THE CULT OF HOSPITABLE SUICIDE

A. Ivanov

Abstract

This article deals with the issues of "cultural hospitality", the description of its goals and objectives, as well as the problems faced by refugees arriving and recipient countries. The article describes a package of measures, implemented by the EU to create the most comfortable conditions for migrants. The article shows that this phenomenon is not only the result of the work of state institutions, but also the active actions of a society members. The article says about the excessive pursuit of Europeans to please the refugees and about the atmosphere of permissiveness occurring as a result of it. In the context of the events, the policy of "cultural hospitality" is dangerous and its means and methods of its implementation must be discussed and changed.

Keywords: cultural hospitality, migrants, society, refugees, european values.

Freedom and equality are fundamental elements of the axiological system of civil society. A key factor ensuring its functioning is the presence of tolerance. It presupposes tolerance and respect for other peoples, their identity.

At the same time, the sharpest migration crisis since the end of World War II, gives new meaning to “the culture of hospitality” in the lexicon of the peoples of Europe. This term, actively promoted by the elites of Western countries and the media, has evolved into an obligatory cult, religion for the Europeans.

Under the auspices of this new ideology a lot of events and festivals are organized in the cities with a large number of migrants. Thus, the initiative group of German citizens has created online resource making it possible for the residents of European countries to provide their living space to the refugees from the Middle East and Africa.

The culture of hospitality is transformed into academic disciplines in schools and universities, and even becomes a profession. The challenge of hospitality culture is to create an environment in which “migrants would feel comfortable for a long time” [5, 17]. The local population should not only be helpful and tolerant to the migrants in their country, but also be able to provide them a maximum of comfort, to help them to adapt to the new environment.

For this purpose the Germans organize various activities, including the so-called “Days of Hospitality” where the locals arrange for refugees street parties with treats, and in the German town of Weinheim the mayor himself

1Aleksey Ivanov, a master student Astrakhan State University, Russia.
acted as a waiter at this event to serve the guests with the drinks [1, 201]. Walks in the park or visits to the zoo, bike riding or swimming lessons are organized for refugees, accompanied by a social pedagogue. Deputies often attend such activities hoping to win the trust of future new citizens.

The result of these actions is sad. The culture of hospitality, aimed to help the integration of migrants, their social and cultural adaptation in the new society, split the society because of systematic excesses. The pendulum sympathy of European citizens is steadily shifting to the right and brings to the fore the parties which were earlier unpopular, such as the French “National Front” of Marine Le Pen. According to the recent polls, her rating has increased significantly and she has good prospects to change the president Francois Hollande.

In light of the latest events the emergence of the movement “Patriotic Europeans against the Islamization of the West” (PEGIDA) is notable. This organization has German roots, but quickly gained popularity in many European countries. The movement has a network structure and the strong support of the local population. In the ranks of the organization we can see football fans, as the most radical part of society, and the ordinary citizens, which is a reaction to the controversial immigration policy of the authorities. Pegida activists consider migrants as the root of all evil for the western civilization and try to obstruct their life in a new place.

Refugees, in turn, being in a position where the boundaries of permitted are blurred or are missing completely, fill the gap with their traditional value systems.

This tendency leads to a conscious rejection of the European way of life, its spiritual and moral component. The migrants do not want to assimilate, in general, preferring to hang as a stone around the necks of recipient countries.

Many EU citizens no longer feel safe and what happened in Cologne on the New Year’s Eve has demonstrated is clearly. Notable is the fact that not only the women in Cologne have been attacked. Similar cases have occurred all over the Germany as well as in several other European countries. Such events prove that the newcomers are not poor disadvantaged people shown us on television. This image is formed by mass media to influence our opinion about the policy of European countries. Refugees is a real force capable for coordination and expression themselves. It’s a challenge. After all, people from poor countries are carriers of resentimental behavior [3, 330] so the recipient countries should take into account the specifics of the social work methods. It should also be noted that the presence of migrants in European society is a threat to security of the European citizens, and in the long term threatens the loss of European cultural values and traditions [2].

The European Union, seeking to minimize the risks, reached an agreement with Turkey on migration limitation. The summit in Brussels declared that the refugees coming from the Turkish Republic to Greece, will be sent back. Thus for each migrant from Syria, who moved from Turkey to the Greek islands, the European Union is obliged to accept other citizen of this country. In turn, the Turkish Republic should take active measures to prevent illegal migration.

The culture of hospitality in its current form is pernicious. It needs adjustments. First of all, Europe needs to decide on the number of migrants, which it is objectively able to take and “digest”, as well as to reduce the fi-
nancial support to those people who have been granted asylum. Perhaps these measures will reduce the degree of attractiveness of Europe for future immigrants.

After all, there is no culture, for example, in a desperate attempt to storm the tunnel under the English Channel, as well as the hospitality of frightened residents of Calle.

References: