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REALITIES AND PERSPECTIVES

**Globalization - a Controversial Phenomenon of the  
Contemporary World**

**Is Europe Being Islamized - A Consequence of the Islamic Religion?**

**Florin Iftode<sup>1</sup>**

**Abstract:** The purpose of this paper is to try as much as possible to clear the mystery about the violent nature of Islamic people and to investigate the reasons why they have resorted to terrorist acts marking the whole history of mankind, in their insatiable quest for uniqueness. The paper aims at capturing the developments in the Middle East people who over the years have managed to impose their views and judgments by intimidation methods. It also wants to be an analysis of the message sent by the Quran, much discussed and still mysterious to many people. What does it really teach? Why do the Muslims believe that their main emblem is this book? Why put so much emphasis on the Muslim faith when assessing the potential causes of Muslim world behaviors? In areas where Islam has created a gateway, it even until today fails to preach as the theory promises (peacefully), but by cruelty, murder and terrorist attacks. Finally an issue I will deal with a very pronounced degree of controversy and also very attractive in terms of events lately events that are closely related to acts of terrorism.

**Keywords:** Islamic culture; Quran; terrorist attacks; geopolitical; Middle East

## **1. Introduction**

Throughout history, the international system was found in a continuous transformation, inter alia, it also envisaged the need of cultural integration of the Islamic civilization within the spiritual and material cultures so diverse nowadays. With the horror of 11.09.2001, everything about what was known about the profiles of terrorists and the significance of Islamic culture that promoted kindness, coexistence and welfare of the society, took a sudden turn. Experts have revised their opinions, the object of the study became increasingly vast and the analysis mechanisms of conflicts are so much more complex, as it changes the nature of the conflicts between civilizations.

Power struggles after Muhammad's death in 632, became fierce. Three other caliphs (Omar, Othman and Ali) had subsequently led Islam to the stage of large expansion by conquest and wars, so kneeling two great empires: the Byzantine Empire and the Persian Empire. The pagans were converted and Muslims split came shortly after the resounding success of the three. So, on the one hand there were the "Sunnis" and on the other the "Shiites". Thus it begins a new stage in the development of a process that we can easily call it "the new world order". Islamism is an important political trend that succeeds to shake regular sequence with spatial temporal, moral and logical feature of the occurrences. Unfortunately, all Islam rejects vehemently the concept of "modern state", even more than that, it

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<sup>1</sup> Associate Professor, PhD, Faculty of Communication and International Relations, Danubius University of Galati, Romania, Address: 3 Galati Blvd., Galati 800654, Romania, Tel.: +40372361102, Corresponding author: floriniftode@univ-danubius.ro.

compels the Muslims to deny their Christian brothers, uniting them to break up the team of people who worship before the deities or idols. In areas where Islam has created a gateway, it even until today fails to preach (peacefully) as the theory promised, but by cruelty, murder and terrorist attacks. The term “Islam” - devoted obedience – circulates also with the meaning of the Muslim world, the world that shares the beliefs of Islam and the Islamic civilization. The one who is subject to the will of God is a Muslim.” (Simileanu a, 2011, p. 42)

## **2. Migration Phenomenon**

Multiculturalism has proven to be a dangerous utopian myth, which caused the isolation and alienation of community identity, not bringing them closer. Merkel, Cameron and Holand had to recognize this fact. But what are the consequences? The main consequence is to “change the face of Europe”, a demographic and identity change - a process that includes almost all countries of the continent.<sup>1</sup> First on the list is France, which has become one of the countries most affected by migration flows. Charles De Gaulle had foreseen the danger of the massive Arab immigration from former colonies, who will not assimilate, but will displace the native French population: “Try to mix oil with vinegar, shake the bottle and after a moment you'll see them again separated. Arabs are Arabs, the French are French! Do you think the French body can absorb ten million Muslims, who will be tomorrow twenty million and the day after forty?”<sup>2</sup>. His words were prophetic. Since 1974, one of the leaders of post-colonial Algeria, Houari Boumedienne, ideologist of Arabization, declared from the rostrum of the UN: “It's not far that day when millions of men will leave the Southern Hemisphere and will move to the north. They will come to you not as friends but as conquerors. Their weapon will be children. Our women's uterus is our victory weapon”<sup>3</sup>. Indeed, only Algeria, immediately after the end of the war of independence in 1962, immigrated over 300,000 French citizens of different ethnicities and races. They initiated the construction process in France of a “micro-nation” composed of descendants of immigrants from North Africa, which have not disappeared, but have been grown on new soil the “tribalism” traditions in developing specific societies. The political climate that favored multiculturalism has allowed for anyone who lived in France, the Arabic, Armenian, Chinese, Africans, Russians, people etc., to consider themselves “French citizens”, with the right to keep their original ethnic identity and religion, as well as their children. At the same time, native French birth rate, as well as natives of other European countries began to record a noticeable decline, becoming lower birth newcomers. Consequently, in 2010 about 30% of children under 20 years in France were Muslims (of different nationalities). In Paris and Marseille the percentage of children is 45 percent Muslim. The imposing demographic factor has enabled the creation in France of an influential political lobby that protects the rights of the minority. Islamisation supporters intransigently claim their rights, and the French worry seriously about the establishment of a “Muslim parallel society”. With a Muslim population of over 6.5 million and growing, France appears to be the European country with the highest tempos of Islamisation.<sup>4</sup> In practice, if we approach things objectively and starting from sociological forecasts, the French risk of disappearing as a Christian nation and mono-racial in a few decades, being embedded in the amalgam of races and ethnicities which are becoming more numerous as representative. Some ethnicity security measures, very shy, seem to be already too late. In Belgium, the influx of Africans from Congo colony was initially perceived as an exotic and

<sup>1</sup> <http://dorianfurtuna.com/identitate/islamizarea-europei>.

<sup>2</sup> <http://inliniedreapta.net/retragerea-centralilor-si-ascensiunea-perifericilor/>.

<sup>3</sup> <http://enews.md/blogs/view/386/>.

<sup>4</sup> The Islamization of France in 2012 // by Soeren Kern. Gatestone Institute. January 2, 2013 / <http://www.gatestoneinstitute.org/3523/islamization-of-france>.

absolutely tolerable on the streets of Brussels. Immigrants were eager to integrate quickly and their number was insignificant. With a greater flow of immigrants but from starvation and civil wars on the black continent, the African presence in Belgium began to make itself felt more; they came thousands also from Rwanda, Senegal, Burundi, Marocco, Turkey, the majority being Muslims. The sociological data show that in 2011 Brussels received the title of “Capital of Eurabia”. And according to statistics from 2013, 75.6% of the population of Brussels comes directly from immigrants.<sup>1</sup> It is quite obvious that these two countries, France and Belgium, are nowadays in a process of identity metamorphosis process unexpectedly dramatic and accelerated. How things will develop from now on, how the relationships will be built between groups, no one can know for sure. The fact is that these countries will no longer be as they were in terms of identity. And history has taught us that major identity changes were often accompanied by social unrest and furious attacks.<sup>2</sup>

The third world - was born in poverty and helplessness, by the poor internal management of some unqualified, incompetent and unprofessional governing bodies. It is the harsh reality of the 21<sup>st</sup> century, a century marked by crime and terror. Europe - a new world, an unknown territory but favorable for conducting the acts of terrorism where Muslims insist, being helped by violence to lean all people towards what it means the values of Middle East. “There are four major concepts of Islam: Umma Khilafat, Sharia and Jihad, becoming overly politicized Umma (nation) means an obsession for “Muslim people”, of whom the radical Islamists believe that they are suffering around the world, being the victims of society. Khilafa (Caliphate) is the idea that it is their duty to establish “Islamic states” that would be globally united, forming the “new caliphate”. Sharia (law) is the belief that they should implement by force the Islamic medieval values in these modern “Islamic states”<sup>3</sup>. The mentality of some people who have known only poverty, illiteracy and the way to glorify Allah by violence against peers, has brought Middle East on the verge of becoming the number one enemy of the European Union and the United States.

In the more distant history, the Mediterranean was the border between Islam and Europe. Today, this border no longer exists, whereas Muslims have formed their own enclaves within Europe and they continue to consolidate them. As indicated by the first great migration researcher, prof. M. Weiner, this could lead to a “global crisis”. Here is some evidence, for example, on the quantitative aspect of Islamic migration: in 1950, in the Western Europe lived approx. 800,000 Muslims. In 2000, there were 15 million, and in 2006 their number reached 20 million. Analysts estimate that by 2035 their number will reach the approximate share of 40 million, if not more, in the event that the Mediterranean will occur certain moments of crisis. So “geographically”, the Islam, as Dar al-Islam (the “House of Islam”), is already within Europe, even if in terms of mentality they are not yet in Europe because, until now, their integration has failed.<sup>4</sup>

The question is, however, of most experts in what kind of Europe they should and could integrate? Looking at history after 11 September 2001, the German philosopher Jürgen Habermas speaks of “post-secular society”. Many Europeans do not understand this, specifically they do not understand the

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<sup>1</sup> Ultra-métissée, Bruxelles peine à gérer sa diversité article bloqué // Brussels barely manages the diversity of the blocked section Ricardo Gutiérrez. Lesoir.be. 7 mai 2013 / <http://www.lesoir.be/238148/article/actualite/regions/bruxelles/2013-05-07/ultra-metissee-bruxelles-peine-gerer-sa-diversite>.

<sup>2</sup> <http://dorianfurtuna.com/identitate/islamizarea-europei>.

<sup>3</sup> “În ce cred, de fapt, islamiștii radicali? Jihadul, obsesia violenței”/ In what do they believe actually the radical Islamists? Jihad obsession with violence”, June 8, 2013, accessed on 21 November 2015, at <http://www.ziare.com/international/terorism/in-ce-cred-de-fapt-islamistii-radicali-jihadul-obsesia-violentei-1239445> 10: Annex [http://adevarul.ro/international/in-lume/califat-harta-kurdistan-noua-harta-orientului-mijlociu-1\\_53b383940d133766a8107063/index.html](http://adevarul.ro/international/in-lume/califat-harta-kurdistan-noua-harta-orientului-mijlociu-1_53b383940d133766a8107063/index.html).

<sup>4</sup> <http://ziarullumina.ro/Intre-islamizarea-europei-si-europenizarea-islamului-64256.html>.

modern man's need to return to the sacred, to religious, considering religion as a historical remnant, immaterial. They confuse the profanity of values with historical secularism. That is why the historian M. Wolffsohn calls them “the illiterates of religion”. Seeing how in some countries such as the Netherlands, the churches turn at the weekend, in a kind of “discos” or “flea markets” obviously that ordinary Muslims live the ashamed feeling towards the attitude of Europeans regarding their own Christian and religious values.<sup>1</sup>

Going into this debate, a Muslim great analyst, who lived in the West, Bassam Tibi, said that it would be contraindicated for Europe to propose assimilation of Muslims; instead, he is adept of their integration from compliance with general civic values that are indispensable to a civilized world. The first and most important of these is democracy which, in his view, is not only a political system but also a political culture, a way of life. Muslims cannot live in a country or in a world rejecting its way of life. As one cannot live in the Islamic space without complying their identity and their way of life, the same applies to Europe: “You cannot reject the idea of Europe and still want to live in Europe... People who reject democracy and yet want to live in Europe, should be seek the door. This does not mean intolerance against foreigners, but political identity, valid for both parties.” On the other hand, the same Muslim analyst recognizes that individual human rights issue belongs to the European civilization. Notwithstanding any apologetics (see, for instance, Mohammed Ghazali), says Bassam Tibi, in Islam there is no human rights; there is really a conflict between Islamic doctrine and individual rights of Muslims.

The non-integration of Muslims into European society is due, according to Bassam Tibi's view, to both Europeans and Muslims. At least 80% of Muslims living in Europe prefer an attitude of self-preservation and rejection of European values. That is why the author recalled two scenarios bandied in the world of analysts on the future of 21<sup>st</sup> century Europe and the third millennium, in general. According to the first scenario assumed by the famous author of the book *The End of History*, Fr. Fukuyama, Europe could become a “battlefront of Islam”, in which the peaceful solution to the conflict would be the integration of Muslims living in Western society in Europe. A second scenario with more pessimistic, developed by B. Lewis based on demographic studies, supposedly that by the end 21<sup>st</sup> century, Europe could become an Islamic territory. The data from which this analysis starts is the diminishing of European population growth and the continuous growth of the Muslim diaspora.

### **3. Expansion of Islam - Cause of Failure of Integration**

Although Islam was once tolerant of all other religions of the world, the relationship between it and other cultures was outlined based on armed conflicts. Muslims were not forcing people to convert to Islam. To defend their faith, Muslims used the well-known “Holy War”. So when conquering new territories, the force was no longer a necessity as people were spontaneously converted. They learned about the sacred teachings and customs of the Orient and became followers of Islam. With the collapse of the Roman Empire among Christians and Muslims it has been created confusion, and the one who rearranged the Arabic culture was Muhammad Prophet.

The first conquests that marked the Islamic expansion initiated after the death of the Prophet were deprived of cruelty and were based on rules which required only attacking the enemy army and state institutions and not the population. So there were first major conquests: Syria, Iraq, Egypt and Persia.

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<sup>1</sup> Idem.

With the capitulation of Alexandria in 642, the Arabs built the first Muslim city and the first mosque in Egypt.

