

## **ANETREC COURSE 3: MULTICULTURALISM AND ETHNICITY IN CONTEMPORARY EUROPE**

### **Syllabus of the course**

**Course title:**

**MULTICULTURALISM AND ETHNICITY IN CONTEMPORARY EUROPE**

Lectures delivered by ANETREC professors (hours)	Suggested seminar (hours)	Suggested tutorial (hours)	Suggested individual work (hours)	Suggested ECTS
9 lectures	10 hours	30 hours	40 hours	5

**Teachers delivering the virtual lectures:**

- Prof. Dr Siniša Tatalović, Faculty of Political Sciences, Zagreb
- Assoc. Prof. Dr Danijela Vuković-Ćalasan, Faculty of Political Sciences, University of Montenegro
- Dr Goran Bašić, Institute of Social Sciences, Belgrade
- Marko Jovanović, Institute of Social Sciences, Belgrade
- Ksenija Marković, Institute of Social Sciences, Belgrade
- Jovana Zafirović, Institute of Social Sciences, Belgrade
- Milan Marković, Institute of Social Sciences, Belgrade
- Ass. Prof. Dr Vera Klopčič, ISCOMET Institute, Maribor
- Prof. Dr Sonja Novak Lukanović, Institute of Ethnic Studies, Ljubljana and ISCOMET Institute, Maribor

**List of potential teachers at PCU:**

- Prof. Dr Zarije Seizović, Faculty of Political Sciences, University of Sarajevo
- Prof. Dr Siniša Tatalović, Faculty of Political Sciences, Zagreb
- Assoc. Prof. Dr Đana Luša, Faculty of Political Science, University of Zagreb
- Assoc. Prof. Dr Ružica Jakešević, Faculty of Political Science, University of Zagreb
- Ass. Prof. Dr Robert Mikac, Faculty of Political Science, University of Zagreb
- Prof. Dr Antonija Petričušić, Faculty of Law, University of Zagreb
- Prof. Asoc. Dr Remzije Istrefi, Faculty of Law, University of Prishtina
- Prof. Dr Danijela Vuković-Ćalasan, Faculty of Political Sciences, University of Montenegro
- Prof. Dr Elena Tilovska -Kechedji, University St. Kliment Ohridski, Bitola, North Macedonia
- Prof. Dr Goran Ilik, University St. Kliment Ohridski, Bitola, North Macedonia
- Prof. Dr Mladen Karadzovski, University St. Kliment Ohridski, Bitola, North Macedonia
- Prof. Dr Goran Bašić, Institute of Social Sciences, Belgrade
- Ksenija Marković, Institute of Social Sciences, Belgrade
- Marko Jovanović, Institute of Social Sciences, Belgrade
- Jovana Zafirović, Institute of Social Sciences, Belgrade
- Milan Marković, Institute of Social Sciences, Belgrade
- Prof. Dr Miodrag Jovanović, Faculty of Law, University of Belgrade
- Prof. Dr Ivana Krstić, Faculty of Law, University of Belgrade
- Prof. Dr Dragica Vujadinović, Faculty of Law, University of Belgrade

- Prof. Dr Sonja Novak Lukanović, Institute of Ethnic Studies, Ljubljana and ISCOMET Institute, Maribor
- Ass. Prof. Dr Vera Klopčič (ISCOMET Institute, Maribor)

### Syllabus outline:

#### **I. Multiculturalism and the World in which We Live** (lecture prepared by Dr Goran Bašić, Institute of Social Sciences, Belgrade, and Milan Marković, Institute of Social Sciences, Belgrade)

Contemporary social and political circumstances do not help the liberal understanding of multiculturalism. After the "death of multiculturalism", European countries turned to "muscular" multiculturalism, which turned to the security issues of ethnically diverse societies. The social and cultural aspects of multiculturalism that in liberal theory were key to understanding this phenomenon have been pushed into the background. Eurocentrism destroys the liberal multicultural paradigm and tolerance, which was a fundamental part of it, is an insufficient force that would oppose populism, xenophobia, nationalism and racism. What are the causes of this condition? Is multiculturalism really dead? What are the European perspective of multiculturalism and policies based on that paradigm? These are the basic answers we are looking for in this lecture.

