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MIGRATIONS AND MULTICULTURALISM – THE FUTURE OF ETHNIC POLITICS IN EUROPE

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Abstract: The global refugee crisis has had a profound impact on European countries, reigniting a long-standing debate about how to successfully integrate religious Muslim minorities into liberal democratic societies. In recent years, much of the European public discourse has focused on the apparent failure of the politics of multiculturalism, which was adopted by some European countries as a functional tool to help the integration of a growing number of minorities into European societies. However, these policies, for the most part, had adversary effects on the migrant communities, alienating them from the majority populations and pushing them into cultural ghettos which function almost completely separately from the mainstream society. The recent flow of mostly Muslim migrants, which overwhelmed some European states, only served to accentuate the existing problems of multiculturalism policies, further alienating existing minorities and deepening the rift between them and the majority populations. It has also influenced the rise of nationalism and the popularity of the right-wing political parties, which can be seen as one of the results of the failed policies of multiculturalism. Since the migration flow to Europe is continuing, despite the official closure of the so-called Balkan route, it will most probably continue to impact the ethnic politics in various European countries, strengthening nationalist political parties and movements and putting further emphasis on the cultural differences between various ethnic communities living side by side in European societies.

Key words: migrations, multiculturalism, Muslims, Islam, Europe, nationalism, ethnic politics.

INTRODUCTION

Multiculturalism in Europe represents one of the most heavily debated subjects. The debate concerning this phenomenon has been going on for years now, but it

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has gained momentum since the recent beginning of the massive inflow of mostly Muslim refugees and migrants from Asian and African countries, which has overwhelmed some Western European countries and started to create rising tensions between majority populations and migrants, on one side, and liberal democratic (pro-migrant) and right-wing (anti-migrant) political parties and NGOs, on the other. The massive flow of migrants has also caused deep rifts within the European Union as a whole, with some countries strongly opposing the very idea of sharing the burden that is accepting a certain number of migrants and integrating them into their societies. The most prominent opponents of the EU and Germany's migrant share policies have been the EU countries in the Central and Eastern Europe, known as the Visegrad group that is Hungary, Poland, the Czech Republic and Slovakia. Their main argument for the refusal to accept migrants has been their belief that the idea of multiculturalism in Europe, designed to integrate different ethnic, religious and cultural groups into the liberal democratic European societies, has already failed miserably across the countries such as France, Germany, Belgium, Austria, Sweden, etc., and that they did not want to simply 'continue the tradition' by accepting culturally and religiously different migrants only to later realize that integrating them would be 'the mission impossible'. This huge rift within the EU itself has shed some light of the controversial idea of multiculturalism, causing heated debates across Europe (and the world) about the (un)successful ways to integrate different ethnic groups into the Western societies. The debate and the problem have been further accentuated by the numerous terrorist attacks which have struck some European countries. Most of these attacks have been perpetuated by the local Muslim residents of foreign origin, and, in some cases, migrants who have recently come to Europe took part in them as well. Many of the terrorists have had links to the biggest active terrorist organization in the world today, Islamic state, and their clear goal was to spread terror across Europe, which is one of the main parts of the Islamic state's program.

Apart from terrorist attacks, there has also been a significant number of different criminal activities, which migrants took part in, from widespread rapes, rape attempts and different forms of sex attacks and harassment of women, to robberies, thefts, antisocial behavior, etc. This new wave of crimes, however, only represents an ongoing problem with the so-called no-go zones that is the suburbs of large European cities inhabited mostly by Muslim immigrants and infested with crime and poverty. These suburbs have become well-known for the frequent incidents between local residents and various representatives of state institutions, such as police, firefighters, ambulance personnel etc. In other words, no-go zones basically represent cities within the cities, countries within the countries, which reject, often violently, the laws and the institutions of the states they are situated in and, instead of that, exist by their own rules, often linked to Islamic Sharia law and traditional Muslim customs. All these 'incidents' have largely contributed to the sky

rise of the right-wing parties' popularity across European countries and the increased the public condemnation of the open door migrant policy that German Chancellor Angela Merkel and some other European politicians have been trying to impose since the outbreak of the migrant crisis. Liberal democracy in Europe is in decline, nationalism is on the rise and multiculturalism, it seems, is dying fast or, far more likely, it might already be dead.