The Islamic Cultural Space presents a very obvious fragmentation due to several factors accumulated over time, namely the issue of Yemeni in Egypt, the permanent rivalry between Iraq and Iran, the issue of the Kurds on Turkish soil, conflicts between Palestinian, Lebanese, Afghanistan, Kyrgyzstan etc. organizations and clans, the inter-Arabian controversy on the Mediterranean Sea direction - the Arabian Sea, the existence of “landforms” at the contact with Arabs in the Middle East with what it means the rest of Islamist extremists - thus creating a controversial and much disputed cultural mosaic.

“In absolutely all civilizations, culture occurred in close connection with the temple, it developed primarily in the religious sense in order to subsequently fragment in specific cultures, identifying with the peculiarities of human existence, “technical culture”, “political culture”, “religious culture”, etc. But these particular cultures tend and always have been to be united in a “total culture” that Tudor Vianu defines it as “the ability to live the world in all its aspects, to cherish it under the sign of all the values which it virtually closes them” (Simileanu b, 2011). It should also be recalled that one of the major differences between Western countries and those belonging to the area of the Middle East is that the relationship between church and state is not so close, but rather nonexistent in the West (e.g. Church of Greece).” (Patasthis, 2005, pp. 115-188)

The attitudes of the groups of people who were affiliated with Islam are extremely hard to understand, this aspect arising an issue of contemporary times: the accurate mapping of communities. We talk either of negative attitudes, either of positive ones, but earlier of 1990, no typology has been proposed. (Shadid, 1995, p. 3) The two political scientists and Gerd Nonnemann & Dassetto Felice (Dassetto & Nonneman, 1996, pp. 187-218) say that there are several types of affiliations, namely:

- Types not belonging to organized forms of Islam;
- Types that manifest relative attitudes vis-a-vis Islam’s organized categories;
- Types that accept all forms of propagators of Islam preachers;

As for the complexity / diversity of Muslim communities in Europe, Amiraux (2004, pp. 28-57), studying intensely the national attributes in France and Germany, realized that there are differences worthy of notice regarding the political and academic attitude on Muslim communities in Europe.

Muslims must be able to build higher education institutions firstly, only then they can truly integrate among Europeans. In addition to building mosques and prayer rooms, they must literate their young people. One of the biggest future challenges of the Islamic world will certainly be promoting the elite of intellectuals, educated and capable of autonomous creations, full of originality. This prerequisite is a first step towards beneficial communication between Islam and the West, a fact which leads to the direct involvement of Muslims in public life. They must be represented by a voice who knows the requirements of the minority, an actor on the European stage who will succeed to mediate their relations with the West. There is a weakness in advancing leaders, hence the failure in terms of their integration into European societies.

Also, to prevent the failure of cultural integration of Muslims, there must be taken long-term measures aiming at the economic development of these poor nations. The lack of a decent standard of living has led the Middle East to an imminent collapse. The masculine identity of Muslim men must be regained to outline the personal development of the individual, thus effectively helping him to discover his vocation. Many young Muslims are confused and misinformed about the opportunity to create a future purpose in order to insure sources of income and thus they get to deviate from the desire of training,

retreating into their natural habitat where, the only target to achieve in life is dictated by religious doctrine, namely: prayer and obedience to Allah.

#### **4. Islam and Islamism in Religious Interpretation**

Islamism is a fundamentalist movement, an unsuccessful attempt of the current governments to introduce a policy specific for Arabs. He rejects any kind of secularism, even more than that, it presents a recent rupture in the history of Islamists. The term "Islamism" suffers from lack of support of Islamic dogma, especially with regard to reforming Islam, even more so the moderation attempt represents a bridge of dialogue between companies belonging to the Orient.

The term "Islam" names the monotheistic religion as the base of the Koran (the Bible of the Arabs) and its extension encompasses actually all territories belonging to this religion. The term "Islamism" represents the ideology or policy that Arabs have tried to propagate using the instauration of horror feeling among Europeans, so that we can easily associate Islam with fascism or Nazism of the past. Inside the Middle East, not only weapons, revolution, human rights were exported by Europeans, but also the idea of a radical vision that is neither modern nor liberal. As there was the attempt by the hegemony of the Reich and restoring the "Arian" virtues in Hitler's time, there was also the revival of caliphate as during the 7<sup>th</sup> century.

The confusion between Islam and Islamism is common nowadays, although the first term means religion and the second refers only to political dogma. The Muslims are followers of Islam, and Islamists are fundamentalists Muslims who propagate a different policy based entirely on the faith suggested by the Koran. Unfortunately, we can say that Islam includes Islamism, but not vice versa, which means that within the Arab world, we often seek and find supporters of radicalism, but not vice versa, hence the confusion of authority and marginalizing all Muslims and their gradual and continuous self-pity.

Muslims continue to promote faith in Allah using violence and the often choose their targets enemies trying to cause major social change. The difference, however, between the religious terrorism and political ideologies is given by different mechanisms by which the attacks and value system are legitimized. But most Muslims are not terrorists by the law of nature, but when tragic events occur characterized by bombing military camps of Hezbollah or Lebanon, or Hamas, all Muslims everywhere organize protest demonstrations.

"A bomb explodes in a public market in Jerusalem. A suicide bomber blows himself up in a bus full of women and children in Tel Aviv. Foreign tourists are massacred in holiday resorts in Egypt. In Algeria or Sudan villages after villages were razed from the ground in the name of Islam. The blacklisting of actions that have come to symbolize the "Islamic terror" seems to be endless. Violent conflicts took place between Muslims and Orthodox Serbs in the Balkans, Jews in Israel, Hindus in India, Buddhists in Burma and Catholics in the Philippines." (Barna, 2011, p. 48) Is it Islam bloodthirsty?" (Huntington, 1996)

Even now, we cannot say exactly what it wants to be truly promoted by the Quran. Is it about peace and acceptance, or "holy" war against all other religions? All that it is written in the Quran is actually a call to the "word of God" and "the path shown by Him," as most Muslims say. Not everyone agrees, however. Therefore there is the minority who believes that infidels should be punished by "Holy War" through Jihad.

We are confused; it is a religion of peace or one where they call the faithful to kill in the name of religion? Unfortunately, there are too few voices of those fighting extremists and condemning them. The Quran says: "Invite them all on the way of the Lord wisely and by wonderful skill and discuss with them in the most elegant way." It also says that Muslims can marry people of other religions.

As provided in the Islamic tradition, the Prophet Muhammad was asked to write a "holy book" in its purest and original Arabic form existing on Earth, i.e. Arabic Quran. The Muhammad Prophet left Mecca in the year 662, and the Quranic revelation is since 610 until 632, the year actually marked by the beginning of a significant era – the era of Islam.