#### **II. The Concepts of Multiculturalism and Ethnicity** (lecture prepared by Dr Goran Bašić, Institute of Social Sciences, Belgrade, and Milan Marković, Institute of Social Sciences, Belgrade)

The basic idea of the lecture is to point out that there are no bad theories of multiculturalism but that the policies of multiculturalism can be very bad. Theories and their critics of different scientific and ideological provenances analyze, explain and relate phenomena within a multicultural whole. Most theorists attach substantial strength to ethnicity in a multicultural basket. On the other hand, few see multiculturalism as the mainstream along which the political order is built. One of the reasons for such an approach is the unsuccessful search for an answer to the question of how ethnicity can be implemented in the political system. Federalism, consociation, various forms of decentralization, autonomy and self-government have historically not been the solutions to the challenges facing multicultural societies. Many believed that the welfare state or politics, whether civil or voluntary labor equality, would undermine the power of ethnicity and thus lose its significance.

In the public policies of multiethnic states, the recognition of ethical and cultural identities is a precondition for the policy of multiculturalism, and its essence is in the way a long-term, sustainable balance is established between the policy of social integration of minority cultures and anti-assimilation measures. Establishing this balance is the biggest challenge in multicultural policies because the recognition of cultural rights and various forms of autonomy is conducive to social segregation.

Modern societies are ethnocentric even though technological benefits and access to education have enabled knowledge or at least insight into the way of life, culture, customs and history of various ethnic and cultural communities in which common and borderline positions can be more or less easily identified. The humanistic approach to sociability has

almost no chance against the onslaught of sophisticated and even more often crude nationalism and populism. It is populism, as a scourge of modern democracy, which finds in ethnicity an inexhaustible source of ideas for its seductive and vague political concepts, the realization of which is always hindered by someone else.

**III. Political Integration of National Minorities - Theoretical Approaches and Empirical Challenges** (lecture prepared by Ksenija Marković, M.A., Institute of Social Sciences, Belgrade)

Integration of national minorities involves their participation (integration) in the political and social life of the community (state) in which they live. Aim of integration is to achieve the legal and political equality between minority and majority. This lecture is based on the idea that society has two main communities: cultural and political. Following this dichotomy, we conclude that the integration of national minorities has two dimensions: political and social. The policies of multiculturalism in the countries of old democracy and the countries in Central and South-Eastern Europe suggests that minority rights are often not implemented without political representation of the minorities themselves. The lack of participation in state institutions and marginalization of minorities can lead to an alienation of minorities from the state of residence. It can thus be argued that it is in the interest of state and stability to provide political inclusion of minorities to avoid the consequences of exclusion. The aim of this lecture is to introduce students with the main characteristics and main goals of political integration of national minorities. This lecture has three parts - in the first part, we will introduce students with the main approaches of theory of political representation of national minorities; the second part provides models analysis of political integration of national minorities to determine the advantages and disadvantages of each model; the third part of the lecture is about the role of political parties in the political integration of national minorities. Emphasis shall be given to the classification of political parties regarding the way on which parties represent the interest of national minorities.

**IV. National minorities in democratic societies** (lecture prepared by Prof. Dr Siniša Tatalović, Faculty of Political Sciences, University of Zagreb, and Assoc. Prof. Dr Danijela Vuković-Ćalasan, Faculty of Political Sciences, University of Montenegro)

One of the biggest challenges for all democratic societies, whether they are new or established ones, is to ensure equality among their citizens. The range of ensured minority rights is quite large in some countries. Their protection, cultural autonomy, political participation and representation is guaranteed by the constitution and/or regulated by specific laws. In other cases, national minorities are barely recognized as such and the scope of their rights is very limited. Also, many democracies are still unwilling to give any kind of rights to their minorities. These different policies of recognition and position of national minorities in democratic societies indicate that countries would not want to adopt a universal model of exercising national minority's rights. What is interesting to highlight is the fact that some new democracies had to change their attitude towards national minorities under the external influence of international organizations such as the United Nations and the European Union. Despite generally high standards of respect for human rights in the old democracies, some are still refusing to give their minorities any kind of

status similar to the concept of a national minority. However, today most democracies are trying to meet international standards that are widely accepted within the international community, especially the ideals that are written in the Charter of the United Nations and the treaties the EU member states agreed upon.

