Ethnicity and Intercultural Dialogue at the European Union Eastern Border

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Edited by

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INTRODUCTORY STUDIES

CHAPTER ONE

ETHNICITY, RELIGION AND INTERCULTURAL DIALOGUE IN THE EUROPEAN BORDER SPACE

MIRCEA BRIE*

Abstract. Ethnicity and religious confession are concepts that create discussion and controversy, generating emotions and feelings of extreme intensity. Each of us belongs to such a community. By default, there is a strong pressure on us to be subjective. Intercultural dialogue can be successfully provided where a community that is aware of others communicates, cooperates and builds the structure of a multicultural society. Studies have shown that ethnic and religious diversity is poor when it lacks openness to other communities. On the other hand, this diversity, as is the case throughout Central and South-Eastern Europe, reveals less desirable realities. Presently, we can talk about discrimination, marginalization, low-status minorities, peripheral societies, and inequitable distribution of resources; therefore, we can conclude that the majority-minority relations management highlights the demographic aspect (quantity) and the sociological aspect, i.e. the distribution of authority and power.

Keywords: *ethnicity, religion, intercultural dialogue, European border space.*

Ethnicity and religious confession are concepts around which discussion and controversy arise, generating emotions and feelings of extreme intensity. Each of us belongs to such a community. By default, there is pressure on us to be subjective. Intercultural dialogue can be successfully provided where a community that is aware of the others comes to communicate, cooperate and build the structure of a multicultural society. Studies have shown that ethnic and religious diversity is poor when it

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lacks openness to other communities. On the other hand, this diversity, as is the case throughout Central and South-Eastern Europe, reveals less desirable realities. Presently, we can talk about discrimination, marginalization, low-status minorities, peripheral societies and inequitable distribution of resources; therefore, we can conclude that the majority-minority relations management highlights the demographic aspect (quantity) and the sociological aspect, i.e. the distribution of authority and power.

The current context of crisis, which is not only financial and economic, but also political, social, mental and even ideological, shows on the one hand the need to strengthen dialogue, and on the other the trends of returning to certain forms of nationalism and cultural cleavage. Without advocating for one or the other of these trends, we can see that Europe is at a crossroads. The old forms of social-political and economic life are being redefined, and relations between people and communities are resettling on new organization and relational forms. Conversely, in a Europe without borders, more and more types of borders appear. Previously, we have called them "symbolic and ideological frontiers" (Brie and Horga 2009, 15–31; Brie 2010, 79–92; Horga and Brie 2010b, 63–86). This is because they are, most often, not tangible. From Europeanism to nationalism, from ethno-religious identity to cultural identity, and to social cleavages, the wide range of approaches of these borders could continue in the context of implementation of an effective European Neighbourhood Policy. The physical border of the European Union's external limit can "open" in time, but new types of frontiers can occur between people and communities. Immigrants, for instance, live in the European Union and maintain their own identity, thus creating a world that "refuses integration" by the specificity that it develops. We are therefore able to identify a cleavage between this kind of community and the majority, a cleavage that can take the form of symbolic cultural borders that sometimes turn into an "external" border.

In the current context, many European societies develop a strong sense of "self-protection," which takes not only an economic form, but also one of preservation of their identity and culture. Moments of crisis or excitement can easily lead to the emergence of nationalist sentiments that dilute the "Europeanist" perception of the border. Such a dilution occurs in parallel with the strengthening of identitary-community cohesion, in the spirit of ethno-cultural belonging to a nation. It is a time when many European nations have reaffirmed that they "regain identity" by returning to the national, despite the "unity" and solidarity affirmed at the level of European institutions through officials of Member States. National

borders, created in different periods and historical and political contexts, have contributed to national economic integration and the cultural periphery. In the current context, with the EU accession of the Central and Eastern Europe states, there has been a reverse phenomenon—the disintegration of the national market and administrative decentralization have led to the integration of peripheries in the national systems, including the cultural. Powerful currents are currently channelled in the direction of cross-border cooperation, eroding the idea of the compact and relatively isolated national bloc (Muller and Schultz 2002, 205). In terms of cultural relations, it is obvious that we are now dealing with a streamlining of trades without being able to talk about a loss of national, regional or local specificity. Cultural specificity brings into question the cultural border, separating different areas of identity and building what we call the European cultural space of cultures.

Cultural diversity records the plurality of ideas, images, values and expressions. All this is possible through a great variety of expression and through the presence of a large number of parallel national, ethnic, regional and local cultures. Moreover, in this context some authors talk about the "revenge identity" and the "feeling of a return to historical, national and cultural identity," especially in an area such as Central and Eastern Europe, and a historical time in which the specificity and national identity are bound to redefine themselves through opening new geo-political, historical and cultural configurations (David and Florea 2007, 645–646).

In the approach, an important element of reference is the sub-or multi-national, local or diaspora, not least in the European and international context (Bennett 2001, 29–32). Beyond any approach, the image of European culture has been given by associating concepts of people-culture-history and territory that give a certain local specificity. Through this report, we identify, beyond a European culture, a cultural space with national, regional and local specificities. Therefore, we identify at least two European cultural identity constructions—a culture of cultures, namely a cultural space with a strong identity at individual, local, regional, and national levels, or a cultural archipelago, namely a common cultural space interrupted by discontinuities. Whatever the perspective, the existence of a European cultural area is not denied, even if it is either diversity or "continuity interrupted" (Horga and Brie 2010a, 157).

However, we increasingly find that Europe is at a turning point, in terms of more than ideology. The association of state-nation-territory-border involves some nuances. In the current geopolitical context, we could say that the era of nation states, as we known them, is being

redefined and reshaped in a different sense. "Borders" between communities have been increasingly occurring within states. Non-integrated immigrants (unwanted by the majority!) are increasingly numerous. Discrimination and marginalization are forcing them to isolate and to respond as parallel "existential forms" to the state in which they live.

Our approach could be too simplistic if we only debate the ideas of classic immigrants or national minorities. Introducing the concept of "extraterritoriality" in the approach to ethnicity and intercultural dialogue seems mandatory for a proper understanding of European realities in this field. A subject that has been intensively debated at European level is the Roma, or Gypsies. Comments relating to the expulsion of the Roma from France and their forced repatriation to Romania and Bulgaria have filled the pages of European newspapers. Events in mid-September 2011 in Bulgaria relating to the "revolt" against the Roma in many cities of the country south of the Danube have exposed a cruel reality that needs to be on the agenda of all institutions of Europe. Extremist groups in Bulgaria gathered masses of people who chanted racist slogans as well as becoming violent and destroying Roma properties. Following such shocking events came the calling for the removal of the Roma from Bulgaria by extremists. So, while France repatriates them to Bulgaria, the Bulgarians banish them— but to where? The Roma are members of a great people living in many European countries, but a people without its own a territory and without its own state. Tackling the Roma in Europe is therefore a problem for Europe as a whole and not a certain state, and not of South Central-Eastern Europe as a region only, as is the very wrong impression of the West. Extraterritoriality, both as a concept and a starting point in managing the problems of an ethnic minority (but not national!) becomes, therefore, a reality that invokes new clarifications and the rethinking of European policies.

Another example, which falls somewhat into the same category of discussions on "non-traditional minority," is in Central and Eastern Europe where there are issues related to granting dual citizenship to members of ethnic groups. The most persistent in the mass media are the granting of dual citizenship to Romanian ethnics in Moldova and to the Hungarian ethnics from countries around Hungary (during public debates, a strong emphasis has been put on the pros and cons of the disputes from Slovakia and Romania, where Hungarian communities are more numerous). The topic has gained special importance through the fact that this dual citizenship, even if individually granted, peaked so high that it sent the message that dual citizenship was granted in mass to groups and

communities, hence the hope (or fear) of the possible creation of "Little Hungaries" in southern Slovakia and central Romania.