The Quran consists of 114 chapters, each with different length and it goes from 3 reaching to 287 verses each. They are not arranged in chronological order but in length, decreasing from the second "surah". The existing surah in the Quran starts with the saying "In the name of God the merciful and compassionate", except only the ninth surah. It was revealed during the course of life of Prophet Mohammad countless times, and some of the companions of the Prophet say that he has noted revelations details on the blades of camels, stones and scrolls. Muhammad's widow, Zayd, kept all these revelations in their original form, whether they were written, whether they were transmitted orally, and now they are the basis of the Quranic text from the time of the third Caliph.

There is on the other side and Uthman's version, which organizes the revelations in lengths, placing them on the longest at first, and on the short ones to the end. Conservatives, in contrast, believes that only Allah can determine their order, and scientists have tried at last to lay them in chronological order, this leading to a consensus among Muslims who are of different opinions.

The Koran was not written using diacritics. It also had no vowels, only consonants, all in a graphical system. None of this was favorable. Subsequently, more and more people non-speakers of Arabic language, converted to Islam, which led to misunderstandings about the correct pronunciation of certain words in the verses.

Geert Wilders<sup>1</sup> stated in a speech before the US Senators that all is not well in the old world. It looms a huge threat and it is very hard to be optimistic. We might in the final phase of the Islamization of Europe. It is not only a present and transparent danger for the very future of Europe, but a danger for America and for the whole survival of the West. The United States is the last bastion of Western civilization that would face an Islamic Europe.

He stated that there are now thousands of mosques throughout Europe. With larger congregations than in Christian churches. And in every European city there are plans to build super-mosques to make it look as a dwarf every church in the region. The signal is clear: We dominate!

Many European cities are already one-quarter muslimised: just take Amsterdam, Marseille and Malmo in Sweden. In many cities the majority of the population under 18 is Muslim. Paris is now surrounded by a ring of Muslim neighborhoods. Mohammed is now the most popular name among boys in many cities<sup>2</sup>. In the same speech it shows that a total of 54 million Muslims are now living in Europe. In a recent calculation of the University of San Diego, it was found that in just the next 12 years, 25% of Europe's population will be Muslim. Bernatd Lewis has predicted a Muslim majority by the end of this century.

"Pew Research Center" reported that half of French Muslims consider their loyalty to Islam stronger than their loyalty to France (Pew Research Center is an American organization that provides choices,

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<sup>1</sup> Geert Wilders is the Chairman of Dutch Freedom Party and member of the Dutch Parliament.

<sup>2</sup> <http://www.cunoastelumea.ro/senatorii-americiani/>.

attitudes and trends of public opinion in the US and worldwide - nt). A third of French Muslims do not oppose to the suicide attacks. And the British Centre for Social Cohesion reported that one-third of British Muslim students are in favor of a “caliphate” world. The Muslims demand to “be shown respect”, and we show this respect: we have Muslim official state holidays. The Christian Democrat General Attorney tends to accept the “sharia” if there is a Muslim majority.<sup>1</sup>

In essence the Islam is a political ideology. It is a system that lays down precise rules for society and the life of every person. Islam wants to dictate every aspect of life. Islam means “submission” or obedience. Islam is not compatible with freedom and democracy, because it strives to obtain the “Sharia”, under the desire to become a totalitarian religion. Now you know why Winston Churchill called Islam “the most retrograde force in the world” and why he compared the “Mein Kampf” with the Quran. The public accepted the honest Palestinian story and sees Israel as the aggressor. In the Netherlands, 60% of the population considers mass immigration of Muslims as the number one political mistake since the Second World War. And another 60% consider Islam as being the biggest threat. The lights may go out in Europe faster than you can imagine. An Islamic Europe means a Europe without freedom and democracy, an economic desert, an intellectual nightmare, and a loss of military force for America as its allies will turn into enemies, enemies with atomic bombs.<sup>2</sup>

## 5. Conclusions

The general meaning of the word “Islam” is obedience, love and peace of Allah (God). Islam, however, is not a theory but rather a political current, so how can we say about Marxism or Enlightenment. Voltaire was the one who invented this word and he refers to an extreme/extremist version of Islam.

The Koran, the Bible of the Middle East is not only a sacred, solemn book, but an unwritten law of these peoples, a sort of informal conduct that directs evolution or involution of historical forms falling between tribe and nation. Islam is different; it is what Christianity never meant, although it encompasses forty-four world states. In order to carry out the teachings, the Islamists deny Christianity and use the weapon that consists of raising an impressive number of mosques across the globe.

Sharia laws<sup>3</sup> encompass all aspects of life, starting from a state government or administration to the details the most intimate of individuals (personal hygiene, required food, of a certain type, repeated prayers at a certain interval of time). The Mediterranean Sea represented the starting line, the line between Islam and Europe, boundary which no longer exists today. Weiner<sup>4</sup>, first great researcher on the phenomenon of uncontrollable migration stated that “it can lead to a global crisis” a phenomenon that today is quite obvious due to the number of refugees who have violated the borders of other states. It is highlighted the large wave of people who, although convinced and bigoted nationalists, they leave their territory for a better life in the regions of the West. “Many Europeans do not understand this, specifically, they do not understand modern man's need to return to the sacred, to religious, considering religion as a historical remnant, immaterial. They confuse profanity of some values with the historical secularism. That's why the historian M. Wolffsohn<sup>5</sup> calls them “illiterate of religion”. Seeing how in some countries such as the Netherlands, the churches are turned at the weekend, in a

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<sup>1</sup> Idem.

<sup>2</sup> Geert Wilders, <http://www.cunoastelumea.ro/senatorii-americali/>.

<sup>3</sup> “Sharia”, 13 August 2015, accessed on 15 Nov. 2015, <https://ro.wikipedia.org/wiki/%C8%98aria>.

<sup>4</sup> “Richard Weiner (Czech writer)”, 19 August 2015, accessed on 14 Nov. 2015,

[https://en.wikipedia.org/wiki/Richard\\_Weiner\\_\(Czech\\_writer\)](https://en.wikipedia.org/wiki/Richard_Weiner_(Czech_writer)).

<sup>5</sup> Michael Wolffsohn”, 16 September 2015, accessed on 14 Nov. 2015, [https://en.wikipedia.org/wiki/Michael\\_Wolffsohn](https://en.wikipedia.org/wiki/Michael_Wolffsohn).



kind of “discos” or “flea markets”, obviously that ordinary Muslims feel ashamed of the attitude of Europeans regarding their own Christian and religious values.”<sup>1</sup>

More than 30% of young people in France are of Muslim origin. The South of this country is full of mosques, which demonstrates the crisis that the French authorities are facing in certain regions of the country, there are even neighborhoods where the police does not have access. The “multicultural society where immigrants and locals happily live together has failed. A total failure.”<sup>2</sup> In France, a country with 66 million inhabitants, there is a threat to the national security through the high number of Muslim citizens (more than 6 million people-immigrants from the East). Some time ago, Francis Fukuyama, held a conference in Washington DC in relation to immigration identity and future of the liberal democracy. (Fukuyama, 2006, p. 10) Being asked if he believed to be the key to the success of Western countries to integrate the refugees, he states that: “The failure of Europe to integrate them is like a time bomb that has already resulted in the explosion of terrorist acts and violence.” (Fukuyama, 2006, p. 15) So the identity of the entire Europe is under a question mark, with demographic conquest of the West by the peoples of the Middle East.