**V. Security Aspects in Multicultural Policies** (lecture prepared by Prof. Dr Siniša Tatalović, Faculty of Political Sciences, University of Zagreb, and Jovana Zafirović, Institute of Social Sciences, Belgrade)

Faced with different approaches in defining minority rights, the behavior of national minorities in the countries of Southeast Europe can be reduced to three basic situations. The first situation is when a national minority is dissatisfied with the position in the country in which they live and decides to use various means of pressure on the government in order to improve their position. In the second situation, the national minority recognizes in principle the state in which they live, participating in social and political life, but also using certain forms of extra-parliamentary struggle for political goals. The third situation is characteristic of numerically smaller minorities who recognize the state in which they live, using the enabled level of realization of minority rights, primarily through cultural and educational activities. A number of problems caused by Southeast European transformations also relate to unresolved issues of the position of national minorities. Primarily because of this, in today's conditions, no country in Southeast Europe has fully resolved the issue of relations with its neighbors. This part of Europe will continue to emerge as an unstable area filled with economic difficulties and crises, nationalism and xenophobia. In such conditions, when the lists of unresolved ethnic issues are already openly set and various nationalisms are growing, would it be possible to pursue a rational policy that should make the countries of Southeast Europe suitable for the development of multiculturalism? This is a question that is not only answered by the countries of this region, but also by the international community, primarily the European Union. The answer of the European Union is a regional approach, which implies different types of connecting the countries of this region. It is in line with the European Union's enlargement strategy in the first decades of the 21st century. All this aims to raise the level of economic development of this area and improve interstate cooperation, which are the basic prerequisites for solving ethnic problems and raising the overall level of security.

**VI. Policies of Regulating Ethnic Relations and Multiculturalism in Southeast Europe** (lecture prepared by Prof. Dr Siniša Tatalović, Faculty of Political Sciences, University of Zagreb, and Jovana Zafirović, Institute of Social Sciences, Belgrade)

Throughout history, ethnic conflicts and majority-minority relations have been a heavy security burden for European societies. Very few countries can boast of having treated ethnic minorities properly in the past. That is why in the last couple of decades democratic societies have tried to develop various policies of regulating ethnic relations. The main distinction is between policies of elimination of ethnic differences in a certain country or a region and policies of management of ethnic differences. Most of the former ones are considered extreme and inhumane measures, as in Southeast Europe; the latter ones are those that have been in use since the process of democratization. Each country within the

region has adopted a different management model. In some of them, ethnic minorities have autonomy only in the field of culture, while in others, they have complete territorial and political autonomy in the parts of the country where they form the majority of the population. In some cases, they have political rights such as having their own representatives in national legislative bodies. Also, in Southeast Europe, there is one example of a federation as a managing model of ethnic differences. What is in common to all of these policies is the fact that they are, some more and some less, based on multiculturalism. In this context, multiculturalism is seen as a solution for the countries of Southeast Europe, because ethnic structure stays unchanged but each ethnic minority has certain rights that are guaranteed to it by a specific set of laws or the constitution.

**VII. “European” Standards of Minorities Protection** (lecture prepared by Assoc. Prof. Dr Vera Klopčič, ISCOMET Institute, Maribor)

