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Ethnicity is associated with the prevalence of multiculturalism. Diminished to something eternal, ethnicity is associated with the immigrant cultures and tradition-bound immigrants. In Europe, the word 'multiculturalism' has no permanent definition, either in scholarly and cultural discourse, or in daily political debate. This paper seeks to determine success of multiculturalism in Sweden. Introduction Multiculturalism is a diverse body Of knowledge which can still be recognized as a philosophy (Lingoes, 2009).

Multiculturalism is distinguished as a commemoration of ethnological diversity, encouraging people to recognize and accept the panoply of traditions, customs, cuisine, and music that is present in a multivalent community (Gimmicky, 2012). Ethnic diversity is one of the crucial concerns in nations across the globe. Such diversity is the result of the augmenting influx of global factors, goods, as well as knowledge which promoted the global interfaces and collaborations happening within an increasingly varied number of individuals.

As globalization increased, the conventional unicellular labor segment has slowly weakened into obscurity. As demographic shifts and technological innovations have now changed the economic landscape in which organizations manage business, globalization as in the same way impacted the current diversified society. Culture forms what people do, the manner things are done, and the manner people appreciate what others do. Culture dictates that the directions of people's lives are not merely recognized by individual determination or even individual power.

Human beings are formed by long-term methods of transformation and by arrangements such as gender, class, ethnicity, religion, and so forth. Culture makes up the language, cuisine, language, social habits, arts, religion, and music of a group of individuals living together in the same place.

Multiculturalism has become extensive in everyday as well as institutional settings in Europe (Lund, 1998). Ethnicity is associated with the prevalence of multiculturalism. Diminished to something eternal, ethnicity is associated with the immigrant cultures and tradition-bound immigrants.

Thus, immigrants are recognized as deviant and are linked with discrimination and segregation in every social sphere such as work and housing, education and child care, health care and social services (Lund, 1998). The emphasis on ethnic and cultural differences forms ethnically defined groups as well as extinct social positions. The collection appropriation develops on and reinforces a hierarchical dichotomy between Swedish and ethnic, modern and conventional (Lund, 1998). The idea of integration is related to modernization or development.

Cultural diversity is associated with ethnocentric manner to a superior Swedish culture, thereby signifying a natural order. 1 Multiculturalism has recently declined at the level of policy and theory (Christensen, 2012). In Europe, the word ‘ multiculturalism’ has no permanent definition, either in scholarly and cultural discourse, or in daily lattice debate (Rumble, 1994). Multiculturalism is often employed to refer to an event characterized by a number of cultures, ethnic groups, languages and religions.

However, the term likewise has a normative purpose. In this regard it pertains to an ideal event of diplomatic coexistence among groups or individuals of different origin (Rumble, 1994). In the Swedish contention, this concept usually has a positive implication, whereas in Germany, the introduction multiculturalism (Multiculturalism) has not been accepted in the same manner (Rumble, 1994). European nations differ in the manner they describe themselves as immigration nations.

There has been a subconscious propensity to overlook or hold back the reality that immigration has transpired for many years and put its footprints on culture and population. In several nations, Sweden is viewed as a social laboratory as well as a model welfare country with practical social solutions (Rumble, 1994). In the United States, Sweden obtained such standing in the 1930s, majority to the advantage of Marquis Childs, who issued *Sweden: The Middle Way* in 1936 (Rumble, 1994). In Sweden's sense of self, Sweden is a lenient nation with a considerate conduct of immigrant problems in the press (Rumble, 1994).

Nevertheless, no one is pleased with the way relations among immigrants and greater number of population have emerged. There is unemployment, a propensity toward separation in housing and schools, an augmenting income gap, as well as signs of open hostility (Rumble, 1994). Throughout history, is there really success in multiculturalism in Sweden? To answer this question, this paper traces the history of multiculturalism in Sweden, the developments that have transpired in recent years, and the ongoing multiculturalism situation in the country.