Cultural diversity, pluralism and multiculturalism are specific elements of European space. European integration is complex and does not require, nor is it conditioned by, the idea of cultural unity or by the existence of a common culture to include all Europeans. Specificity and diversity belong to the realm of "intercultural dialogue," prerogatives of the European people. Each of the European societies must find its own integrated solutions, depending on its specific traditions and institutions. European societies and cultures do not repel each other in the European construction equation. It is time that everyone learns from the experience and the expertise of others. Central and Eastern European countries, following their Communist authoritarian regimes, have experimented, post-1990, with a transition to the democratic model, which assumes the acceptance of diversity. In some cases, the opportunities for cultural expression and political responses to these claims were not really the ones desired and thus, unfortunately, military settlements were sought.

Over a long period, minorities in Western Europe have gradually won self-recognition and equity in distribution of national resources (sudden changes were recorded in the central-eastern continent that manifested with a much higher intensity, both through the minority claims and the resistance of the majority). Different situations can be found in the minority rights from the old European colonies. Their proposals raised issues related to the question of social status, financial resources and, finally, the relations between European cultures and those from the world where these populations originate (La culture au cœur 1998, 69).

The "problem of immigrants," their access and integration, is another sensitive and important issue from the perspective of inter-ethnic or inter-religious relations. Diversity is not only ethno-religious, it is also cultural and mental. The attitudes of Europeans towards immigrants have not remained constant over time. If in the 1970s the European countries were favourable to immigration, and in cases such as West Germany and Switzerland, immigration was encouraged, as it addressed employment. In the late 1980s, because of the overwhelming number of immigrants and their "non-European" character, the old continent proved to be less welcoming. Despite this, Europe has tried to cultivate a climate of openness and generosity:

> It is fundamental to create a welcoming society and to recognize that immigration is a two-way process involving both immigrants being adapted to the society, and the society that assimilates them. Europe is by

> nature a pluralist society, rich in cultural and social traditions that will further diversify.
>
> (Tandonnet 2007, 50)

Is it just a utopia of European optimism that Maxime Tandonnet identified? The presence of Islam in Europe is a certainty, but its Europeanization remains a contentious issue. As the French academician Gilles Kepel noted:

> Neither the bloodshed of the Muslims in North Africa, fighting in French uniforms during both world wars, nor the toil of the immigrant workers, living in deplorable conditions, who rebuilt France (and Europe) for nothing after 1945, did not transform their children in ... European citizens in the true sense of the word.
>
> (Leiken 2005, 1)

If Europeans are able to assimilate Muslim immigrants or if the values conflict remains an open issue. Stanley Hoffman observed that more and more Westerners are afraid of:

> being invaded not by armies and tanks, but by the immigrants who speak other languages and worship other gods from other cultures and will take their jobs, will occupy their land, will live far from the prosperity system and will threaten their way of life.
>
> (Stanley 1991, 30; Huntington 1998, 292)

Alternating between negotiation and conflict, communication and doubt, the Muslims are building, step by step, an individual and collective identity "that is likely to be both pure and hybrid, local and transnational" (Saint-Blanc 2008, 42). The multiplication of identity vectors contributes to a fluidity of symbolic borders and to an individuality of communities from diaspora. A cleavage can therefore be identified around the Islamic community, compared to the wider community. This cleavage sometimes takes the form of simultaneous internal and external borders. Such a reality is amplified by the creation of community models in which identity features are transferred from the sphere of ethnic or national (Turkey, Maghreb, Arabs) to the religious, i.e. Islam (Saint-Blanc 2008, 44). In this model of behaviour, we can observe the numerous reactions of Islamic communities that achieve solidarity going slightly beyond ethnic or national differences. Such a reality is determined by the discriminatory attitude of the majority. Many stereotypes not only lead to such an image, but also to solidarity around Islamic values even for those who are not into religious practices, maybe even atheists. The phenomenon can be

reversed—departing from Islamic solidarity can lead to ethnic solidarity. This is the case of the Pakistani Muslim community in the UK (approximately 750,000 people) who have regrouped ethnically (an ethnic border) on the basis of religious support (Pędziwiatr 2002, 159).

