

THE INFLUENCE OF MIGRATION ON THE IDENTITY OF THE HOST SOCIETY FROM THE PERSPECTIVE OF SOCIAL SECURITY

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Abstract

The new threats and vulnerabilities generated by uncontrolled migration have produced at the level of European Union's Member States the need to segment the social security component of the usual politico-economic analysis in order to ensure a unique interpretation, justified by both reporting on the integration of newcomers and also of speed, the extent and identity of migration.

Updating the modern European state through multicultural policies and ensuring a limited tolerance on the issue of migration opened new fronts to the public debate brings to the forefront the need to establish a balance in the host communities, that have the responsibility for the decision political, cultural and economic effects on minority communities of migrants. Depending on the political views expressed, the social specifics and the tolerance of the local population, stronger multicultural relations will be established and the support offered to newcomers will be consistent.

Within this debate, the hypothesis of altering the identity of the host states in the context of an accelerated migration was developed and belonging to national, European values, traditions, religion and institutions is attacked by identity pressure. After all, the fear of losing or eroding the identity of the majority national group in front of the newcomers is based on distrust and ignorance of the specific elements of the other community and also behavioural differences, both cultural and civilizational.

Keywords:

Identity; multiculturalism; social security; tolerance.

1.INTRODUCTION

Even though on a worldwide level the number of military conflicts has considerably dropped, for the European Union the end of World War II coincided with the establishment of a period of valid peace however to this day, threats and vulnerabilities have not disappeared, but on the contrary, they are more diverse than ever and also adapted to new interests using up-to-date means. One of the most important such new threats is uncontrolled migration and the inherent challenges it poses.

In such a dynamic evolution of insecurities in recent decades, all five subfields through which the Copenhagen School interprets security are interdependent in the nature, structure and evolution of internal and external security of states. The focus of this research will be on the *analysis of the identity dimension of the concept of social security with applicability in the issue of migration at the level of the European Union* due to the consequences that migration generates within the states and which are difficult to perceive or quantify. We, therefore, wonder - to what extent the accelerated crisis of uncontrolled migration and the chaotic mix between economic migrants and refugees have the capacity to generate threats and vulnerabilities to the social security of the European Union and what are the means by which they can be limited.

Given the high degree of abstraction and taking into account the fact that the literature on migration has been limited in particular to the analysis of the social and economic impact on the host state concerning quantifiable elements, this novel research paper offers the theoretical framework for the migration crisis launched in 2011 and highlights the need to open up the *analysis of the perspectives of cultural integration and the clash of the population's identity of the host state with those of migrants* from the perspective of social security.

Identity plays an increasingly important role in the complicated equation of migration and the responsibility to ensure a balance between the fear of the

indigenous population to erode their own identity in favour of the multiple others of the newcomer population and so, the avoidance of identity conflicts becomes a complex societal component in a natural political-economic interdependence.

1.1 The concept of social security in the context of the migration crisis

The challenges of current globalization no longer fall within known limits and are found in a robust international system, but are likely to create important movements in the nature of the world order that is being redefined. Ethnicity seems to play an important role at this stage and this fact is noted by the renowned theorist A.D. Smith who draws attention in the work "Nations and nationalism in the global era", that: "we are always reminded that the globe we live in is getting smaller and more integrated. Everywhere (...) previously independent states and nations are linked by a network of interstate organizations and regulations in a truly international community. In every corner of the world, the ethnic past is revived and old cultures are fragmented and remodelled". (Bădescu and Mihăilescu 2003, 166). These interdependencies between states are positioned in an orbit of evolution that could not be anticipated on the scale of current reality and the effects of compressing space and time through the significant contribution of ultramodern technical means are felt by each unit of the system. People find themselves in the unique situation in which the speed of information, the connection between individuals but also the freedoms and accessibility of transport routes fundamentally changes the criteria by which the physical borders of classical nation-states were defined and ensure.