Starting from these two scenarios, beyond all the comments and speculations, Bassam Tibi proposes Europeanization of Islam; a Europeanization but to be preceded by a broad interislamic debate to hire, mainly the Muslims fundamentalists and those moderated, that is more open to new, towards the times and places in which they live. The first ones argue that there is only one Islam, the Quran which transcends all space and time, being valid also for Europe. Others, on the contrary, accept the fact that Islam is more than writing, whether it is the Quran or not; it is a cultural system which during its historical evolution and its spread in the space outside the Arab world has seen many changes in cultural and religious terms. Because of this, Islam has taken different forms over time. From the religious point of view, it is absolutely known the division between Sunni and Shia, each of the two currents being subdivided in different schools and sects. From a cultural standpoint, there are thousands of local cultures in the area of Islamic civilization, from the Middle East, Africa and far Asia.

Islam can become compatible with European values only through a reinterpretation of its message through renewal and reform, which should explain the Muslim world with greater care. Without these religious reforms, aiming in particular the Islamic law and the holy war, says Bassam Tibi, the Europeanisation of Islam remains impossible. In this context, Muslims must learn essential concepts of European civilization, such as democracy, secularism, cultural and religious pluralism, civil society and individual human rights.

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**Higher School as the Activating Factor of Inter-Cultural Collaboration:  
European Context**

**Iaroslav Kichuk<sup>1</sup>**

**Abstract:** The article deals with the international cooperation within the framework of the Euroregion “Lower Danube” and the place of Budjak in this network. The author believes that its potential is insufficiently appreciated. A special place belongs to Izmail State University for Humanities as the educational and cultural centre of the region. The author presents its main educational and international activities, as well as the perspectives of the development of the project “DAC People” on the base of Izmail University, that gives the real opportunity to deep the practical cooperation in the socio-cultural framework of the Euroregion “Lower Danube”.

**Keywords:** Euroregion “Lower Danube”; international activities; socio-cultural framework

At the present time the European Union pays more attention to cross-border cooperation between the border regions of the EU and neighboring states. The creation of Euro-regions is one of the key mechanisms for the implementation of European Union regional policy on the local places.

Euroregion “Lower Danube” is an international European organization, which was founded August 14, 1998 in the city of Galați by the heads of bordering regions of Romania (Galati, Tulcea, Braila cities), Ukraine (Odessa region), and the Republic of Moldova (Vulcanesti, Cahul, Cantemir cities). Creation of the Euroregion “Lower Danube” was intended to solve the following problems: to achieve a synergy in the economic development; to determine environmental challenges; to create the conditions for improving social protection, as well as the level and quality of life; to integrate the transport infrastructure of the border regions; to form a common cultural space in the Danube region.

In the framework of the Euroregion “Lower Danube” some huge projects were realized: “The Danube Lakes in Ukraine. Sustainable restoration and conservation of natural ecosystems” (2000-2003); “Business infrastructure of Odessa region as a part of Euro-region “Lower Danube” (2002-2004); “Preventing emergencies and flood protection in the Euroregion “Lower Danube” (2006-2007); “Cross-border cooperation improvement in the Euro-region “Lower Danube” (2007-2009); “Ukrainian-Moldavian border cooperation program” started in the end of 2015. At the opening of the exhibition “Lower Danube” in the Odessa Museum of Regional History in May 2014 Dumitru Keriki, economic adviser of the Consulate General of Romania in Odessa noticed that the cooperation in the region “Lower Danube” could be considered as one of the most successful. He believes that it is natural as our countries are connected by common traditions, what is particularly evident in the bordering areas (*Kinka*).

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<sup>1</sup> Professor, PhD, Rector, Izmail State University for Humanities, Ukraine, Address: 12, Repin St., C. Ismail, Odesa reg., 68600, Ukraine, Corresponding author: kichuk@list.ru.

Euroregion “Lower Danube” covers 53.55 sq. km. with a population of over 3.8 million. The half of a million (575 000) lives in the Southern part of Odessa region. Its historical names are: Budjak (from Turkish) or Southern Bessarabia (from Romanian). Geographically it is the area between Dniester and Danube Lowland. During its history Budjak was constantly in the focus of the political interests of great empires due to the strategic location in the Danube Delta that opened the way to Europe. The cities of Kiliya and Izmail were the major port-fortresses on the Danube till the end of the XVIII cent. According to the Paris Peace Treatment in 1856 both fortresses were destroyed. Now it is the most agrarian territory, nonindustrialized provincial part of Ukraine.

In general, the economic cooperation in the Euroregion “Lower Danube” is caused by the different specializations of administrative units of the three countries. The main industrial potential of Odessa region is located in its northern part, far away from the Danube. So, in Southern Bessarabia the agriculture, manufacturing and food industries dominate. Galați is an important industrial centre of Romania, the considerable attention of the rest territory of “Lower Danube” is given to agriculture and fisheries. Moldavian districts, which are included in the “Lower Danube” region, are specialized in agriculture, in particular, wine production. These conditions form the corresponding problems for the economic prospects of cooperation between the administrative-territorial units of the three countries in a single Euroregion.

Among the factors that hinder the full economic cross-border cooperation, the analysts of the National Institute for Strategic Studies under the President of Ukraine notice the following: traditional peripherality of the border areas, aggravated by the decline of the processing and food industries in Ukraine; effects of the economic crisis of 2008-2009 influenced the service sector extension that began to dominate in the economy (trade, financial mediation, transit of goods); political crisis in 2014 (*National Institute for Strategic Studies*). In this regard, the usage of favourable geographical position is impossible without a significant financial investment in the infrastructure of the region.

Anastasiya Mironova, Deputy Director of the Department of Foreign Affairs and European Integration of Odessa regional administration in her speech gave particular emphasis to the fact, that the development of cooperation in the Euroregion is not always in the field of economics, it is politics that reaches the level of intercultural cooperation (*Kinka*). In the same time, Budjak has great potential to be developed precisely in the cultural sphere. We are convinced that the main potential of Budjak is the people of the region. In the XIX century the territory was provided for settlement and cultivation of land for colonists of different countries: Bulgarian (centred in the city of Bolgrad), German (Artsyz, Tarutino, etc.), Swiss (Shabo) and others. Another category of residents is ethnic Ukrainian, Russian and Romanian population, in particular of the Gagauz, Armenian, Polish, Jewish, Greek, Albanian origin and so on. So, multiculturalism is leading feature of the social development of the region, which laid the foundations of its new collective identity. Multiculturalism has affected Budjak artistic traditions, which are enriched by the achievements of different cultures.

