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## PLURALISM AND MULTICULTURALISM AS THE BASIS OF FAIR DEMOCRATIC AND SOCIAL REPRESENTATION OF THE ETHNIC COMMUNITY OF THE EGYPTIANS IN THE BALKANS AND KOSOVO

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**Abstract:** Pluralism and Multiculturalism are considered leading political theories of contemporary approaches to managing diversity in culture, ethnicity and identity. The works of Charles Taylor, Michael Waltzer, Will Kymlicka, which refer to pluralism, multiculturalism and issues of cultural justice, distribution of resources, fair personnel, education, political representation, represented an initial framework for theoretical and practical analysis of the position of the ethnic community of the Egyptians. The existence of the ethnic community of Egyptians is not a myth but a reality, writes Dr. Rubin Zemon. With the democratic changes in the region: "Egyptians are mentioned in the new Kosovo constitution and have a reserved seat in the Kosovo parliament. Serbia allocates funds to the Egyptian community, similar to North Macedonia, Montenegro and Albania for their constitutional and social inclusion.

**Keywords:** Egyptians, pluralism, multiculturalism, culture, non-dominance, self-determination, Kosovo

### 1. INTRODUCTION

The ethnic community of Egyptians was identified as the Roma minority in the SFRY Constitution. When the Yugoslav federation began to disintegrate, the Egyptians did not have a stronger perception of recognition in the Constitutions of the newly created states. After the inter-ethnic crisis of 2001 and with the signing of the Ohrid Framework Agreement, the preamble was also amended, which reads: "...the Macedonian people.. as well as the citizens who are part of the Albanian, Turkish, Wallachian, Serbian, Roma, Bosniak people and others, decided to create the Republic of Macedonia..." This provision significantly strengthens the multi-ethnic and multicultural conception of the state. According to the provisions of the negotiating framework for entry into the EU from 2023, it is proposed in the Preamble of the Constitution that in addition to the Macedonians, Albanians, Turks, Serbs, Vlachs, Roma, Bosniaks, the Egyptians, Jews, Montenegrins, Croats, Slovenes and Bulgarians should be added.. In Serbia with the adoption of the Law on the Protection of National Minorities in 2006, the National Council of the Egyptian National Minority was registered. The Constitution of Kosovo (2008) goes the farthest in the guarantees and identification of Egyptians as a separate ethnic community, which lists six recognized minorities: Serbs, Bosnians, Turks, Ashkali, Roma and Egyptians. All have their representatives in the parliament. Out of a total of 120, 20 seats in the parliament are reserved for minorities. Ten places are reserved for Serbs, and the remaining 10 are divided among the other five recognized minorities. Article 5 defines the three official languages. In art. 59 the cultural, political, social and other types of rights are determined. The rest of the Balkan countries, such as Albania, Montenegro, Serbia, North Macedonia, are trying to cover the socially endangered Egyptians. According to OSCE reports, the social status of Egyptians, Ashkali and Roma is exceptionally difficult. (OSCE, 2020) But are these the only problems of the Egyptians? Is there a gap between normative promises and realisation? What does modern science teach about multiculturalism? What is multiculturalism? How was he understood throughout the centuries? It is clear that the term multiculturalism can also be used descriptively for: 1) talking about the socio-demographic reality of a country or society; 2) to appoint public policies; or 3) to talk about a theoretical position in political philosophy (Audard, C.2019 :8-9)

### 2. PLURALISM AND MULTICULTURALISM

What is "pluralism"? For almost more than a century, the numerous classical definitions of pluralism and its variants that are not taught by sociologists have been debated. The following definitions are offered as material for discussion. Pluralism is an ethic of respect that values human diversity Regardless of their cultural differences, people around the world, both men and women, share a common humanity. Pluralism rejects division as an inevitable consequence of diversity, seeking instead to identify the qualities and experiences that unite us as a people rather than divide us and create a common interest in the public good. Respect for diversity goes beyond tolerance to embrace diversity as the driving force of the state. (Global centre for pluralisme (2021)

