



# The African Integration Network (AIN)

## A Proposed System to Better Integrate Europe's Africa Diaspora

By Hans Noot and John Hogan

### Why do Africans come to Europe?

There has been much talk these past several years regarding immigration to Europe. Much attention has been given to the recent influx of Syrians, Iraqis and other Middle Easterners coming into the continent. Yet another immigration movement has been going on for much longer; one that is not much discussed in the media. It is that of the many Africans. Africans have been coming to Europe since the dawn of European colonialism in the continent. And there has been much European influence into Africa as well, as is evidenced by the current use of some of Europe's languages there: French, English, Afrikaans-Dutch, and Portuguese. Colonialism, too has influenced the Western-influenced education. There is an established link between Africa and Europe. In fact, nearly 200,000 refugees immigrated to Europe between 2013 and 2014 alone.[i] It is estimated that there are currently possibly no less than 10 million African immigrants in Western Europe.

Besides the dubious European slave-trade and colonial practices of the past and its consequent ties between Europe and Africa, Europe's relative stability, politically, socially and economically, has lent weight and

reason as to why Africans migrate to Europe. There are various conflicts around Africa that spur several refugee crisis. For some years now, the conflict with Boko Haram involves several African countries, Nigeria being the most prominent, but also entailing Chad, Niger and Cameroon as well. The fighting there has spurred a large refugee crisis, with people from those four countries trying to flee the violence, including that of many children.[ii] There seems no end in sight to this conflict. Somalia, which only until recently has been able to install a (somewhat) functioning government, has had to deal with the al-Qaeda affiliated Al-Shabaab terrorist group as well as the many warlords vying for control of the country. Somalis have been fleeing the nation for years and there has been little sign of any kind of slowdown in refugees from there. Even the pirates, known for raiding commercial shipping, hope to be captured and sent to European jails, as these are safer and more comfortable for them there than their own home.[iii] It is striking how they find an escape from their poverty through their incarceration.

It is not just terrorist groups or extra-governmental forces at work here. Many people flee from their own legal governments. Political unrest in places such as Burkina Faso and the Democratic Republic of Congo, have seen governments come and go like a revolving door.[iv] A president or parliament will come into power, often through scrupulous means and with a lot of corruption. They will plunder the nation's wealth and enforce a very

harsh rule of law, often through brute force and the abuse of human rights. Currently there are serious issues in Burundi, regarding which the African Union has pledged to avoid another genocide on African soil and send in 5,000 peace keepers, without Burundi government's consent. Political instability and the lack of respect for rule of law and human rights furthers people's needs to escape and find safe haven further north, in politically stable Europe. There are serious Human Rights Watch website[1] is full of horror stories of Human Rights abuse throughout the continent. And according to Brian J. Grimm, in a paper for the Marakesh Conference of January 2016[2] atrocities are not just between major religions, but especially those belonging to the religious minorities are unsure of their lives.

Current, too, is the enormous migration of those fleeing from war zones as well. Serious conflicts, particularly in the Middle-East, are cause for hundreds of thousands to come to Europe to see refuge. It is estimated that many of them, often well educated, will remain until there is at least some stability in their home country. But time will tell if this is so. Others will leave their footprints on European soil permanently and mingle with the European population over the coming decades and centuries.

Economics, too, is a serious argument for fleeing north. While seven of the ten fastest growing countries in the world are in Africa, Africa remains home to some of the poorest economies in the world. Lack of jobs and capital fuel the number of unemployed persons around the continent. This influences people's hopes and dreams to seek a better life, especially in the job market, where menial labor can earn them a higher salary than in other work in Africa.

We cannot discount Africa's climate and flurry of natural disasters either. Drought in Ethiopia and Sudan (places that have also seen large scale violence) has resulted in the failure of crops and lack of drinking water.[v] These droughts have resulted in famine and great loss of human life. This is a further reason for African's sojourn towards Europe.