In delving deeper into the historical context of multiculturalism in Sweden, this paper seeks to uncover how immigration and other factors contributed to the ethnic and cultural diversity in the country. The use of past and current studies from different researchers will be used to provide evidence as to whether or not there is success in multiculturalism in Sweden over the years. What are the patterns of transformation in multiculturalism policies as well as integration policies in Europe? Is there a sudden bend in the course of European history?

Or is ramification happening mainly through a growth process signified by conversion, drift, and layering? This paper's focus is not mainly on the impacts of multiculturalism guidelines, but on the more fundamental question which is how policies been in retreat or change greatly at the rhetorical level than in the policy level. Specifically, has the increase of civic incorporation policies come at the cost of multiculturalism policies? Using the Multiculturalism Policy Index, decline in multiculturalism will be studied in two ways. First, an argument will be made concerning the retreat from multiculturalism in

Sweden, if any, and second, an argument surrounding the persistent growth of multiculturalism policies that is not essentially irreconcilable with civic incorporation. Literature Review In the past, Sweden has not been an immigration nation but a country of emigration, because over one million Swedes transferred to North America from the middle part of 19th century to 1930 (Preempt, 2010). In 1930, Sweden was still a very homogeneous nation. The 1930 Swedish survey documented less than 1 % "foreign stock"

however this figure incorporated Laps and Finns (Preempt, 2010). The picture shifted from World War II.

Immigration to Sweden can be categorized into five stages: From 1938 to 1948, immigrants came from adjacent nation, including Norwegian and Danish Jews, and a number of refugees from the Baltic nations (Preempt, 2010). From 1949 to 1971, there was work immigration from Finland as well as southern Europe including Greece and Yugoslavia (Preempt, 2010). Sweden formally stopped work immigration from nations that are non-Nordic in 1972, as majority of European nations did (Preempt, 2010). From 1972 to 1989, on the other hand, immigration surges persisted due to family reunification.

In addition, asylum seekers hailed from developing nations and from Eastern Europe (Preempt, 2010). From the sass's to 2008, immigration was made up of asylum seekers from southeast as well as Eastern Europe and of the free movement of EX. individuals in the European Union (Preempt, 2010). In 2008, Sweden has opted to re-open doors to work immigration. The new system is somehow generous than other European nations. Merely based on management needs for competency, it will enable workers from nations aside from European to be given a permanent residence license after four years of employment (Preempt, 2010).

In 2008, based on Statistics Sweden, 17. 9% of the population had international origins and 6. 1% were foreigners and about 20% of the population “ have origins in another country and another culture” (Preempt, 2010). From 1851-1930, 1 million to 5 million Swedes left the country in the

hope of achieving a better life, almost wholly in the USA (Proper, 1983). The number of expatriates can be proportionate to Sweden's overall population of 6-1 million during the 1930 of 6-1 million (Proper, 1983). Immigration to Sweden in the 1930s led mainly from the arrival of a number of Swedish Americans.

Further, in the 1930s, immigration increased significantly due to the arrival of political immigrants, particularly from the Baltic States. Work force immigration became significant during the 1930s, and it persisted until it hit the highest point at the end of the 1930s (Proper, 1983). Notwithstanding the reality that Swedish companies recruited actively in nations including Greece, the biggest groups of immigrants that migrated to seek employment in Sweden were from other Nordic nations (Proper, 1983). In addition, Finland, Denmark, Sweden and Norway have had a universal labor market ever since 1954. Immigrants increased work force immigration during the 1930s-1940s and persisted into the 1950s after the number of individuals coming to work in Sweden loosened significantly. In 1967 Sweden submitted a law that necessitated all non-Nordic people to have obtained work permits as well as accommodation prior to entry into the country. Labor force immigration almost ended in 1971 as labor groups became strict with work licenses (Proper, 1983). Refugees migrated to Hungary to avoid the conflicts in 1956 and to Czechoslovakia in 1968 and to a degree from nations in Africa.

