MULTICULTURALISM OR CIVIC INTEGRATION. DAILY CHALLENGES AND FOUNDING TARGETS IN THE EUROPEAN SOCIAL SPACE

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Abstract. *The issue of national minorities and the so called „new minorities" are, in the process of European construction, one of the most important aspects that European countries have had to manage. Learning about and researching minorities, for them to transmit knowledge and experience to young people through education, have become an essential pillar of European values on the construction of an intercultural society based on direct and indiscriminate cooperation and collaboration between ethno-religious communities. It is known that European legislation and practice promote the idea of living together in the sense of social value consisting in accepting otherness, good understanding of the various ethnic groups within the same local communities and openness to communication and cooperation. Nowadays Europe is faced with the dilemma of multiculturalism versus civic integration aiming to examine which model would be the better choice in the given circumstances that European public space became a geopolitical environment that is experiencing a new institutional arrangement between nation states and a new paradigm of coexistence of the cultural differences. After a brief interpretation of the key terms, we will focus on the financial instruments, which aim is promote the integration of traditional and new minorities in the European society.*

Demography issues and Migration issues are two of the key elements of modern society, bringing benefits and conflicts both to the receiving places and to the place of origin and raising issues of security, social measurments and multiculturalism in our globalised world.

One of the great challenges of contemporary Europe is related to migration and the need for European integration of minority communities, including immigrants. Evaluations conducted have shown that there is a great need for expertise and policies regarding the European integration of minorities in both their countries of origin and in the new host countries when we are dealing with migration (Polgar, 2016:9-11).

The concept of "Europe without borders" can provide the solution to the ethnic problem on the continent. Some politicians and political scientists consider that the model of the "nation state" has not been able to provide sustainable finality through the citizenship institution. Limited in its defining pattern, the classic citizenship offered only a kind of equality principle, abstract, to residents within the borders of a national state, but the same borders did split many ethno-cultural communities, dividing the population into two categories, the majority and the inhabiting minorities (Weber, 2001:53).

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The issue of national minorities and the so called „new minorities" are, in the process of European construction, one of the most important aspects that European countries have had to manage. Learning about and researching minorities, for them to transmit knowledge and experience to young peoplethrough education, have become an essential pillar of European values on the construction of an intercultural society based on direct and indiscriminatecooperation and collaboration between ethno-religiouscommunities. It is known that European legislation and practice promote the idea of living together in the sense of social value consisting in accepting otherness, good understanding of the various ethnic groups within the same local communities and openness to communication and cooperation (Brie, 2016:13-14).

As the economy expands to become increasingly more global, society and workplaces are more diverse than ever before. To succeed in a multi-cultural workplace, it is essential that you are able to work with and adapt to the work styles and habits of people of varying ages and cultural identities. To be a successful job candidate you must be able to demonstrate a sensitivity and awareness to other people and cultures.

A theme that appears frequently in public debate, in recent years, concerns the future and destiny of a united Europe, from the cultural approach of the European integration, the relationship between national and European level, the relationship between the national cultures in the European space and the possibility of the emergence of a European cultural identity with supranational character.

Therefore, during the article we will try to start from an assertion according to which, Europe is faced with the dilemma of multiculturalism versus civic integration aiming to examine whether the model of multiculturalism can be viable given that European public space became a geopolitical environment that is experiencing a new institutional arrangement between nation states and a new paradigm of coexistence of the cultural differences (Shohat, Stam, 2014:7-11). After a brief interpretation of the key terms, we will focus on the financial instruments, which aim is promote the integration of traditional and new minorities in the European society.

Nowadays, international labour mobility in the European Union is treated like a normal phenomenon, but it is viewed with rather negative than positive impact on the economies of Member States, because of the dilemma of implementing appropriate policies for the integration of migrants in the labour market. One of the top questions is: "how to prepare migrants to feel at home and make them and the human capital they carry from their countries of origin an integral and productive part of the host communities?"(Glystos, Bruno, 2010:3-5). It has been observed and it was generally accepted that even when employed, if economies slow down, minority unemployment rates will often increase more than average (Popescu, 2016:353).

It can be stated that both migrants and minorities make a considerable contribution to the economy and the social cohesion of the EU Member States. Normally, this should result in a reduction of poverty and unemployment and an improvement of their social inclusion. Therefore EU integration policies should contribute towards eliminating these obstacles and promoting the social inclusion of migrants and minorities.