EUROPEAN MULTICULTURALISM – THE IDEA AND REALITY

The idea of multiculturalism is very old, wide and complex, and in the global context it could refer to different policies adopted by various states wishing to regulate the relations between their citizens of various ethnic and religious backgrounds and impose different modes of integration. Multiculturalism, in the European context, could be broadly defined 'as a normative framework and a set of state policies which advance tolerance and advocate the recognition of cultural difference' (Howarth, Andreouli, 2014, p. 1). The phenomenon of multiculturalism has been a constituent part of the academic debates for decades now. It has been studied in a number of ways by different social disciplines, including sociology, political philosophy, anthropology and psychology (Kymlicka, 1995; Taylor, 1992). The main argument in the overall analysis of multiculturalism centers around the idea that the increasing diversity within national societies and the need to accommodate different sets of demands by various cultural groups pose challenging questions regarding the meaning of equality. In particular, this is a question of whether cultural difference should be restricted to the private sphere or whether it should be publicly recognized and have a place in a political life.² A key argument that has been put forward is that we need to progress from an equality of sameness to an equality of difference. Multiculturalists strongly emphasize that misrecognition and non-recognition of people's identities are forms of oppression (Howarth, Andreouli, 2014, p. 3).

Multicultural conceptualizations of 'justice' have significant implications for the nature of political participation. Political participation in modern democracies is based on universalism; in the idea, that is, that every citizen is the same and thus equal in the eyes of the state. However, some scholars of multiculturalism have argued against this idea and have instead put forward a conceptualization of 'differentiated', rather than universal, citizenship whereby group rights would be

² More on the Islam's political role see in: B. Tibi (1998). *The Challenge of Fundamentalism: Political Islam and the New World Disorder*. Berkeley: University of California Press; B. Lewis (2003). *The Crisis of Islam: Holy War and Unholy Terror*. New York: Modern Library; D. Pipes (2000). *Islam and Islamism-Faith and Ideology*. *National Interest*.

recognized. Thus, whereas citizenship has traditionally been linked with political, civil and social rights, there is nowadays a strong claim that citizenship be extended to include cultural rights of groups (Young, 1989). This idea is quite vague and problematic because, as we shall see later, the concept of ‘cultural rights’ is quite broad and complex, and may include the whole spectrum of rules and regulations, including laws of one culture that often clash with the others, which can have serious implications in the range of issues. In other words, it is easier said than done.

The liberal democratic idea behind multiculturalism basically strongly advocates the respect of human rights, which also constitute the right of individuals to live in accordance with specific religious and cultural norms. Since the democratic European societies have been placing a lot of importance on the very notion of respecting the rights of their citizens to be different and to honor their differences, it is no surprise that they decided to adopt the idea of multiculturalism as a way to deal with the increasing number of religious and cultural minorities, which started to migrate to rich Western European countries in huge numbers in the second half of the 20th century to fill the need for a workforce of the rising economies. It was believed and expected, on behalf of the European political elites, that the policies of multiculturalism would allow the new citizens to preserve their religious and cultural beliefs thus protecting their human rights while, at the same time, they would slowly integrate, more or less fully, within the broad framework of the host countries.

However, ‘the good intentions’ of the European political leaders did not bring successful results regarding the integration of minorities, especially in the case of Muslim migrants from different parts of Asia and Africa. After several decades of the strict implementation, it can be said that generally speaking, multiculturalism as an idea has failed to achieve the harmonization of cultural differences and the creation of tolerant societies. Most importantly, it has miserably failed to integrate, in many cases even at the most basic level, the rising number of migrants who seem to be more and more distant from the countries they live in. The adverse effects of the failed policies of multiculturalism can be seen in the fact that the second, third and so forth generations of Muslim migrants, in many cases, are even less integrated into the European countries than their parents or grandparents who moved to Europe as adults.