Migration of political immigrants from Latin America and Asia has been more apparent during the 1950s (Proper, 1983). The effect of these patterns was such that by 1975, out of 8-2 million in Sweden, 550,451 of the people had

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been born in other nations (Proper, 1983). Almost 50% of them had come from Scandinavian or European nations. In 1975, a legislative commission was assigned to amend the Immigration Act of 1954 because the latter does not prove successful in directing immigration. In 1980, another legislative commission had to be assigned with approximately the same directive.

It issued its final statement in 1982 (Proper, 1983). Global postwar immigration has made pertinent the question on how to offer good situations for the coexistence of civilizations in European nations. This is applicable for both Western as well as Eastern Europe (Rumble, 1994). In Northern and Western Europe, first intra-European work migration, followed by the invasion of immigrants from Latin America, Africa, and Asia have altered the ethnic mix (Rumble, 1994; Proper, 1983). Immigration has resulted to the opening of new religions as well as opened opportunities for engages barely spoken previously in the receiving nations.

The great number of nationality groups is remarkable. Sweden has obtained immigration on a worldwide scale and counts over 100 citizenship groups (Rumble, 1994). This is a comparatively high figure, however immigration has significantly altered the situation in almost all European nations. This likewise holds true for the Baltic nations and other past nations in the Soviet union (Rumble, 1994). Proportionally, Estonia has recorded the biggest immigration, primarily Russians and Slavic groups, and has almost certainly experienced the biggest population turnover of the entire European nations following the postwar era.

In Latvia and Estonia, the impact of Soviet migration policy has led to a radically declining share of the national people (Rumble, 1994). In Western Europe, despite the fact that, the merely demographic impacts of immigration have not been excessively spectacular, since, migration failed to notice; the European inhabitants has roughly had zero expansion during the last years. As an alternative, the significant changes have instead to do with the national, human, as well as cultural intents of the people (Rumble, 1994). The proportion of foreigners is an approximate measure of the transformations.

The percentage of incontinence is a flawed appraisal of the heterogeneity, although, due to miming. Have turned out to be established should also be taken into sonic This figure is comparatively high in Sweden, which has a somewhat view of nationality (Rumble, 1994). In elucidating how Sweden ha to put into practice such across-the-board economic and social ref past decades, it is frequently emphasized that the nation took pile advantage of one race, one language, and no religion in offering a nonsexual ground for policy formulation (Proper, 1983).

The state has now changed on all counts. Regarding verbal communication, parliamentary commission has discovered that the major language among minorities in Sweden are Servo-Croatian, Finnish, Greek, E! Lapis, Polish, Spanish, Hungarian, Italian and Turkish (Proper, 19 cannot be taken as a minority language as there have been concern attempts rendered since the middle of theses to bring Sweden bilingual circumstance with Swedish and English (Proper, 1983). FOE individuals have established mainly around Swede's major cities

Guttenberg, Stockholm, and Mammal, all of which are situated in the third of the nation. Finns are an exemption as they have likewise communities in the north (Proper, 1983). For the purpose of coming must be stated that over 50% the entire population in Sweden resides in southern third of the nation (Proper, 1983). According to Proper (1983) of the urban concentration of overseas individuals in Sweden, there are foreign individuals in each of the nation's twenty-four regions. Consequently, they signify a bigger percentage of the entire foreign inhabitant population in Sweden than is the situation for native Swedes.

The group among foreign individuals in Sweden is made up of children and adults who are under 40 years of age (Proper, 1983). The proportion of Swedes in every age category below 40 years is lower compared to the equivalent migrant group; and in every single two categories for older, the Swedish percentages are higher (Proper, 1983). The reality of a bigger percentage of foreign individuals compared to the Swedes in the major working age is the basis why the proportion of foreign individuals aged 16-74 years who are working is greater than the proportion of Swedes in similar age-span (Proper, 1983).

Through their employment, immigrants are not only contributing to the country's productivity by paying the taxes that support numerous social services as well. This strengthens the argument to cope constructively with Sweden's multiculturalism for the good of the whole country. The greatest number of foreign citizens in Sweden work in manufacturing industries, often in noisy environments of monotonous activity. The nature of the MME which foreign inhabitants in Sweden acquire does not always match their educational surroundings.