TRADITIONAL AND
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(A Thematic Collection of Papers of International Significance)

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Social Development, Traditional Religion Movements and Migrants in Europe[1] [2]

Abstract

The subject of sociological and economic analysis is the relationship between traditional religious movements, migrants and social development in contemporary Europe. An interdisciplinary approach to researching these phenomena is unavoidable, and sociology and economics can make a significant contribution to it. Therefore, the authors use a variety of scientific materials, data from official domestic and European institutions and find relevant research on these phenomena. The starting point is: international migration has made a significant contribution to social development, and the role of traditional religious movements in society is changing with globalization. Policies of immigration countries towards migrants of different cultures and religions are changing, which often aggravates (or alleviates) the conflicts between migrants and the local population. In the first part of the paper, research is about the characteristics of globalization, its causes, subjects, dynamics the most important economic, social, political, demographic and cultural consequences. The second part is dedicated to the essence of traditional religiousness. The differences between traditional and new religious movements are outlined. The third part deals with the research of the characteristics of international migrants in Europe, which belong to different cultures and religions. Finally, it is conclud-

ed that traditional religious movements and migrations have predominantly positive consequences for the immigration country and contribute to economic, social, political and cultural development.

Keywords: social development, Europe, globalization, migrants, traditional religious movements.

Introduction

■■■ There is a collection of texts called "On the Edge - Living With Global Capitalism" (ON THE EDGE - Living with Global Capitalism)[1]. Really, a man is wondering if all living in global capitalism live on some edge? One should live his own life in a fast-changing world, and then the processes of individualization and globalization in the context of real economic and political circumstances are parallel. In contemporary society, when everything is globalized, culture, finance, religion, art, technique, technology, brands, sources of identity are the office (school) and not rarely. The home and family seem to be losing the race with the changes that carry information technology and the frequent migration.

In this paper will be presented old religions, Christianity, Judaism, Islam and Buddhism in today's global environment, as well as freedom of religion. It is followed by consideration of migrants, political, economic, demographic and religious factors of migration, the concept, character, division of modern migrations, as well as social conflicts and migrations. It is justifiable to ask: "Are migrants, old religious movements and social conflicts connected in some way? Are the conflicts of religion, or religious conflict? ".

Globalization and Religion

The main bearer of all the changes over the past hundred years is market capitalism coupled with global communication advancement, as it is today the leading form of organizing the world economy and society. The search for new markets is raw, growth in

[1] Editors of this book are Will Hutton and Anthony Giddens, 2003. Plato, Belgrade.

private corporate power also, and as a result, there is an increase in inequality. For example, compensation for those with managerial and technological skills has increased, while that population at the bottom of the scale is exposed to that part of the labor market that is disappearing. However, thanks to globalization, economic development in Asia and Latin America has increased. These countries have benefited from all the advantages of globalization such as facilitating access to capital and foreign markets, transferring technology through internal investment and free information dissemination. They have enabled their countries to accelerate industrialization and increase living standards, through their own planned investment in human capital. So this is the civilization of business that is all more globalizing. However, this situation makes it difficult for companies to maximize the value of their shares, thus creating job insecurity. There is a decline in the role of the welfare state, the impoverishment of certain segments of the society due to the pressure of competition on the bottom of the labor market. "The basic thing about which we agree is that globalization should be taken seriously, it is the agent of economic, social and political transmissions" (Haton, Gidens, 2003 pp.6-9).