Izmail State University for Humanities is the only state educational institution in Budjak with the widenetwork of international contacts and stable reputation among internal and foreign scientific and educational establishment, the leading centre of education, scientific and cultural life of Ukrainian Danube region (ISUH site). It has the 75-year-old history and huge scientific potential. Peripheral location of the region dictates the University to focus on implementing of the educational needs of the region, as well as to consider the needs of its national minorities. Students are trained at four faculties (Pedagogical; Foreign Languages; Ukrainian Philology and Social Sciences; Administration, Management and Computer Science). Main directions of training are “Pedagogical Education (Social worker, Fine Arts, Music, Physical Culture)”, “Philology”, “Economics and Management”,

“Tourism”. The frontier status of Izmail University gives opportunities for the productive cooperation with educational institutions of the Danube basin countries (Bulgaria, Germany, Moldova, and Romania).

Izmail State University for Humanities automatically became a member of the University Association of the Euroregion “The Lower Danube”. Organization of ethnic music festivals, seminars, conferences, and forums has become a good tradition in the development of the cultural potential of the Euroregion. After entering the Danube academic new prospects have been obtained by our university consortium. DAC allows its participants to develop simultaneously and separately in the direction of the same European standards, to establish joint economic structures, to develop cross-border trade, and to implement various projects in the field of education and culture.

Most of the projects, implemented on the territory of the Odessa region in the framework of the Euroregion “Lower Danube” program are of restricted usage which is related to the environment. The realization of the project “DAC People” at the Izmail University gives real opportunities to expand the interaction of regional creative communities and the local academic environment. It also deepens the practical cooperation in socio-cultural framework of the Euroregion “Lower Danube”.

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**International Cooperation of Izmail State University for Humanities in  
2015-2016**

**Mykola Kapliienko<sup>1</sup>**

**Abstract:** The article presents the state and perspectives of international cooperation of Izmail State University for Humanities with academic partners abroad. Special attention is given to the participation of the University in European research networks for educational and curricula quality promotion, as well as to improvement of academic staff professional qualification in view of social and regional needs for sustainable economic and social development.

**Keywords:** international cooperation; academic staff and student mobility; European research networks; strengthen academic reputation

International cooperation with universities abroad is one of the priorities of the Izmail State University for Humanities. The main objective of international cooperation at the University is the integration into the global educational environment through its participation in long-term international programs and cooperation with foreign educational institutions, the extension of academic staff, researchers' and students' mobility, student and information exchange.

The main directions of international cooperation of the University are participation in programs of bilateral and multilateral international exchange of students, graduate students, academic and research staff; organization of international conferences, symposia, congresses and other scientific events participation in international educational and research programs joint publishing; higher and postgraduate education for foreign students in Ukraine etc. Izmail State University for Humanities actively supports new and already established contacts with foreign academic partners. International cooperation is deepening by holding scientific conferences and seminars, workshops and other scientific events, organized at the University e.g. the International scientific conference, devoted to the 75th anniversary of Izmail State University for Humanities, called "The Danube Scientific Reading: European Dimension and Regional Context", held in October 2015.

The University has the most productive cooperation with the universities of the Danube Region: Konstantin Preslavsky University of Shumen (Bulgaria), "St. Cyril and St. Methodius" University of Veliko Turnovo (Bulgaria), the "Dunarea de Jos" University of Galați (Romania), the "Danubius" University of Galați (Romania). In addition, it cooperates successfully with Moldova State University (Republic of Moldova), "Ion Creangă" State Pedagogical University (Republic of Moldova), "Bogdan Petriceicu Hasdeu" University of Cahul (Republic of Moldova) Taraz State University, named after M.Kh. Dulaty (Kazakhstan).

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<sup>1</sup>Izmail State University for Humanities, Ukraine, Vice-Rector, Address: 12, Repin St., C. Ismail, Odesa reg., 68600, Ukraine, Corresponding author: nickapliy@ua.fm.

The main areas of cooperation are training of academic staff and students, exchange of experts and students to make educational and cultural programs, exchange of scientific experience, scientific literature, joint seminars, international conferences and workshops etc. Recently the University contacted some universities in the EU (Germany and Austria) in order to participate in European research networks for educational and curricula quality promotion, as well as to improve academic staff professional qualification in view of social and regional needs for sustainable economic and social development.

Izmail State University for Humanities cooperates with international organizations such as the Goethe-Institute, the DAAD and the US Peace Corps, which helps to enhance opportunities for teaching staff and students to study foreign languages, as a pledge of participation in international programs and of European educational space affiliation.

The departments of the University have also established direct links with foreign academic partners, confirming their active role in the implementation of the State Education Development Programme in Ukraine.

The Department of General and Social Pedagogy and Primary Education under the guidance of Professor N. Kichuk joined the project “Eastern Partnership in the Field of Pedagogical Innovations in Inclusive Education” (INOVEST). The INOVEST project was developed according to the regional priorities of the TEMPUS Programme of the EU. The aim of the Project was to contribute to the development and implementation of Pedagogical Innovations in Inclusive Education policies in Belarus, Moldova and Ukraine and a better coordination of lifelong learning professional formation in education. In April 2015 the Department of General and Social Pedagogy and Primary Education held a number of project activities: workshops, trainings. More than 50 teachers, undergraduates and university students received certificates enabling work towards the implementation of inclusive education in Ukraine. In July, 2015, the representatives of the University took part in the final conference of the INOVEST project, held in Chisinau, Republic of Moldova. During the International Conference “Eastern Partnership in pedagogical innovation in inclusive education” many issues were discussed about the lessons learned in modern teaching methods, the effects of the project INOVEST, presentation of main steps, developed metrics and best practices examples to ensure the effectiveness of inclusive education in Belarus, Ukraine and Moldova.

In July 2016 a new joint German-Ukrainian project with the support and funding of the Ministry of Foreign Affairs of Germany and the Union of Bessarabian Germans will be launched. The Project is titled “Origin and Homeland Historical memory – the Future of Europe” and provides the exchange of students from South-Western Ukraine and Germany to develop and strengthen the partnerships between educational institutions and non-governmental organizations in Odessa region (Ukraine) and Germany.

Within the Joint Operational Programme Romania-Ukraine-Republic of Moldova Izmail State University for Humanities supports the youth NGO “New Generation of Europe” (Ukraine) and the Agency for Sustainable Development and European Integration “Euro-region Lower Danube” (Ukraine) in the realization of the projects “Virtual Platform For Cross-Border Youth Exchange”, “Cross Life-Skills Net”, “Involving Citizens in Defining Priorities, Development and Implementation of Local Strategies (SolveNet)”, “Innovative Analysis Tools of Environment in the Northwestern Black Sea Basin (Black Sea e-Eye)”, “Green Youth Movement in the Cross Border Area”.