In the period between the First and Second World Wars, the first legally regulated system of minority protection at international level was formed within the Organization of the League of Nations. Protection of minorities was based on the territorial principle and was primarily intended to prevent possible conflicts between states based on ethnic differences and international control was granted over the exercise of these special collective minority rights. Minority protection was designed for individual minority groups - parts of the same nation, settled in another country. After World War II, the main focus was on the protection of individual human rights and the collective rights and identities of national minorities have been neglected. However, in the last decade of the last century, minority issues have again become an important factor of international relations, and the process of preparation and adoption of European legal standards of minority protection started. The Council of Europe adopted two important instruments: Charter for the Protection of Regional and Minority Languages and Framework Convention for the Protection of National Minorities. An essential shift in relation to other international instruments, which only demanded that States should tolerate expression of minority identities (the so-called negative protection), is in fact that new documents introduce positive provisions for protection of minorities and their members as well as for protection of regional and minority languages. The Council of Europe Framework Convention for the Protection of National Minorities is the first legally binding international legal instrument to fully deal with the protection of national minorities. The approach towards the protection of minorities is clearly expressed in the Preamble of the Framework Convention which prescribes that a pluralistic and democratic society should create appropriate conditions which allow members of minorities to express, preserve and develop their identities.

**VIII. Language Diversity in Contemporary Europe** (lecture prepared by Prof. Dr Sonja Novak Lukanović, Institute of Ethnic Studies, Ljubljana and ISCOMET Institute, Maribor)

In multicultural and ethnically diverse countries, language is one of the foremost indicators of distinguishing ethnic groups. Function, status and choice of a language determine multicultural/multilingual settings. The role and the position of the minority language - the minority language vitality, is a complex phenomenon, resulting from intertwinement of different dimensions relating to the status of minority, demography and institutional issues.



Likewise, language vitality is not a static but rather a changing category, which should be analyzed in different time periods. There are many different theoretical approaches aiming at classification of language vitality. Some authors try to ascertain through theoretical models the factors affecting language vitality (e.g. Giles and co-authors, 1977), others proceed from the fact that language is threatened and its vitality questionable so it is necessary to apply parameters to revitalize a language and thereby reverse the process of language shift (Fishman, 1991). One of the most important factors is the transgeneration transfer of language. Apart from that, latter education in the mother tongue is of key importance, together with planned and targeted language acquisition.

The lecture examines theories, methods and models of language contact phenomena (minority - majority language) in multicultural environments from a sociolinguistic perspective. The lecture focuses on the following themes:

- language and social consequences of minority - majority language contact;
- typology of bilingualism/multilingualism;
- typology of bilingual/multilingual education;
- language policy and and language planning;
- ethnolinguistic vitality, ethnolinguistic revitalisation;
- language accommodation: the micro- and macro-sociolinguistic factors that in connection with with socio-psychological factors influence the dynamics and strategy of language accommodation in language contact areas.

**IX. Multiculturalism – an Islamic Challenge** (lecture prepared by Marko Jovanović M.A., Institute of Social Sciences, Belgrade)

The lecture examines the challenge that Islam is deemed to present to the concept of multiculturalism and multicultural policies in Europe. This topic gained significance in recent decades, especially since 2015 and the so-called migration crisis when large numbers of migrants and refugees, from the predominantly Muslim countries in the Middle East, North Africa and West Asia, started heading to Europe in a hope for a better future. That boosted the already loud critics who stressed the concern of Islam as a threat to fundamental European values, its culture and political foundations. The “death of multiculturalism” was announced and Muslims were pointed out as those to blame, not only by conservative and right-wing forces but also by many liberals. This is due to deeply rooted European anxiety towards Muslim immigrants which is inter-connected with the shifting perceptions of this heterogeneous group which evolved from them being seen as a temporary guest-workers during the economic reconstruction after the Second World War when that large scale immigration of Muslims to Western Europe first started; then as ethnic minorities since the 1970s when the predominantly male labourers were allowed to bring their families to join them in Europe; and finally, as an illiberal religious community, particularly since the 1980s, when the rise of political Islam became more noticeable and increased awareness of the importance of religion in social lives of Muslims occurred. After exploring the historical context of relations between the native European population and the Muslims in Europe, the lecture will critically examine the challenging nature of Islam within multiculturalism.

**Readings:**

**Mandatory readings:**

- Bašić, G., Tatalović, S., & Žagar M., *Multiculturalism in Public Policies*, (2018) ISS, Belgrade.
- Kymlicka, W. (1995) *Multicultural Citizenship*, Oxford
- Paarekh, B. (2000) *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, Macmillan, London.