Much talk has been given about those who come to Europe as refugees from war or economic downturn, but there are also those who come to Europe for study or for actual jobs. Students come to many European countries, especially France, to study and earn an education.[vi] And many of those who earn an education, whether in Africa or Europe, tend to stay in Europe and find jobs there.

Steps have been taken to attempt to persuade the Africans to go home and stem the flow of new ones coming in. There have been several initiatives from Europe regarding the state of African affairs. This includes a 1.8 Billion Euro package to African nations in exchange for programs to curb migration.[vii] It has been criticized, though, that it isn't doing enough, and that it is simply throwing money at the problem. Whether or not things do improve in Africa, African migrants will come, for one reason or another. And many are there to stay.

## The Treacherous Road From Africa to Europe

Many of Africa's refugees today come through sea routes between Libya to Italy and Morocco to Spain. In years previous, this would have been difficult, if not impossible as Libyan dictator Muammar Quadhafi had curbed

this migration along his southern borders and had prevented many from reaching Europe. He had even infamously stated, “If I go down, Europe will turn Black,” remarks that were condemned by many European politicians and seen as a form of blackmail against the E.U.[viii] But with his downfall in 2011, African migrants have crossed into Libya and towards the Mediterranean coast to begin the treacherous boat trip to Europe. This is often done without regulation and with illegality. Thousands end up drowning in the Mediterranean, as the boats are unseaworthy and are swamped by hundreds of refugees. Yet they still attempt the crossing. Just as any person here would find it difficult to deal with social injustices at home, so too do many Africans in their own homes. It is amazing that many choose to risk so much for a better way of life.

## Europeans facing immigrants

Europeans, in general, are not looking for assistance from African refugees, and integration is difficult. Just like Europeans had over-stayed their welcome in Africa during the days of colonization, Africans are not perceived as a welcome visitor to the European public. The recent attacks in Paris have furthered Europeans’ mistrust of immigrants, both from the Middle East and Africa. The talk and fear of terrorism feeds the Xenophobia monster, as is evidenced by the many protests in different cities, and the closing of the Hungarian, Macedonian, Serbian, and Croatian borders to Syrian refugees, and very negative African sentiments all over the Balkans in particular. And it is not just because of terrorism. In Poland blacks on the street are not a common sight, and are treated downright inhumane at times. The same can be said of other Eastern European regions.

Many Europeans fear, too, that refugees and other immigrants take European jobs, not realizing that they also consume, and therefore at least neutralize the economic downside.

And then there is the notion of the shift of religious influence. Europe has been secularizing over the past few decades, with France and the Netherlands leading the way. Secularization includes the separation between religion and state, as well as a decline of church attendance. Generally speaking Africans are believers, and they tend to bond primarily to their religious affiliations, rather than to their new national culture. This enhances the drift between non-religious Europeans and mostly Muslim immigrants,[3] and also some other Christian and Voodoo believing Africans. The fear of Europe becoming increasingly influenced by sharia law and that Europe is Islamizing, is felt on the streets, and is openly discussed on some radical Muslim websites and others. There are many anti-Islam websites on the internet that claim a statement by the late Col. Muammar Qadhafi that describe what fear Europeans dread: *“There are signs that Allah will grant victory to Islam in Europe without swords, without guns, without conquest. We don’t need terrorists, we don’t need homicide bombers. The 50+ million Muslims (in Europe) will turn it into a Muslim continent within a few decades.”*[ix] In reality, however, Islamization is not just due to a rapid increase of Muslim immigrants, but a strong decline of Christian and non-believing Europeans[x] as a consequence of women’s fertility rates,[4] and at the same time a much higher fertility rate amongst Muslims. At the same time, these numbers also account for a decrease of economic growth in Europe. A decrease in population, naturally results in economic stagnancy. Any culture that is forced to change rapidly, faces political, social and financial unrest.

Write something about the reaction to immigrants in Eastern European Nations – and how they differ from the way Westerners react.

