of integration will lead to something far worse than just continued separateness. “There is a general feeling that a social collision is becoming inevitable,” says Jan Rath, co-director of the Institute for Migration and Ethnic Studies at the University of Amsterdam. “People think it’s been building for years and now finally coming to the surface. My impression is the European voices that say, ‘Everyone is equal, but we are more equal than Muslims,’ are growing.”⁴¹

Some observers maintain, however, that predictions of pending collision are based on a false premise: that Muslims are ultimately not capable of accepting core Western values. They argue that democracy, tolerance and other values held dear in Europe are not unknown in the Islamic world. “In the Koran you have accountability to public action, in the sense that public bodies are accountable to the people, giving us something we can tease out into democratic principles,” says Sachedina.

And while Koranic concepts of accountability may not be quite in the same league as the Federalist Papers, Sachedina reminds Christians that their Bible offers no direct endorsement of modern democracy either. “But Christians are able to function in democracies,” he says. “So, too, will Muslims.”

“There is no reason to assume that Islam is undemocratic,” agrees Soper. “And I’m confident that Muslims in the West will be able to interpret Islam to support democracy.”

Indeed, these optimists say, integration will proceed apace so long as Europeans do not let their legitimate concerns over a small minority of extremists prevent them from making the rest of the continent’s Muslim community feel welcome. “When an imam fulminates and calls for violence, the answer should be simple,” says Hafid Bouazza, a Moroccan writer now living in Holland. “If you think the Netherlands is such a bad place, pick up your bags and go.”⁴²

This report was written by David Masci, a senior research fellow at the Pew Forum on Religion & Public Life.

- ¹ *Annual Report on International Religious Freedom*, 2004, United States Department of State.
- ² Figures cited in Timothy M. Savage, "Europe and Islam: Crescent Waxing, Cultures Clashing," *The Washington Quarterly*, Summer 2004, p. 25.
- ³ Figures cited in *Ibid.*
- ⁴ Figures cited in "The Trouble with Aging," *The Economist*, Sept. 30, 2004.
- ⁵ Figure cited in Craig S. Smith, "French-Born Arabs, Perpetually Foreign, Grow Bitter," *The New York Times*, Dec. 26, 2003, p. 3.
- ⁶ Figures cited in Savage, *op. cit.*
- ⁷ Brian Tierney and Sidney Painter, *Western Europe in the Middle Ages: 300-1475* (1983), pp. 126-127.
- ⁸ Figures cited in Norman Davies, *Europe: A History* (1997), p. 1082.
- ⁹ Figures cited on <http://www.harkis.com/>.
- ¹⁰ Figures cited in Matt Surman, "Turks Arrived Decades Ago in Germany and Made Themselves at Home, Despite Outsider Status," *The Associated Press*, Oct. 7, 2004.
- ¹¹ Poll cited in Nicholas Le Quesne, "Islam in Europe: A Changing Faith," *Time*, Dec. 24, 2001, p. 44.
- ¹² "How Restive are Europe's Muslims?" *The Economist*, Oct. 20, 2001.
- ¹³ Data cited in Anthony King, "One in Four Muslims Sympathizes with Terrorists," *Daily Telegraph*, July 23, 2005, p. 006.
- ¹⁴ Craig Smith, "Dutch Charge Seven Men in Killing of a Critic of Islam," *The New York Times*, Nov. 6, 2004, p. A10.
- ¹⁵ Quoted in Marcel Michelson, "Dutch Support Crackdown on Islamic Extremists," *The Washington Times*, Nov. 7, 2004, p. A6.
- ¹⁶ Poll cited in Gavin Simpson, "Religion's Unholy Influence," *The West Australian*, Nov. 20, 2004, p. A10.
- ¹⁷ Alan Cowell, "Subway and Bus Blasts in London Kill at Least 47," *The New York Times*, July 8, 2004, p. A1.
- ¹⁸ Alan Cowell, "Britain Plans to Deport 10 Foreigners as Security Threat," *The New York Times*, Aug. 12, 2005, p. A3.
- ¹⁹ "The French Lesson," *The Economist*, Aug. 13, 2005.
- ²⁰ Marlise Simons, "Spain is Seeking to Integrate Growing Muslim Population," *The New York Times*, Oct. 18, 2004, p. A1.
- ²¹ Elaine Sciolino, "Europe Struggling to Train New Breed of Muslim Clerics," *The New York Times*, Oct. 18, 2004, p. A1.
- ²² *Ibid.*
- ²³ Quoted in *Ibid.*
- ²⁴ Figures cited in Jeffrey Fleishman, "Minarets Rise in Germany," *Los Angeles Times*, March 17, 2004, p. A1.
- ²⁵ Craig S. Smith, "French Minister Supports State Funding of Mosques," *International Herald Tribune*, Oct. 28, 2004, p. A7.
- ²⁶ Quoted in "A Growing Band of Brothers," *The Economist*, March 6, 2004.
- ²⁷ Poll cited in Le Quesne, *op. cit.*
- ²⁸ Full poll results available online at: <http://www.projectmaps.com/AMP2004report.pdf>.
- ²⁹ Colin Randall, "Marshall Aid Plan for France's Ghettos," *The Daily Telegraph*, Sept. 16, 2004.
- ³⁰ "Fascism Resurgent," *The Economist*, Oct. 9, 1999.
- ³¹ Quoted in "Belgian Minister Slams Cultures Which Force Women to Cover Up," *Agence France-Presse*, Oct. 4, 2004.
- ³² Keith Richburg, "Leftwing Bounces Back in Dutch Elections," *The Washington Post*, Jan 23, 2003, p. A16.
- ³³ Quoted in John Vanocur, "Trying to Put Islam on Europe's Agenda," *International Herald Tribune*, Sept. 21, 2004.
- ³⁴ Quoted in John Ward Anderson, "E.U. Opens Historic Talks on Membership for Turkey," *The Washington Post*, Oct. 4, 2005, p. A17.
- ³⁵ Data cited in "Chirac Says Turkey Needs 'Revolution' to Join Europe," *The Daily Telegraph*, Oct. 5, 2005, p. A8.
- ³⁶ Quoted in *Ibid.*
- ³⁷ Chris Spillmann, "Vatican Influence on the Wane in Expanding Europe," *Agence France-Presse*, Oct. 24, 2004.
- ³⁸ Figure cited in "New Brussels Blow for Turkey's EU Hopes," *Agence France-Presse*, Sept. 10, 2004.
- ³⁹ Elaine Sciolino, "European Public Uneasy Over Turkey's Bid to Join Union," *The New York Times*, Oct. 2, 2004, p. A3.
- ⁴⁰ Bat Ye'or, "How Europe Became Eurabia," *FrontPageMagazine*, June 27, 2004.
- ⁴¹ Brian Murphy, "European Debate of Islam Heats Up," AP-Online, Nov. 6, 2004.
- ⁴² Quoted in Marcel Michelson, "Dutch Crackdown Risks Hurting Mainstream Muslims," *Reuters News*, Nov. 6, 2004.



THE PEW FORUM ON RELIGION & PUBLIC LIFE DELIVERS TIMELY, IMPARTIAL INFORMATION ON ISSUES AT THE INTERSECTION OF RELIGION AND PUBLIC AFFAIRS AND PROVIDES A NEUTRAL VENUE FOR DISCUSSION OF THESE IMPORTANT ISSUES.

THE FORUM IS A PROJECT OF THE PEW RESEARCH CENTER.

1615 L STREET, NW SUITE 700 WASHINGTON, DC 20036
202.419.4550 TEL 202.419.4559 FAX WWW.PEWFORUM.ORG