**Recommended literature:**

- Bašić, G. (2018) *Multikulturalizam i etnicitet*, ISS, Belgrade,. (optional for students from the BHS language area)
- Barry, B. (2001) *Culture and Equality: An Egalitarian Critique of Multiculturalism*, Harvard University Press
- Barth, F. (1996) *Ethnic Groups and Boundaries*, u J. Hutchinson and A. Smith, *Ethnicity*, Oxford University Press
- Kymlicka, W. (1989) *Liberalism, Community and Culture*, Oxford University Press
- Lijphart, A. (1977) *Democracy in Plural Societies: A Comparative Exploration*, New Haven, Yale University Press
- Lantschner, E.; Joseph M. & Petričušić, A. (eds.), (2008) *European integration and its effects on minority protection in South Eastern Europe*, Baden Baden: Nomos
- Mesić, M. (2000) *Multikulturalizam*, Školska knjiga, Zagreb (optional for students from the BHS language area)
- Thornberry P. & Estébanez M. (eds.) (2004) *Minority rights in Europe: a review of the work and standards of the Council of Europe*, Strasbourg, Council of Europe
- Tourraine, A. (2000) *Can We Live Together?*, Cambridge, Polity Press
- Tove H. M. (2013) *Minority issues in Europe: Rights, Concepts. Policy*, Ffrank & Time, Berlin

**Objectives of the course:**

The main objective of the course is to expand students' knowledge of theoretical and practical knowledge of multiculturalism and ethnicity. The acquisition of this knowledge will enable students to accept the policies of multiculturalism as a significant factor for the development of stability in the multiethnic, multicultural and multireligious societies of the Western Balkans.

**Expected teaching results:**

The following results are expected:

- expanding students' knowledge of the nature of ethnicity and its importance in multicultural theory and practice,
- developing a multidisciplinary, analytical and critical attitude towards the effects that the phenomenon of multiculturalism causes in political and social relations,
- understanding the role of ethnicities and the policies based on them in the Western Balkans,
- understanding both the differences in the different natures of ethnicities and the policies of multiculturalism that govern these differences,
- becoming determined on a personal and professional level concerning the



phenomena of multiculturalism and ethnicity.

**In which working posts (areas of professional activities) would / could the graduated students use the knowledge acquired in the course?**

Students can apply the acquired knowledge in:

- academic career,
- public policies ,
- international organizations,
- civil society organizations,
- in journalism, social services, local governments...

**Learning and teaching methods:**

- *Lectures with active participation of students and in-class discussions*

To increase the students' input during the lectures, teaching/learning will be conducted principally through questions and answers – the so-called Socratic method. This will also include a 'think-pair-share' strategy combined with PowerPoint presentations which will allow the lecturer to formatively assess the learning outcomes. This implies that whenever the lecturer will pose a question that is not trivial and requires some thinking and deployment of analytical and synthetic skills as well as legal imagination on the part of the students, the lecturer will pose the question, explain it and then give the students five minutes to talk to their neighbours. This approach allows for time to think, pair/group deliberation, answer, and later, discussion from other pairs/groups and the instructor. Talking with others about ideas is fundamental to classroom learning. Classroom discussion that promotes and sustains learning should be accountable to other learners, use accurate and appropriate knowledge, and adhere to rigor in thinking. Accountable talk responds to and further develops what others have said through relevant observations, ideas, opinions, or more information. Accountable talk draws on evidence appropriate to the content. It is expected that such a proactive teaching/learning with an exchange of views and the students' articulate presentations will result in much higher satisfaction, higher thinking skills and enhanced motivation of the students.