Multiculturalism policies have, in fact, done almost nothing to integrate migrants from culturally and religiously different communities than those they moved into. On the contrary, the only result it has actually achieved has been an almost complete segregation between native European populations and mostly Muslim migrant communities. It is no secret that most ‘culturally different’ European citizens live in certain suburbs of the large European cities which have become typical ethnic ghettos that hold no resemblance to the mainstream cultural landscape of the states and the cities they are part of. Within those ghettos, communities adhere to their specific way of life, have their places of worship, educational and cultural

institutions, bookshops, stores and restaurants, which resemble the countries they or their parents and grandparents came from and have nothing to do with the countries they actually live in and are the citizens of. In many cases, the members of these communities actually live by observing Islamic Sharia law regarding their family affairs, although it sharply contradicts the secular laws of the European states. Various research projects conducted over the years in different European states support this theory of complete segregation and the failure of integration – most Muslim citizens of European states believe that Sharia law is above the laws of the countries of their citizenship and they do not feel any affiliation with these countries, but instead strongly affiliate with their ethnic and religious group. What is even more alarming is the level of resentment towards the states they live in, which seems to be the growing trend among European Muslims. The hatred of Western policies in the Middle East and Muslim world in general, but also the hatred of Western values and a way of life in general, which are seen as corrupt and immoral, seem to be highly representative of how the majority of European Muslims feel. This atmosphere naturally forms a perfect breeding ground for the radicalization of young people, some of whom join terrorist organizations, such as the Islamic state, and become part of the huge and rising security threat in Europe.

The adverse effects of the multiculturalism policies have echoed in the words of a number of European political leaders in recent years. According to the words of David Cameron, spoken in 2011: ‘Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We’ve failed to provide a vision of society to which they feel they want to belong. We’ve even tolerated these segregated communities behaving in ways that run completely counter to our values’ (Howarth, Andreouli, 2014, p. 2). Cameron’s view is shared by many European politicians from the whole spectrum of different political options who are, more and more openly, admitting that the whole idea of multiculturalism in Europe has turned horribly wrong. Even Angela Merkel, best known for her strong support of the open door migrant policy in Europe, has called multiculturalism ‘a sham’ (Friedman, 2015). At the same time, her key ally has admitted multiculturalism has ‘failed’ and called for radical Islamists to be booted out of Europe. A prominent German politician Andreas Scheuer said it was time for his country’s bungling leader to ‘put an end to this integration romance’ and take a tough new stance on Islamic extremism (Gutteridge, 2016).

The words of the politicians are also representative of the public opinion of the majority of the native residents of European countries who, by now, have largely turned against the very idea of multiculturalism and are seeing it as a failed and dangerous idea that has achieved nothing but the formation of immigrant cities within cities, which are now seen as breeding grounds for Islamic radicals and terrorists. The lack of the public support for the failed project of multiculturalism has, naturally, turned to the rising support for the right-wing political parties across

Europe which are now being seen as representing true European values and fighting against imported extremism.

Although the majority of the politicians and academics alike agree on the basic assumption that the multiculturalism, as it has been implemented for decades, has proven to be a failure, it seems that no one really has an idea how to turn the situation around, how to integrate the millions of people who refuse to be integrated and how to blend the cultures and lifestyles that have existed separately for decades.