## Africans facing Europeans

Africa, as wide and varied a continent it is, is a far different place than Europe. Everything from culture to climate, to geography and history; no two places could be so different. Its people are not only diverse within the continent, but there are few similarities between them and their European counterparts, all of whom, too, show a colorful display of values.

With the above short version of a European reaction, it is inevitable then that these migrants will find it difficult to adjust to their new surroundings in their newly adopted homeland.

With Africans having either arrived illegally in Europe, or being rejected their refugee status a whole new community of underground immigrants has sprung up.

They find little reason to integrate with believing Europeans. Islam is not (yet) a dominant factor in the European religious landscape, and Christendom is losing its foothold. As a consequence, Africans will either seek a footing in Europe amongst African and Middle-eastern lead Muslim communities, or by joining small charismatic religions, often lead by Africans. As soon as they have found contacts within these religious groups, all reason to “Europeanize” and to cooperate with local nationals disappears.

When they arrive in Europe, many tend to “disappear,” that is that they go off of the government’s radar. As a consequence, they find low paying jobs and find cheap housing that is most of the time below

acceptable living standards. Several will resort to illegal practices to get more money and even hope to raise their social status. This leads to a higher crime rate and a further rift between Africans and Europeans.[xi] African refugees in particular tend to destroy any form of identification that would link them to their origin, so that they cannot be deported if caught by the police or immigration authorities.

Arguments have been made that the E.U. Governments apparently don't do enough for these immigrants. The Dutch government for example only requires immigrants to learn Dutch, but nothing else. How is a new immigrant, who barely knows the language and hasn't had further education, supposed to work or receive further support if they know nothing else about their host country? The lack of preparedness on the part of Europe’s leaders further illustrates the need for a serious overhaul of how these nations deal with this influx of migrants coming into their borders.

## What is done so far

There will always be trade and exchange of peoples and cultures between nations and continents. The trick, of course, is to make these exchanges a win-win situation, in which both the traveler and the host win. But it is not an easy feat to make this happen. In colonization practices, all too often the traveler depletes the host nations and enforce local legal and cultural changes, often met with serious resistance. Such win-lose situations always, in the end, collapse, with a dramatic and embarrassing history to tell. Now, in Europe, a great influx of foreigners are spotted. The question is if Europe

can act the gentleman it claimed to be when they entered Europe centuries ago.

In the process European Nations, as well as the European Union subsidizes a host of projects financially and with consulting. Think of sponsoring European Investments, Student Exchange programs, Refugee camps, food donations, support for Aid organizations, and such. On top of that there are medical organizations sending both medical supplies as well as doctors and nurses to Africa. Other NGO's such as

ADFoR .....

European Integration programs and courses

Border control pick up services (such as FRONTEX project)

## A clash of cultures and values

The difference between Europeans and Africans is not so much about skin color, as is often alluded to by populists. Discrimination is not about skin, and not even about race. It is about the fear of the influence of unknown cultures, and differences in values. As mentioned earlier, Europe is a continent almost completely different than Africa in physicality. This also applies to the people living there. Different value systems in each continent dictate how the people live their lives. Let's look at each one's value systems;

### Some European Values

To Europeans, the ability to choose for oneself is paramount. Furthermore, values such as "Life is better than death", "Health is better than sickness", "Liberty is better than slavery", "Prosperity is better than poverty", "Education is better than ignorance" and Justice is better than injustice", Equality before the law", [xii], "Predictable Rule of Law", "Taking personal responsibility for one's actions", "Freedom of thought, conscience, and religion", "The right to take part in... government... directly or through chosen representatives", etc. Europeans like to Organize themselves (especially towards the North), where they are the best on the non-corruption scale worldwide. They have rules for everything – volumes full – and studying law is a never ending story. Personal property is seen as almost sacred, and is not to be taken, vandalized or used by others without consent. Time is of the essence (especially, again, the further North in Europe one measures). A meeting at 10:00 o'clock starts at 10:00 o'clock, and not a minute later. And the meetings end on time. Debate within the meetings, coming to a consensus decision. The further one goes north into Europe, the more planning is important. Many Europeans start paying for their pension 40 years ahead of their retirement age. Their salaries are monthly and people are expected to plan that salary sum in such a way that they survive that whole month, with some to spare. To Europeans, families and family relations used to be important, until women increasingly went into the labor force, freeing themselves from family duties and child bearing, and focusing on the freedom of the pursuit of money and compliments for the use of their many talents. As a result, there is more money to spend, and less children to spend it on. And the governments love it, as for them it is an excellent way to enlarge their coffers to they can share the wealth with those who are less fortunate. Quality of life, including leisure, entertainment, vacations, are all values that Europeans cling to.