The difficulties of integration are obvious. Between different ethnic groups or cultures there are often communication barriers that frequently lead to cleavages, engaging discriminatory reactions and conflicting situations. On the other hand, these cleavages are only expressions of the elitist political current, being difficult to spot in everyday life. Under this report, the ethnic boundaries are from one point of view mutual spaces of understanding and inclusion, and from another are spaces of divergence and exclusion (Tătar 2003, 159).

The political events of 1989, marked by the fall of Communism, outlined the possibility of building a new Europe. The border imposed by the Iron Curtain was removed and therefore so was the gap between Eastern and Western Europe. Under the strong influence of globalization, which has created the notion of the global village, the European Union came into being, a body that in the future will include all European countries.

The new Europe brings together a multitude of ethnicities, beliefs, traditions, cultures and religions. The European integration process has profound implications not only of political, economic and social natures, but also of religious. A political structure "cannot live without religious consensus" (Moşoiu 2006, 312), but what kind of religious consensus is required today? And what kind of religious identity will be there in the New Europe? These questions must be seen in the context of postmodernism and secularization. The Europeans have shown a decreasing interest in the church and in religion in general. René Rémond talks about the abandonment of Christianity in Europe—in England and the Scandinavian countries, the proportion of believers who regularly attend services is 1–2% (Rémond 2003, 10).

On the other hand, one can observe an ideological and religious division between Western and Eastern Europe. The West accommodates the Catholic and Protestant populations, while the East accommodates mainly Orthodox. Moreover, if Europe was once considered a Christian continent, today we cannot say the same. On the European continent, millions of Muslims live alongside Christians, and in Britain, Germany and France there are more than twelve million (Rémond 2003, 217). Added to this is a substantial Jewish population as well as other eastern religions.

In this context, the construction of the new Europe requires a consistent and coherent intercultural dialogue. Moreover, the issue of the importance of Christianity in the formation of the "European identity" has been highlighted, being placed in relation to the pressing institutional crisis, and with the much debated European Constitution rejected by the French and Dutch referendums (Kalinowski 2008, 297–298). The continuation of the process of European construction itself requires significant progress towards achieving intercultural dialogue, also involving the realization of a bridge between religions and religious movements at the European level.

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CHAPTER TWO

ETHNICITY, RELIGION AND INTERCULTURAL EDUCATION IN THE CURRICULA OF EUROPEAN STUDIES

IOAN HORGA*

Abstract. Our initiative first aims at introducing the topics on ethnicity, religion and intercultural dialogue in the Curricula of European Studies in twelve European Union Member States (Lithuania, Poland, Portugal, Slovakia, Spain, Italy, Romania, Great Britain, Belgium, Germany, France and Denmark). Although the number of courses approaching topics relating to culture, social realities and historical experiences is low (only 4.5% of the total number of inventoried courses), there is a great variety of such courses. Second, our initiative is an attempt to settle the trends in the evolution of the curricula in the field.

Keywords: *ethnicity, religion, intercultural education, curricula of European Studies, Old Europe, New Europe.*

In a world where cultural and religious interdependencies are deepened by economic, political and cultural globalization on the one hand, and isolationist outbursts meant to separate cultures, religions and communities on the other, one may question humanitarian trends for the harmony of interdependences as an expression of diversity where multiculturalism is contested by both rational political voices and irrational anarchic actions. We consider that the fight for religious and ethnic diversity and intercultural dialogue is both justified and morally necessary. On the one hand, intercultural education contributes to establishing a set of values through which students pass from the level of understanding and affirmation

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of their own culture to the level "where spatial and cultural borders are becoming ever more permeable" (Checkel & Katzenstein 2010, 2). On the other hand, intercultural education contributes to affirming diversity in a joint cultural space of democratic values, which could turn into a real European citizenship policy (Howard 2009).

From this point of view, this event is not only a scientific initiative, but also a civic enterprise meant to seize, explain and draw people's attention. Our endeavour referring to topics focusing on ethnicity, religion and intercultural dialogue in the *Curricula of European Studies* is intended to respond to these three objectives.