One of the 'alternatives' to the exhausted and failed concept of multiculturalism that has emerged in recent years has been the idea of so-called 'Euro-Islam', imagined as an enlightened, modern version of traditional Islam, that could be somehow, more easily implemented into the Western societies and that would not clash with the Western values. It is a bit hard and confusing to define what this concept really is, but the vague idea is based on the one particular model of Islam, which is oriented towards an 'enlightened European system of values' and in harmony with 'secular constitutions' (Tibi, 2000, p. 36). The problem is not only that a large number of Muslims who do not fit into this notion have been excluded from the process of shaping the implications of 'Euro-Islam', it is also not at all clear whether the 'Euro-Islam' should be based on 'universal' (i.e. western) principles or whether it should be nationally shaped. The dominant lines of 'Euro-Islam' reflect the same problem as that of the integration paradigm, which is now offered as an alternative to multiculturalism. They both reflect a one-sided, one-way process, which presupposes the ability and willingness of Muslims to submerge themselves into the dominant norms of the recipient societies (Amir-Moazami, 2005, p. 23).

However, as the way things are (and obviously will be in the future) the majority of the European Muslims will not accept any attempt of moderation of the Sharia law and changes in Islamic practices considered backward and barbaric by the Western European norms. The very notion of 'Euro-Islam' is a utopia that will never materialize in the real world, just like the multiculturalism never could. The ideas that France should have 'French Islam', Germany 'German Islam', and so forth, anyway, do not really seem to be anything more but academic nuisances, and no one is even trying to explain how these ambitious projects could be implemented in practice or, for that matter, what do they really mean. It seems that European politicians have lost their way, lost the control of the situation and have no clear picture of what the future might hold. What they know is that the project of multiculturalism has totally failed; what they do not know is what to do next, or, for that matter, what to do at all.

ISLAM, MULTICULTURALISM AND THE (IM)POSSIBILITY OF SUCCESSFUL INTEGRATION

Much has been said about the ways in which European Muslims should be integrated into the Western societies and/or why the majority of them has, so far, failed to do so. It has been noted on some occasions that many Muslims are actually the victims of racism and prejudice that some white Europeans subject them to. It has also been emphasized that Muslims have less access to quality education and the job market, that they are plagued by poverty, and that these are the main reasons for the actual failure of multiculturalism policies. So, is this the truth? For sure, there is racism in the world today, discrimination too. It would be unfair to say that Europeans are immune to these problems. However, it does seem that Muslim communities suffer from far greater alienation from the mainstream European cultures than other minorities who also find themselves victims of prejudices. When European politicians talk about the ban of certain practices considered anti-European, such as honor killings, child and forced marriages and wearing burqas in the public, they are talking about the practices that mostly Muslims adhere to. Segregated ghettos in large European cities are populated mostly by Muslims who live in parallel societies. Different research projects show that most Muslims believe that they should live their lives according to the rules of Sharia law.

All these facts can be explained by one thing that some consider politically incorrect, but that is actually the only correct, true and logical explanation of the failure of multiculturalism – It is the nature of Islam as a religion that makes it extremely hard for devoted Muslims to integrate into the Western liberal societies. One of the main characteristics of Islam is the fact that it is not only religious but also a political and legal system. It should be emphasized that Islam, unlike some other religions, has an important political role in the countries with Muslim majorities and within Muslim communities around the globe. Islam has had always been the key factor of social mobilization in Muslim history, in the periods of crisis as well as in the periods of stability, and no other ideology has ever managed to reach the power of religion. This situation also characterises modern Muslim states in which there is almost no important political movement that, to the certain extent, does not base its principles on religion. Islam, therefore, still represents the primary source of legitimacy in the political and legal systems of these countries.²

One of the basic characteristics of the Islamic political ideology is its resistance to all secular, cultural and political values that are essentially opposed to the Islamic value system, based on religious rules. The understanding of the cultural particularities of the Islamic system is actually necessary in order to understand Muslim inability to integrate into the Western societies. The secular European states with their man-made laws contradict the religious bases of Islam as a political and legal system.