Funding for migrants and minorities varied considerably among the EU Member States. Targeting strategies also differed with a distinction between: "specific actions in which migrants and minorities alone were targeted; an 'explicit but not exclusive' targeting approach in which they were the main but not the only group targeted; a mainstreaming approach and, general European Social Fund measures in which they were among a series of disadvantaged groups targeted" (Centre for Strategy & Evaluation Services, 2011:40).

Some EU countries have placed a greater focus on NGOs as delivery organisations responsible for implementing ESF interventions targeted at migrants and minorities, others have relied on public employment services and local or regional state institutions.

One of the EU's distinctive contributions to the conceptualisation of the integration of third-country nationals during the last 25 years has been an emphasis on the need to overcome past acculturation and assimilation discourses, and policies exclusively concerned with the obligation of third country nationals to integrate into the perceived 'host society's values, principles and way of lifes (Centre for Strategy & Evaluation Services, 2011:55).

The European cultural model has a value-based framework, based on legality, freedom, equality, fraternity, solidarity and Christian sentiment of the sacred, which adds to the historical evolutions of the three major modern political revolutions. Europe is a conglomerate of national identities, whose ethnic, linguistic, mental, religious, etc. Diversityhas determined a variety of cultures (Lentin, Titley, 2011: 4).

This problematic nature of the European project is encapsulated in the motto of the European Union: "unity in diversity". The concept of European identity expresses rather the idea of unity than real identity.

Europe is going through an identity crisis, especially because of the difficulties of the process of deepening the integration and reform of the community institutions. It is the crisis of legitimacy of the Community institutions, which would have its source and a crisis of communication between the European institutions and the citizens of the Member States.

If national identity confers to the individual national legitimacy, citizenship is the condition of a decent existence within a state. Nationality defines that the individual belongs to an ethnic group and it should not be confused with the meaning of citizenship (Lentin, Titley, 2011: 6).

Citizenship refers to all members of the respective state indifferent of the ethnic origin and the state has the obligation to equally protect all and to secure their rights and the freedoms implied by this status.

Although European Union politicians and leaders have increasingly emphasized the importance of culture in strengthening European solidarity and cohesion, European integration has, surprisingly, led to a resurgence of interest in local, ethnic, national and cultural identities.

Europe is a conglomerate of national identities, whose ethnic, linguistic, mental, religious, etc. diversity. has determined a diversity of cultures. We can speak of a European culture as a sum of these cultures, but not of a self-sustaining culture, the latter presupposing a long-lasting process of merging the various individual cultures, combining different identities, and to homogenize them according to laborious principles and which would most likely come out of any institutional control.

Identity, definitions and explanations.

There are several definitions and explanations through which we can understand identity. We can affirm that "identity" is a complicated and unclear concept that nonetheless plays a central role in ongoing debates in every field of social science. We can differentiate debates about national, ethnic, gender, and state identities). In the following we will enumerate some of the frequently used ideas to explain identity.

1. Identity is "people's concepts of who they are, of what sort of people they are, and how they relate to others" (Hogg, Abrams, 2004: 2).

2. "Identity is used in to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture" (Deng, 1995: 1).

3. Identity "refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities" (Jenkins,1996: 4).

4. "National identity describes that condition in which a mass of people have made the same identification with national symbols – have internalized the symbols of the nation ..." (Bloom,1990: 52).

5. Identities are "relatively stable, role-specific understandings and expectations about self" (Wendt, 1992:397).

As it was presented above, identity can be used to refer to either a social category, defined by membership rules and characteristic attributes or expected behaviors, or as a socially distinguishing feature that a person takes a special pride in or views as unchangeable but socially consequential (Fearon, 1999:9-15)

Based on the above definitions and explanations, a more simple answer to the question "what is identity?" would be this: "It is how one answers the question "who are you?" Or, my identity is how I define who I am."

Multiculturalism.

The origins of multiculturalism in modern society can be tracked at the beginnings of the era of industrialization especially in the last decades of the last century. The phenomenon is created from population movements within one and the same country as well as the international transfer of labor (Cristea Dragulin, 2015:3-7).