Fields with Courses Contributing to Intercultural Education

Our endeavour is based on data collected from 2008 to 2010 under the Erasmus Thematic Network project referring to the curricula on European Studies in twelve European countries: Lithuania, Poland, Portugal, Slovakia, Spain, Italy, Romania, Great Britain, Belgium, Germany, France and Denmark.[1] Out of the nine operational fields in which we have divided the selected courses,[2] in five we can find a greater number of courses relaying information on the topic of our paper to the students.

Table 2.1. Curricula on European Studies

EU Political and Administrative Studies	EU Historical Studies	EU Interdisciplinary Studies	EU Intercultural Dialogue Studies	EU Communication and Information Studies	Other
102	115	89	130	46	9

The *EU Intercultural Dialogue Studies* is the richest field for these types of courses, both as absolute value and as an average of the total number of courses we have identified in our database[3] (130 courses of a

[1] The entire study was published in Current Problems in the Development of the European and/or EU Studies Curriculum in volume 1 (1) (2012) of the Romanian Journal of International Relations and European Studies

[2] EU Political and Administrative Studies, EU Legal Studies, EU Historical Studies, EU Economic Studies, EU International Relations and Diplomacy Studies, EU Intercultural Dialogue Studies, EU Communication and Information Studies, EU and Comparative Regionalism Studies, EU Interdisciplinary Studies

[3] www.iser.rdsor.ro.

total of 331, i.e. 0.3 courses). It comprises a large diversity of courses that belong to this field, especially at the BA and MA levels. We have identified three major subfields where we can insert the following courses: Islam and Europe, Europeanization and Cultural Diversity and European Dialogue with other Geo-Cultural Spaces.

At the BA level, within the Islam and Europe group, we have noticed that this issue is becoming more active in the quest for a clear European identity, addressed to other cultures as a consequence of the "traditional ethnic immigration of the non-European" (Favell 2010, 167). Religion, culture and language are the three variables that affect the curricula. Within the EU universities, specific courses investigate Pluralism and Religious Minorities in the European Union, Religious Plurality and Religious Conflict in Modern Europe (Spain), Identities in Contemporary Europe (UK), Sociology of Religions in Europe (France), and Islam in Europe (Lithuania). As can be seen, these courses belong to the paradigm of the "religious border in decomposition"[4] (Antes 2008) phenomenon. Even if the issue of Islam is not necessarily specified within the name of the courses, religious and cultural differentiations often arise, thus contributing to the "identification with Europe's internal diversity" (Kaelble H. 2010, 201) and integration is becoming "more flexible and fragmented" (Moravcisk 1998, 5).

The subfield of "Europeanization and cultural diversity" holds a core place within the European universities, and there are a large number of courses gathered within this category. Therefore, there is a series of common courses investigating social and cultural aspects of European integration, European cultural heritage, religion and cultural bases of European civilization, European identity, and cultural identities in Europe, etc. The concept of cultural diversity used here is in accordance with two types of European multicultural approach—a Western traditional one and an eastern dynamic one (Horga & Brie 2010).

From this perspective, it is very important to mention that in each country, within the category of Europeanization and cultural diversity there are courses aiming to integrate local, national and regional culture to the European identity (Checkel & Katzenstein 2010, 9). For example, there are courses on Slovak Cultural Heritage in the European Context and Poland in Europe. The integrative cultural and intercultural approaches became part of rediscovering and strengthening the European dimension of the national "symbols and rituals of power" (Donnan & Wilson 1999, 63–86). A curriculum with a European bent has to reflect the voices, hopes

[4] Most studies on the matter were published in *Eurolimes* 5 (2008).

and dreams of the students from diverse ethnic and social groups, contributing to shaping the European identity (Fligstein 2010, 136).