The sovereignty of the state as it was delimited in the era of the Westphalian order has undergone over time multiple and significant changes in form and power. Today, the borders of the European Union are transited by billions of products every day, by an impossible number of data, information and millions of citizens creating a continuous movement that makes it impossible to have absolute control on, as it was established in the classic nation-state.

In the nineteenth century and much of the twentieth century, security was imagined and assimilated to national power with reference to the *hard component*, military and as well as an economic power. Since the 1970s, however, several theorists have shown that the notion of restricted security at the level of individual states and military problems is inevitably inadequate. Ken Booth argued that if a state facing security issues addresses it through a diagnosis limited to military-centred state policy, then the issue is likely to be exacerbated. Other authors such as Leonard Beaton, Stanley Hoffmann and Hedley Bull reinforced the need to extend the concept of security in the classical national sphere to an approach to the complex interdependencies that existed, multiplied rapidly and called for new security roles to match new types of threats and vulnerabilities. (Buzan 2012, 17-9).

The Copenhagen school deepened the development of the security study agenda and focused on segmenting the analysis into five sub-domains: military, economic, political, societal and environmental. The role and importance of Copenhagen School theorists have had a major impact on the new approach and understanding of new threats, risks and vulnerabilities faced by citizens within states, between states and the various relationships between state and citizens.

Starting from the definition of Barry Buzan, one of the main theorists of the Copenhagen School, who defines *social security* as “an ability to sustain within the limits of acceptable conditions of evolution, the traditional elements of language, cultural and religious customs found in the identity of a community”, and taking into account the particularities and dynamics of the migration crisis triggered in 2011, on the unseen chessboard inside European societies, faced with consistent migratory flows, are placed the first ethnocultural and socio-political pieces of identity conflicts in new societal vulnerabilities. (Buzan 2012, 31).

1.2. Identity in the architecture of social security

The reference point of social security is the large-scale collective *identities* that exist and manifest themselves independently of the state, such as nations and

religions. If military, economic, political or environmental threats can be framed and identified within clear limits of the threat and implicitly an appropriate response can be formulated, in the case of social security the degree of abstraction of how a threat can develop is difficult to be anticipated and even more challenging to know the appropriate answer.

The sources that fuel the change in the identity structure of the majority are either considered existential threats or can be accepted and tolerated as part of the evolution itself. Specifically, in the case of the immigrant crisis, the host society, which generally has a monopoly on cultural, linguistic, religious and ethnic identity, will feel threatened by newcomers who may alter their identity and, implicitly, may question its survival. (Buzan, Waever and De Wilde 2011, 43). The greater the cultural differences and the greater the identity of the groups, the greater the chances in identity conflicts.

If political security concerns the stability and preservation of the system of government and the ideologies that give it legitimacy, social security, even if it contains common elements, differs from political security in terms of *collective identity* and *integration*.

To understand the society we must understand what are the ideas, practices, values and even stories shared by individuals of the same social group and which contribute to its core identity. Even if multiculturalism has allowed the formation of tolerated marginal identities, the motivation for preserving and defending social security is based on the relationship of the majority of the population to the common cultural elements with which they identify with. That is why it should be mentioned that the *societal* is not to be confused with the *social* which refers especially to the economic part.

The *identity* that marked the last century by limiting and relating social classes to the sovereign nation-state is completely changed today. The emergence of new social classes has led to the development of new identities driven by completely different social, economic and political landmarks and movements. Occupation, everyday lifestyle and the very conception of life, mobility or the development of global communication in an extremely short time are the new landmarks that dictate the orientation of cosmopolitan visions and can no longer take into account the previous limitations of the nation-state. Europe thus shows itself as

an institutional arena in which diversity and connections between citizens and organizations operate only in the light of a common vision and action of the Member States. Recognition of cultural, ethnic and racial differences that have updated the European agenda through multiculturalism brings to the fore the need for a common response to all challenges arising from the presence of Muslim immigrants in the Union and not found in historical, institutional, cultural or religious European values and reports. (Tănăsescu 2018, 52-4).