As an ideology of diversity, multiculturalism aims to create a framework for affirmation of group identities. As Giovanni Sartori states, multiculturalism is politics ready to promote ethnic and cultural differences (Sartori, 2007:6)

Still as an ideology of diversity, multiculturalism has the intention to provide a framework for affirmation for group identities. In this way, the ideological horizon approach to cultivate diversity comes to promote plurality as a paradigm shift, of the report between minority and majority, as the imagined limit of repeated identity construction.

C. W. Watson circumscribes multiculturalism to political implications and philosophical presuppositions of the coexistence of the ways varied human situation in the world and the way in which different cultural entities struggle for recognition, both within the national state and in the global system (Frunza, 2004:1-2).

Multiculturalism seems to respond to the needs of a changing world in which the expression of various identities gets "the form of answers to the challenges brought for the national state as well as for the transnational sphere.

Thus, the process of globalization puts us in front of one continue resuming the majority/minority, in concrete cultural spaces and globally, and urges us to continously understand, acceptance and affirmation of diversity (Frunza, 2004: 3).

One of the major criticisms to the address multiculturalism refers to the field of education. The main accusation is related to the fact that multiculturalism opts for introduction into the Western academic canon of some themes, domains and courses that are considered to be marginal and unrepresentative in terms of the canon of Western education.

Multicultural ideologies and policies vary widely,ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance

of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group to which they belong.

Multiculturalism that promotes maintaining the distinctiveness of multiple cultures is often contrasted to other settlement policies such as social integration, cultural assimilation and racial segregation. Multiculturalism has been described as a "salad bowl" and "cultural mosaic".

Civic integration.

Since the late 1990s, civic integration policies for immigrants have been adopted by most Western European states. The novelty of the policy is at least twofold.

First, integration is no longer left to the free play of society's institutions, such as the labour market or education, but is attempted to be brought under conscious, concerted state control (Joppke,2017:4). In this respect, civic integration is tantamount to the rise of state-led integration as such, replacing the previous dominance of laissez-faire, complemented by mainly local interventions. Secondly, civic integration combines measures that further the integration of immigrants with measures for their selection and control, so that integration and immigration policy are no longer separate domains.

The fusing of integration and control functions under the auspices of civic integration may well be the real European innovation in migration policy (Joppke,2017:5).

In the past 30 years, civic integration has become the dominant approach to immigrant integration across Europe. The term itself is an approximate English translation of the Dutch noun inburgering, whose literal translation would be 'naturalisation', 'habituation', or 'acclimatisation'.

Joppke continues to explain that we have more and more member states which are adopting the civic integration model, as a tool for integration. Also reflects on the phenomenon of the retreating multiculturalism.

Civic integration is in most places the first coherent, national-level immigrant policy where previously there was no policy; what it 'replaces' is not an old policy but a non-policy, a de facto multiculturalism of non-intervention in the integration process on the part of the state.

As for conclusion we can inspire our self from Joppkes's *Civic integration in Western Europe: three debates* article in which the author considers that civic integration policies evidently are not all of one cloth. But it is misleading to see them as 'fortification' or mere prolongations of nationally distinct ways of dealing with integration and citizenship.

Something new has happened in Europe, which is the broad political elite's acceptance of a new world of recurrent immigration. This has catapulted the integration process to the forefront of the political agenda, and states converge on understanding it as binding newcomers into mainstream institutions, above all the labour market, by way of civic integration.

European Funds for migrant integration.

Across the European Union, data indicates that there are still significant, growing and multifaceted socio-economic gaps between people with a migrant background and mainstream society. At the same time, failure to realise the potential of people with a migrant background, including the most marginalised, represents a considerable waste of resources, both for the individuals concerned and more generally for the EU economy and society.

The European Commission is continuing to look at practical ways to assist Member States when it comes to further integrating people with a migrant background. In this respect, Member States have several EU funds at their disposal. These include funding instruments under shared management, including the European Structural and Investment Funds and the Asylum, Migration and Integration Fund, and under direct management, for example, the EU programme for Employment and Social Innovation, Rights, Equality and Citizenship programme, the Health for Growth programme[1].

To ensure a sustainable and credible policy approach to the management of migration flows, it is essential to address the problem of irregular migration. An effective return policy in conformity with the Charter of Fundamental Rights and based on the preference for voluntary return is key to this objective.