The Globalization and her subjects, changes and the consequences

"Globalization is an endless space for the encounter of the worlds that were ignored by each other, at the same time it produces a mess, provokes a historical chaos, leads to a culture that can be a means of understanding among nations, but it can also be transformed into a contrary contrast, a means of destruction has been shown, for example, during wars in the Balkans" (Fuad Alam, 2012 p.13). The most frequently cited factors of globalization are: 1. Accelerated development of technology and technology, and especially electronic revolution, which led to changes in communication, education, leisure time; 2. Collapse of the "world of ideas"; 3. The action of large states and international organizations, so that globalization is a political ideology and a plan of economic powers. Today, the main subjects of globalization are: forst, several hundred multinational companies; second, state co-operation through inter-

national organizations, for example, the North American Free Trade Association - NAFTA, the Association of Peoples of South East Asia - ASEAN, then BRIX - the fast-growing economies of Brazil, Russia, India, China and the Republic of South Africa, which are associations of countries that are very Significant in the world; third. non-governmental organizations operating all over the world; fourth, a global co-financing role is played by financial insights, such as the International Monetary Fund and the World Bank. The concepts of development and advancement of society are formed in megalopolises in accordance with Western standards of living. Globalization has also brought about major changes that have affected people's lives and the organization of states. Positive changes brought about by globalization are: 1. Rapid progress and the development of science and technology; 2. Fast turnover of goods and new achievements; 3. Facilitated communication between people; 4. Combating many diseases globally; 5. Limitation of illiteracy; 6. Improving the position of women and youth and their increased importance and role; 7. Freedom of thought which fits into basic human rights; 8. Promoting democratic principles; 9. Various forms of people's solidarity that increase the participation of people in the educated world. At the same time, there are the negative consequences of globalization: 1. Deepening the gap between the rich and the poor, 2. A small, economically strong minority with large influences and privileges, which is trying to organize the rest of the population according to their way of life, 3. Millions of people are at the border or below the poverty line; 4. Major labor migration; these large and new waves of migrants flood over prosperous countries. In these prosperous countries, such as Germany, Switzerland, France, Norway, the role of the welfare state is preserved, i.e. welfare states, except that they have a constant need for labor; 4. Uncontrolled use of natural resources that pose a threat to ecological disaster; 5. Increased crime rate, but also corruption; 6. The weakening of the state, democracy, and democratic institutions, the weakening of their strength, authority and efficiency (Atanasije, 2002, pp. 199 - 202).

The above can be summarized by claiming that globalization actually brought a set of changes, but also "interlocking trends", which are: first, the communication revolution around the world; second, establishment of a "light economy" that is globalized,

through the establishment of a knowledge economy, which differs from that in the industrial economy; third, globalization is accelerating after 1989 and the fall of the Berlin Wall; and fourth, the transformation of everyday life in terms of equality between men and women, which represents a global trend and changes family and emotional life. The tendency is that all borders collapse, or at least the smashing, for example, economic and social. The imbalance of power has always existed, but with these changes, it is deepening. Yet this "new age" is a mixture of new possibilities and difficulties (Haton, Gidens, 2003 pp. 11-13). By studying both types of consequences, it has been concluded that they have led to economic, social, political, demographic and cultural changes. For these reasons, the most important research on the consequences of globalization will go in that direction.

The end of the cold war in the world has not brought peace. In many countries war broke out, there are about fifty, and new states have been created that is neither developed, nor underdeveloped, nor are they in a transitional stage, but belong to the fourth category. They are fighting each other, either in civil strife, or have ended a war, and their transitional period lasts several decades. Apart from the war, there are other problems that need to be addressed globally, such as the right to water and water resources, climate change (global warming), new weapons, for example chemical and biological, migration of people around the world, religious conflicts, employment and an increase in social inequality (Atanasije, 2002, p. 203). As Bishop Nikolay Velimirovic said, peace in man begins to spread to society, but the unrest in man begins to spread to society (Velimirović, 2003, p.19)