Identity is the basic concept of social security and, although in contemporary Europe where the concept developed, groups of individuals are mainly national, in other regions, religion or race are relevant reasons for differentiation and complicate the relationship between political and social security. (Buzan, Waeber and De Wilde 2011, 171-2). In an almost natural way, the integration of a significant migrant population, having an extremely different religion from that of the host country's and with a block of democratic and different socio-cultural values anchored in paradigms and models of social organization or even opposite in some cases, the identity of the host state is subject to significant pressure, conditioned by the time horizon in which the mixing of identities takes place. In fact, this socio-cultural dilemma was at the root of the chaos of political and diplomatic reactions during the immigrant crisis that foreshadowed unprecedented decisions in the history of the European Union such as the suspension of the Schengen Agreement to block the flow of immigrants and refugees.

It should be noted that the European tradition, which includes culture, history, civilization and spirituality, is not a condition for joining the European Union as criteria such as consolidated democracy, a market economy, respect for human rights are key European values for opening the accession process for a state. (Tănăsescu 2018, 34-7). At the individuals' level of migration, the sphere of conditioning to reach the European Union disappears almost completely through the policies and approaches of the Union that ensure freedom of movement unrestricted by the socio-cultural, religious or individual democratic baggage. However, in the scenario in which a large number of such different individuals arrive in such a short time within a society, the premises are created for the disruption of the societal order with implications for economic, political

or even individual security. In 2015, for example, more than a million refugees and migrants arrived in Germany from North Africa and the Middle East and had a significant impact on public order in the country, highlighting social unrest during the winter holidays in several German cities or planning and even executing terrorist acts.

1.3. European identity: theoretical and practical framework

As the European Union is not based on a clear concept of European identity on issues involving the culture or integration of immigrants, and even if we can discuss political, economic identity and values as indicators of European unity, there is nevertheless an institutional vulnerability, manifested by shared decision-making legitimacy and the populist exploitation of migration issues adopted by some domestic political leaders, altering the importance of addressing this issue in a comprehensive, responsible and unitary manner throughout the Community bloc.

For the most obvious reason, European identity is influenced by European citizenship and all the elements that have contributed to and made it possible to achieve such recognition. A measurement of the identification with European citizenship made by the European barometer showed in 2017 an average of 70% of the perception and affinity for growing European citizenship in the Central and Eastern European countries. (Tănăsescu 2018, 267). In interpreting this percentage there are many particularities and "momentary frameworks" that can be influenced by certain public policies of European states, certain political programs of the parties in power at a given time, the level of European funds' absorption and the economic impact's effect of the population, living standards, proximity to the Union's successful economies, migration, etc.

The European identity is found both in the common political culture, of the institutions that legislate on behalf of the common objectives through the decision-makers of all Member States, and in those unique benefits that European citizens have as a result of creating technical, political, legal, social

mechanisms, economic or cultural factors such as the single currency, a common area of freedom, security and justice or various common programs and policies. In the last decade, another component of European identity has been discussed, namely *Europeanization* - with reference to the ability of the European institutions to influence the internal policy decisions of the Member States and vice versa or, sometimes, being used as part of the enlargement process. (Bărbulescu 2015, 546-7). Even if the concept of European identity is not yet rooted in the European collective memory, or even trivialized in some Member States, we can see a tendency to align with certain standards and a more nuanced socio-political will to cooperate and achieve common goals.

We must keep in mind that the origins and emergence of the European Union were based on the intentions and political will of the post-war elites, the mass population was not being directly consulted in most states. European unification then followed a natural course, built and guided by the newly founded European institutions and which was often formalized by burning stages. The so-called construction from the top of the pyramid to the base has the advantage of quickly implementing European agreements, treaties or policies but also has the disadvantage of a gap in understanding, acceptance and sharing the importance or benefits of their effects by the people of EU Member States.