The European Union, through the public policies and financial instruments declared and sustained that the integration of people with a migrant background is an integral part of both European history and European future. The EU considers that people with a migrant background can offer an important contribution to the social and economic progress of Europe. Moreover, in the case of refugees there is strong moral reason and a legal obligation to offer them sanctuary and a place where they can rebuild their lives. The aim of fostering cohesive and inclusive societies regardless of ethnicity, nationality, legal status, gender, sexual orientation, religion and disability is reflected in the European Union's values and principles[2].

At the same time, the EU is facing demographic challenges. The share of people aged over 65 is rapidly growing. By 2050, almost a third of Europeans will be in that age group. This trend is echoed by a rapid shrinking of our active labour force; today, four working people support one pensioner. In 2060 this ratio will be two on one. Some sectors, such as information technology and social and healthcare services are already facing particular labour market shortages. Europe will need more talent from abroad, while further continuing to harness and invest in its existing work force[3].

Studies indicate that immigration is associated with a positive contribution to the public finances and welfare of the host Member State whereby all high-skilled and low-skilled people in the society benefit depending on the migrant's initial level of skills and the duration of their integration in the labour market (International Monetary Fund, 2016:12). Swift and successful integration is crucial to maximise the opportunities created by migration.

At the same time, data indicates there is still a significant and growing socio-economic gap between people with a migrant background and mainstream society. Labour market participation of people with a migrant background may be hindered by several associated challenges (Battisti, Felbermayr, Peri and Poutvaara, 2014)

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[1]https://ec.europa.eu/regional_policy/sources/policy/themes/social-inclusion/integration-of-migrants/toolkit-integration-of-migrants.pdf, accesed in 03.12.18

[2] Ibidem

[3]Ibidem

Therefore, European officials believe that through public policies and different financial instruments attention must be focused towards improving the access of people with a migrant background and migrants to the labour market, including by recognising and updating their skills to the demand, and provide access to housing and mainstream services.

According to the data received from Eurostat, in the European Union we have 20.8 million people living in the EU third-country nationals which represents 4.1 % of the EU's entire population.

According to the same source, 35.1 million people are living in the EU who were born outside of it. This number represents 7 % the EU's entire population[4].

European integration funds are supporting national and European initiatives that facilitate the integration of non-EU immigrants into European societies. Projects and funds are primarily targeted at newly arrived immigrants. These projects supports Member States and civil society in enhancing their capacity to develop, implement, monitor and evaluate integration strategies, policies and measures, as well as their exchanges of information and best practices and cooperation on integration issues (OECD, 2010).

The measures designed by the funding authorities, for instance in the programmes and calls for proposals, aimed at integrating people with a migrant background should take into account the following principles: non-discrimination, gender equality, individualising the response to needs, empowerment, integrated approach, long-term perspective, and contingency measures.

If the nature of EU-funding is understood it can be a valuable source for financial support and great projects can be implemented in order to support your work on migration and integration or any other field[5].
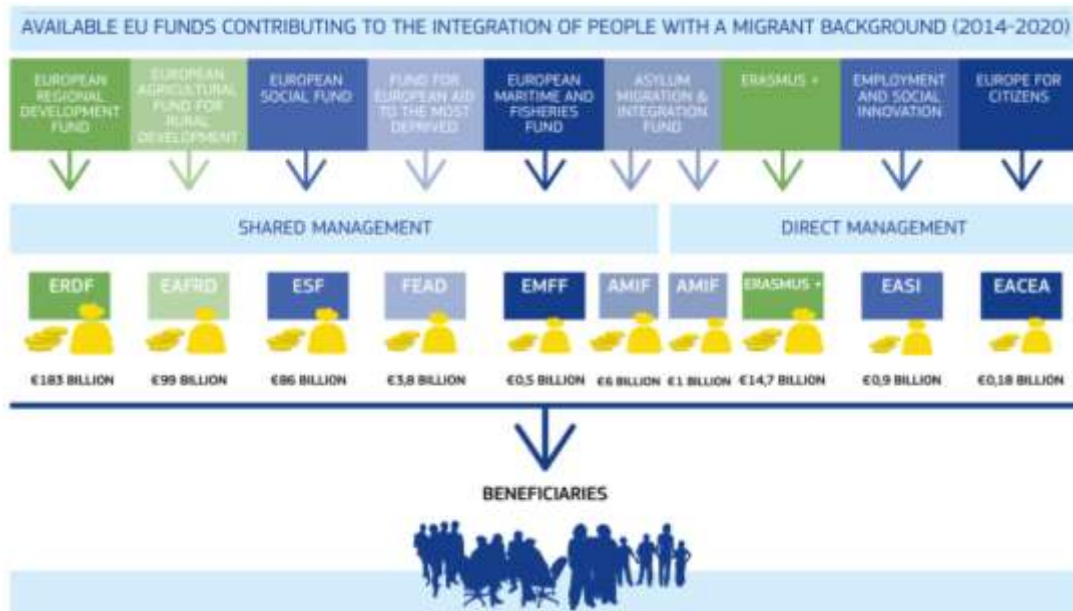
An obstacle is represented by the existence, and the necessity of regular updating, of integration policy frameworks which varies across Member States. Differences include the guiding principles, measures, and monitoring and evaluation (Fundamental Rights Agency, 2017)

