
Multiculturalism Policy Index: Immigrant Minority Policies

Third edition

Rebecca Wallace, Erin Tolley and Madison Vonk

The Multiculturalism Policy Index Project, Queen's University. 2021.



Robert Sutherland Hall
138 Union Street
Kingston, ON, Canada
K7L 3N6
www.queensu.ca/sps/

Note to the Third Edition

This document has been prepared under our direction as part of the Multiculturalism Policy Index project. The original edition of the document, which was published in 2011, was completed by Erin Tolley, now an associate professor at Carleton University. Erin drew in part on research compiled by Lisa Vanhala in 2004 and by Janique Dubois in 2006.

In 2016, a revised edition of the document was published to reflect adjustments in the original rankings of specific countries in the Index of immigrant multicultural policies for 1980, 2000, and 2010. Data on the strength of immigrant multiculturalism policies in the year 1990 were also added to the Index, and information supporting the 1990 indicators was integrated in the country descriptions in this document. The 1990 data draws heavily upon research by Daniel Westlake, who at the time was a Buchanan Postdoctoral Fellow at Queen's University and is now an assistant professor in the Department of Political Studies at the University of Saskatchewan. The 2016 revised edition has been archived and is available [here](#).

This third edition of this document paper was produced in 2020 to reflect the status of immigrant multicultural policies up to that year. It was completed by Rebecca Wallace, then a SSHRC Postdoctoral Fellow at the University of Toronto and Sproul Fellow at the University of California, Berkeley. Becky is now an assistant professor at St. Francis Xavier University.

Keith Banting and Will Kymlicka, July 2021

Contents

The Index	1
Multiculturalism Policy Index for Immigrant Minorities, by Country, 1980-2020	2
Decision Rules for Ranking Multiculturalism Policies for Immigrant Minorities	4
Evidence	7
Australia	8
Austria	16
Belgium	23
Canada	31
Denmark	38
Finland	45
France	53
Germany	61
Greece	70
Ireland	77
Italy	86
Japan	94
Netherlands	101
New Zealand	109
Norway	116
Portugal	123
Spain	131
Sweden	139
Switzerland	146

United Kingdom.....	153
United States	161
References	168
Legislation Consulted	200
Relevant Country Reports and Overviews.....	202



The Index

Multiculturalism Policy Index for Immigrant Minorities, by Country, 1980-2020

	Affirmation					School Curriculum					Media					Exemptions					Dual Citizenship				
	1980	1990	2000	2010	2020	1980	1990	2000	2010	2020	1980	1990	2000	2010	2020	1980	1990	2000	2010	2020	1980	1990	2000	2010	2020
Australia	1	1	1	1	1	1	1	1	1	1	0.5	1	1	1	1	0.5	1	1	1	1	1	1	1	1	1
Austria	0	0	0	0	0	0	0	0	0.5	0.5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Belgium	0	0	1	1	1	0	0	0	0.5	0.5	0	0	0.5	0.5	0.5	0	0	0	0	0	1	1	1	1	1
Canada	1	1	1	1	1	1	1	1	1	1	0	0	1	1	1	0.5	1	1	1	0.5	1	1	1	1	1
Denmark	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
Finland	0	0	0	1	1	0	0	0	1	1	0	0	0.5	1	1	0	0	0	0	1	0	0	0	1	1
France	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1
Germany	0	0	0	0.5	0.5	0	0	0	0	0	0	0	0	0	0	0	0	0	0.5	0.5	0	0	0.5	0	0.5
Greece	0	0	0	0	0	0	0	0	0.5	0.5	0	0	0	0.5	0.5	0	0	0	0	0	0	0	0	1	1
Ireland	0	0	0	0	0	0	0	0	1	1	0	0	0	0.5	0.5	0	0	0	0.5	0.5	1	1	1	1	1
Italy	0	0	0	0	0	0	0	0.5	0.5	0.5	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1
Japan	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Netherlands	1	1	0.5	0	0	0	0	0	0	0	0	0.5	1	0.5	0.5	0	0	0.5	0.5	0	0	0	0.5	0.5	0.5
New Zealand	0.5	0.5	0.5	0.5	0.5	0.5	1	1	1	1	0	1	1	1	1	0.5	0.5	0.5	1	1	1	1	1	1	1
Norway	0	0	0	0	0	0	0	0	0.5	1	0	0	0	0	0	0	0	0	0.5	0	0	0	0	0	1
Portugal	0	0	0.5	0.5	0.5	0	0	0.5	0.5	0.5	0	0	0	0.5	0.5	0	0	0	0	0	0	1	1	1	1
Spain	0	0	0	0.5	0.5	0	0	0	0.5	0	0	0	0	0.5	0.5	0	0	0	0	0	0	0	0	0	0
Sweden	1	1	1	1	1	0	0.5	1	1	1	0	0	1	1	1	0	0	0	1	1	0	0	0	1	1
Switzerland	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1
United Kingdom	0	0	0	0	0	0	0.5	0.5	0.5	0.5	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1
United States	0	0	0	0	0	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0	0	0	0.5	0.5	0.5	0.5	0.5	0.5

Note: For explanation of how these policies are defined and measured, see section 2 of this report.

Multiculturalism Policy Index for Immigrant Minorities by Country, 1980-2020 (cont'd)

	Funding Ethnic Groups					Bilingual Education					Affirmative Action					TOTAL SCORE				
	1980	1990	2000	2010	2020	1980	1990	2000	2010	2020	1980	1990	2000	2010	2020	1980	1990	2000	2010	2020
Australia	1	1	1	1	1	0.5	1	1	1	1	0	1	1	1	1	5.5	8	8	8	8
Austria	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	1	1.5	1.5
Belgium	0	0	0.5	1	1	0	0.5	0.5	0.5	0.5	0	0	0	1	1	1	1.5	3.5	5.5	5.5
Canada	1	1	1	1	1	0.5	0.5	0.5	0.5	0.5	0	1	1	1	1	5	6.5	7.5	7.5	7
Denmark	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
Finland	0	0	0	1	1	0	0	1	1	1	0	0	0	0	0	0	0	1.5	6	7
France	0	1	1	1	0.5	0	0	0	0	0	0	0	0	0	0	1	2	2	2	1.5
Germany	0	0	1	1	1	0	0.5	0.5	0.5	0.5	0	0	0	0	0	0	0.5	2	2.5	3
Greece	0	0	0	0	0	0	0	0	0	0	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	2.5	2.5
Ireland	0	0	0.5	0.5	1	0	0	0	0.5	0.5	0	0	0	0	0	1	1	1.5	4	4.5
Italy	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1.5	1.5	1.5
Japan	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Netherlands	0.5	0.5	0.5	0.5	0	1	1	0	0	0	0	0	1	0	0	2.5	3	4	2	1
New Zealand	0	1	1	1	1	0	0	0	1	1	0	0	0	0	0	2.5	5	5	6.5	6.5
Norway	0	0	0	1	1	0	0	0	1	1	0	0	0	0.5	0.5	0	0	0	3.5	4.5
Portugal	0	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0	1	3	3.5	3.5
Spain	0	0	0	0.5	0.5	0	1	1	1	1	0	0	0	0.5	0.5	0	1	1	3.5	3
Sweden	1	1	1	1	1	1	1	1	1	1	0	0	0	0	0	3	3.5	5	7	7
Switzerland	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1
United Kingdom	0	1	1	1	1	0	0	0	0	0.5	0.5	0.5	0.5	1	1	2.5	5	5	5.5	6
United States	0	0	0	0	0	0.5	0.5	0.5	0.5	0.5	1	1	1	1	1	3.5	3	3	3	3.5

Note: For explanation of how these policies are defined and measured, see section 2 of this report.

Decision Rules for Ranking Multiculturalism Policies for Immigrant Minorities

In evaluating multiculturalism policies related to immigrant minorities, this paper uses eight indicators. These are described briefly below. For each indicator, policy documents, program guidelines, legislation, government news releases and secondary sources were examined to assess the extent to which a country has met or exceeded the standard outlined in the indicator. In federal states, we focus on the national level, unless the national level does not have jurisdiction, in which case look at the state/provincial level. In cases where jurisdiction is shared, we focus on the national level when national legislation sets the basic policy parameters for a country-wide policy, leaving detailed design and administration to the states/provinces. In cases when both levels of government have jurisdiction and national legislation governs only in the federal domain and is not determinative for the state/provincial level, we consider the scope of national versus state/provincial programs, making a decision on a case-by-case basis. For each indicator, a quantitative score is provided (see Table 1), along with a qualitative assessment and relevant evidence (see pages 7–109). Note that the following decision rules guided the evaluation of each indicator.

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Yes: Country has affirmed multiculturalism *and* has an implementing body.

Limited: Country has not affirmed multiculturalism explicitly but has a relevant body; multiculturalism may also have been affirmed in some municipalities, but not nationally.

No: Country has not affirmed multiculturalism and does not have an implementing body.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes: Country has included multiculturalism in its curriculum.

Partial: Country has not formally or extensively adopted multiculturalism in its curriculum, but has engaged in rhetoric that supports such inclusion, implemented it in some districts, or developed inter-cultural or anti-racism education initiatives.

No: Multiculturalism is not included in school curriculum.

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes: Ethnic representation, inclusion, sensitivity or diversity is included in the mandate of public broadcaster or media licensing.

Partial/Limited: Some representation is included by select broadcasters or in specific regions

No: Ethnic representation not mentioned in mandate of public broadcaster or media licensing.

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Yes: Country has granted exemptions or accommodations on religious grounds.

Partial: Some exemptions have been granted, but others have been explicitly denied.

No: Country does not grant exemptions or accommodations on religious grounds.

Note: In an earlier version of the Index, the presence (or absence) of Sunday-closing legislation was evaluated as part of this indicator. Although a number of countries were found have provisions that allow shops to open and close on days of their choosing, it was often not clear whether such policies were a response to multiculturalism, or other – often economic – considerations. As such, this measure has been excluded from this version of the index.

5. ALLOWS DUAL CITIZENSHIP

Yes: Dual citizenship is permitted; foreign nationals may retain their original citizenship even after acquiring the citizenship of the host country. Note that some countries' citizenship policies distinguish between the citizenship rights of foreign nationals and those of native-born émigrés.

Partial: Dual citizenship is officially prohibited, but tolerated in practice.

No: Dual citizenship is not permitted; foreign nationals must renounce or relinquish their original citizenship before acquiring the citizenship of the host country.

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes: Ethnic groups are provided state funding in the form of core- or project-based support:

Partial/Limited: Some ethnic groups receive state funding, but the practice is not widespread and the funding may be restricted to supporting the delivery of integration and settlement programs.

No: Ethnic groups do not receive state support.

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER-TONGUE INSTRUCTION

Yes: Country funds bilingual education or mother-tongue instruction either for children or adults.

Partial/Limited: Available in some provinces, states or areas, but not offered as a general rule s.

No: Country does not fund bilingual education or mother-tongue instruction; refers also to cases where bilingual education is provided, but only as a means of facilitating the learning of the country's official language.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes: Country has an affirmative action policy that targets immigrant minorities; this may be in the public or private sector or both. Initiatives will extend beyond human rights policies and include targeted action aimed at removing barriers or more positive action measures such as quotas or preferential hiring.

Partial/Limited: Some evidence of affirmative action policies, but may be limited in scope or ineffectual in practice.

No: Country has no affirmative action policy for immigrant minorities.



Evidence

Australia

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	5.5	8	8	8	8

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Yes.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Prior to the adoption of official policies on multiculturalism, the Prime Minister of Australia made speeches about Australia's multicultural character as early as 1975 (Commonwealth of Australia 2011) and the 1973 Grassby Report recognized the increasing diverse nature of Australia (Grassby 1973, 2).
- In a 1977 report entitled Australia as a Multicultural Society, a government-appointed body recommended that Australia adopt a policy of multiculturalism; the first such policies were implemented in 1978. Although the policy framework has evolved over time, it has been affirmed in successive reports. Multiculturalism policies in Australia have been reaffirmed in 1989 (Department of Immigration and Multicultural Affairs 1989), 1996 (Department of Immigration and Multicultural Affairs 1997, 2), 1999 (Department of Immigration and Multicultural Affairs 1999, 6), and 2003 (Department of Immigration and Multicultural Affairs and Immigration Affairs 2003). In 2003, the government released Multicultural Australia: United in Diversity, which set the strategic direction for the following three years. This policy statement was updated in 2011 with the launch of People of Australia: Australia's Multicultural Policy (Department of Immigration and Citizenship 2011). This policy introduced the Australian Multicultural Council, an independent body that replaced the Australian Multicultural Advisory Council to consult on policies and current issues related to diversity and multiculturalism (Commonwealth of Australia 2011). With these changes, the policy discourse has shifted somewhat in recent decades from the language of multiculturalism (with that term removed from the name of the Department responsible for the program) to the language of diversity, social cohesion and harmony, with security concerns sometimes linked to the agenda (Department of Immigration and Citizenship 2009c).