The other group dealing with intercultural dialogue, European dialogue with other geo-cultural spaces is a subject of recent teaching and investigation efforts as a consequence of cultural influences of globalization and the new EU borders (Anderson 2004, 178–192; Howard 2009, 169–193). One of the objectives of intercultural education is to help students learn how they can cross their cultural borders and establish intercultural dialogue and action. The study of the Other and the Outside has increased in importance within the academic curricula, and we have identified courses that specifically question these matters: Dominant Religions of Europe & Middle East; Euro-American Relations (Slovakia); Extra-European Worlds; International and European Culture; Extra-European Influences, Extra-European Civilizations (France); Intercultural Euro-Asian Relations (Portugal), etc.

At the MA level, the EU Intercultural Dialogue Studies are subject to the same interest where the curriculum has developed on a stricter basis, focusing more on specific matters. There is no obvious direct interest for Islam, with some exceptions addressed to the Mediterranean space and Muslim influence (for instance, in France there is Turkish and European political debate or Euro-Maghreb culture). This can be explained by the increasing need for understanding intercultural approaches where religious aspects are addressed in a comparative and integrative manner among Christianity, Judaism and Islam (Santagostino 2008; Brie & Brie 2008). A more comprehensive approach is dedicated to Europeanization and cultural diversity. There is much more interest at the MA level for teaching and research of intercultural dialogue. The most covered issues are gathered within courses such as European cultures and identities, European culture and civilization, and Identity, Heritage and Cultural Diversity in Europe. There might be a distinction on two different approaches of intercultural dialogue in Europe: first, there is a comprehensive approach that tries for a general European view (Horga et al. 2009), and second, there is an approach with different national or particular cultural character (such as language, literature, theatre or cinema). With reference to European dialogue with other geo-cultural spaces (Contogeorgis 2010), at the MA level the same interest is maintained for curricula development, especially in the context of a deeper multidisciplinary approach.

The PhD level, covering intercultural issues in Europe, is subject to interdisciplinary and trans-disciplinary pursuits that make it difficult to set it as a distinctive field because of its multiple specialized perspectives—

sociology, anthropology, philosophy, languages and religious studies. From this perspective, the curriculum reflects the cultural learning styles of the students within the university community.

EU Historical Studies come second in the field of EU studies made up of courses particularly referring to ethnicity and confession, yet the weight of these courses is approximately one out of ten. These topics mainly belong to general courses on European Cultural History and European Religions History, but also to specific courses showing contemporary religious patterns (Kocsis 2008) in Central and Eastern European Countries such as: Ethnic minorities' political representation in Central and Eastern Europe; Political modernities in South-East Europe; The Jewish Intellectuality in Central and Eastern Europe in universities like the University of Bucharest, Alexandru Ioan Cuza of Iasi, the Western University of Timisoara, and; Rights and values of European History at Universidad de Salamanca.

An important aspect of this topic underlines the fact that within the newcomers to the EU there is a great interest in European Identity, which combines perfectly with their interest in identifying themselves with the public sphere and the European Union's political identity (Medrano 2010, 81–110). Belonging to the same logic of cultural, ethnic and religious realities of newcomers (Maron 2007, 116–121), academics belonging to "old Europe" have an interest in courses such as: Central and Eastern Europe Since 1945 at the University of St. Andrews; Civil Society and the State in Central and Eastern Europe, an Economic and Social History of Eastern Europe 1918–89 at the University of Glasgow; Europe East and West, 1943–1991 at Durham University; Where is Eastern Europe at the Georg-August-Universität Göttingen, and; The Decay of the Eastern Block—The End of Communist Systems in Central and Eastern Europe (1985–1991) at the Justus-Liebig-Universität Gießen.

From a quantitative point of view, the EU Political and Administrative Studies are second within the field of EU studies and can be considered as belonging to the topic of this chapter. However, their weight is barely one in ten courses.

These courses "help the students develop their social participation skills and their decision-making abilities as the very strong association between political factors and citizenship liberalization" (Howard 2009, 53). These topics are approached in general courses on Elites and Power—Political Elites in Europe? at the Technische Universität Darmstadt; Where does Europe End?—Ukraine as a Border Region of the EU; Forms of Families and Gender Arrangements in European Comparison at the Technische Universität Dresden, and; National Competition and/or

European Social Model? at the Technische Universität Carolo-Wilhelmina zu Braunschweig.

