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What our Fear of Refugees Says About Europe

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YOUNG
BALKAN
LEADERS

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& Migration Multiculturalism Policies

In the last decades, international migration has become a major issue. While the number of persons living outside their country of birth worldwide was estimated at 'more than 105 million' in 1985 this number had nearly doubled to approximately 200 million 20 years later¹. According to UN Population Facts, in 2013, 232 million international migrants – 3 per cent of the world's population – are living abroad worldwide². This makes international migration a key feature of globalization and a central issue on the national and international agenda. A key issue of migration concerns the relationship between migrants and destination societies: how members of receiving societies react to the increased and diversified immigrant presence in their societies³; and the legal and political accommodation of ethnic diversity, commonly termed as "multiculturalism"⁴. The



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case of immigrant multiculturalism is just one aspect of a larger ethnic issue across the Western European democracies, in which different types of minorities have struggled for new forms of multicultural citizenship that combine both antidiscrimination measures and positive forms of recognition and accommodation⁵. The diversity that characterizes the migration flows, the variety of languages and cultures, can represent a potential source of divisions and conflicts: the minorities seek political

universe of large-scale problems, and involves a number of references to various fields of social sciences, within which it is used in the most diverse meanings. Multiculturalism should not be confused with the multicultural society. If the latter indicates the new form that our societies are assuming, that is a fact concerning cultural diversity, multiculturalism should be seen instead as a normative response to this change in our society. For more information about multiculturalism: Kymlicka W., *Multicultural citizenship. A liberal theory of minority rights*, Clarendon press, Oxford, 1995; Habermas J., Taylor Ch., *Multiculturalismo. Lotte per il riconoscimento*, Feltrinelli, Milano, 1998; PAREKH B., *Rethinking multiculturalism. Cultural diversity and political theory*, Basingstoke, 2000; Modood T., Triandafyllidou A., Zapata-Barrero R. (eds), *Multiculturalism, Muslim and Citizenship*, Routledge, Oxon, 2006.

5 Kymlicka W., *Multiculturalism: Success, Failure and the Future*, Migration Policy Institute, Washington DC, 2012.

1 Penninx R., Berger M., Kraal K. (eds), *The dynamics of international migration and settlement in Europe*, AUP, 2006, Amsterdam, p. 7.

2 UN, *Population Facts*, No. 2013/2 September 2013

3 Green, E.G.T., & Staerklé, C., *Migration and multiculturalism* in L. Huddy, D.O. Sears, & J.S. Levy (Eds.), *Oxford Handbook of Political Psychology* (2nd ed., pp. 852-889), Oxford, UK: Oxford University Press, 2013.

4 The term «multiculturalism» conjures up a

EU MIGRATION SUMMIT FELL SHORT OF EXPECTATIONS



Hansen/Katoikos.eu (2015)

recognition and the fight for recognition of their identities collides with the majority of issues that are inherent in the law and policy of a state. To avoid conflicts, which can take place on issues such as language rights, regional autonomy, political representation, educational programs, territorial claims, and national symbols, etc⁶, the public authorities should recognize the equal value of different cultures and take note that they are valuable for the country⁷. The European states should have rules that protect, ensure and promote the cultural diversity of individual migrants, thereby precluding the imposition of policies of assimilation majoritarian context⁸. On other hand, traditional practices that produce violations of individual rights, cannot be tolerated: all countries must seek a balance with respect to potential conflicts that may arise between the group rights and other fundamental principles in democratic societies and cultural and religious identity finds its fundamental limit in the rights of the others, the fundamental principles of the State and international standards of human rights⁹. In fact, wherever multiculturalism has been adopted, it has been tied to larger human-rights norms: no Western democracy has exempted immigrant groups from constitutional norms of human rights in order to maintain practices such as forced marriage, criminalization of apostasy, or cliterodectomy¹⁰.

Regarding the results of multiculturalism policies, on the one hand is emphasized the positive role that they have, and on the other hand is underlined the failure of the multiculturalism, especially in Europe, where we can find the proliferation of civic integration policies. Civic integration emphasizes the importance of immigrants' integrating more fully into mainstream society and advances a number of core principles, including the key role of employment in integration, the respect for basic liberal-democratic values and the basic knowledge of the

host society's language, history, and institutions.

However, independently of the retreat of multiculturalism in many European democratic countries, destinations of migrants, a good way to ensure both the legal and political recognition of minorities and the need to guarantee the respect of internationally recognized fundamental principles it appears to be the combination of multiculturalism with a moderate civic integration policies. Thus, the cultural pluralism can have success only if accompanied by a public policy that addresses the social and economic integration of members of other traditions and cultures, and at the same time guaranteeing them to preserve their identity. Through this combination of policies, european countries can support equality, respect, dignity, access to services, participation and inclusion of its individuals and communities providing opportunities for everyone to contribute positively to the social, cultural, economic and political life without discrimination or prejudice.

Moreover, we must not forget that scarcity of economic resources and the severe financial crisis now seem in fact lead to a kind of regression of social benefits especially to the latest arrivals. Direct consequence of this is the mixture of identity conflicts with distributive conflicts: the cultural integration of new minorities made up of groups of immigrants and successive generations, forces us to reflect above all on social and redistributive policies that a country must implement in order to enable all peoples to participate equally in the benefits offered by the state. Hence, it is crucial to implement new policy tools in order to combine ethnic and cultural diversity, social and political cohesion and equal opportunities in a very diverse Europe. One could in that context advocate the emergence of a new model of multicultural citizenship.

6 VIDA S., *Il concetto di multiculturalismo: le prospettive del dibattito contemporaneo*, p. 2, in http://www2.cirsfid.unibo.it/didattica/upload/148_MULTICok1.pdf, 8.07.2014 [last accessed on 19 June 2016].

7 TAYLOR Ch., *La politica del riconoscimento*, in HABERMAS J., TAYLOR Ch., *Il multiculturalismo*, Milano, 2003, p. 52.

8 CECCHERINI E., *Multiculturalismo*, in *Digesto delle Discipline Pubblicistiche*, Torino, 2008, p.2.

9 DEGANI P., *Diritti umani, multiculturalismo, e dimensione del genere*, in MASCIA M. (a cura di), *Dialogo interulturale, diritti umani e cittadinanza plurale*, Venezia, 2007, p.150.

10 Kymlicka W., *Multiculturalism...*, p.