## Some African Values

Offset this (sorry about the extreme contrast) with the way Jared Diamond describes his feelings in reaction to an arrogant Harvard Anthropology professor who claimed to understand Africans:

*“...I am going to tell the truth. We Africans really enjoy living in shantytowns where there isn’t enough food, health care, or education for our children. Furthermore, our corrupt chieftancy political systems are really marvelous and have permitted countries like Mobutu’s Zaire to earn us international prestige and respect. Moreover, it would certainly be boring if free, democratic elections were organized all over Africa. Were that to happen, we would no longer be real Africans, and by losing our identity – and our authoritarianism, our bloody civil wars, our illiteracy, our forty-five year life expectancy – we would be letting down not only ourselves but also those Western anthropologists who study us so sympathetically and understand that we can’t be expected to behave like human beings who seek dignity... We are Africans, and our identity matters! So let us fight for it with the full support of those Western scholars who have the wisdom and courage to acknowledge that Africans belong to a different world.” [xiii]*

Moreover, in contrast to some of the European values described above, to Africans, family relations, even extended family relations, are paramount to their existence. For them it is not about individuality, individual freedom, individual wealth, but the welfare and power of the family, clan, tribe, nation. As described, much of the money Africans earn on European soil, is sent home, directly to the family. Their motive is not personal survival, but family survival; an ideal unfathomable by us, selfish Europeans.

At the same time, where in Europe planning and personal responsibility and scientific thinking is central to societal coherence, in Africa magic, sorcery, witchcraft and spirits beyond human’s control (often referred to as Voodoo), are seen at play in the fate of death and life of humans.[xiv]

Of course, it must be noted that any of the descriptions above are not descriptions of all individuals, but those of cultural values. And cultures can be defined as “a body of values, beliefs, and attitudes that members of a society share; values, beliefs, and attitudes shaped chiefly by environment, religion, and the vagaries of history that are passed on from generation to generation chiefly through child rearing practices, religious practice, the education system, the media, and peer relationships”. [xv]

With the differences between the cultures in mind, the difficulties for Africans as they try to integrate, and the obvious culture clashes, a system is needed that can be of great assistance to these African diaspora who are drawn to Europe. Throughout Europe integration systems are put together, and they are based on European thinking – not African. For example, as this paper is written during an enormous influx of Syrians and North Africans into Europe, Europeans react with a strong urge to “teach these Africans a lesson that they will not forget”. In Amsterdam, for example, all African refugees are to be trained in the European value of equality between men and women and between gays and straight’s. They will get lessons on behaviors such as: “do not touch women’s private parts”, “do not make derogatory remarks towards women”, “do not look down upon gay people”, “accept gay marriage”, etc. All of these are not value teachings, but behavior teachings. They do not address the African values, and they will conflict with the conscience of many individuals. Will they be able to live according to the dictates of their conscience if their conscience is not addressed or accepted as true? One would even expect Africans to look down upon Europeans and

their values if the discussion is not raised from the perspective of the African. The same would be true for Europeans moving to Africa, and keeping their European values. We have seen the clashes, even wars, throughout Africa as a consequence of that. Do we, Europeans not understand that value and behavior education is not a matter of dictating behavior or values, but helping people go through a process of understanding, accepting, even appreciating the values of the other?

## A better integration solution

Not all immigrants are the same. As far as integration skills are concerned, they all act differently. In some cases they do not integrate much at all, but form well-functioning communities, such as the Jews in London and Antwerp. There are not enough problems to speak of or worry about in this paper.

At the same time there are diverse levels of integration. At first an immigrant comes to a nation, full of hope of a new life. Then he is confronted with the differences in values, behaviors and law that he will find difficult to deal with because they are completely against what he has been raised with as a child. A first reaction is often culture shock, then learning the survival “ropes”. Some go further as participate in society (school, doing business, developing ties with the neighbors, etc.). But deeply within, once a European, always a European; born and raised an African, always an African at heart. And if the conflict is not resolved, people resort to anger and joining extremism and radicalization.

Europeans seem to be a little smarter than previous colonists, in that they now understand the complexity and the importance of integration into the local cultures to avoid social unrest. But they have not “invented the wheel” of how to do it right as yet. It is governments that try to fix the problem with programs such as courses, exams, etc. But integration is not done on government level; it is done on individual and local social level. Social learning is not done on an intellectual level in class rooms, but by social interaction – propinquity. One can learn the local law, and even learn to obey it so as to not receive tickets or end up in jail, but that does not mean someone is integrated. Integration is a level that goes beyond physical and social survival, and involves appreciation for the local culture.

Rather than having Europeans heaping the problem on the government and not having the government totally take care of the diaspora, it is proposed that we have the Africans help each other and solve their own problems with the support of the European national governments. Africans teaching Africans how to integrate, is much more effective than Europeans telling Africans how to behave.

This social learning can be accomplished through what we would call an *African Integration Network*, or simply AIN. An AIN is not a “one and done” course, nor is it designed to be a constant support system. This is a network, designed to assist in furthering the lives of African Diaspora now and in the lives of Diaspora who will come in the future.

An AIN would primarily be made up of a local African Diaspora community in each individual European town with enough support. It is made up of Africans, regardless of nationality, religion or ethnic group or tribe. It is assuming that Africans feel more at home with fellow Africans, than with the common enemy (the European host). The circumstances they have already

passed through to get to Europe and the trials and tribulations that caused them to flee from home will assist in them staying united. A large part of this network will obviously be made up of refugees, whether legal or illegal. These are mostly people who have possibly not had a good education nor industrialized working skills.

## Goals and purposes

An AIN has several main objectives; first, Help African Diaspora integrate into European Society effectively. This is done by helping Africans learn more about European values, not just in a classroom setting, but from fellow Africans who have gone through culture shock and cultural adjustments as well. These fellow Africans know European customs and the purposes behind certain activities and the different cultural attributes and they know better how to explain them than Europeans. Within an AIN language and colloquialism is taught. They share information about local laws, tax codes, and how the job market works. Within an AIN they learn how to apply for jobs, write CV's, and learn other skills that make them fit better within their new residence. They will develop a network of people that can help AIN members survive their new setting, and then integrate to a higher degree. Whilst they are learning survival skills in their new community they will feel safe to not have to lose their own cultural identity with their fellow diaspora and even with their local community. This should have a great impact on lessening the number of Africans that feel an urge to radicalize and attempt to damage European Society.

A second objective of AIM is positively influence Diaspora families that remain behind. Not only will Africans financially support their families, but what they have learned in Europe, both academically, politically, and socially, will influence Africa on the long run. Many refugees will return back to their home land, as well as the great number for foreign exchange students and university students. Just as Europe has been, and is going through changes to make it a better place to reside in, such is true for Africa.[xvi] A healthy exchange of values helps. These values are exchanged through academic channels, political negotiations, and by the exchange of immigrants back and forth. One would not want Africans return to their home land with resentment and angry feelings about their experiences here, but with respect. AIN can help.