The modern state is intrinsically linked to a community called the *nation*. In Herder's German vision, the nation is that natural community that grows organically and has, as common or similar elements, language and morals. (Preda 2010, 69). The nation thus acquires a nucleus of identification through ethnicity. In Ernest Renan's French civic vision, the nation must not be reduced to racial, linguistic or moral references, but is based on a community of will to produce a common life. Even if the postmodern European state is less oriented towards identification by ethnicity, we cannot admit that it has disappeared from the radar of indicators of social unity. However, we can recognize that ethnocentrism has undergone a conversion to a system of common values marked by a spectrum of loyalty to them and which make up a social identity. Talcott Parsons argues in this regard, for which *social identity* must be based on a central system of common meanings through which individuals coexist and

interact and these common meanings can be capitalized only by the ability of institutions to maintain a structured social memory. (Lützel 2004, 311-2).

For Habermas, European identity can be built by emphasizing the role of political culture as a common trunk for "constitutional patriotism" capable of integrating the multicultural European society that should share common political principles. Multilingualism should not be an obstacle because the focus is no longer on the people and the community, but on interconnected discourse and developed communication. Thus, European identity must be based on constitutional principles rooted in political culture and the principles and ethical values of dominant cultures. (Tănăsescu 2018, 112-3).

Other authors consider that common values, myths, traditions, the legacy of Roman jurisprudence, Christianity and Renaissance humanism are at the same time reasons for European unity as well as reasons for the diversity of Member States. (Guguluş 2006, 64). The resilience and proof of the success of the European Union over the last 80 years have confirmed that Europeans have gone through that "grey" stage of collective memory that created disorder, war and roughness between European states and focused on reconstruction and cooperation, solidarity, common rights and principles.

Intending to institutionalize the concept of European identity, European leaders tried in the 1992 Maastricht Treaty to connect the idea of Europe's shared heritage of assuming a European identity and values where the European Union as a supranational entity has the role of protecting these values from threats (including cultural) from outside its borders. In fact, in the preamble to the Treaty, the Member States confirmed "their commitment to the principles of liberty, democracy and respect for human rights and fundamental freedoms and the rule of law" and expressed "the desire to deepen solidarity between peoples, knowledge of national history, culture and traditions". (Manolache 2018, 328-9). With Maastricht, the first important steps were taken in defining a European identity anchor at the same time as creating a "protective" cover, not so formal, but especially through references to common history and tradition, including religion.

The Maastricht Treaty thus brought refreshment to European cultural policies aimed at preserving national and regional values in a dynamic Europe, and

education was conceived as one of the sustainable "engines" for overcoming cultural barriers. A successful example is the *Erasmus Program* through which young people from all Member States go to study in countries other than their home ones, making them aware of the socio-cultural, economic and political diversity of other Member States. (Lützeler 2004, 315). Even if this example refers to the citizens of the Member States, the education system can be used in the process of integrating young people and immigrant children from outside the European Union for a deeper understanding of European values and the system of the political and social organization of the Union.

The absence of unanimity on the formal assumption of a common European identity may also explain the division of members into at least two models: the club and the community. States that view the European Union as a club tend to associate interests and maximize the benefits of membership, while states that view the Union as a community want the collective values on which the Union was created to be those that dictate cohesion to orientation. However, as we have shown above, European identity is recognized both inside and outside as a post-national collective identity based on liberal values and norms. (Tănăsescu 2018, 43).

The European Union is made up of a constellation of identities and the integration process is taking place at a slow pace precisely to place in a complementarity all possible threats perceived by various identity groups within the European Union. Even if at the internal level, certain minority nations regularly show fear of losing their identity in favour of the nation-state they belong to, or to their neighbours considered culturally or economically superior. In reality, the interaction produced by the European treaties and education, the system of democratic values or even similar religions make these fears not an urgent reason for the escalation in armed or political conflict and focus on the identity risks posed by inter-regional dynamics of migration from North Africa and the Middle East. (Buzan, Waeber and De Wilde 2011, 189)

1.4. The risks of altering the local identity from the perspective of social security

In recent years, accelerated migration and the socio-economic conflicts or terrorist attacks associated with it have generated increasingly nuanced identity controversies within the states of the European Union, indicating new societal vulnerabilities.