They are also present in special courses, such as: Pluralism, freedom of belief and integration in Europe at the University of Almeria, and; Consideration of Public Policy in the Process of European Economic Integration at the University of Carlos III de Madrid.

EU Interdisciplinary Studies is a highly complex field, where courses contributing to intercultural education provide not only an interdisciplinary perspective, but also a multidisciplinary one. If the BA curriculum of European Ethnology, another sub-domain of EU Interdisciplinary Studies lists only a few courses, they are varied in countries where they are offered. In Germany we have found several courses of European Ethnology: Times, Spaces, Cultures—Introduction to European Ethnology, Current Questions of European Ethnology at the Katholische Universität Ingolstadt-Eichstätt; Introduction to European Ethnology at the Albert-Ludwigs-Universität Freiburg, and; European Ethnology at the Universitatea din Bucuresti. There are no such courses in the other countries studied. However, we have found that all universities hold courses concerning European multilingualism. This proves, on the one hand, the interest of each EU Member State in developing such an important area, and on the other the development of students' skills and competences to master foreign languages (Ugalde 2007, 124–133).

Regarding other studies on the Europe sub-domain**,** most courses are in the field of Euroregional Studies or Studies of European Regions. This is the result of the fact that we include here the perspectives that go from the territory to de-territorialization (Albert 2002, 58–62), such as: Geography of Europe Tour at the Universidad Nacional de Educación a Distancia in Spain; Territorial Studies—Europe at the Univerzita Mateja Bela v Banskej Bystrici in Slovakia; Geography of European Union at the Universitatea Babes-Bolyai din Cluj-Napoca in Romania, and; Regional Geography—Europe at the Otto-Friedrichs-Universität Bamberg and Urban Europe at the Technische Universität Chemnitz in Germany. Within this sub-domain there are also several religion courses with various forms: Communication and Ecumenism in a Christian Europe at the Universitatea "Ovidius" din Constanta; Religious Relations of Contemporary Europe at the Uniwersytet w Białymstoku in Poland; Deaconry in European and Ecumenical Context at the Fachhochschule der Diakonie Bielefeld, and; Churches and Denominations in Europe at the Technische Universität Darmstadt. All these courses are relatively balanced in all the countries that we have reviewed. Taking into consideration that this sub-domain is very wide and that the EU Interdisciplinary Studies include the largest

range of courses, we will point out some that we have found most interesting and which are considered necessary as part of European Studies as they refer to Europe through their very interdisciplinary nature: States, European Union and Marine at the Universidad de Cadiz in Spain; Food quality in the European Union at the Uniwersytet Rzeszowski in Poland; Design of Eurocodes at the Vilniaus Gedimino Technikos Universitetas in Lithuania; Famous European Fairy Tales at the Justus-Liebig-Universität Gießen in Germany, and; Opening to Europe at the Université Lille 1.

Regarding courses about multilingualism, we can mention the following types: Structures des langues européennes: phonologie lexique syntaxe (MA) and Intercompréhension: les 7 langues de l'ouest européen (MA) at Université de Reims Champagne-Ardenne, and Areal Linguistics-Language Structures in Europe at Martin-Luther-Universität Halle-Wittenberg.

The distinct approach of EU Communication and Information Studies as a New EU field of study has come to our attention due to its increasing importance and presence within the EU Studies curricula. Due to these courses, the students should develop cross-cultural communication skills, examining the media of ethnic groups, clarifying ethnic and cultural attitudes and values. There are several factors that induced the emergence and development of these approaches (Banus 2007, 134–140). First, the communication structures and technologies must be adapted to the EU's need for legitimacy. Second, communication and information are instruments to strengthen the European dialogue in the sense of enhancing both intercultural dialogue and European identity (Hoffman 2008). To this end, the EU Communication and Information Studies field represents one of the most challenging new visions within the EU studies. Our investigation has collected some data emphasizing this new approach. For a better understanding, we have split this new field in two secondary subfields—European Media Systems and Other forms of EU Communication and Information Studies.