The concept of the multicultural citizen occupies an increasing place in political debates and in science. Without a doubt, the issues of identity, alternativeness and differences, i.e. multiculturalism, influenced such a trend. From Thucydides to Machiavelli, from Ranke and Michelet to Toynbee and Braudel all sought to illustrate the final picture, the compelling unifying concept of culture and its place in society. In every society one can identify a

dominant culture that is cherished by the majority of citizens and one or more cultures or subcultures that partially or not at all accept the dominant values. Pluralism means plural. The expression refers to diversity, differences, multiplicity, particularities, taking into account identities.... By definition, the manifestations of pluralism are diverse and can be found in a wide variety of domains and disciplines. We often talk about "social", "religious", "political", "cultural"... "legal" pluralism. Identity and culture are inseparable, pluralism meets culture. Cultural pluralism is the consideration, within the same social group, of the plurality of identities, from which emerges a culture that is both common and plural, ie multicultural. Pluralism is synonymous with diversity. Culture in ethnology is synonymous with civilization. However, this word must also be used in the plural since there is not just one civilization or just one culture. Culture can be defined as "a set of practices, customs, artistic, religious and intellectual manifestations that define and distinguish a group, society" or even as "a set of shared beliefs, ways of thinking and acting" Unlike multiculturalism, which was reactivated in the 1970s and 1980s as a response to immigrant diversity policies in countries such as Australia, Canada, and other regions of Western Europe, pluralism emphasizes individual choices as much as collective compromise and mutual obligation as means of achieving peace and stability and human development. As such, the concept of pluralism reflects the experiences of countries around the world regardless of the origins of their respective diversities. Pluralism is a set of practices and outcomes as much as a set of intentions Pluralistic societies are not the result of chance. They result from decisions and public investments that are characterized by good governance, civil institutions, solid and reasonable choices in favor of public policies that promote respect for diversity and through which diversity becomes a public good in itself and citizens can exercise their rights as well as their obligations. . Pluralist societies promote equal participation of all citizens in the political, economic and socio-cultural spheres of the nation. They thus allow individuals and groups to express their cultural, linguistic and religious identity within the framework of common citizenship. Thus, ethics and practice pluralism can promote more just and peaceful human development. Accordingly, equality and respect are the foundations of the ethics of pluralism, as well as balancing mechanisms between the sometimes contradictory demands of collective and human rights and the implied obligations and/or choices. Respect for difference depends on the ability and willingness to recognize, negotiate and adapt to different points of view. Fair outcomes often require asymmetric treatment. In this sense, the intentions and practices of pluralism are inextricably linked to the cosmopolitan ideal that seeks to create bonds of shared aspirations and common purpose where, apparently, there is only conflict and chaos.

### **3. ENGINES OF THE PLURALISME**

What factors drive certain countries towards pluralism and others towards permanent conflicts? Man in his existence always goes to his social status. Poverty impedes pluralism through exclusion. Poverty perpetuates social tensions and promotes political exclusion, especially in poorer countries such as the nations of the Western Balkans. Economic prosperity can support pluralism, but only if the benefits of development are well shared. The relationship between pluralism and development is not yet well understood. Although poverty clearly promotes social exclusion, pluralism is not an automatic result of economic development. However, history suggests that as incomes rise, so does economic development empower people to demand political change. Economic growth depends on innovation. Pluralism can become a driver of development just as development can influence pluralism. Economic inequalities are often demarcated by urban-rural boundaries. There, diversity is often seen as an urban phenomenon, especially in industrialized countries where the vast majority of people, including immigrants, live. In predominantly agrarian societies, intergroup tensions caused by access to territory and the depletion of other resources such as water are often long-term. Deep-rooted poverty and, in some cases, the active politicization of ethnic or religious differences deepen the tensions created by the diverse ethnic or religious character of the people. Changing environmental conditions have global impacts on pluralism. Many modern societies are experiencing economic transformations and worsening social issues due to climate change. Irregular or unequal access to resources is the depletion of natural resources, such as water or arable land, and has often exacerbated competition and resentment between ethnic groups in developed societies. This kind of threat to livelihoods forces people to move. The unprecedented rates of international migration since the 1990s from the developing world have transformed previously homogeneous European societies. Relying on the rule of law, institutional mechanisms prevent violence by managing conflict through political means. Over time, institutions enable citizens and their representatives to find a point of balance between conflicting interests and values, serving the broadest interests and the public good. Effective institutions alone do not guarantee pluralism. Political instability can inhibit pluralism, by preventing the type of open dialogue and negotiation that is necessary to reach compromise. Conditions in regimes rooted in domination and discrimination are worsening, deepening ethnic divisions in society. The institutional arrangements and political culture of a multi-ethnic state is a combination of two or more communities. Pluralism must be seen as a result of good governance. Pluralism is not the result of incidentism and chance. Electoral democracy without competent