- Although the responsibility for multicultural policies principally fell under the purview of the Department of Immigration and Citizenship, in 2013, it was transferred to the new Department of Social Services (Department of Home Affairs, 2019). The most recent policy statement on multiculturalism was issued in March 2017 by the Turnbull government (Department of Home Affairs, 2019). This policy, *Multicultural Australia – United, Strong, Successful*, has been described as one of the most significant changes to Australia’s multicultural policy agenda (Levey 2019).
- At the sub-national level, all states have policies, agencies, or ministries responsible for multiculturalism (Koleth 2010). In some cases, multiculturalism is implemented through a policy document or framework (e.g., Northern Territories’ *Building on the Territory’s Diversity*), while other states have affirmed multiculturalism through legislation (e.g., New South Wales’ *Community Relations Commission and Principles of Multiculturalism Act*; Victoria’s *Multicultural Victoria Act*) or a charter (e.g., Western Australia’s *Multicultural Charter*).
- Arrangements at the local level vary, although generally principles of multiculturalism are integrated into municipalities’ mandates (Department of Immigration and Citizenship 2007a). For example, the state of New South Wales requires that local governments within their jurisdiction develop access and equity initiatives that target minority communities. They recommend the use of the state’s *Multicultural Planning Framework* (Community Relations Commission 2009). Meanwhile, the Government of Western Australia’s Office of Multicultural Interests has been housed, since 2009, within the Department of Local Government, Sport, and Cultural Industries, making clear the institutional link between municipalities and multiculturalism (Office of Multicultural Interests 2020).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Support of multiculturalism in education dates back to the 1970s (Leeman and Reid 2006, 57) with government reports favouring multicultural education for migrants as early as 1975 (Foster and Stockley 1988, 52-53).
- Education is a responsibility of the Australian states, although multiculturalism policy at the national level has extended into areas of sub-national jurisdiction. In addition to emphasizing cross-cultural understanding and language acquisition, anti-racism education is an explicit element in Australia’s multicultural school curriculum (Leeman and Reid 2006).
- This has been the case largely since the 1978 Galbally report, which recommended that the Australian government implement multiculturalism into a broad swath of policy areas. Multicultural perspectives were integrated into school curriculum, as were anti-racism, prejudice, and stereotyping programs (Extra and Yagmur 2002). There was some erosion in this policy area in the mid-1980s, when the federal government cut funding for the Multicultural Education Program, but the funding was reinstated the following year, largely as a result of public outcry (Castles 1992). Incorporating multiculturalism into

schools was again identified as a government priority in the 1990 National Agenda for Multiculturalism (Department of Immigration and Multicultural Affairs 1989, 37).

- At present, there are a number of examples of multiculturalism being integrated into school curriculum at the state level. For example, in Victoria, the *Multicultural Victoria Act* requires that school curriculum promote and affirm multiculturalism, while in New South Wales, the Multicultural Education Policy includes a focus on intercultural understanding, anti-racism initiatives, and refugee support programs (New South Wales Government 2020). The Government of New South Wales, in partnership with the Victoria and Queensland governments, has also created an online portal, “Making Multicultural Australia,” which includes multicultural education resources (Board of Studies New South Wales 2009; see <http://www.multiculturalaustralia.edu.au/>). In 2000, the Government of South Australia created the Multicultural Education Committee, now known as the Multicultural Education and Language Committee (MELC), which advises the Minister of Education on language and multicultural education programs (Government of South Australia 2020).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	1	1	1	1

Evidence:

- The government funds the Special Broadcasting Service (SBS), which is the country’s multicultural and multilingual broadcaster; it has television, radio and online components. Section 6 of the *SBS Act* 1991 posits that the SBS is intended “to provide multilingual and multicultural radio, television and digital media services that inform, educate and entertain all Australians and, in doing so, reflect Australia’s multicultural society.”
- In 1975, the SBS set up two experimental ethnic radio stations in Sydney and Melbourne to broadcast in different languages to ethnic-minority communities (Special Broadcasting Service 2020). By 2007, SBS Radio had national reach. Funding for the SBS was permanently established in 1977 (Foster and Stockley 1988, 168) and funding increased substantially in 1988, going from \$688 million in 1987-88 to \$1138 million 1988-89 (Department of Immigration and Multicultural Affairs 1989, 48).
- The SBS added two television stations in 1980 and gradually expanded to include broadcasts in more than 60 languages. The SBS’s online component streams audio, video, and text content in more than 68 languages. Eighty percent of the SBS’s funding comes from government sources (Jolly 2007).
- The Australia Broadcasting Corporation (ABC) is governed by the *Australian Broadcasting Corporation Act* 1983. Section 6 of the act stipulates that the broadcasting system provide “programs that contribute to a sense of national identity and inform and entertain, and reflect the cultural diversity of, the Australian community.” It provides, further, that the ABC shall take account of Australia’s multicultural character in its provision of broadcasting services. Section 33 of the act stipulates that the ABC will ensure non-discrimination in its hiring practices.

- Although the government announced its intention in 1986 to merge the Special Broadcasting System with the Australian Broadcasting system, these plans were abandoned following the mobilization of ethnic communities who opposed these measures (Castles 1992). This policy area has thus remained relatively unchanged since the 1980s.
- In addition to SBS and ABC, the Community Broadcasting Association of Australia (CBAA) was also founded in 1974 (Community Broadcasting Association of Australia 2020). It is comprised of over 500 broadcast and narrowcast services (primarily operated by volunteers with partial government subsidy). One fifth of these services constitute “ethnic broadcasting”, which are represented by the National Ethnic and Multicultural Broadcasters’ Council (NEMBC). The NEMBC’s radio sector also produces multicultural programming in over 100 languages (Lawe Davies 2005).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Yes, although uneven.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	1	1	1	1

Evidence:

Exemptions have emerged gradually over the past two decades, largely in response to demands from affected communities. The *Racial Discrimination Act* in 1975 provided Australia's first anti-discrimination legislation. A section of this law prohibits employers from imposing work requirements that “impair recognition, enjoyment, or exercise on an equal footing” of a human right or fundamental freedom (*Racial Discrimination Act* 1975). The New South Wales Equal Opportunity Tribunal in 1977 applied the *Racial Discrimination Act* to a religious group, ruling that Jews were covered by the Act (Mortensen 1995, 217).