**Traditional religiosity, freedom
of religion and the new age**

It is justifiable to ask how old religions such as Christianity (Catholicism and Orthodoxy), Judaism, Islam, Buddhism persist in such a world today. It is interesting to emphasize that the current globalization of religions. The globalization of old religious movements - is not the appearance of a recent date. However, when put

in the attitude of the West and the Muslim world, one can see the "contradictory set of attraction and repulsion". So in both cultures, there was a rejection of tradition, but also of its revival at the same time. Thus, re-Islamisation hand in hand with globalization, and "the voice of the preacher" today, is reaching all the parts of the world. This, of course, did not arise suddenly because the three types of figures can be described at any time: in the nineteenth century it was a philosopher, as an independent individual, in the 20th century, it is an engineer as the carrier of modernity and in the 21st century it is a communicator, as a hybrid expert unavoidable in a global era with the most diverse knowledge in sociology, anthropology, literature, religion and some other areas. But Islam, as the third and last monotheistic religion, has more than a thousand and two hundred million believers is faith, but also a moral code, social, cultural and political practice. Thanks to the media and the global culture of Islam, I tend to globalize[2]. Of course, in different environments, it is interpreted differently, and hence the effort to show this religion through certain rules through the evolution and modernization of Islam and approaching the rest of the world. This could contribute to a correct interpretation of developments in modern Islam in countries with Islamic traditions, but also in those countries where there are large Islamic communities, such as France, Belgium, Germany, Great Britain and Italy. Islamic elites are the result of attempts at modernization and they represent a class of educated young people from traditional families. With this new class of Islamists, a new national class emerged, and the very consequence of transformations that came from rural areas, but separated from them and lived in urban areas[3]. Therefore, today's tensions between Islam and the West can be interpreted on a theological, historical, sociological and cultural model (Fuad Alam, 2012, p. 14).

Similar is the case with Christianity. The Western world accepts the belief in one way, and the East in its own way. "... The

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[2] While Western media offer a picture of political Islam, on the other hand, the legs of Islam are reduced to the scriptures (Qur'an, Prophet's Tradition) (Fuad Alam, 2012).

[3] They live in modern cities in poverty, for example in Morocco, Egypt, and Algeria, and militant Islamists are recruited from these layers.

world and man are essentially limited in nature and therefore limited to the truth of Christianity, and since each people and man have their own particular limitations, then his Christianity becomes special" (Florenski, 2007, p. 10). Namely, "Orthodoxy is a global phenomenon today. "Globalization" and "European integration" are not primary issues and are essential for the Church, but there are challenges that it can not ignore. Globalization is immanent to the very nature of the Orthodox Church. The task of the Church is not to deny the "European integration" and the "globalization" of the world, but to interpret and explain them, to tackle the pathology of modern societies. Professor Bigović wrote, believing that Orthodoxy after the communism was renewed and revitalized and that it can rightly be said about the Renaissance in Orthodoxy from the end of the XX and the beginning of the 21st century: "The peoples of Eastern Europe have decided to build a common European home with the peoples of Western Europe" (Bigović, 2010, pp. 183-184). In addition, Judaism and Buddhism, as old traditional religions, have their own characteristics, rituals, and symbols. In Japan, the old religions are Buddhism, Shintoism, Confucianism, and Zen. For example, based on the values of Buddhism, Shintoism was created. Shintoism is the old and official religion of Japan, which, after the Second World War, became a state religion. It is a specific Japanese religion, it has about 106 million members, and it has a lot of influence on Buddhism, Confucianism, and Taoism (Maksimović, 2014, p. 9, Maksimović, 2017, p. 86). However, there are also new religions that involve a whole range of cultures. These new Japanese religions actually represent new religious movements established in Japan, and in Japanese, they are called Shinshukio (新 宗教) or Shinko Shukio (新興 宗教) (Reader, 2015, pp. 1-2). Under the concept of a new religion, all religious organizations that have been established since the mid-19th century as a "new religion" are classified. The era of modernization, the Meiji period, to this day, is actually an inspirational period for new religious movements in Japan. For these reasons, the term "new religion" refers to a large number of organizations and cultures, and the central personality of each organization is the founder of charisma. However, in the period after the Second World War, and especially after 1970, there are religions that bear the name "new religion" (Raider, 1988, pp. 235-236). It is these reli-