A third objective is to help Europeans tolerate these new arrivals. Many Europeans are hesitant to allow new immigrants into their countries. The network is designed to facilitate more interactions between Africans and Europeans. Having many links to the local community as well as with the national government allows Europeans to get to know these newcomers to their land. Even a sense of co-responsibility could develop and add to the influence of an AIN. The inclusion of church groups would be of huge benefit. Many Africans are religious, coming from a variety of backgrounds. Involving local churches in their respective branches would add a boost to stability and much needed helping hand for the African Diaspora. Non-Governmental organizations would also be of great help. These organizations would be able to help in organizing and promoting the network and act as another link between the African Diaspora and the European Community.

And finally a last objective of an AIN is the retaining of the African value systems mentioned above. Many aspects of African culture and identity are important, especially with regards to the family. These values should not be lost, but retained. Using the AIN as a cultural network can help the diaspora in holding on to these values and even sharing them. Events, such as music concerts, dance performances and potluck dinners, displaying the different elements of African culture, can be held to assist in retaining that identity. And, opening up such events to the public in general can further help in the integration process as well.

As AIN members have developed themselves and integrated successfully in Europe, they can give back as well, teaching about European Culture or, if they already have a firm grasp of the local dialect, teaching it to others. By becoming teachers themselves, they can earn extra money while completing their studies or while in transition between school and career.

With the above information it may be wrongfully concluded that the AIM is to make it a full support system, on which African Diaspora will remain dependent. After all, Africans will tend to stick together and help each other out. But an AIN cannot remain a place where a Diaspora can keep coming back, assuming that the AIM will fulfill all his needs. An AIM is to help integrate, not make people dependent on it. The way the organization is set up is that it would help prevent an AIN from becoming any sort of constant support system. The individual is able to go to a number of people who can help him or her become independent and self-sustaining. These individuals

help the Diaspora get started and can continue to lend support, but it is the job of the African Diaspora to ultimately become self-reliant. An AIN helps open the door; it is the African's job to walk through it.

### **AIN Organizational Structure**

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## **How to implement the AIN**

The first step to implementing the AIN is through the support of the European Union. Showing this off to the E.U. parliament and showing that it is a way to help deal with the Diaspora already in Europe will have the potential outcome of getting the message spread to the European nations dealing with these issues. This proposal would be best presented by an NGO that has dealt with the Africa Diaspora on a regular basis in the past. From

there, this proposal can be taken to various governments (with potential E.U. support) and it can be examined on a local level. Pilot programs could start and trials runs begin. The following steps can help any community and or government in implementing the AIN;

1) Create geographical "branches." As shown in the graphic above, each nation that approves an AIN will have branches around the country. This is due to geographical locations. Seeing where the Diaspora are settled and the closest and easiest location for them to be able to meet for these classes or event. You very well can't have someone near Marseilles go all the way to Paris for an evening class can you? It is important to have the diaspora in and around Marseilles meet with one and another and receive instruction and training, same for those in Paris. These branches would be led by a supervisor. He or she should be a Diaspora, even from the start of the AIN's inception. He would supervise the workings of the branch and see how the program is going. Think of him as a sort of principal if you will. Working alongside him should also be a local community representative. This representative should sit on the local city council and be a sort of ambassador between the branch and the local city/provincial government.

2) Acquiring facilities. After having carved up and created these geographical branches, a center should be established. These can be already existing community centers or schools that can be used by the Diaspora and their instructors. These facilities should have teaching materials (whiteboard, desks, etc.) and internet access. It should be thought of as a university setting as well as a home away from home.

3) Creating a standardized curriculum. After all of the infrastructure has been acquired, it is time to implement a curriculum or method of teaching. These can be borrowed from current methods of instruction from the nation's ministry of education. Courses around language, law, and culture should be central to the Diaspora's instruction, but individual governments can have other courses as they wish; history, economics and literature could be some possible options to offer.

4) Hiring of teachers and coordinators. At first, the teachers should come from the local populace. Maybe teachers who already instruct on some of the For there to be teaching, you must have teachers As stated earlier, for example, students who potentially have a better grasp on the local custom or language can make excellent teachers for their fellow diaspora.