government leads to conflict. Parliamentary democracy is not sufficient in itself to support and develop pluralism. Political power must be anchored in institutions that promote political participation, representation and accountability. And the emphasis of any democracy is governance arrangements that promote equality, the rule of law, inclusive state structures and equitable access to resources. Education represents a path to intercultural understanding and communication and to sustainable human development. Formal education systems, if oriented toward pluralistic goals, both through programs and pedagogy, can nurture the knowledge, skills, and confidence needed to think critically about difference and promote bonds of mutuality. All too often, ignorance motivates fears that lead to division. Access to more education is not enough, content is also necessary. The country's school curriculum must actively promote pluralism as a learning outcome and align early childhood education, teacher training, school design, classroom dynamics and pedagogy to this objective. Professional development and adult education are other means of formal learning. Non-formal learning through voluntary initiatives and civil society, including basic literacy, is another serious way forward, together with professional development opportunities for certain groups such as journalists, teachers and civil servants who can exert a direct influence on public discourse and public policies. elections. Early childhood education is an essential foundation of pluralism. A number of studies show that attitudes and behavior.

#### **4. PRINCIPLES OF PLURALISM**

The preceding analysis suggests several key guidelines: 1) Pluralism is a set of intentions and practices that seek to institutionalize recognition of diversity and respect for diversity as a civic culture. 2) Pluralism is a process, not a product. It is a series of choices influenced by a desire to balance equality of treatment and fairness of results. 3) A compromise, reached through the mediation of governing institutions, is essential. 4) The choices made will depend on the unique history and aspirations of each society. 5) The processes used to reach a compromise are as important as the content choices. 6) Political leadership and political will are necessary to achieve lasting change. 7) To have a lasting impact, change processes must be organic, driven by demand rather than supply. 8) Civil society, especially where governance institutions are weak, to act as a driver of change. 9) No society is without conflict. Pluralism does not want to eliminate differences, but to maintain the mechanisms of compromise and harmonization that lead to peace and prevent the occurrence of violence in risky societies. 10) To anticipate and prevent the failure of pluralism, systematic attention must be paid to both the present and the past. The challenge is to disentangle superficial issues (triggers) from underlying tensions. 11) Climate change can exacerbate tensions by threatening rural livelihoods and forcing people to migrate, often creating new tensions within host societies. 11) Learning to live together peacefully with disagreements is a great achievement. Pluralism involves a wide range of issues, ranging from cultural expression and economic development to legal frameworks and political institutions. Support pluralism thus requires adopting multidimensional approaches to change. The challenge for the international community, both now and in the long term, is to identify, in a systematic way, the risk factors that lead to the disappearance of empathy between and within peoples in order to prevent and improve the conditions that can lead to the failure of pluralism.