gions that represent an important part of global pluralism. The Japanese religions of this type, with the most supporters, were Agonshu, Sukio Mahikara and GLA (God Light Association), and Jehovah's Witnesses and the Unification Church are also very supportive. These last two were established in other places, but they also arrived in Japan. However, even after 1980, the growth of new aggressive movements continued, such as Kofuku, Kagaku Aum Shinrikyo and Worldmate, and the founders of these religions were young and often well-educated people. Members of these religions are mostly young people, especially individualism. In Japan, there are about 183,000 officially registered religions, but about 2,000 of them have a significant number of supporters. New religions attractive are the feelings of the community they provide because there are people who do not have the support of the family, the local community, or the traditional "old" religions. From this it can be concluded that the old religions are old for centuries, that is, they originate from "antiquities and ancient times", and these new ones originated from the end of the XIX century and in the mid-20th century onwards. Old religions are more based on rituals of respecting faith and love, and new ones on cults and sacrifices. While the old religions basically had a belief and a sense of belonging, and leaders are religious leaders, in new religions, leaders are young and educated people. In old religions, followers are of all ages, and in new religions, followers are mostly young people.

However, as freedom of religion is considered basic human right, this topic is important not only for church and community verses but for society as a whole[4]. "The freedom of belief (religion) for each individual, one of the oldest basic human rights, is one of the greatest achievements in the process of recognizing the individual spiritual freedom of a human being. The legal framework that protects this right in revenge prescribes that any state rules in the religious and philosophical sphere are ignored, and at the same time it offers certain guarantees of manifesting faith to the community of believing individuals" (Kitanović, 2013, p. 43). Namely,

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[4] It is interesting that when the Church can be an employer, because it provides services to the public, it manages public buildings and similar jobs that sometimes exceed the practice of secular institutions (Kitanović, 2012, p. 75).

the freedom of religion is related to freedom of thought and conscience, and each individual has the right to choose and confess religion without interference by the state. The first freedom of religion is the individual right of every individual, and it implies the right of an individual to choose a specific religion, or religion, but also the right to change religious affiliation or conviction. Freedom of religion is prescribed by the Constitution of European countries. Then, it is regulated by the Convention for the Protection of Human Rights and Fundamental Freedoms (May 4, 1950) adopted by the member states of the Council of Europe. In addition, almost all countries of the world accept the International Covenant on Civil and Political Rights of the UN. The European Member States of the OSCE (and the CSCE, the predecessor of the OSCE) also seize the relevant documents of these organizations. For EU member states, the ratification of the Lisbon Treaty implies a greater importance of the EU Charter of Fundamental Rights, which relates to the freedom of thought, conscience, and religion, and is written in the same spirit as the European Convention for the Protection of Human Rights. In addition, the fundamental basis for human rights to freedom of religion is also based on legal sources such as the judgments of the European Court of Human Rights (Kitanović, 2013 pp. 44-45). In addition, the UN has issued a Declaration on the Elimination of All Forms of Intolerance and Discrimination (1981) based on religion or belief. The further development of international legal acts led to binding documents such as the International Covenant on Economic, Social and Cultural Rights (1966, and came into force in 1976) (Kitanović, 2013 p.134).

International Migration and European Union

There are numerous causes of migration. They can be global, regional, and individual or personal. In order for an individual to opt out of finding better living conditions elsewhere, the same causes are commonly occurring at the same time. For example, the safety of life and health, warfare, climate changes, and natural disasters are endangered. and various types of discrimination. Discrimination is often based on differences in race, religion, gender, culture, ethnicity.

Particularly for their devastating consequences is the child's work. "I do not want to use the goods produced by children's work for the sake of my conscience." If there are more such principled attitudes, positive labeling can occur. This is quite feasible. For example, the Germans helped produce the Renmark label, which is treated on carpets in which children were not involved (Bagvati, 2008 p. 166).