Some authors appreciate that identity is a characteristic that communities imagine and is self-constructed, identification with a particular community by highlighting features in relation to other historical or present connections remains a personal or political choice. Thus, a homogeneous identity community can decide whether another community is a threat by the very way that community is defined and understood. (Buzan, Waever and De Wilde 2011, 173). For example, the population of Syrian origin, having a different religion, language, culture and even physiognomy, can create societal problems within the destination society as it threatens the identity of the original group by relating between *us* and *them*. The same example can be extended to other populations in the Middle East or North Africa that emigrate to the European Union. Several recent studies have shown that the more repulsive the members of a minority are with the cultural habits of the majority society and implicitly the more conservative and defensive of their own culture, the greater the mistrust between groups and automatically the greater the state of insecurity. Rules are essential in the functioning and organization of any society, but in order to actively participate in their development and negotiation, participants need to speak the same language, to find themselves in gestures, expressions and habits that indicate their intentions in the negotiation process. (Fukuyama 2011, 247). This common language is the basis of mutual trust and is the basis for honest cooperation so that the parties do not feel disadvantaged, excluded or marginalized.

In any society, the basis of material generosity between individuals is reciprocity but this, in turn, is based on the acceptance of common obligations and the dilemma arises when individuals ask themselves “how do I know that the other has understood and accepted the obligation? How can I trust the other?” This dilemma is complemented by the trust, or lack of it within the society that

dissolves, the territory, even more so and the social relations, being more and more attracted by the area of influence of the legal mechanisms and less by the natural relations based on social trust. (Collier 2019, 54-6). In this context, taking into account the multiple cultural, religious, customary, educational differences and especially the language barrier between the host society and the newcomers, the feeling of uncertainty and mistrust felt by the local population towards immigrants is justified.

Thus, Anthony Smith's theory that a national identity must have a historical territory, common historical memories, a common public culture, valid rights and obligations for all members, and a common economy with free mobility for members of a nation seems revalidated by the tumultuous present around migration, especially if we refer to the political and social reactions in times of crisis. (Guguluş 2006, 59).

Migration is the main threat to social security by fear of altering the identity of one culture from another formed as a result of the immigration process. Vertical competition can also be another major threat to social security as members of a community fear losing their identity as there is another larger integration project (eg the European Union) or a secessionist one (eg Catalonia) and they will be attracted to the poles of one or the other of the identities.

In reality, all vectors of threat to social security can be found in various combinations. Migration has always existed, but its causes and extent have changed significantly throughout history and the unintended effects between different cultures, some more dynamic and broad, and others more anachronistic and reduced, can develop important identity conflicts.

Naturally, majority cultural societies have the institutional power to replicate culture through education, churches or language rights while cultural minorities do not have access to this power and feel threatened by their identity. In the case of migration, the political power can control the elements that threaten the social security of the majority population by restricting certain rights and promoting the local cultural identity. This approach can have the immediate consequence for immigrants, even for the second generation, to ask the question "to whom do they belong?" and "which cultural concentric circle is more useful to be part of?" (Buzan, Waeber and De Wilde 2011, 173-5). As we have seen, in the last 10 years

such identity dilemmas have generated organized or spontaneous terrorist attacks on the European Union territory with an important impact on migration policy but especially on indigenous peoples and the approach to social security issues in relation to Muslim immigrants in particular.

At the same time, certain immigrant communities established on the territory of culturally, religiously and ethnically differentiated European states prefer to establish their own social relations by avoiding host state institutions in matters of order within the community or other elements of the cultural sphere or religious manifestation. For example, Muslim communities have organized real ethno-cultural enclaves that operate according to the social models of origin where, especially those of the first generation, make important efforts to preserve their religious identity by strictly observing Sharia or holy law which underlies the hierarchy and regulation of the way of life among Muslims.