#### **5. UNDERSTANDING MINORITIES THROUGH THE PRISM OF PLURALISM AND MULTICULTURE IN THE EU**

Since 1980, the European Union had to position itself in relation to the idea of multiculturalism and devise its legalization and protection. The history of this idea is present in parallel from the time of the creation of the European Coal and Steel Community (CECA) the European Economic Community (CEE) although it is not implicitly mentioned as in the Treaty of Lisbon (2009). The aim of the EU fathers of Schumann (La Declaration Schumann) and the ideas of Jean Monnet that laid the intellectual and legal foundations of the EU were manifested through the desire for the unification and rapprochement of the European peoples, according to their different cultural, geo-economic, linguistic and other types of characteristics. In the European context, the expression "values" associates a set of cultural, religious or historical elements that deeply design the European civilization. Lucien Febvre states: "Europe signifies two things, one organization and one civilization...it is not about racial purity and impurity, but about the mixing of blood."

The EU has long neglected the importance of minority issues, especially their positive rights. Non-discrimination on the basis of nationality has been an essential element of the Union's legal framework since the Treaty of Rome (1957), the founding treaty of the European Economic Community or the Maastricht Treaty (1992), which first insisted once on "respect for human rights, including the rights of persons belonging to minorities" as one of the fundamental values of the Union Treaty on European Union, Consolidated version (C 326/13). With its eastward expansion after the end of the Cold War, the protection of minorities has gained increasing importance in EU policy. According to the "Copenhagen criteria" developed by the European Council in 1993, "human rights" and "respect

and protection of minorities" became political criteria for membership in the Union of Central and Eastern European countries. However, unlike the Framework Convention of the Council of Europe, the EU does not foresee the monitoring of the protection of minorities when a country joins the Union. The EU's obligations to minorities became more sensitive after the enlargement of the Union in 2004 with the accession of ten countries, mainly from Central and Eastern Europe. The Treaty establishing a Constitution for Europe (Treaty of Rome 2004) makes "respect for human rights, including and the rights of persons belonging to minorities", one of the fundamental values of the Union. Furthermore, the Treaty prohibits any discrimination based on "membership of a national minority". If the Constitutional Treaty has not entered into force, the Charter has a legally binding value. This changes the approach of member states especially regarding the rights of minorities and Roma to move from non-discrimination of individuals to minority rights. "Respect for the rights of members of minorities" has been reaffirmed as one of the fundamental values of the Union by the Treaty on the Functioning of the European Union of 2009. The rise of populism and nationalism after the global financial crisis of 2007-2008 and, even more so, during the migration crisis of 2015-2016 had negative effects on policies towards minorities. The EU's efforts to ensure the protection of minorities in recent years have provided answers to these tensions. The study of the European Parliament presents the progress of the main challenges that characterize the protection of ethnic, religious and linguistic minorities in eleven European countries. It proposes several policy options to tackle the shortcomings, including a Union Pact on democracy, the rule of law and fundamental rights that could form the basis of a comprehensive EU approach to minority protection. In 2018, the European Parliament adopted the Resolution on the Protection and Non-Discrimination of Minorities in EU Member States.(Eurpar.2018:64)