European Union and current mass migrations

Mass migrations to Europe from the Middle East and Africa, over the past five years, have shown in the palm all the major problems and weaknesses of the EU. These are, first of all, demographic, political, economic, institutional, cultural, moral and security problems, and they significantly affect the relationship between the domestic and the settled population. The answers to this on the national and European level are different, and often they are mutually uncoordinated. On this occasion, they have summarized in the context of the way in which the EU has accepted (rejected) migrants. Migrants are of different socio-demographic characteristics and belong to different cultural, ethnic and religious groups. Europe is an attractive destination for them, and especially the most developed countries in the EU, in which the "state of the baggage" is preserved. Thanks to new communications and the IT sector, migrants are largely informed about the benefits of living in Europe, which in turn is a democratic, tolerant and multicultural community. Migrants leave behind societies that have been destroyed by war, misery, and natural disasters, or they are preparing to do so. They carry with them a completely different culture, faith, habits, customs, and values. On the way to the desired goal in front of them are numerous obstacles (the most important are political, legal, financial, security). They are set by individuals, groups, national and supranational institutions, most often in order to slow down migration, reduce the number of migrants and then many return them back. In doing so, many international, European and national regulations violate the free movement of people, seriously question the values of solidarity, tolerance, and humanity in general

Demographic data indicate the aging of the European population. The average lifespan in countries that form the core of the

EU has been prolonged, but the number of citizens under the age of 14 has long been lower than those older than 65 years. This gives an extremely high index of aging. The natality is in decline, and the average lifespan is prolonged. This is accompanied by other problems in the field of education, health and social protection of citizens. Germany is a typical example, and that is the country in which migrants want to arrive. In France, the demographic picture is somewhat more favorable, especially in terms of birth rate. The migration from the former colonies is a significant contribution to this. Sweden and Scandinavian countries have a relatively old population. There are relatively less social inequalities there, and the sense of community and solvency is still at an enviable level. New migration significantly improves the demographic structure of the population in highly immigrant countries (France, Germany, Denmark, Sweden). This is indicated by Eurostat data (Milicevic, 2018).

The mentioned characteristics of the population significantly influence the employment policies. They ultimately depend on the type of capitalist economy that dominates in some countries. Overall, the level of activity of the working-able population is relatively high in the EU. The employment rate is also high, and the employment rate of the oldest generations is also increasing. According to Eurostat data, but also the reform of the pension system, there is still room for prolonging the working life. The changes were created under the strong influence of the global economic crisis, as one of the reasons for this. The situation is different from country to country. More than a million workers are missing in the German labor market, which is almost the same as this country received migrants in 2015. In other countries it is different, but the fact that new migrants occupy a place in the informal and gray economy. As they are most often in the best demographic and working age, it will surely rejuvenate the working and other population of the society from which they come.

The global economic crisis has hit Europe. Inequalities between old and new EU members, developed northern and underdeveloped and overdue southern members have grown. The crisis itself has financial, but also political and moral dimensions. All of this was compounded by differences in the interests of states in the euro one and others that are beyond it. With new migrations, it

all made it difficult to solve the systemic problems of this regional community.

At the institutional level, the EU is still an entity on the path from the Confederation to the Federation. This is evidenced by these factors: the way constitution, jurisdiction, the functioning of the most important institutions. Since the beginning of the mentioned migrant crisis, efforts have been made to strengthen transnational institutions. Often, the complicating "democracy deficit" seeks to replace better co-ordination of their work. The greatest success was achieved in the area of the financial system, which alleviated the negative consequences of the debt crisis of the most indebted members. For example, more citizen influence on the election of representatives to the European Parliament (EP), for example, is ensured by changes to the voting system. In addition to this, voters at the national level see it as a second-class event. They do not see a link between their own interests and choosing people for the EP, believing that the procedures are indirect, and the "Brussels administration" is alienated. Hence the turning of national parties and movements, especially right-wing ones (Madenović, 2014, pp. 165, 166; Novaković, 2017, p. 83).