Coordinators would also have to come from the local populace and may be asked to assist in certain positions for longer than the instructors. The coordinators would handle responsibilities such as assisting in employment, finding housing. If and when a diaspora takes over as a coordinator, they should be one who has already gone through the program and thus be able to use their past experiences and success to help their fellow Africans.

5) Informing the Diaspora. Telling the Africans as they come into the country or those who have already been in the country is of great importance. Immigration officials could have flyers and printouts, informing each newcomer about how to find their local network. Local social workers and

even policemen should have information as to whom they could contact and they can thus direct any diaspora they come in contact. Publishing in local newspapers, as well as through radio and television. Word of mouth is another way the Diaspora can learn. Employers who have African workers could direct them to go to these centers and learn more. Facebook pages that represent these branches should be set up and run by the supervisor. He should invite the local diaspora to be a part of the page and have them thus invite their friends to learn more about the AIN through it.

6) Ensure the continuance of the program. These steps are not designed to simply be implemented and then dismantled. This should be a program that can continue and continue for years to come. It should be a program that can influence the lives of others and better their future.

## Potential Benefits and Red Flags

The lack of European unity when confronting this problem regarding immigration could lead

Now, it is important that we be careful that an AIN doesn't become a surrogate for integration. In other words, it cannot become a total support system. Again, an AIN is designed to help support Africans in their bid to integrate into European society, as well as retaining their African cultural identity. In fact, the program helps Africans become more self-reliant and a potential help for European Society at large. But, as explained beforehand, many of the other programs and classes in this organization are designed to

help the individual diaspora to get started, but not to abuse that source (such as classes in language or the job coordinator).

An important after effect to this can reach beyond the borders of European nations. This has potential to use the Diaspora who have learned the positive values from European society to export them to Africa. Their influence would be able to enact real change in their countries back home. They could return richer and be better able to help their kinsman there. This should excite foreign affairs officials in government and development sponsors to support this.

An AIN is designed to empower the individual. It is designed to make them independent, to make them a far better person and one who can contribute to African society as well as European Society. This program can help those presently in Europe prepare for the future. You make the world better one person at a time.

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[2] <http://religiousfreedomandbusiness.org/wp-content/uploads/2016/01/Marrakesh-Conference-Concept-Paper.pdf>

[3] 90% of immigrants into Europe is Muslim.

[4] Europe's fertility rate as of 2007 was an average of 1.38, whereas it needs to be at least 2.11 in order to maintain itself. Muslims have a fertility rate of 8.1 in France. In the Netherlands, currently 50% of newborns are from Muslim families. It is estimated by the Belgian government that by 2025, 1/3<sup>rd</sup> of all European children will be born to Muslim families.

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[x] See <https://www.quora.com/What-are-some-statistics-that-best-capture-the-Islamization-of-Europe>

[xi] Harper, T; Leapman, B. "Foreigners 'commit fifth of crime in London'". The Daily Telegraph. 23 September 2007. Accessed 4 December 2015.

<http://www.telegraph.co.uk/news/uknews/1563890/Foreigners-commit-fifth-of-crime-in-London.html>

[xii] Laurence E. Harrison, *The Central Liberal Truth* (Oxford University Press, 2006), p. 9.

[xiii] Jared Diamond, *Guns, Germs, and Steel* (New York: W.W. Norton, 1997), p. 417-18

[xiv] Daniel Etounga-Manguelle, "Does Africa Need a Cultural Adjustment Program?" Culture Matters, p.p. 65-67.

[xv] Laurence E. Harrison, *The Central Liberal Truth* (Oxford University Press, 2006), p. 6.

[xvi] During the writing of this paper a Conference was held in Marrakesh, Morocco, in which in particular the Islam Community of Africa, under the patronage of King Muhammad VI of Morocco, the scholars, muftis, academics and government ministers from Muslim countries, agreed and signed a declaration which shows the type of significant cultural changes that is going on in Africa.