At the BA level, European Media Systems represents a group of courses that try to relate the EU messages with the European and national media (Horga 2007). There is no integrative approach for the study of the media at this level, with only a few multidisciplinary (but notable) exceptions. In Germany, for example, there are specific courses on subjects such as: Democratic Media Discourse in Europe; Focusing European Integration by Media Analysis; European Media Systems; Journalism and European Public Spheres, and; EU Integration as Reflected in the Press. These courses are listed in different teaching programmes, addressing EU Studies, communication and journalism. Therefore, it seems plausible to associate these courses with an interdisciplinary and

trans-disciplinary framework of other study programmes. Other examples can be found in Spain (courses on advertising and communication policies in the EU); France (European communication); Poland (contemporary media systems in Europe; European information) and Romania (mass-media and the challenges of EU).

We have also noticed courses addressed to intra-communitarian communication, communicating cultures in Europe (Tavares Ribeiro 2010), language policy in Europe or European identity sources. Within the perspective of this subfield, there are no clear standards to set the specific courses directly responding to the strengthening of this new field of EU studies.

The MA level comes with more specialized courses within the same multi-, inter- and trans-disciplinary approach.

The EU Communication and Information Studies curriculum is adapted and responds to the most challenging current needs of the EU. Within the different programmes that might benefit from these courses we can single out public communication and journalism in their quest to adapt the courses to the needs and particularities of the European communication environment.

The analysis of the curricula in European Studies has shown that there is a variety of studies of cultures, social realities, historical experiences, and existential factors of ethnic and cultural group evolution. Certainly, at a closer look, we can see that the number of courses related to ethnicity, religion and intercultural dialogue is very small in the total curricula of EU Studies at only 448 of 9,929 courses inventoried (4.5%).

What Now for Intercultural Education in the Curricula of European Studies?

A detailed analysis shows that there is an imbalance between the countries from Old Europe and those from New Europe. For instance, over 7.5% of the courses are listed by universities from Belgium, Denmark, Germany, Spain, Portugal and the UK. Between 5 to 7.5% of courses are in France. Paradoxically, the lowest number of courses, between 0 and 5%, are in Italy, Lithuania, Romania, Poland and Slovakia. Even though we cannot make a definite approximation, we still have to mention that there is an interesting coincidence between a certain excess of "intolerance" in certain countries (Moravkova 2009) and the low number or absence of courses supporting students understanding the common characteristics between ethnic groups and needs on the one hand, and the

acquisition of the ability to interpret events and conflict from diverse ethnic and cultural perspectives on the other.

We can also see that there are more courses at the bachelor level than at others. In New Europe, there are a few courses relating to Ethnicity, Religion and Intercultural Dialogue at the bachelor level, while the largest number is at the masters level. Presumably, such a situation is mainly due to the idea that the topic is considered to be an area of expertise. In Old Europe, there are more courses related to Ethnicity, Religion and Intercultural Dialogue at bachelor level and less at masters level. The civic side is more pronounced—there are a few courses at the doctoral level in all countries, except for Germany and Spain.

The impact of the European Commission through the Jean Monnet Action is low in supporting courses in the field. Only 49 courses out of the total 1,215 (4%) are supported by the Jean Monnet Action in countries on which our analysis has focused. Initiatives like the Year of Intercultural Dialogue (2008) that have stimulated the introduction of the courses and other projects (Horga & all 2009) related to Ethnicity, Religion and Intercultural Dialogue in university curricula must be encouraged. For example, in the period from 2008 to 2010, nineteen courses were introduced through Jean Monnet Action Projects (over one-third out of the total number of courses financed by this program in the countries assessed).

In conclusion, considering the ever increasingly multicultural reality of European societies and the ceaselessly altering integrating area, the study of Ethnicity, Religion and Intercultural Education are highly important in order to teach students how they can preserve cultural diversity in the European Union and to reinforce its cohesion and promote respect for joint values. They allow Europe to engage in partnership with neighbouring countries. The idea of intercultural dialogue in the curriculum on European Studies opens an enriching topic leading to the respectful division of ideas and values and encouraging their communication.

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