This political and legal role of Islamic religion, to a large extent, can explain the failure of the Western European notion of multiculturalism. It is not discrimination and racism that are preventing the majority of Muslims to integrate into the European societies. It is the fact that Islamic rules of life and law sharply contradict secular values and secular laws. The shallow and naïve idea of multiculturalism that completely different cultures can coexist or even merge if they are physically part of the one state is just that – shallow and naïve, and what Western Europe is facing right now is the consequence of its own inability to understand or the ignorance to acknowledge that there are cultures that are not able and/or interested to adapt to the Western value system, ever. An even bigger problem than the value system, however, is the fact that Muslim believers' lives are governed by their own laws, which sharply contradict everything that the Western democratic societies stand for. Integral Sharia cannot be implemented across Europe, of course, but the very fact that European authorities know and cannot/do not want to prevent some of its practices, such as child and/or forced marriages, female genital mutilation, Islamic divorce, mistreatment of women, etc., being widely implemented across democratic Europe, point out to the complete failure of local political authorities to reinforce the rule of law and protect what it holds dearest – the notion of human rights that are being brutally stamped upon by the practices of Islamic law.

The words of Patrick J. Buchanan, perhaps slightly 'politically incorrectly', but nevertheless perfectly accurately, describe the failure of multiculturalism to help the integration of Muslims: 'Devout Muslims do not believe all religions are equal. They believe there is one God, Allah, and submission to his law is the path to paradise. They do not believe in freedom of speech and the press if it means mocking the Prophet. They do not believe in Western dress codes or mixing men and women in schools and sports. They do not believe all lifestyles are equal. Some think adulterers should be stoned and honor killings are justified for girls who disgrace the family. They wish to live their faith and their culture in our countries, to live alongside us but to dwell apart' (Buchanan, 2011).

This is also one of the many absurdities of the idea of multiculturalism, the system that was created to protect basic human rights of people. By allowing cultural practices that, by all democratic and civilised standards, violate very rights that should have been protected, European countries have done nothing but perverted their own values. The whole idea of multiculturalism was to implement and assure the equality of different races, cultures, religions, ethnicities, etc. What has been 'achieved' in Europe instead has been the import of barbaric practices and anti-civilizational 'values' that, first and foremost, violate the rights of women and children in the Muslim migrant communities, and then also violate rights and endanger the citizens of European countries who are now living in constant fear of terrorist attacks and violent crimes performed by 'not integrated' and deeply 'frustrated' Muslim citizens of large European cities. The romanticised and naïve

idea of multiculturalism did not take into account the fact that the culture is more than a traditional food and dress, more than a celebration of specific holidays and singing of national anthems. These are all nothing but superficial, colourful characteristics of the wide spectrum of different world cultures. Below the surface, there are differences, *real* differences, substantial differences that simply prevent some cultures to harmonically and peacefully coexist, side by side, with 'others'. Allowing everyone the same rights and same protection, however humane and democratic that might sound, also means allowing them to live by whatever rules they have been used to, and also to oppose and fight all value systems and ways of life they consider 'wrong', 'corrupt' and/or 'sinful'.