Students and teachers of the University also took an active part in the international project “Side-by-side” – a trilateral network to promote and develop tourism in the border region “Galați-Cahul-Reni”.

This joint project of the Joint Operational Programme Romania-Ukraine-Republic of Moldova was awarded and funded by the EU. The main goal of this project is the development of cross-border tourism and strengthening cooperation between local representatives of the industry.

In April, 2016 a new research project was developed to participate in the Ukrainian-Moldovan joint projects for implementation in the 2017-2018 within the the Joint Operational Programme Romania-Ukraine-Republic of Moldova.

In November, 2015 the Fifth Regional Session of the European Youth Parliament was held at Izmail State University for Humanities. Under the guidance of foreign moderators the students from the University and other Ukrainian education institutions were acquainted with the work of the European Parliament and its committees and participated in discussing important issues. The project was carried out under the guidance of experienced moderators from Poland, Norway, Austria, Greece, Hungary and other EU countries.

To strengthen the position of the University as an educational, scientific and cultural centre in the Ukrainian Lower Danube region and to keep an open multicultural dialogue the administration of Izmail State University for Humanities has taken the necessary steps to open the Bulgarian cultural center in order to facilitate studying the Bulgarian language and literature, improve knowledge on topic issues of history, art and culture of Bulgaria, exchange of academic, artistic and informational reference books and periodicals, organization of scientific conferences and seminars, presentations, competitions, parties, student workshops to significant dates in the history of Bulgaria, as well as workshops on traditional Bulgarian crafts and trades.

The Polish Cultural Centre is planned to be open at the University in 2016 with the Polish Consulate General in Odessa (Ukraine) backing. In the nearest future, the administration of the University plans to open the Polish language courses, to support scientific publications on the history of Polish Diaspora in Southern Ukraine, and organize an annual festival of Polish culture at Izmail State University for Humanities etc.

In 2016 the American Councils for International Education in cooperation with the Ministry of Education and Science of Ukraine and the Parliamentary Committee on Education launch the US State Department project SUP30016CA001 “Strengthening Academic Integrity in Ukrainian Higher Education”. 10 pilot Ukrainian Universities, including Izmail State University for Humanities, were chosen to participate in the project, that will work in four directions: to inform students, faculties and university administrations about “academic integrity” and its components; to create educational programs, motivational workshops that will have a direct impact on student study at 10 pilot universities; to create a system that will prevent any manifestation of plagiarism and cheating including penalties.

Since January 2016 the Izmail State University for Humanities is an academic partner of Danubius Academic Consortium for Integral Innovation (DAC), a euro regional ecosystem of Integral Innovation, located in the Danube region, aligned with the goals of EU Strategy for Danube Area (EUSDR) aiming toward a high Competitiveness based on Creativity and Diversity in this Euro-Region (*Danubius academic consortium*). Today the DAC unites 12 European universities from Bulgaria, Czech Republic, Germany, Moldova, Romania, Serbia, Slovakia, Slovenia and Ukraine. Izmail State University for Humanities is invited to develop and implement the “DAC People” Program and its constituents (“Innovation is Hope” and “Sky is the Limit” Programs), based on the interaction of local arts associations and institutions for gifted children in Ukrainian Lower Danube Region with the academic environment (*Shavlovska, 2016*).



In addition the University together with other higher educational institutions of Ukraine submitted several applications to participate in a number of international co-operation and mobility program in the field of education, including the projects “Change agents to assure quality of reforms in Higher Education (HARISMA)”; E-government Studies as driver for achieving Transparency and Preventing Corruption in Public Service.

Thus, Izmail State University for Humanities is an active Ukrainian university engaged in collaborative projects and partnerships all over United Europe. Through international engagement the University enhances the accumulation of the comprehensive knowledge for high quality education and seeks to strengthen the University’s academic reputation.

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## Leading Strategies of the “DAC People” Program in Budjak

Tetyana Shevchuk<sup>1</sup>

**Abstract:** The article deals with the prospects of the international activities of Izmail State University for Humanities as a Danube academic consortium partner. The project of DAC pilot implementation of the programs “Innovation is Hope” and “Sky is the Limit” within the framework of “DAC People” in Budjak is presented in the article. Its key components include the following information: data about the prominent creative community in Budjak; the project of Budjak Art Center of Craft Excellence of Euro-regional importance (BACCE) as its integral unit; the challenges of the project and its geography; the people, involved in the implementation.

**Keywords:** project; project of Budjak Art Center of Craft Excellence of Euro-regional importance (BACCE); international activities

This year Izmail State University for Humanities has become the member of the Danube academic consortium (DAC), the activities of which are aligned with the objectives of the EU Strategy for the Danube Region (EUSDR). This important partnership of Universities and Corporate partners with different expertise profiles form the unique Euro-regional integrated ecosystem in the area of the Danube Delta for integral innovation in the business and academic world. Two main DAC activity directions are focused on Applied Arts and technologies in dynamically interacting network of academic institutions, which take into account both single markers and cultural diversity of “Lower Danube” Euro-region.

Izmail State University got a proposal to develop and implement the program of “DAC People”, based on the interaction between the creative communities of our region with the academic environment. The project “DAC People” has two basic components: the program “Innovation as Hope” and “The Sky is the Limit”. The format of the first one assumes the involvement of the target students in achievements of the regional creative community to gain the attainments of artistic thinking and craft skills at the regional level. The second program is aimed at cooperation with children's institutions of different levels to involve the gifted children to university projects.

**The prominent creative community** in Budjak is Izmail Municipal Organization of National Union of Artists of Ukraine (*Guide of the Izmail Municipal Organization*, 2013). Having been created in 2008, it unites the highly qualified specialists in fine arts and craft of the Southern Bessarabia (*Kara, Mitaki*, 2015, p. 211-213). It is an integral part of all-Ukrainian Creative Organization (*Guide of the National Union*, 2013) which consists of professional artists accepted in accordance with the strict expert criteria. Its Legal form is: Creative Community (840); Legal activities: 91.12.0 – activities of

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<sup>1</sup> Professor, PhD, Izmail State University for Humanities, Ukraine, Address: 12, Repin St., C. Ismail, Odesa reg., 68600, Ukraine Corresponding author: shevchuktat@mail.ru.

professional organizations; Institutional Sector: S.15 – Non-profit organization. There are 25 members in Izmail Municipal Organization of National Union of Artists of Ukraine. Two of them are Honored Artists of Ukraine; four members were awarded the medals of Pochayiv Icon; one member was awarded the Order of St. Prince Yaroslav the Wise (2014). All representatives have international experience in exhibition activities; most of them have teaching experience as the instructors of different creative workshops in the region.