The EU proclaimed the goal of creating a multicultural community, a "European citizen," whose identity is being built through the process of integration, harmonization, and harmonization of interests. A complex mechanism that seeks to achieve it is not sufficient, because changes in cultural, religious and ethnicity are more complex and longer-lasting. On the ground of today's Europe there is a mixture of such communities, more or less confronted. There are already decades in Europe and citizens who have a different culture and religion. Most of them came from former colonies (France, Great Britain, Spain) and belong to the Muslim community. Their integration into society has been made more difficult. Events in France in 2005 confirmed that domestic citizens did not accept them at all. Intolerance went into open conflicts, which were only postponed by physical force and stricter laws (Malešević, 2010, p. 192). The educational system has become even more restrictive to the children of other cultural and religious communities, even in France, which has separated the church and the state from the law. In particular, there were turbulent protests against Danish journal-

ists who published in 2005 the caricatures of the Prophet Muhammad, where he was portrayed as a terrorist[5]. This in part confirmed the difference in the cultural and religious identities of the peoples of Europe and Muslims in the east. Religion as a part of cultural identity in them has different weight and meaning. In Muslims, religion regulates the whole way of life, and in Christians, in secularized Europe, it is a matter of personal and private choices. In the name of freedom of speech, this move from the ground has violated the feelings of the Muslims. In the current migrant crisis, these conflicts of members of different cultures and religions became almost every day.

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[5] The incident with the editorial board of a journal (author's note).

The EU as a peace project successfully settled the Germans and the French, the Poles and the Germans, but significantly contributed to the outbreak of conflicts, their dynamics, and results, when participating in wars in the territory of the former Yugoslavia. This has led to the mass migration of the population to those countries and the rest of the world. The new wave of migration to Europe is by far the most massive. Some of the EU member states are directly and indirectly involved in war conflicts in the areas where migrants arrive. National and regional military and political interests are mixed. Some countries within NATO are in the process of destroying states in the Middle East, Asia, and Africa. Others do it alone, to protect "national interests". The third is indirectly engaged, even if the sale of weapons to warring parties. Therefore, there seems to be a somewhat cynical claim that the EU is surprised by the arrival of migrants and the efforts to return migrants into these areas. In this case, the story about the EU as a peace project, a protector of human rights, democracy and multiculturalism is being demolished. Its leaders are aware of this. German Prime Minister Angela Merkel publicly acknowledged this in 2010 and later repeated it (Kazimirović, 2015).

The migrant crisis has undermined the European security policy's shortcomings. The overwhelming dependence on NATO, the absence of common security policies and forces, resulted in ad hoc measures and the reaction of national politicians to protect national interests and the common interests. On one side is the "open door policy" of Germany, which has been relaxed over time. On the other, countries that in the name of national interests and security physically and legally impede the arrival of migrants. "The attitude of state authorities towards migrants was different. It has been prevalent in the use of force, from tear gas, water cannons, to the use of firearms" (Novaković, 2016, p. 238).

In Europe, the secularization process has been furthest and is considered to be the most secularized continent. The Dominance of Christianity, while Judaism and Islam are less represented. Christianity is divided into two confessions: Roman Catholicism and Orthodoxy. The first is dominant and there are three different directions within it (Protestants, Roman Catholics, Lutherans (Blagojevic, 2015, pp. 54, 56). Baseline values are far different from Islam, but the rela-

tionship of these religious communities depends largely on how these Islam is preaching the unity of state and religion, ie there is no original process of Islamic secularization, and therefore there is a great difference between the members of these religions. A review of the behavior of the domestic and migrant population in Europe has confirmed the thesis about the strong resistance to migrants in the countries where Catholicism prevails (Poland, Hungary, the Czech Republic). In countries with a "mixed" religious structure (Germany, France, Netherlands), this was less pronounced. The most interesting are reactions in Scandinavian or "Lutheran" societies, besides Germany, one of the most desirable places for the migration of migrants, precisely because of the strong "state of well-being", but also because of the high salaries. time and vigorous domestic residents, especially members of the right political movements. Finally, the conditions for obtaining asylum are tightened, and the number of migrants remaining in the country is limited.