- In 1990 a prohibition against indirect discrimination was inserted into Chapter 3 of the *Racial Discrimination Act* (Australian Human Rights Commission 2005, 30-31).
- Although religious freedom is protected under section 116 of the Commonwealth Constitution, and both Coalition and Labour governments have generally refrained from imposing restrictions on religious dress or symbols in Australia, the Constitutional provisions leave significant room for policies to emerge at the sub-state level, primarily by state governments (Furse-Roberts 2017). Some states have instituted strong protections for religious dress exemptions. For example, in 1988, the New South Wales government included an exemption in a law preventing people from wearing knives for Sikhs wearing kirpans (Summary Offences Act- Section 11C 1988); Victoria granted this exemption in 1990 (Victoria Police 2012). In 2004, the uniform of the Victorian Police Service was amended to allow officers to wear the hijab (Edwards 2004). This is also the case in West Australia, which in 2006 instituted a blanket exemption to its uniform policy to accommodate religious beliefs (see Lim 2018).
- Still, there is some policy debate regarding religious accommodation, particularly in New South Wales and South Australia. In a review of current policies and challenges, an expert panel identified that some

individuals – especially Muslim women – often face barriers regarding religious dress (Religious Freedom Review 2018). In New South Wales, for example, the *Identification Legislation Amendment Act 2011* requires persons to remove face coverings if requested by state officials, regardless of the severity of the crime (Barker 2019). While this legislation does not expressly refer to the burqa or niqab, evidence from the New South Wales Ombudsmen’s review of the legislation suggests that 7 of the 8 instances where the legislation has been used include driving-related incidents with Muslim women drivers (Barker 2019). Given that Muslim women make up less than 4% of the population in the state, this suggests that the law disproportionately affects Muslim women (Barker 2019). Moreover, while exemptions to helmet laws have been granted in some states, others have ceased such exceptions and do require Sikhs to wear helmets while on motorcycles (Sikh Association of Western Australia 2009). In effect, the variation in policies pertaining to religious dress across the states does suggest that protections are uneven in the Australian case.

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Prior to 4 April 2002, Australian nationals who acquired the citizenship of another country automatically lost their Australian citizenship. However, the country now allows dual citizenship for all citizens (Department of Immigration and Citizenship 2009b).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- In the late 1960s, a grant-in-aid program provided funding to ethnic groups, but this was solely to support the delivery of welfare programs to immigrants and refugees.
- Funding for ethnic programs with a multicultural character was developed in 1978 with the Galbally Inquiry (Foster and Stockley 1988, 14). Ethnic minority organizations received a 78% increase in funds between 1983 and 1988 (Department of Immigration and Multicultural Affairs 1989, 13).

- In 1998, the Living in Harmony Program, a new community grants program, was initiated to address local issues affecting community harmony. It was successively renewed until it was replaced in 2007 by a new program, the Department of Immigration and Citizenship's Diverse Australia Program. The Diverse Australia Program was "primarily a community- based educational initiative for all Australians and aims to address issues of cultural, racial and religious intolerance" (Department of Immigration and Citizenship 2009a). The program provided funding to not-for-profit organizations wishing to pursue initiatives related to belonging, inclusion, equity, cross-cultural respect, and the benefits of cultural diversity. Funding of up to \$5,000 was available for small community projects (typically cultural or sporting events, workshops, and youth engagement activities), while grants of up to \$50,000 were available for larger community projects (typically larger and more long-term cross-cultural initiatives, as well as website, audio-visual and other resource development). This funding was project-based and only available for the duration of the activity. The project's objectives were to fall within the scope of the Diverse Australia Program parameters, and a number of organizations—not exclusively ethnic groups—could apply. The funding was thus not given specifically for cultural activities, nor was it only for ethnic groups, although certainly both may be eligible.
- In 2010, the Diverse Australia program and the National Action Plan to Build on Social Cohesion, Harmony, and Security program were merged to form the Diversity and Social Cohesion Program (Lopez 2013). This program was very similar to the Diverse Australia program, where funds were provided through the Department of Social Services. Although websites and application information available for the Diversity and Social Cohesion Program are not available as of 2018, the Multicultural Affairs and Citizenship Program: Community Languages Multicultural Grant was initiated in 2019 (Department of Social Services 2020a). These grants, which are premised on maintaining, developing, and acquiring languages other than English, are available to not-for-profit community language schools. The Australian government will provide \$10 million over 2 years for the Community Languages Multicultural Grants, and Stream One funding will include a base payment of \$1,500 plus a per capita amount based on student enrolment, capped at a maximum of \$30,000 per school (Department of Social Services 2020a). Fostering Integration Grants are also available from the Department of Multicultural Affairs, primarily targeting organizations that assist newly-arrived migrants and ethnic communities (Department of Social Services 2020b). Grants of between \$5,000 - \$60,000 are available to organizations across Australia.
- Groups may also apply for funding through the Department of Immigration and Citizenship's Settlement Grants Program. This program supports organizations that deliver orientation or integration services to newcomers. The funding is not recurring, and applicants must meet program parameters. Principal among these is the service delivery requirement. The guidelines specifically exclude multicultural events, defined as festivals or celebrations (Department of Immigration and Citizenship 2009d).
- At the state level, groups may apply for a wide array of grants through states' multicultural commissions. These can include, for example, the "Multicultural Festivals and Events Program" in Victoria, which provides up to \$70,000 to not-for-profit organizations hosting multifaith and multicultural events (State Government of Victoria 2020), or South Australia's "Multicultural Grants Program" (Department of the Premier and Cabinet 2019).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	1	1	1	1

Evidence:

- Bilingual teaching was started in Melbourne in 1974 (Grassby 1973, 8-9).
- The National Policy on Languages, introduced in 1987, had the aim of encouraging the learning and maintenance of ethnic minority languages (Castles 1992, 556).
- The 1989 National Agenda for multiculturalism considers the maintenance of mother tongue language as an asset for Australia (Department of Immigration and Multicultural Affairs 1989, 40-41). Victoria province had an advisory council on languages other than English starting in 1993 (Extra and Yagmur 2002, 52).
- Throughout the 1990s there was a conscious effort to improve fluency in languages other than English (Lo Bianco 1987). Attention was paid primarily to “languages of commerce” (e.g., Asian languages). This was affirmed in the Australian Language and Literacy Policy, which was introduced in 1991 (Minister for Employment, Education, and Training 1991).
- The National Statement for Languages Education in Australian Schools, introduced in 2005, also explicitly recognizes the importance of learning languages other than English (Ministerial Council on Education, Employment, Training and Youth Affairs 2005). Some of these programs are taught in mainstream schools, while others are offered through ethnic or community languages schools. The latter provide language instruction, as well as cultural maintenance programs (Community Languages Australia 2020).
- Although language education is primarily the responsibility of state and territorial governments, through the School Languages Program, the federal government provided \$110 million in support from 2005–2008 to assist states and territories in implementing Asian, European and Australian Indigenous language programs in schools (Department of Education, Employment and Workplace Relations 2009). It also supported, from 1995 to 2002, the National Asian Languages and Studies in Schools Strategy, and presently provides funding to Community Languages Australia, which is the Australian Federation of Ethnic Schools Associations (Ibid.).
- As noted above, the Multicultural Affairs and Citizenship Program: Community Languages Multicultural Grant was initiated in 2019 for not-for-profit community language schools to ensure that non-English languages are maintained and taught throughout Australia (Department of Social Services 2020a).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- The Racial Discrimination Act was adopted in 1975 but did not include programs for affirmative action (Gaze 1998, 138).
- Policies related to affirmative action were generally conceived as a means of removing discriminatory barriers in the workplace, rather than as a way to redress past discriminatory practices (Gaze 1998).
- Nonetheless, affirmative action policies for ethnocultural groups were instituted in the late-1980s. At the federal level, the Equal Employment Opportunity Act 1987 requires the Australian public service, as well as specified Commonwealth authorities (such as those created through an act or in which the Commonwealth has a controlling interest) to implement an equal employment opportunity for women and other designated groups, which include non-English-speaking immigrants and their children. The legislation gives employers considerable latitude in designing the equal employment opportunity program, although the act requires that the program include data collection on the employment of designated groups, an identification of any policies, practices or patterns that might be indicative of a lack of equality of opportunity, as well as measures and indicators to support an evaluation of the program's effectiveness. While employers may choose to implement a program that addresses past disadvantage, this is completely voluntary.
- Policies pertaining to affirmative action are increasingly utilizing the language of "special measures", which are defined as forms of "differential treatment between racial groups which are identified as necessary in order to address an existing inequality or disadvantage" (Australian Human Rights Commission 2011). In recent years, there has been an increased focus on special measures applying to Aboriginal or Indigenous peoples, specifically through the Commonwealth Aboriginal and Torres Strait Islander Employment Strategy (initiated in 2015).
- Some states have initiated more extensive affirmative action policies. For example, the Government of Western Australia has moved toward a policy of substantive equality, rather than formal equality, although the policy framework largely pertains to public service delivery and access, and not specifically to hiring (Substantive Equality Unit 2004).

Austria

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1.5	1.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No, although at the municipal level, there is some recognition of cultural diversity.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Austria distinguishes between autochthonous ethnic minorities (known as Volksgruppen) and more recently arrived immigrant minorities. The Ethnic Groups Act (Volksgruppenengesetz), which was passed in 1976, officially recognizes the Slovenes, Croats, Hungarians, Czechs, Slovaks and Roma as ethnic minority groups and extends some rights to them. Nonetheless, these rights do not apply to other minority groups (Ratzenböck and Hofecker 2009). Moreover, even in public discourse about the recognized ethnic minorities, the focus tends to be on the application or execution of the protections outlined in the legislation, rather than on issues related to democracy, human rights, or pluralism (Ratzenböck and Hofecker 2009).
- Immigration legislation (Alien Laws Act), which was passed in 2005, was generally as restrictive and limited as possible, with a focus on maintaining quotas, curtailing illegal migration, and implementing a package of security measures (König and Perchinig 2005). These laws have been updated on multiple occasions, most comprehensively in 2017, with the introduction of the Integration Act, the Integration Year Act, and the 2017 Act Amending the Aliens Law (Biffl 2019; International Organization for Migration 2018). These policies focus strongly on more efficiently integrating third party nationals in Austria and imposing stricter sanctions on those failing to comply with the integration policies (Biffl 2019; International Organization for Migration 2018).
- Nonetheless, at the municipal level, the city of Vienna has been working since 2003 to encourage a broader understanding of immigration, one that moves away from the traditional view of migrants as “guest workers.” It established a department for integration and diversity policies in 2004 and states that, “immigration and

diversity of the resident population are accepted and respected as a social, cultural and economic resource. The City of Vienna strives for a peaceful and tolerant community of generations, genders, cultures and lifestyles where members of ‘minorities’ are respected and treated in the same way as members of the majority population. The diversity-oriented integration policy of the City of Vienna is committed to the principles of a pluralistic society and aims at equality and equality of opportunities of all residents irrespective of their gender, ethnic origin, religion, age, sexual orientation, disability or fundamental belief. This diversity policy is based on the creation of equality and more broadly, equality of opportunities, which includes third country immigrants” (quoted in König and Perchinig 2005, 10). Still König and Perchinig (2005) are careful to point out that Vienna’s policy stance differs quite markedly from the federal policy position. Moreover, it tends to express a “respect for diversity” position rather than necessarily an affirmation of multiculturalism.

- At present, the City of Vienna utilizes the “Vienna Integration Concept” to ensure that migrants are supported and integrated into the city upon arrival (City of Vienna 2020). The concept consists of five pillars, including: German and multilingualism; education and work; living together and participation; objectivity, assessment and information; and human rights. In each of these areas, the City of Vienna offers a variety of programs and policies to assist with integration. Since 2007, the City of Vienna has also conducted research on integration, publishing the results in the tri-annual “Integration and Diversity Monitor” report, which allows the local government to analyze and learn more about the uses of – and challenges with – various government integration programs or policy gaps (City of Vienna 2020; Council of Europe 2020).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Limited. Interculturalism is a guiding principle, but it is not clear that the curriculum specifically requires any multicultural programs of instruction.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Ratzenböck and Hofecker (2009) note that intercultural learning has been an important principle and objective of Austrian curriculum since 1992. This has included the “promotion of tolerance and the understanding and respect for cultural, linguistic and ethnic diversity, the critical analysis of ethno- and Euro-centrism, prejudice, racism and the strengthening of linguistic, cultural and ethnic identity” (Ratzenböck and Hofecker 2009, 48-49). The emphasis has tended to be most prevalent in the provinces in which Austria’s recognized ethnic minorities reside. It is not clear the extent to which pronouncements related to interculturalism apply to immigrant minorities.
- While interculturalism exists in Austria, evidence suggests that it traditionally targeted historic national minorities. Since 1976, Austria has made a distinction between immigrant minorities (e.g. Turks, Bosnians, Africans and Asians) and autochthonous national minorities (e.g., Czechs in Vienna; Slovenes in Carinthia, and since 1992 the Roma in all nine Austrian Bundesländer). According to Ratzenböck et al. (2014) “new cultural minorities – the immigrants – are not officially recognized as minorities and therefore do not receive support or enjoy the same legal rights as minorities.”