As Walter E. Williams puts it: 'Immigrants coming from Africa and the Middle East refuse to assimilate and instead seek to import the failed cultures they fled. Leftist diversity advocates and multiculturalists are right to argue that people of all races, religions and cultures should be equal in the eyes of the law. But their argument borders on idiocy when they argue that one set of cultural values cannot be judged superior to another and that to do so is Eurocentrism. That is an unbridled nonsense. Ask a diversity/multiculturalism advocate: Is a forcible female genital mutilation, as practiced in nearly 30 sub-Saharan African and Middle Eastern countries, a morally equivalent cultural value? Slavery is practiced in northern Sudan. In most of the Middle East, there are numerous limits placed on women, such as prohibitions on driving, employment and education. Under Islamic law, in some countries, female adulterers face death by stoning and thieves are punished by having their hand severed. In some African and the Middle Eastern countries, homosexuality is a crime, in some cases punishable by death. Are all these cultural values morally equivalent to those of the West?' (Williams, 2016). As Williams emphasizes: 'The vital achievement of the West was the concept of individual rights, which saw its birth with the Magna Carta in 1215. The idea emerged that individuals have certain inalienable rights. Individuals do not exist to serve government; governments exist to protect their rights. But it was not until the 19th century that ideas of liberty received broad recognition. In the West, it was mostly through the works of British philosophers, such as John Locke, David Hume, Adam Smith and John Stuart Mill. Personal liberty implies toleration of differences among people, whether those differences are racial, sexual, ideological or political. Liberty also implies a willingness to permit others who disagree with you to go their separate ways. This is not the vision of the new immigrants. In some parts of Britain, Christians are threatened with violence for merely handing out Bibles. Trying to convert Muslims to Christianity is seen as a hate crime. Women are accosted by Muslim men for 'improper' dress. Many women are sexually assaulted. In many European countries, 'no-go zones' - where civil authorities will not enter - in which Sharia is practiced have been established. London, Paris, Stockholm and Berlin are among the major European cities that feature on a bombshell list of 900 lawless

zones with large immigrant populations. Both in Europe and in the U.S., multiculturalism is a leftist elitist vision with its roots in academia. The intellectual elite, courts and government agencies push an agenda that is anything but a defense of individual rights, freedom from conformity and a live-and-let-live philosophy. Instead, multiculturalism/diversity is an agenda for all kinds of conformity — conformity in ideas, actions and speech. It calls for re-education programs where diversity managers indoctrinate students, faculty members, employees, managers and executives on what's politically correct thinking. Part of that lesson is non-judgmentalism, where one is taught that one lifestyle is just as worthy as another and all cultures and their values are morally equivalent' (ibid).

So, the basic problem of multiculturalism stems from the deep differences between cultural systems and values, in this case of the West and Islam. The liberal Western values differ completely from the strict Islamic religious rules that govern daily lives of devout Muslims. There is no meeting ground between the two, which can create nothing but conflict, as can be seen from the numerous examples already discussed. Those Muslims who successfully integrate within the Western societies, usually called secular Muslims, have actually abandoned many Islamic traditions and are mostly considered nonbelievers by the members of their own community. Many of them consider themselves religious and have respect for their cultural tradition, but have chosen to live lives more or less adapted to the secular norms of European societies. However, the majority of Islamic believers in Europe believe in the strict adherence to Islamic principles, which puts them in a deep collision with their broad surroundings. These conflicts of beliefs and values led to the fact that most European Muslims do not feel any affiliation with the countries they were born in, which is a fundamental problem indeed. Many of them even feel animosity toward those countries and their native populations. These are unpleasant facts that many liberals do not want to talk or write about, but there they are, nonetheless the facts. The conflict between Islam and secularism is not something multiculturalism can change or 'have a cure for' – It is a deep rift that cannot be bridged by any form of the secular, the Western integration mode. The only way Muslims could fully integrate into the European societies and accept host countries as their own is for them to give up the complete adherence to Islamic principles, and for the majority it is totally unacceptable and will only continue to be so.

MIGRATIONS TO EUROPE AND THE FUTURE OF MULTICULTURALISM

The failed policies of multiculturalism have gained even more importance in recent years because of the mass migration from the predominantly Muslim parts of Asia and Africa. The chaos in the Middle East has put millions of people on the move and the majority of them decided to head for the rich countries of Western

Europe. This has stirred an ongoing debate regarding multiculturalism and integration in the European Union, which, so far, did not reach any conclusions or produced any viable results in that respect.