Member States have several EU Funds at their disposal to invest in the integration of people with a migrant background. These include funding instruments under shared management, including the European Structural and Investment Funds and the Asylum, Migration and Integration Fund, and direct management, for example the EU programme for Employment and Social Innovation, Rights, Equality and Citizenship Programme, the Health for Growth programme.

In the following we will try to present a brief summary of the EU funds which are available in the 2014-2020 development period.

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[4] https://ec.europa.eu/regional_policy/sources/policy/themes/social-inclusion/integration-of-migrants/toolkit-integration-of-migrants.pdf accesed in 02.12.18

[5] https://www.eurodiaconia.org/wordpress/wp-content/uploads/2017/09/FUND-11-17-Briefing-for-members-Migration-and-Funding-September-2017.pdf accesed in 04.12.18

Source: http://ec.europa.eu/regional_policy/sources/policy/themes/social-inclusion/integration-of-migrants/toolkit-integration-of-migrants.pdf

People with a migrant background may face a wide range of challenges which must be addressed simultaneously in order to achieve the best results. For the EU funds to best respond to these challenges, a number of steps should be followed. Firstly, it is essential that evidenced-based national/local strategic policy frameworks are in place. Secondly, in case Member States and/or regional authorities decide to use EU funds for people with a migrant background, the interventions should be in line with these strategic policy frameworks. Thirdly, the overlaps between the EU funding instruments call for a reinforcement of the coordination mechanisms and synergies among them. Furthermore, when devising integration policies and strategies to be supported through EU funds it is recommended to build upon research findings[6].

Conclusion

One of the EU's distinctive contributions to the conceptualisation of the integration of third-country nationals during the last 25 years has been an emphasis on the need to overcome past acculturation and assimilation discourses, and policies exclusively concerned with the obligation of third country nationals to integrate into the perceived 'host society's values, principles and way of lifes (Carrera, 2011:39).

The amount of EU funds allocated for people with a migrant and minority background in 2014-2020 appears likely to significantly exceed that of 2007-2013 (Popescu, 2016:353). This is perhaps not surprising given improved reporting and an evolution in the demographic situation within the EU – in particular an increase in migration from third countries.

While integration policy remains a national competence, the Member States recognise that the 'failure of an individual Member State to develop and implement a

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[6]   https://ec.europa.eu/home-affairs/financing/fundings/migration-asylum-borders/return-fund_en accesed in 03.12.18

successful integration policy can have in different ways adverse implications for other Member States and the European Union' (Popescu, 2016:353).

The dispute for imposing in the European cultural context one or the other of the two theories to designate the plea for affirmation diversity does not seem like a simple argument.

The European Union wants to build a European cultural identity but wishes to do so by preserving national and regional identities in Europe. This new European identity, which needs to be built will be based on the common cultural fund of the European states, preserving the variety and the national and regional cultural diversity. European identity is nothing but a continuation of national identity, another identity level, at the level of the continent and the European Union.

It is important to not forget, that Europe is above all a community of values, and the goal of European unification is to achieve, test, develop and preserve these values. The fundamental European values are based on tolerance, humanity and brotherhood.

Without a collective identity beyond the national borders and a common framework for projects in the European public space, Europeanization is not possible. In fact, citizens perceive their daily problems as being related to the national public space.

In addition, successful integration is seen as crucial for economic and social cohesion in the European Union.

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