The Head of this Community is Alexander Kara, the Honored Artist of Ukraine and Associated Professor of Izmail State University for Humanities. In 1998 he has been the initiator and constant curator of the children's art biennale of children's art "Children of Bessarabia" and Republican plein airs "Budjak palette". In 2005 he became the laureate and winner of the contest "Person of the Year", where he was nominated by the Association of Ukrainian Bulgarians in the nomination "Painting". Alexander Kara takes an active part in international exhibitions and creative meetings of Lower Danube artists and has participated in more than 160 collective exhibitions in Ukraine and abroad<sup>1</sup>. He has nine awards for painting and is the author of 34 publications, among which are 7 researches, 24 creative works, three guides for students.

**"Innovation as Hope"**. According to the goals of the program "Innovation is Hope" the Izmail Municipal Organization of the National Union of Artists of Ukraine (IMO NUAU) is developing the project of its integral unit – Budjak Art Center of Craft Excellence of Euro-regional importance (BACCE). The Center's Charter considers the newly established division of the Creative Community "IMO NUAU" as a trade union of experts in handicraft production, which also serves as the creative workshop. The Center provides: collection and description of artistic traditions of the region; revival and updating of creative skills of Budjak craftsmen; nonprofit educational activities among regional communities of the Southern Odessa region.

The project BACCE plans to implement DAC innovations that give the following prerogatives: appearance of the regional Center, aiming at the revival of folk art craft skills; creation of works of art and crafts using environmentally friendly materials (wood, vines, cane, gourde, ceramics, engobe, textile, wool etc.); showdown of achievements at regional art exhibitions with BACCE awards and recommendations of the Center; employment of craftsmen as teachers of the Center; export promotion; international networks and cultural exchange within the "Lower Danube" Euro-region; DAC pilot implementation of the project "Innovation is Hope" and "Sky is the Limit".

**Challenges of the project.** Today, the craft skills are in decline in the region due to the processes of industrialization and urbanization. Hand-made products are noncompetitive as compared to cheap manufactured goods. Meanwhile, the creativity of Budjak artists has a unique specificity, as its top feature is the synthesis of the inventive traditions of various ethnic groups living in the region (Ukrainian, Russian, Romanian, Bulgarian, Gagauz, Albanian and others). The main urban challenge is to make four historic towns of Budjak (Izmail, Reni, Bolgrad and Artsyz) more productive; to improve the social climate during the period of deep economic crisis in Ukraine. Development of old and new crafts and small creative business gives the opportunity to master a certain craft for unemployed citizens and allow them to set up their own small businesses. It is of a common interest for the concerned towns (Izmail-Bolgrad-Reni-Artsyz) to carry out similar activities, creating important synergies between them.

**Geography of the project.** Five centers are regarded as BACCE departments in Budjak:

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<sup>1</sup> Participant of the international Plein Air Festivals "Golden Orpheus" (Bulgaria, 1992), "St. Luka" (Bulgaria, 1996), "Osojnica" (Macedonia 1997), "Takmakli" (Bulgaria, 2005), so as in Cimişlia (Moldova, 2013) and others.

- Art Studio in Izmail State University for Humanities (Izmail);
- Bulgarian Cultural Center (Bolhrad);
- Museum of Local History (Ogorodnoje village);
- Children's District Library (Reni);
- Children's Art School (Artsyz).

We can find them on the map of Budjak:



**People of the project.** Delivery-partners from the regional centers of BACCE will cooperate, considering their competence, experience and the recognition of their craft skills in Ukraine and abroad. At the heart of their constructive cooperation is the creative approach to the process of types and design of products approval, based on the experience and skills of colleagues, as well as on the potential investors' interest in them. In Izmail Art Studio two delivery-partners are considered to be constant teachers during the project duration. They are:

*Nina Ilyina* – specialist in the manufacture sculptures made of ceramics (terracotta, engobe). She is the author of collections of everyday objects and dolls-amulets made of colored clay, which do not require additional staining. She was inspired by Tripolie culture artefacts, found in the area between the Danube and the Dniester, which have a genetic link with all the Balkan-Danube Region before our era. She also produces ceramics, covered with acrylic.

*Helen Palii*, attended the Art Training Course in Peace Corp (2013). Her creative nickname is *Sahara Skazka* (*Sahara Skazka's site*). Helen Palii is a specialist in the hand-made textile dolls, as well as author's toys, textile decorations, pillows, home decor made of papers and sisal, and other goods made of environmentally friendly materials. She has an internet market place on Etsy (*Sahara Skazka's site*).

In the regional centers of Bolgrad and Reni the responsible partners have the opportunity to invite different local craftsmen for the short-time courses in order to manufacture a variety of products.

*Galina Ivanova*, being a director of the Bulgarian Cultural Center in Bolgrad, has a significant experience in organizing local craftsmen workshops and in popularization of their results, and has the ability to provide the rental facilities and oversee the workshop of crafts in textiles, wood, vines, cane and straw.

*Anna Konstantinova* is the director of the Museum of Local History in Ogorodnoje village of Bolgrad district. She is a member of the National Union of Artists of Ukraine and outstanding specialist in the field of arts and crafts. Her target students are the village creative personalities, whom she is ready to teach at her classes.

*Galina Zgurskaya*, director of the Centralized Library System in Reni district is a bright person known for her public activities and huge creative potential. She is a Chairman of the regional public organization "Our Heritage", the author of the ethnographic collection "Let the world know Ukraine!" of the souvenir dolls dressed in national costumes of Budjak. As a leading teacher in Budjak Art Center of Craft Excellence in Reni, she can mobilize the local craftsmen in Reni district.

*Vladimir Afanasyev*, is a founder and Director of Artsyz Fine Arts School in Odessa region. As a teacher of the highest degree and the one who is enthused about the work he does, Vladimir Afanasyev has an individual approach to learning, which contributes towards personal fulfillment of his pupils. As a result, they are constantly winning prizes in regional and international competitions and exhibitions. Artsyz is a small district center, and the pupils of this Fine Arts School are modest rural children who were brought up in the spirit of traditional values. We believe that this school is the appropriate institution to implement the program "Sky is the Limit". All delivery-partners of BACCE take an active part in international exhibitions. Their craft goods are in private collections of many European and other countries of the world. They are motivated to implement the project tasks because of two main reasons: 1) the project creates jobs, which is very important during the period of deep economic crisis that has broken out in Ukraine; 2) the work of a creative person is always in need of recognition, which gives the impulse to new creative ideas.

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*Sahara Skazka* site on Etsy: <https://www.etsy.com/shop/SaharaSkazka?ref=hdr> and Portfolio at Flickr: <https://www.flickr.com/photos/129006489@N05/albums>.

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