The EU policy in respect to the rising number of migrants and refugees from Asia and Africa is obviously a huge challenge, perhaps the greatest one confronting the European countries at the moment. The European Union has embarked on the process of articulating the next stage of EU immigration and asylum policy development in a context of economic crisis and slow recovery, broad euroscepticism, and a tense public debate about the scale of immigration flows to Europe. Many (liberal democratic) European leaders maintain the position that Europe must rise humanely and dynamically to the challenge, but it is obvious that they, so far, have not been successful in trying to reach common policies regarding the asylum rules. There is a number of reasons which are and will be obstacles to any common solution to this problem. First, some countries that are objecting to the imposed quotas of asylum seekers are doing so on the grounds that they are already faced with economic difficulties and cannot put up with further pressure on the public services, such as healthcare, housing and education systems. Second, countries with right-wing governments have political programs that do not support the integration of asylum seekers. Third, the growth of right-wing political parties in some parts of the EU is putting pressure on the existing governments to reconsider their migration policies. For all these reasons it will be very hard for the EU to adopt a common program for resolving a migration crisis that has slowed for now after the closure of the Balkan route, but that will probably continue to be the huge challenge in the future.

However, behind the ideas of 'humanity' and the problems of economic underdevelopment, lays the biggest challenge that some political leaders, like Hungarian Victor Orban, are openly talking about, whereas some others are only hinting at or still choosing to ignore. The lack of desire on behalf of many European countries to accept migrants, despite the fact that some of them desperately need working force, is caused, first and foremost, by the fear of Islamic radicalism and terrorism and the failure of multiculturalism to help integrate millions of European Muslims into the Western societies. Liberal democratic European politicians are also facing the strong and growing opposition of their right-wing political opponents, whose popularity among the native European populations is rising rapidly. Every terrorist attack, every criminal act, committed by migrants or the members of the minority groups, are playing into the hands of the right-wing political parties. European political leaders seem to be used to repeating the same sentences after every terror attack, along the lines of: 'We are not scared' or 'We will not allow the terrorists to disrupt our lives by burdening us with fear', but nobody believes these empty phrases anymore. The truth is that people *are scared*, they do not believe that institutions can offer them adequate protection, and they do not

want additional numbers of those they feel threaten their security coming to inhabit their countries.

These feelings of fear and insecurity are adding to the popularity of nationalistic politicians, and they will continue to do so in the future. It should not be considered strange, given the circumstances. Nationalism serves as a protective mechanism, mobilizing people in situations where essential aspects of their identity are threatened. A nationalist approach is one which pursues the preservation of the nation's past and uniformity as a strategy for survival. In the present situation, where the majority of European states' native populations feel threatened by terrorism and crime, and when both politicians and the public alike realize and openly admit that multiculturalism was a complete failure, nationalism is becoming a more attractive platform to preserve Europe economically and culturally. Given the rise in popularity across the continent, the next big political challenge in Europe will probably be the rise to power of nationalistic parties in some European countries and their policies regarding migrants, Muslims and multiculturalism. The nationalists already hold power in some EU countries, but these are the states without immigrant communities, so there is no need to change the policies of multiculturalism. However, the situation in some Western European countries represents quite a different challenge. For now, liberal democratic politicians have invested all of their strength and resources to prevent this from happening by forming a united front against nationalists. However, with the numbers in support of the right-wing politics rising, it is unclear how long this fight will be able to continue before the Western European countries, one by one, start getting nationalistic governments, and when they do, what kind of policies would those governments employ regarding multiculturalism, terrorism and the cultural segregation. There is a fear that this kind of political development could lead to some kind of cultural 'clash', and that fear is real and justified.

CONCLUSION

The phenomenon of multiculturalism in Europe, analyzed from the current prospective, could be described as a utopian, unrealistic attempt to create a harmonious society that could have never been implemented in practice. The only places where multiculturalism was a success were academic papers of the so-called multiculturalists, academicians who believed in this absurd idea in the first place and were trying to find 'scientific' proofs that it could work in real life. This does not mean that different cultures cannot coexist; they can and often do, but there are limitations to the level of success to achieve this coexistence and these are related to the characteristics of those cultures, that is, their similarities. A multicultural society can function only if its component cultures promote a similar lifestyle, follow similar rules and respect the beliefs, the ideas and the traditions of the other cultures,

as long as they do not disturb the public order. In the case of Western European states, the coexistence between the secular, democratic majorities, who strongly believe in the concept of individuality, gender equality and democratic choices, and devout Muslims who structure their daily lives around the religious rules of Islam, implement gender segregation and other religious/cultural norms and regulations considered backward and non-European, could not lead to the cultural blending nor could it promote mutual tolerance and acceptance.