Migrants between integration and deportation

The right to asylum is a human right protected by international law. According to the Geneva Convention, only fighters and war criminals can deny this right. In reality, it is violated daily. It is mostly denied to current migrants, in the name of national interests, the security of states and the EU as a whole. The Schengen agreement, on the free movement of people in the countries that joined him, proved to be quite insufficient. Its implementation has been suspended for a long time during the migration crisis. These were the most striking indications of raised concrete and wire walls between EU member states and those who are not, and through which migrants pass. In a short time, such obstacles were raised by Hungary, Slovenia, Bulgaria, Croatia, Austria, and the Hungarian Prime Minister's "disobedient Victor Orban" syndrome almost diminished and spread in Europe. The irony of condemnation by European leaders and institutions of the EU is that the European Court of Human Rights in Strasbourg gave the right to Hungary in case of raising the barrier to Croatia. In the meantime, asylum policies are even more restrictive for migrants and non-EU citizens.

The national state's defense against migrants was not only symbolic and declarative. It is most often complemented by raw interventions against migrants by regular police units, special detachments, reinforced border guards and the use of the army. All this was especially hard on the southern borders of Europe, the countries where migrants first arrived. For months, Greece, Italy, and Macedonia have been the scene of domestic and migrant conflicts: Their cry to help them has led to short-term financial assistance and an EU plan to deploy migrants according to quotas. The countries of the "Višegrad Group" did not agree to this, and the EU has no real and effective legal and other mechanisms to sanction them.

A temporary solution to alleviate the migrant crisis was found by the EU in an agreement with Turkey (March 2016)[6]. Turkey has pledged 6.4 billion euros to stop the flow of migrant and achieving this essentially depends on the political will of the authorities in Turkey. The other direction of "resolving" this crisis is that the EU has found it in forming joint coastal guards and patrolling seas with countries in northern Africa (Libya). The third and inadequate is the delay in investing and financial aid in southern Africa, where a large number of migrants come from. Of all the above, it is more important what the EU has not done. It is a withdrawal of military and other moves by its members to exclude themselves from participation in the war in the Middle East, Syria, Afghanistan, Sudan and regions where real and "indirect" wars take place (Gajić, 2015, p. 21). It is part of the geopolitical interests of the great powers, which are the real and systemic causes of the current migrant crisis.

Migrants on the labor market of the EU integrate on different ways. Less educated accept less complex, low paid and risky jobs in the public and informal economy. Those who are more educated, and Germany preferred to do just that, they are doing jobs that lack the domestic workforce. Their arrival means changes in the domestic labor market. Therefore, wages for the same jobs of domestic workers are reduced. They can move to better -paid jobs, and enjoy union and other protection. The emigrant workers do not have this, and they are less and less paid in relation to the do-

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[6] Turkey has been selected because migrants are Muslims, as well as the people of this country.

mestic workforce. A special sub-layer of migrants is made by those who work in the informal economy. The worst situation is for unskilled women and members of minority ethnic and religious groups. Briefly speaking, the economic growth and recovery of the EU countries are contributed by the new migration, so every monetary investment in their arrival is quickly and multiple paid.

"Since migrants are most definitely the most useful to migrants, migrants may even be migrant, and some of the classes of individuals may decline due to migration, both in the country of origin and in the country of destination, it can be prescribed that migrants pay extra taxes. A tax surplus would be used to help those who are losing money due to migration. Or, in this way, migrants would cover the costs that the country of origin had for their education (by transferring money from taxes to those countries). Or immigrants may be required to work at a certain age and at certain intervals in the country of origin. Another option is to allow a significantly larger number of temporary workers, as in Switzerland. The most radical is Posner and Vale (2014). They consider that the admission of migrants, even if they are then exposed to discrimination in terms of labor and civil rights, such as in Qatar, bring poor people to the world much more than the exclusion policies pursued by wealthy countries, justifying that they can not afford to all potential migrants to guarantee the same formal rights. Posner and Wale argue that openness and civil rights are in conflict here and that some kind of compromise is needed: greater openness requires the narrowing of the scope of civil rights. The possible compromises must be discussed, because there is no doubt that such a relationship of research exists" (Milanović, 2016. p.124). It justifiably raises the question of the benefits of migrants and migrations for the countries they come in when a proactive campaign against their immigration is being conducted? The answer to these dilemmas can be found in the following: that global inequalities will continue because "the benefits of globalization will not be evenly distributed" (Milanović, 2016. p. 192).