As previously mentioned, societal threats can have elements in common with political or military ones, and they can be activated when a societal threat finds its solution in imminent political or even military actions. Specifically, in the case of migration, the state may order border controls through its institutions, may restrict certain rights of residence or even access to its territory or may carry out military actions if the extent of the threat requires it. (Buzan, Waever and De Wilde 2011, 175). Such decisions were taken during the 2014-2016 crisis when several Member States suspended the Schengen Agreement by introducing border controls while other states built ad-hoc wire fences in an effort to deter and block access to the flow of immigrants. Moreover, several naval and ground patrol operations have been launched on behalf of the European Union with the same aim of controlling and limiting illegal migration on a large scale.

If we analyze the migration from the perspective of rights and duties inspired by Immanuel Kant, namely that there is a difference between power and rights and that the claims to have rights must have the same relevance for all individuals in order not to be meaningless. We arrive at a dilemma of the primacy of rights: for example, if a state imposes border controls and does not allow new immigrants to cross the border, then the state government will argue that immigrants have an obligation to respect this state's right to control borders. (Bertram, 2018, 47-8).

Is this imposition considered to be moral? Do immigrants have real opportunities to oppose? As long as migration remains a largely national competence, especially from the legal perspective, controlled migration, the extent of immigrants' rights will depend exclusively on the policy model chosen by the government of that state. On the other hand, attempts by liberal governments to act effectively against illegal migrants under constant pressure from populists and civil society may conflict with human rights and legal protection obligations, giving rise to an opportunity for political debate. to legitimize the diminution of these rights and guarantees. (Bertram, 2018, 36).

Threats to identity in different societies manifest themselves differently depending on the historical, territorial specifics and the way in which the identity is built. The more state-bound the nation, the more vulnerable it will be to political integration (eg France) than to other states where the nation also carries out other independent state-level political levels (eg Germany). (Buzan, Waever and De Wilde 2011, 178-9).

If the European Union were to act as a single entity on the issue of migration and consider it as a component of insecurity of the same intensity, then it could respond either by reducing vulnerability or by reducing and preventing threats. For the policies already adopted and for the different levels of integration of immigrants in the European Union, applying the reduction of vulnerability where minority populations are considered a vulnerability to the identity of the majority population, can be a rational solution based on Barry Buzan's theory. (Buzan 2012, 120). At the same time, the European Union must work together to reduce the threats posed by illegal immigration and assign an equally sized unit of measurement to the specifics and economic power of each Member State.

1.5. The role and influence of social identity

Why does a man need an identity and a relationship? First of all, because a man is a social animal that is distinguished by the fact that he has self-awareness and needs to belong to a group that complements and supports his *prestige* and *personal identity*. Secondly, individuals seek support for *self-esteem*, *affection*, and

the *moral values* they believe in. Collective identity for individuals also has the meaning of solidarity and cohesion with each other in which you can trust and build. Belonging to a group has an objective component that concerns elements of geography, culture and customs, common language and memory, but also a subjective component related to the choices of the individual in a group. (Chifu 2013, 181).

In the Hegelian sense, identity is constructed from subjective representations and objective social practices, and according to the authors Williams James and George Herbert Mead, identity is closely linked *to self* and the ability of individuals to reflect on the social world in which they coexist. Morris Rosenberg deepens the connection between identity and self, showing that the self includes both social identities and dispositions. Thus, an individual may belong to a certain group or social statuses, such as woman, man, immigrant and its disposition reflects the tendency to react from the position of man, woman, immigrant. (Guguluş 2006, 53-4).

Henry Taifel in the theory of *social identity*, states that individuals realize that they are part of a certain group, that they live this emotionally and that there is a value belonging to that group. (Guguluş 2006, 58). *Social identity* acquires meaning and value in specific contexts and cultures and has the role of cognitively regulating the reporting of individuals in a certain group to the elements of group identity, self-knowledge. In fact, group identity is also a cultural resource strengthened by emotional attachment capable of mobilizing forces. (Chifu 2013, 185-6). When an individual feels his identity attacked, the defensive reaction appears that claims inflexibility and the increase of identity negation, thus blocking any acceptable compromise. When identity elements become the central parts of a potential negotiation, the dynamics of the associated communication decrease because perceptions and assumptions about the *other* fuel the idea of an *unapproachable conflict*.