- In 2009, the federal Ministry for Education, Arts and Culture introduced a project entitled “Interculturality and Multilingualism—A Chance!” which focuses on developing intercultural learning, sensitization to multilingualism in schools and society, and providing incentives for mother tongue instruction and learning German as a second language (Wroblewski and Herzog-Punzenberger 2009). Nonetheless, some observers note that the implementation of intercultural teaching principles is really dependent on individual teachers and has been affected by budget cuts to schools (Wroblewski and Herzog-Punzenberger 2009).
- However, in 2017, the Austrian Federal Ministry of Education released their new intercultural curriculum policy, ‘Grundsatzrlass Interkulturelle Bildung’ – which principally suggests that “Intercultural education interacts closely with other teaching principles, such as political education and upbringing for equality between women and men, and with educational concerns, such as human rights education, social learning, global learning and cultural education... Intercultural education draws teachers and learners’ attention to (historical and current) social change processes, such as migration movements from the global south to Europe, migration processes in rural regions and population growth in urban areas, diverse biographies and life plans, intergenerational and social aspects” (BMBWF 2017).
- The new education policy was intended to bring Austria more closely into line with international educational standards, specifically those outlined in the United Nations, the Council of Europe, and the European Union (BMBWF 2017; Dalton-Puffer et al. 2019). While this curriculum document focuses more centrally on non-traditional ethnic groups, with a stronger aim on combatting Eurocentrism in Austria than previous policies, it has been criticized for lacking clear guidelines regarding its implementation, maintenance, and growth (Zivkovic 2019).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

No.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Austria passed a new *Broadcasting Act* in 2001. It obliges the Austrian national public service broadcaster (ORF) to ensure “all aspects of democratic life are...understood by the public” and that some programming be available in the language of the country’s ethnic minorities. However, the law is silent on the language of immigrant minorities and, moreover, does not oblige the broadcaster to comply but rather to apply the provisions “as appropriate” (quoted in Ratzenböck and Hofecker 2009, 29-30; see also Herczeg 2009).
- The passage of the *Private Broadcasting Act* in 1998 opened the door to new non-commercial radio stations, including several that cater to immigrant minorities. Nonetheless, these are not required by legislation (merely permitted) and, indeed, reductions in government support for the stations since 2001 has caused several to close due to financial difficulties (Ratzenböck and Hofecker 2009).
- Little has changed in this policy area over the last two decades. Although there is one non-commercial television station which reserves its airtime for minority programming, there remain few outlets for immigrants

and foreign workers. As Seethaler et al. (2016) explain, “the legally recognized minorities have reasonable access to airtime but this does not apply to minorities not recognized by the law.”

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- For several decades, there had been limited discussions about the headscarf in Austria, and images of women wearing the hijab were somewhat commonplace in promotional literature. This may have been an outgrowth of the longstanding recognition of Islam first through the 1912 Law on Islam, which provided Muslims with some autonomy over religious matters and guaranteed them the freedom to publicly practice their religion, and later through the 1997 law on religion, which reaffirmed the public recognition of Islam, safeguards its practice, and allows for its teaching in public schools. This recognition of Islam was held up as one of the factors contributing to Muslims’ high levels of integration in Austrian society (König and Perchinig 2005). Given this, discussions about exemptions for the wearing of the hijab tended not to take place.
- However, amidst debates regarding religious facial coverings in the mid-2010s, Austria instituted the “Anti-Face-Covering Act” which came into effect on October 1, 2017. The law “provides that in public places or in public buildings, facial features may not be hidden or concealed by clothes or other objects in such a way that they are no longer recognizable” (Federal Ministry Republic of Austria 2017). This law, unlike others in Europe, did not expressly use language pertaining to religious dress, referring more broadly to face coverings that are not utilized in a work-specific context (such as masks by doctors). This has led to considerable controversy in recent years as the law has been applied to cyclists covering their faces in winter and individuals dressed in animal costumes (Noack 2017).
- In addition to the Anti-Face-Covering Act, the Austrian parliament also approved new legislation banning girls from wearing religious headscarves in primary schools in 2019 (Cockburn 2019). The new law, once again, “does not specifically mention Muslim women, but bans wearing ‘ideologically or religiously characterised clothing’ covering the head, and specifically refers to items ‘that cover the whole or large parts of the hair’” (Cockburn 2019). The law exempts the patka head covering worn by Sikh boys or the Jewish yarmulke because it only partially covers the hair, as well as any head coverings required for medical needs (Cockburn 2019). This legislation is expected to be challenged in Austria’s Constitutional Court (Murphy 2019a).