An executive summary of the Marrakesh Declaration is below:

*In the Name of God, the All-Merciful, the All-Compassionate*

*Executive Summary of the Marrakesh Declaration on the Rights of Religious Minorities in Predominantly Muslim Majority Communities*

*25th-27th January 2016*

*WHEREAS, conditions in various parts of the Muslim World have deteriorated dangerously due to the use of violence and armed struggle as a tool for settling conflicts and imposing one's point of view;*

*WHEREAS, this situation has also weakened the authority of legitimate governments and enabled criminal groups to issue edicts attributed to Islam, but which, in fact, alarmingly distort its fundamental principles and goals in ways that have seriously harmed the population as a whole;*

*WHEREAS, this year marks the 1,400th anniversary of the Charter of Medina, a constitutional contract between the Prophet Muhammad, God's peace and blessings be upon him, and the people of Medina, which guaranteed the religious liberty of all, regardless of faith;*

*WHEREAS, hundreds of Muslim scholars and intellectuals from over 120 countries, along with representatives of Islamic and international organizations, as well as leaders from diverse religious groups and nationalities, gathered in Marrakesh on this date to reaffirm the principles of the Charter of Medina at a major conference;*

*WHEREAS, this conference was held under the auspices of His Majesty, King Mohammed VI of Morocco, and organized jointly by the Ministry of Endowment and Islamic Affairs in the Kingdom of Morocco and the Forum for Promoting Peace in Muslim Societies based in the United Arab Emirates;*

*AND NOTING the gravity of this situation afflicting Muslims as well as peoples of other faiths throughout the world, and after thorough deliberation and discussion, the convened Muslim scholars and intellectuals:*

*DECLARE HEREBY our firm commitment to the principles articulated in the Charter of Medina, whose provisions contained a number of the principles of constitutional contractual citizenship, such as freedom of movement, property ownership, mutual solidarity and defense, as well as principles of justice and equality before the law; and that,*

*The objectives of the Charter of Medina provide a suitable framework for national constitutions in countries with Muslim majorities, and the United Nations Charter and related documents, such as the Universal Declaration of Human Rights, are in harmony with the Charter of Medina, including consideration for public order.*

*NOTING FURTHER that deep reflection upon the various crises afflicting humanity underscores the inevitable and urgent need for cooperation among all religious groups, we*

*AFFIRM HEREBY that such cooperation must be based on a "Common Word," requiring that such cooperation must go beyond mutual tolerance and respect, to providing full protection for the rights and liberties to all religious groups in a civilized manner that eschews coercion, bias, and arrogance.*

*BASED ON ALL OF THE ABOVE, we hereby:*

*Call upon Muslim scholars and intellectuals around the world to develop a jurisprudence of the concept of "citizenship" which is inclusive of diverse*

*groups. Such jurisprudence shall be rooted in Islamic tradition and principles and mindful of global changes.*

*Urge Muslim educational institutions and authorities to conduct a courageous review of educational curricula that addresses honestly and effectively any material that instigates aggression and extremism, leads to war and chaos, and results in the destruction of our shared societies;*

*Call upon politicians and decision makers to take the political and legal steps necessary to establish a constitutional contractual relationship among its citizens, and to support all formulations and initiatives that aim to fortify relations and understanding among the various religious groups in the Muslim World;*

*Call upon the educated, artistic, and creative members of our societies, as well as organizations of civil society, to establish a broad movement for the just treatment of religious minorities in Muslim countries and to raise awareness as to their rights, and to work together to ensure the success of these efforts.*

*Call upon the various religious groups bound by the same national fabric to address their mutual state of selective amnesia that blocks memories of centuries of joint and shared living on the same land; we call upon them to rebuild the past by reviving this tradition of conviviality, and restoring our shared trust that has been eroded by extremists using acts of terror and aggression;*

*Call upon representatives of the various religions, sects and denominations to confront all forms of religious bigotry, vilification, and denigration of what people hold sacred, as well as all speech that promote hatred and bigotry;*  
*AND FINALLY,*

*AFFIRM that it is unconscionable to employ religion for the purpose of aggressing upon the rights of religious minorities in Muslim countries.*

*Marrakesh, 27th January 2016*