- *Individual research work and seminars*

Every student will have to write a 5000-6000 word (10-12 pages) research paper on the specific topic agreed upon with the lecturer and hand it in two weeks before their oral presentation to the class. The research papers have to be adequately referenced. Students will receive the lecturer's feedback on the paper's content, structure, organisation, clarity and coherence, one week before their presentation. They will have one week to consider the lecturer's comments and incorporate them in their presentation. Students will give a 20-minute presentation to the rest of the class in which they will present the topic of their paper. Students will receive feedback forms from their peers, as well as from the lecturer. As for the assessment of the research paper, both the written piece and its presentation will be evaluated. The completed feedback forms will also be taken into consideration when assessing the student's performance. By using this approach students will learn both how to produce a well-organised and coherent essay-long text on a particular issue and how to

clearly and effectively present their written work to others.

- *Dealing with concrete problems, topical issues, relevant cases*

Analysis of cases will form the basis for applying the concepts and international legal norms to real world situations, thereby promoting curiosity, exploration, problem solving and understanding. Students will be expected to have read and analysed the cases thoroughly prior to class. The students will be formatively assessed based on how well they are able to analyse the central problem of the case, use different ways of representing knowledge and present their oral argument. Occasionally, content material taken from current news and information will be discussed during the lectures to add relevance to a lesson topic or content.

**Suggested assessment of the knowledge:**

	Weight
- Regular and active participation in lectures and tutorials	10%
- Group presentations	15%
- Mid-term exam	20%
- Preparation and oral presentation to the class of an essay on the topic agreed upon with the lecturer/teacher	30%
- Final exam	25%

**Interrelation with other courses which are already taught at the PCU:**

*Faculty of Law, University of Tirana, Albania*

For the Law Faculty of Tirana Course 3 could have an interrelation with the course: Protection from discrimination – Integrated program

*Faculty of Political Sciences, University of Sarajevo, Bosnia and Herzegovina*

Faculty of Political Science, University of Zagreb, will integrate some units of the developed course as a part of the existing curriculum. Currently, we are undergoing evaluation of our undergraduate and graduate studies which disables us from introducing any new courses or programmes. However the programme of the graduate study of International Relations and Security Studies is currently being developed in the framework of which there will be possibilities to integrate some of the ANETREC courses. We will have info on that by the end of summer of 2021. Courses: International Cultural Relations, Post Conflict Societies and State Building; Politics of Identity; Nation and Nationalism

*Faculty of Political Science, University of Zagreb, Croatia*

Similar courses taught at the Faculty of Political Science, University of Zagreb: Perspectives on Politics and Culture in Contemporary Europe  
Intercultural communication and mediation

*Faculty of Law, University of Pristina*

Multiculturalism is taught as an extra curriculum course offered by the Center of Human Rights, through a project however it could be offered as part of the “human rights course”

taught in the bachelor and master program, or could be offered as selective course

*Faculty of Political Science, University of Montenegro, Montenegro*

This course is related with a few existing courses at the Faculty of Political Science, University of Montenegro, such as Ethnicity and Ethnic Relations, Human Rights of Minority Groups.

*Faculty of Law and Faculty of Security, University St. Kliment Ohridski, Bitola, North Macedonia*

Justice and internal affairs, Politics of enlargement of the EU, International political relations, Institutions of the EU, Common Foreign and Security Policy of the EU, EU in international relations, Multilateral European organizations, Political systems and law of the EU, Political science. (courses are thought at the I, II, and third-cycle studies.)

*Faculty of Law, University of Belgrade, Serbia*

Faculty of Law, University of Belgrade have already integrated topics of multiculturalism, minority rights, immigration and asylum polici of the EU in the courses of Master in European Integration (i.e. Introduction to the Political System of the EU, Introduction to the Legal System of the EU, International Relations of the EU, European Human Rights Law, Immigration and Asylum Policy of the EU) and also in the courses related to human trights in the frame of the department for International law (International Human Rights Law, International Organisations). Faculty of Law also has a Legal Clinic for Asylum and Refugee Law and legal protection for the final year of undergraduate studies, that lasts two semesters and envisages different activities, seminars and practical work that treat the topic of this course.

Faculty of Law University of Belgrade will integrate many units of this syllabus in the existent curriculum, and will also consider introducing seminars, additional courses, as well as new regular courses.

*Facult of Law, University of Maribor, Slovenia*

It is difficult to combine this course with the existing courses. There may be some relations to the course "Public International Law."