5. ALLOWS DUAL CITIZENSHIP

No.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Austria's citizenship policy is based on its *Nationality Act*, which was passed in 1985.
- Dual citizenship is significantly restricted and generally not recognized. The only exceptions are: if an individual is born to Austrian parents in a foreign country and automatically acquires the citizenship of that country; if an individual has an Austrian parent and a foreign parent and automatically acquires the citizenship of the other country at birth; naturalized Austrian citizens are not able to renounce their other nationality; foreign-born individuals who automatically acquire Austrian citizenship upon being appointed a professor at an Austrian university, a provision in the act; and those who acquire the citizenship of another country and receive permission to retain their Austrian citizenship (United States Office of Personnel Management 2001; see also Howard 2005).
- Citizenship is granted on the basis of descent; interestingly, however, if a child is born out of wedlock to a foreign-born mother and an Austrian father, the child acquires the mother's citizenship unless the couple marries (United States Office of Personnel Management 2001).
- The only exceptions regarding questions pertaining to dual citizenship are outlined in Section 28 of the Austrian Nationality Act. It states that dual citizenship is prohibited except in cases where: "a) the maintenance is in the interest of the Republic of Austria, or, b) if personal reasons are worth considering (the law does not provide for examples; the specific reasons depend on your own individual situation)." (Austrian Embassy Washington 2020).
- Most recently, these questions regarding dual citizenship have emerged in the case of Brexit. The Austrian government has agreed to extend dual citizenship to Austrians living in the UK but uncertainty remains over whether the same exception would be granted to British citizens residing in Austria (Murphy 2019b). Concomitantly, in 2019, Austria also instituted new legislation to allow victims and descendants of victims of Nazi persecution to hold dual citizenship (Austrian Embassy London 2020).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- While the *Ethnic Groups Act (Volksgruppengesetz)* does provide approximately € 3.8 million to ethnic associations and foundations each year (a funding level that has remained unchanged since 1995), this is aimed at the autochthonous ethnic minority groups (the *Volksgruppen*) and does not apply to immigrant minority groups, which are not officially recognized as minorities (Ratzenböck and Hofecker 2009). While immigrant minority groups are eligible to apply for funding through existing programs and channels, none of these are dedicated specifically to them (Ratzenböck and Hofecker 2009).
- Some grants for “multicultural projects” have been given at the national, state, and local level, but these are small and not specifically designated for immigrant minority groups (Ratzenböck and Hofecker 2009).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes, although there are some restrictions.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- Mother tongue instruction has been offered in general compulsory schools since 1992 and in secondary schools since 2000 (Wroblewski and Herzog-Punzenberger 2009). In 2006, mother tongue instruction was offered in 20 languages by more than 330 teachers. Secondary school students may also choose to study their mother tongue to fulfil their modern foreign language requirement; however, a minimum of 12 students must choose to study the same language for it to be offered (Wroblewski and Herzog-Punzenberger 2009).
- In addition, there are remedial language programs targeted at students whose mother tongue is not German. Although these programs do provide for instruction in the mother tongue, the emphasis is on facilitating the learning of German, rather than on the maintenance or preservation of one’s cultural heritage. Indeed, requirements to learn German were strengthened in the 2005 immigration laws, which make the completion of language courses a requirement for remaining in the country.

- There are also language programs that specifically target recognized ethnic minorities in Austria. Notably, secondary education is provided in Slovene for Austria's Carinthian Slovene minority (Ratzenböck and Hofecker 2009) and in 2016 a Slovenian mother-tongue course was made available to primary students (grades 1-4) in Vienna (STA 2016).
- Still, as Wroblewski and Herzog-Punzenberger (2009) point out, although emphasis is placed on language learning in schools, cuts to school budgets have meant there are rarely a sufficient number of qualified teachers available to provide language instruction. The Eurydice Education Information Network in Europe notes that, in Austrian primary schools, "children with first languages other than German are integrated into the classes and can, where necessary, obtain special support in the language of instruction German and, *where sufficient staff resources are available*, receive mother tongue instruction" (Eurydice 2019b, emphasis added).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Various policies at the federal and provincial level protect against discrimination on a number of grounds; religion and ethnic or racial origin (typically called "ethnic affiliation") are among these (Schindlauer 2008). However, there is no evidence of any affirmative policy designed to assist immigrant minority groups.
- To the contrary, there is evidence of continued biases against immigrant origin workers. For example, a recent report on measures to combat discrimination in Austria further notes that the practice of requiring job applicants to be "native speakers" is still rather widespread (Schindlauer 2008). Some studies also find evidence of discrimination in terms of evaluating migrants' job applications, especially in the case of those from Africa (Weichselbaumer 2017).
- Also, penalties for violations of the Equal Treatment Act are low, and compensation for victims of discrimination are very limited (Schindlauer 2012, 6).

Belgium

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	1	1.5	3.5	5.5	5.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Yes, recognition of cultural diversity and evidence of an “intercultural” policy approach.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- Belgium is a federal state with three regions (Flanders, Wallonia, and Brussels) and three linguistic communities (Flemish, French, and German). The federal state is responsible for foreign affairs, national defense, justice, finance, social security, and some issues related to public health; migration is also a federal responsibility. The regions are responsible for matters related to the economy, environment, housing, and the labour market, while the communities are responsible for culture, education, language, and some issues related to health and welfare (see Bousetta et al. 2018).
- Although the policy frameworks differ in the Flemish-, French- and German-speaking communities of Belgium, some recognition of multiculturalism (or interculturalism, typically) is apparent. For example, the Flemish Parliament issued a decree in 1998 that set out a three-track policy with respect to ethnic minorities; it includes an emancipation policy that emphasizes the integration of target groups, a reception policy, and a relief policy. The Flemish government has also pursued an intercultural policy agenda to support and stimulate cultural diversity through the “3 Ps”: participation, personnel, and programming. Since 2004, “living together in diversity” has been a priority of the Flemish government (Janssens and Lebon 2008; Pulinx 2008). In Belgium’s French-speaking community, the Department of Continuous Education’s action plan outlines various measures related to cultural diversity and interculturalism (Janssens and Lebon 2008).
- At the regional level, Flanders has tended to follow the Netherlands’ multicultural model, while Wallonia has tended toward the French republican model; Brussels, meanwhile, has tried to incorporate elements from a number of approaches (Gsir et al. 2005; see also Martiniello 2013), including the establishment of the Belgian

Diversity Charter in 2005 (European Commission 2020a). Wallonia has adopted an intercultural policy, while Flanders appointed a Minister of Civic Integration in 2004 and has, since 2000, supported an advisory board called the Minorities Forum, which comprises representatives of various ethnic associations (Gsir et al. 2005; Minderheden Forum 2020).