## **6. ETHNIC PLURALISM AND THE STATUS OF MINORITIES IN THE WESTERN BALKANS**

In 1815 multicultural empires dominated Eastern Europe. The three great empires were the Russian Empire, the Austro-Hungarian Empire, and the Ottoman Empire. They were broad territorial constructions behind which rested a universal project of a political or religious nature. For the first time since the fall of Byzantium, all the peoples of the Balkans became part of one big multicultural community. The Ottoman Empire was dominated by Islam, while the Austro-Hungarian Empire was aimed at defending Christianity, primarily Catholicism. Unlike nation-states, empires relied on universal projects. Nations were structured around some particularistic expression. In that way, a kind of sports placement of the national (particularist) logic is affirmed, against the imperial (universalist) logic. Unlike the Ottoman Empire, which arose through conquests and military conflicts, the Austro-Hungarian Empire arose through the inheritance of territories (adjonction hereditaire) or by concluding marriage alliances. National movements in these empires referred to the "nations that existed before". However, this issue was complex because most of the time in these territories they had to speak the common language of the empire. The great reality is that the empire tried at all costs to homogenize the population by mixing populations, deporting, imposing appropriate iconographies. In the majority of territories speaking from a cultural aspect, the peoples were mixed (linguistically and religiously). With the emergence of the first nation-states comes the awareness of national minorities. Considering the historical context, it can be stated that the multicultural model in the empires functioned flawlessly. For a relatively long time, a stable political organization based on an ethnically and culturally mixed composition functioned in the empires. In the Ottoman Empire in the Balkans, except for Islamization in Albania (70%) and Bosnia (40% of the population), there was no forced Islamization of peoples. Christians and Jews living under Ottoman rule paid a certain tax and were called dhimmis and were an integral part of the inferior religious group millet. Each religious community had its own rules of functioning, its own judgments and way of thinking. Towards the end of the 19th century, the multicultural empires gradually weakened. The stability of empires rested on the legitimacy of dynasties. The emperor represented the personification of unity. However, with the political modernization according to which". After the creation of the Kingdom of Yugoslavia in 1919 and later the Yugoslav Communist Federation, inter-ethnic pluralism was ideologically colored, just like in Albania, Bulgaria and other one-party regimes. After the fall of communism When talking about the international protection of minorities since 1989, it is also appropriate to mention the bilateral treaties containing "minority" clauses. This practice is more widespread in central Europe than in southeastern Europe, where it is limited to the post-Yugoslav states. South-Eastern Europe is divided over states' membership of the EU. On the one hand, there are the member countries of the Union: Greece (1981), Slovenia (2004), Bulgaria and Romania (2007) and Croatia (2013); on the other, the States whose applications are recognized by the Union and the accession procedures in progress: Turkey (submission of application in 1987 and procedure of 1999), North Macedonia (submission of application in 2004 and 2005 procedure), Montenegro (2008 application and 2010 procedure), Serbia (2009 application and 2012 procedure) and Albania (2009 application and 2014 procedure). Kosovo has been recognized as a potential candidate for EU membership but the state has not submitted an official application. The Union confirmed its support for the accession of the Western Balkan countries, i.e. all post-Yugoslav countries and Albania.



### **7. THE UNFAVORABLE SOCIAL STATUS OF THE EGYPTIANS**

The peoples of the Western Balkans are a mosaic of ethnic communities. In some countries, Egyptians are recognized legally and constitutionally, and in others they are not mentioned at all, regardless of the fact that the Council of Europe recognizes the ethnic community of Egyptians. The essential issue is their treatment. As an exclusively poor and marginalized group, Egyptians partially enjoy social and political rights according to the values of multiculturalism, but most of the time the states try to play around with the constitutional and legal provisions, which worsens the status of Egyptians. For some, multiculturalism is understood through the respect of cultural identities, equality of rights and opportunities, as a bridge for national unity. For others, multiculturalism is a type of "tribalism" that calls into question national integrity and unity, and encourages nationalism. Roma, Ashkali and Egyptians (RAE) are three different ethnic minorities, but sharing similar living conditions; they represent 2.1% of the country's population in 2011 census; their numbers have declined sharply through emigration since the 1998-1999 conflict. The constitution and the law recognize a certain number of political and cultural rights and criminalize discrimination against them. They are represented in the Parliament, in the government and in some municipal councils. They benefit from the public integration strategy underway in 2017 - 2021, but the provisions in their favor are insufficiently applied; they stay social marginalized and have difficulty accessing housing, employment and education. Public funding of their community education centers, discontinued in 2020, resumed in 2021. Several incidents security concerns regarding them have been reported, but they remain exposed to child marriage, begging and human trafficking. According to the most recent census, carried out in 2011, Roma made up 0.5% of the country's population, the Ashkalis 0.9%, the Egyptians 0.7%; this census does not take into account the municipalities Serb majority in northern Kosovo who boycotted the census. A report from the Organization for Cooperation and Security in Europe (OSCE), published in January 2020, gives the list by municipality schools welcoming RAE students, with their distribution by community (Roma, Ashkali or Egyptian) and by gender. OSCE (2020), The following list (non-exhaustive) comes from the municipal profiles published by the OSCE in October 2018 which give the situation of minorities in municipalities on that date (OSCE,2018) as well as the number of RAE exiles and displaced persons who have been repatriated there since 1999. It is note that the number of repatriations sometimes exceeds the number of RAEs actually residing in these localities in 2018 because many returns are not definitive. (Le Monde diplomatique, 2020)