Knowing these differences, and analyzing the multiple identities of immigrants over the past 10 years and coexisting in the states of the European Union, we ask "how many identities can a state, a city, a community support?" and - what is the minimum time limit required for a newcomer in a new society to overcome the barriers of his or her own identity by consciously choosing to either retain his or

her own identity or be assimilated to that of the host society? How could the governments of the European Union states imagine effective integration policies in this context, but also taking into account the internal political agenda?

1.6. Religious identity conflict

The example of the 2015 Charlie Hebdo bombing has two components that support the importance of social security and how it should be treated: was interpreted as defamatory of the Islamic world and led to a bloody attack in revenge. In this case, the illustration considered defamatory of the Prophet Muhammad was assimilated as a threat to the identity of the Muslim religion. On the other hand, the example shows the global character that can generate risks to the social security of the European Union by importing the elements of identity pressure together with the newcomers. Even if it seemed like a terrorist attack, in reality, it was an identity claim with direct consequences on the European way of life, on secularism and democratic values such as freedom of expression. Given the scale of the reactions and the strong impact this case had on French society, high-ranking Republican leaders led by President Macron reacted promptly and strongly condemned Islamic separatism, while defending the right to "blasphemy" by presenting it as a fundamental of freedom to legitimize the "revenge" of caricatures considered offensive to Islam. (Voanews 2020).

We must also point out that the religious identity of immigrants in the European Union has been ignored for a long time in favour of ethnic or racial identity. A secularized Europe in which religion was no longer part of the social conflict or the organization of the nation-state was forced in the early 1990s to reopen the theme of religion in the public debate this time provoked by immigrants who had become a congruent part of society but manifested identities. different religious. Long before the Charlie Hebdo case, the alarm signal of the incidence of religious identity conflicts was raised by the case of Salman Rushdie, a British man of Indian descent, the author of the book "Satanic Verses" which aroused the entire Muslim community in Europe, which in turns strongly supported by

religious leaders from outside Europe. The book, being considered ~against Islam, the Prophet and the Qur'an~, brought back the discussion around the politically inclined theological arguments and strong social vulnerabilities with a high degree of conflict to the European scene. (Murray 2019, 181-3).

The consciousness of the European Union inherited through its culture - humanism being a distinctive element compared to other continents - where man shows his secularism by criticizing myths and religions and by its content and manifestation, takes at the same time mysterious, mythological and religious forms. (Morin 2007, 100). This difference in approach to the religious status of Europeans from that of Muslims is, as we have seen, a source of conflict within European societies and an important reason that can influence European migration policies.

European culture and society are also notable for the multitude of interactions and interferences between dialogues that have displayed between both religion and reason; faith and doubt; mythical and critical thinking; the particular and the universal; tradition and evolution. This *uninterrupted European cultural boiling* between the fourteenth and twentieth centuries has driven the dialogue of European complementarities and diversity in a unique way that is at the heart of *European cultural identity*. Unlike Islamic culture where religious debate is limited by the very restrictions that define it, European culture stands out with total secularism in which no idea has remained sacred or infamous so as not to be discussed, the dialogue leading to controversy over political or religious ideas, being capable of self-criticism and objectivity. (Morin 2007, 133-6). In this context, the confusion felt in the depths of the debate within European societies is historically argued and legitimized to preserve this relationship to the European cultural foundation.

Analyzing these cases in which the cultural difference and the dilemma of the distribution of the balance between secularism and the religiosity of the two cultures are highlighted, and taking into account the theory the author Mathias Albert who suggests that a system will secure a problem from outside it, we can see how a cluster of dilemmas generated by identity or religious conflicts within the certain Member States with important Muslim communities is increasingly emerging. This type of conflict also stands out through a difficult solution

because the reason that fuels them does not refer to "who receives what", but to "I don't like you". (Goldstein and Pevehouse 2008, 261).