For this reason, the whole idea of multiculturalism did not produce any tangible positive results, but quite the opposite, the only thing it has achieved was the creation of societies within societies, who not only live in parallel universes but also live in mutual fear, contempt and even hatred of each other. The future of multiculturalism looks bleak, but to put it honestly, they are very few significant voices who even dare to speak about its future. Most politicians rightly believe it is over and done with. The same is with the public. There are still a few academics and liberals who advocate this failed idea, but their opinions do not mean much when compared to the reality and statistics. One thing, however, remains unclear. It seems that almost everyone agrees that the days of multiculturalism are numbered, but no one seems to offer the alternative for the future. If the integration is impossible and the multiculturalism has failed, what is the solution, if there is one, that is.

The answer to this question would be a very difficult puzzle to solve, and it would be useless to cite different academic attempts ‘offering solutions’ such as post-multiculturalism, Euro-Islam, etc., which mean nothing at all and whose only role is to try to defend liberal democratic positions and values and further confuse already confused and scared the public. More or less, actually, these are those same ‘multiculturalists’ who used to praise the ideology of the multicultural coexistence, which failed miserably, that are now trying to decide what a non-implementable experiment could be tried next. It would be safe to say that, at this point, no one seems to be able to offer the solution for the chaos Europe has found itself in. However, there is one simple explanation of what has happened and what is yet to come, and it can be found in the following question: How does a liberal, permissive society that celebrates diversity impose its values on a militant immigrant minority that rejects them? Answer: It does not. All the rest is chatter. This is what James Burnham meant when he wrote that liberalism is the ideology of Western suicide.

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MIGRACIJE I MULTIKULTURALIZAM – BUDUĆNOST POLITIKE ETNICITETA U EVROPI

Apstrakt: Globalna migrantska kriza imala je jak uticaj na evropske zemlje intenzivirajući dugogodišnju debatu o tome kako uspešno integrisati religiozne muslimanske manjine u liberalno-demokratska društva. Poslednjih godina veliki deo evropskog javnog diskursa fokusirao se na očigledan neuspeh politike multikulturalizma, koju su neke evropske države usvojile kao funkcionalan način integracije rastućeg broja migranata u evropskim društvima. Međutim, ova politika, najvećim delom, imala je suprotne efekte na migrantske zajednice, otuđujući ih od većinskog stanovništva i gurajući ih u getoizirana naselja koja funkcionišu gotovo u potpunosti odvojeno od ostatka društva. Poslednji talas uglavnom muslimanskih migranata, koji je neke evropske zemlje stavio pod veliki pritisak, samo je poslužio za isticanje već postojećih problema sa politikom multikulturalizma, dalje otuđujući postojeće manjinske zajednice i stvarajući sve dublje podele između njih i većinskog stanovništva. On je takođe uticao na rast popularnosti nacionalizma i desničarskih političkih stranaka, koji se može posmatrati kao jedan od rezultata propale multikulturalne politike. S obzirom na to da se migracije u Evropu nastavljaju, uprkos zvaničnom zatvaranju takozvane Balkanske rute, one će verovatno nastaviti da utiču na politiku etniciteta u različitim evropskim državama, jačajući nacionalističke političke partije i pokrete, i stavljaajući dodatno težište na kulturološke razlike između različitih etničkih zajednica koje žive jedne pored drugih u evropskim društvima.

Ključne reči: migracije, multikulturalizam, muslimani, islam, Evropa, nacionalizam, politika etniciteta.

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