### **8. WORRYING REPRESENTATION OF EGYPTIANS IN THE EDUCATION PROCESS**

Educational inequalities call into question the fundamental values of the European Union and little by little the very foundations of the social order", underlines a study by the European Commission, which focuses on the impact of educational policies on the integration of Roma and second generation young immigrants, in Sweden, Czech Republic, Denmark, France, Germany, Hungary, Romania, Slovakia and the United Kingdom. It is published on the occasion of the International Day Against Racial Discrimination, March 21. (ofpra,2020)

Due to a lack of priority, schooling in Kosovo has proven to be deficient from the start. Barely 10% of children under 6 go to school. The primary school is far from including all students, forced to go there in shifts due to the lack of infrastructure. This lack of supervision leads tens of thousands of children to drop out of school, work in precarious jobs, or engage in begging. Unsurprisingly, educational performance in Kosovo is deficient, to say the least, as noted in the PISA 2015/2020 study. (PISA, 2019) In math and science, Kosovo students are ranked second to last. The last place is shared with Lebanon. There are no significant improvements in the PISA 2019 report. Inequalities and excessive unemployment are the main reasons for such a situation. Access to secondary education is marked by strong inequalities. While the vast majority (95%) of boys can hope to make it through middle and high school, this figure drops to 70% for girls. This difference also affects the many minorities in the country, a quarter of whom are not enrolled in school, unlike almost all Kosovo Albanian students (98%). Even for students in school, the outlook is not bright. Kosovo universities are not particularly among the smartest in the world. The training offered is generally not up to employment standards, with a noble but unrealistic appeal to Kosovo students for the humanities. A total of 25,000 people enter the labor market every year, while the annual growth of 4% cannot provide employment for everyone. Thus, unemployment affects almost one third of the workers. (Ofpra,2019:5)

### **9. HIGH UNEMPLOYMENT RATE OF EGYPTIANS**

The European Commission, in its monitoring report on Kosovo published in October 2020, notes the plight of RAE communities: "The situation of the Roma, Ashkali and Egyptian communities remained unchanged compared to 2018. The implementation of the 2017-2021 strategy is not subject to systematic evaluation and its implementation remains limited. Members of the RAE communities remain the most marginalized communities in Kosovo, victims of poverty and unemployment. In their majority, their level of education is low and the unemployment rate is high. Additional efforts are necessary to facilitate their integration into the labor market and combat informal