Cultural integration of migrants is difficult and long-lasting. It also depends on the institutions and policies of the state they came to. Changes are necessary both in the education system and in higher expenditures for other services (health and social care, for exam-

ple). The frequent "ghettoization" of migrant communities in European cities is more evidence that the current policy has been unsuccessful. Especially true for the Muslims. The massive presence of this community in Europe leads to real and normative changes in legislation (family, heredity, etc.). Numerous reports of attacks and terrorist attacks are a warning to both the state and society that diversity must be respected and protected in other ways. For now, it can be said that the state in the EU, even when it comes to migrants, strengthened not as a social but as a security institution.

Thousands of migrants on their way to Europe have lost their lives, especially those who have come to the sea. Others disappeared on the "Balkan" and the other route. The third experienced all the troubles of the "illegal" crossing of the border. Most of those who have arrived in Europe are facing a struggle for survival, and then for the conditions of life and work of a decent man. This is not only a European but also a civilization value. It remains unattainable for all those migrants deported by the authorities to the first country of "arrival" or origin. In short, it turned out that the common political, financial and security action of EU member states is an almost impossible mission. The reaction to mass migrations was untimely, more informal than through common institutions, partial and more in line with the national interests of the most powerful countries.

Conclusion

The conclusion of this paper could go in two directions: that globalization, besides positive and negative consequences, offers new opportunities, and the other direction is that all religions try to globalize. Globalization is full of contradictions. The dependence of states in the world is also enlarged and deepened. However, observing the international economic trends of people, goods, and capital, it can be concluded that they have increased with the interconnectedness of the world. With this, many opportunities for all actors in globalization have been opened. Perhaps the most prominent of them have been used by global companies using it for their increased profits, through moving production and demand for cheap

labor. As religions seek to globalize, the role of traditional religious movements in society also changes with globalization. The issue raises the question of increasing the international activity of the churches of all traditional religions, the issue of ecclesiastical diplomacy, and the question of increasing members and religious supporters around the world. An example can be found in Orthodoxy, which in the last decades has increased the number of its supporters.

Therefore, the text analyzes the most important causes, dimensions and consequences of globalization in the world. It was then emphasized that it was also about the globalization of cultures and religions, old and new social and religious movements. On the example of the EU and migrants, the effects of globalization and the functioning of this regional community are clarified. The essence of the great world religions is clarified. The basic values of the old religious movements and the potential points of their discrepancies and conflicts are outlined. All this is seen in the context of global economic, political and geopolitical changes in the world, and especially in Europe. The most important dimensions of economic inequalities in the world are identified, which are one of the causes of wars and modern migration.

Current mass migrations to Europe are part of the problems that the EU meets with. It as a supranational state has its advantages and disadvantages. Only the demographic, economic, financial, political and security aspects of the functioning of the EU are mentioned here. The characteristics of the societies to which migrants come from the Middle East, from Syria, Afganistan, and Africa are briefly described. The causes of migration are deeper, global and regional, and the consequences for the society in which they come in multiple. For migrants who integrate into a new society, profits are economic and social. Cultural, religious and political integration is uncertain and complicated. All this is often accompanied by intolerance and conflicts of varying intensity between domestic and internally displaced populations. Migrants are exposed to constant pressures, they are less paid, often they are not paid insurance, but they also accept it as better for them, better than the policy of exclusion from participation in social life. The "welfare state" or welfare state remains for its domicile population in those countries where migrants come, and for migrants, it is a "security state". Al-

though migrants are younger, they are largely uneducated and therefore have difficulty integrating them in the labor market, and the countries in which they migrate are daily informed that they do not need their antimigrant policies.

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