Social security in the current context is becoming an increasingly complex concept through the scale and dynamics of relations between states. The regional security complex is found when two or more states constantly develop mutual relations, share a common culture and civilization, have common interests and values, and obviously influence each other's decision. (Bolborici 2016, 38).

To avoid escalating identity conflicts, Rafaelle Marchetti proposes four clear principles of dialogue between different cultural civilizations: diversity that rejects universalism and promotes pluralism; there must be no more hierarchies between civilizations; understanding and accepting the other's culture and establishing a nonviolent mode of communication. (Dumitraşcu 2013, 131). But in order for these principles to be applicable, a similar block of anchor values is needed. Or, in the case of the most problematic identity and political clashes in which the Muslim population encounters European Christianity and the political reporting of institutional and social organization is based on diametrically opposed elements, namely the Qur'an and holy law versus secularism and liberalism, the question inevitably arises: can it find a balance between these cultures and what means of communication are adopted?

On the other hand, the increase in the importance of *cultural identity* is attributed to the degree of socio-economic modernization at the individual and societal level. Throughout history, cultural differences between states have dictated the type of relationships they develop and differences in behaviour stem from fear or mistrust, difficulties in communicating language or a different code of social conduct, or ignorance of the principles, values, and practices that guided the societies of "others". (Huntington 2018, 228-9).

2.CONCLUSIONS

In conclusion, we can admit that identity plays an extremely important role in the architecture of social security, becoming a nucleus around which orbit both

the elements favourable to integration and those that separate. Cultural policies on integration are exclusively national competencies in a migration issue that must be treated as a European responsibility.

The identity of a population is closely related to a sense of belonging to shared values, symbols, traditions and even loyalty to common institutions which implies natural reciprocity for the protection and transmission of this heritage to future generations. Or, in the situation of an ethnic mix composed of massive and uncontrolled migration, it is difficult to absorb or integrate newcomers in the context of compliance with agreed rules, established by organic or customary laws of the host population, generating favourable mechanisms for identity conflicts. Identity conflict, like any other conflict, is also based on a component of mutual "mistrust" and this stage requires a sufficient time horizon and formal and informal negotiations to reach a balance of coexistence.

Despite the differences between the Member States, European values and culture, the socio-economic model and the system of political organization, doubled by the legitimacy and trust of the European institutions built over the last 70 years, these have formed a common identity spectrum that the peoples of the European Union seek to it preserves it in the face of possible erosion vulnerabilities as a natural consequence of uncontrolled migration.

We must also emphasize that religion is an essential element in this clash of identities as transcending spiritual manifestation to the interests and ways of expression and political organization, economic and social opposed between the host population and Muslim immigrants. Under these conditions, the establishment of integration relations follows both the institutional steps based on European liberal values and norms and the multiculturalism assumed within the limits of secularism and the system of political and social organization specific to European societies.

The European Union has a major responsibility to ensure a multicultural balance in which minorities can be assimilated by majorities in matters of public life and differences can be maintained, accepted and encouraged in the private sphere. At the same time, states' integration policy should focus on convergence of practice by encouraging the participation of minorities in the majority national culture.

In order to talk about integration, the limits and methods of migration control need to be set and the latest migration crisis, the effects of which are still ongoing, has shown multiple weaknesses in decision-making in some Member States (see suspension of the Schengen Agreement, construction of fences, wire or maritime traffic disruption) but also strengthened the European institutions' response mechanisms to the crisis by promoting legislation that was lacking in this area and that would not have been adopted in the absence of a strong external stimulus. Europeanization therefore plays a key role in the process of monitoring and controlling migration through the European Union's institutional capacity to influence decisions at Member State level by demonstrating confidence in European values.

The migration crisis and the consequences for European identity can only be assumed through an effort by all the Member States capable of responding to the most complex societal vulnerabilities and exporting an integration model based on the liberal rules on which the European Union itself has been built.

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