employment. The members of these communities live in them, especially the displaced and the returnees in miserable conditions » In 2019, the unemployment rate was 25.7% nationally and reached 90% for the RAE; these mostly work in the informal sector, in low-skilled and often dangerous jobs (CE,2020:80.). Social allowances, the amount of which varies from 60 euros per month for one person to 180 euros per month for a household of 15 people, are benefited by 250 Roma households, 833 Ashkali and 430 Egyptians(OSCE,2021:52). Labor legislation includes the principle of non-discrimination, but it is little respected, especially in the private sector CE, 2020:78) Although the law stipulates a quota of 10% positions for ethnic minorities in the public sector, this rate is rarely respected, both in the state and municipal sectors(CE, 2020:38 )and in most RAE public employees occupy positions with low qualifications, with rare exceptions: thus, Roma are financially director of the municipality of Kamenica58. According to a July 2019 report cited by Le Courier des Balkans magazine, in 2018, out of 30,365 civil service employees, only 113 RAEs were employed.(Le Monde diplomatique, 2020:3). In 2019, out of 422 judges in Kosovo, only one was Roma ; on the same date, the police of Kosovo had 4,959 employees of which 12.6% were of Serbian origin, 2.45% Bosnian, 0.84% Turkish, 0.45% Gorani, 0.23% Ashkali, 0.19% Roma and 0, 10% Egyptians61. In the field of education, for the year 2018-2019, 161 Roma, 216 Ashkali and 160 Egyptian students reached secondary school (OSCE,2021:49). The dropout rate is particularly high among RAE63 Pupils: from 2017 to 2019, out of 94 Roma who entered secondary school, only 58 progressed to secondary school the following year; out of 249 Ashkali students in secondary school, 97 reach high school64, ethnic minorities are enrolled in vocational education. On the other hand, the number of students from RAE at the university increased between 2017 and 2020. Community Pre-University Training Centers, supported by international aid and local NGOs, did not receive any funding from the Kosovo state in 2020 (Commission européenne, 06/10/2020, p. 38 et 85, url ; OSCE, 06/2021, p. 52, url.) In 2021, the new government of Albin Kurti, winner of the February 2021 legislative elections, announces the continuation of public funding for these centers: the Ministry of Education, Science and Technology has awarded 200,000 euros and scholarships to 596 students. During a meeting to raise funds for a new center in Fushe Kosovo, Albin Kurti states: "There is a big gap in educational outcomes between Roma, Ashkali and Egyptian children on the one hand and those from other communities. (RTK, 2021)Several national and international non-governmental organizations work to compensate for the shortcomings of formal education through social and professional training programs (OSCE,2021:53). Thus, in 2020 in Djakovo, an NGO associated with the Women's Network of Kosovo is conducting general skills training workshops for women RAE(Kosovo Women'2020). The Child Protection Law, requested by international partners and adopted by the Kosovo Parliament on June 27, 2019, guarantees equal protection to all minors, including disadvantaged groups such as displaced persons and stateless persons; interdisciplinary teams, including teachers and psychologists, are responsible for examining all problematic cases; a team responsible for the rights of minors is established in each municipality(CE-2020:35). About 18% of the population of Kosovo do not benefit from medical insurance. The health situation of RAE is particularly critical due to poor socio-economic conditions and low vaccination rate(CE, 2020:83)After the independence war of 1998-1999, several hundred people were evicted by RAE from Mitrovica, located in the former mining center of Trepča, and exposed to lead contamination and other toxic substances, which led to long controversies and the resettlement of these displaced persons, completed in 2016. A request for compensation from the United Nations, responsible camps, is still under study at the end of 2020, Balkan Insight, (2020:44)

## 10. CONCLUSION

Pluralism is a reality in Europe and the Western Balkans. Pluralism and multiculturalism are basic democratic assumptions for respecting minority rights. In the Western Balkans, the status of Egyptians, Roma and Ashkali (RAE) is not satisfactory. Although according to the Constitutions or Laws, they belong to protective mechanisms, their social status is worrisome especially through two parameters: a high rate of unemployment (90%) and a high rate of disengagement from the educational process. Otherwise, in the Balkans, the policies of state minorities are inspired by several models: that of ethnic nationalism, which limits or takes away the rights of minorities, that of liberalism, which ignores the effects of cultural differences in the name of freedom and individual rights. And finally that of communitarianism that puts the rights of communities at the center. The experiences of coexistence between minorities and the majority lead us to conclude that there is no universal model capable of being applied in all cases. The search for common solutions requires continuous evolution and dialogue at the national and international level. On the one hand, the most advanced states in the process of European integration are not always the most advanced in terms of the protection of their minorities. On the other hand, the absence of a developed system of protection in a country does not necessarily mean that the minorities there are subject to discrimination and assimilation.

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