- Federally, there is no Belgian “model of integration” largely because responsibility for many of the issues related to immigrants’ integration (e.g., education, housing, health, employment) fall in the hands of the regions and communities. Nonetheless, at the federal level, the government issued a policy agreement in 2003, which was entitled *A Creative and Solidary Belgium*. It committed the government to exploring the idea of “shared citizenship,” with the aim of improving Belgium’s reception of migrants, fostering newcomers’ autonomy, and addressing discrimination in the workplace (Gsir et al. 2005).
- In 2004, the federal government created a Commission for Intercultural Dialogue (CID), which was tasked with improving social cohesion within the context of cultural diversity; it focused on citizenship, gender equality, principles for the delivery of public services, and the role of religion in a secular society (Gsir et al. 2005; Leyva and Vanbellinggen 2017). The Commission’s final report was issued in 2005. It acknowledged that Belgium is a multicultural country and advanced a number of recommendations to strengthen this (Daher et al. 2019). These included the creation of an Institute of Islam, the opening of a Museum of Immigration, and the development of an Interuniversity Observatory on Migration and Ethnic Minorities (Daher et al. 2019). Gsir et al. (2005, 9) argue that “this report has clearly chosen a model of society that fosters the cohabitation of different cultures.”
- One of the core limitations, however, of the CID was that it was established by the federal government with little consultation, input, and follow-up with regional or municipal governments. As Leyva and Vanbellinggen (2017) suggests, “no real co-operation in the choices for implementation of or follow-up on the CID recommendations occurred between these political entities.”
- As an extension of the CID, the federal government also commissioned the Round Tables on Interculturalism (RTI), which took place in 2009-2010. The Commission included six subcommittees on intercultural issues, including education, employment, governance, goods and services, community life, and media. The research process in these areas was intended to take a “bottom up” approach, inviting extensive engagement with citizens. The Commission drafted a final report, which included a number of recommendations pertaining to each of the policy areas, but Leyva and Vanbellinggen (2017) note that few recommendations have been taken up by the Belgian government.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes, although it varies across communities/regions and the focus tends to be on interculturalism.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- In the Flemish community, importance is placed on intercultural education, which emphasizes students’ ability to deal with other cultures in a respectful way, as well as to recognize and appreciate diversity. The objectives are set out in the so-called “Cross-subject End Terms” which set minimal targets for schools and instructors to

achieve (Vanleke et al. 2014). In the area of cultural diversity, these end terms include: “pupils are able to show tolerance with regard to differences in gender, colour, and ethnicity; pupils are able to elaborate on human rights, using examples from the human rights charters; pupils are able to illustrate that various social and cultural groups have other values and norms; and pupils learn how to be respectful of the singularity and specific lifestyle of people from other cultures, also in our own multicultural society” (quoted in Janssens and Lebon 2008, 63-64; Vanleke et al. 2014). The Living Together in Diversity program included fairly extensive multicultural education programming for Flanders (Janssens et al. 2013). Intercultural education is promoted by the departments of Culture and Education and is also a requirement in many of the Flemish community’s provincial and municipal laws (Janssens and Lebon 2008).

- For its part, the French community has advanced an education policy that aims to stimulate intercultural dialogue (Gsir et al. 2005). It recommends an intercultural pedagogy that takes multiculturalism and students’ diverse cultural origins into account (Eurybase 2009b; Daher et al. 2019).
- In 2002, the Act on Equal Opportunities in Education established the right of parents to choose the school their child attends, established local consultation platforms, and granted additional support for schools to respond to the needs of disadvantaged children (Department of Education and Training 2008).
- In 2003, as part of the European Commission’s Netdays project, the German community sponsored an “intercultural dialogue” in which students were invited to consider the history and lives of their classmates who were born in foreign countries (Eurybase 2009c). Intercultural dialogue remains an important facet of general school curricula in Belgium (Lahdesmaki 2020, 13).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes, although some variation.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0.5	0.5

Evidence:

- The 1997 decree on French broadcasting includes socio-cultural minorities amongst groups that the broadcasting organization has to represent (Décret du 14 juillet 1997 portant statut de la Radio- Télévision belge de la Communauté française 1997).
- From 2002-2006, the Flemish Community’s public broadcasting network’s commitment to cultural diversity remained vague, though it did offer a varied range of cultural programming (Janssens et al. 2013)
- Access to diverse content is a current goal of Flemish media policy (Janssens et al. 2013). The 2009 Flemish Public Broadcasting Act indicated that programs of the public broadcaster “must contribute to the continued development of identity and diversity of Flemish culture and of a democratic and tolerant society” (Act on Radio and Television Broadcasting 2012).
- The Flemish public broadcast network Vlaamse Radio en Televisieomroep (VRT) has risen in its market position and, with the implementation of their Diversity Charter in 2003, it has upheld diversity as a critical dimension of their agreements with the government (Dhoest 2014; Donders et al. 2019). The third agreement

with the government (2007-2011) maintained that VRT would uphold diversity in terms of representation in its programming, as well as its staffing and employment (Dhoest 2014). In their Diversity Charter document, “Everyone Different”, VRT notes: “The VRT is the broadcaster for everyone in Flanders. Every person should recognise themselves in what we make. We present society the way it is and we are accessible for everyone. The VRT respects people the way they are. We all have more than just one identity... We show what binds us and our aim is to build bridges between individuals, groups, generations and communities. In this way we help to build a harmonious and pluralistic society in which everyone feels at home” (VRT 2003).

- Broadcasting guidelines in the French community commit the public broadcaster to ensure the quality and diversity of programming and to secure a large audience share while meeting the needs of socio- cultural minorities. Programming is to reflect various facets of society without discrimination, whether it is cultural, ideological, gender-based, or other (Janssens and Lebon 2008). The Radio-Télévision Belge de la Communauté Française (RTBF) is a public broadcast network serving French-speaking Belgians in Brussels and Wallonia. Like the VRT, the RTBF has also established a Diversity Charter, and the company’s Charter of Values states that diversity is “considered essential in our plural, promising society” (RTBF 2017).
- Meanwhile, provisions related to broadcasting in the German community seem somewhat more protectionist with the emphasis tending to be on the promotion of the German language, rather than on ethnic or other representation (Janssens and Lebon 2008). Belgischer Rundfunk (BRF), the German counterpart to the VRT and RTBF, is targeted toward a smaller audience (Donders et al. 2019), but their mission statement nor vision discuss diversity (BRF 2020).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In the federal legislation, the duty to provide reasonable accommodation to individuals in a workplace is restricted to accommodations related to (dis)ability.
- In general, there tends to be a varied patchwork of policies pertaining to cultural and religious accommodation different regions and municipalities in Belgium across. Although the Flemish government did issue a 2002 decree that describes reasonable accommodation as a requirement under the principle of equal treatment (Bribosia and Rorive 2008), in March 2014, the French Community Parliament voted to ban religious symbols for public-facing administrative workers (Adam and Torrekens 2015). Brussels has held a similar policy since 2007 (Ibid). In the Flemish region, decisions pertaining to the allowance of religious symbols in public schools and persons in public administration are principally left to the different heads of government agencies (Ibid).
- As Alidadi (2016, 273) suggests, “the current case-by-case and employer discretionary method of dealing with claims for religious and cultural accommodations leads to legal insecurity, unequal treatment, and arbitrariness” (see also Adam and Rae 2010). Introducing a legal norm or standard pertaining to religious accommodation remains unlikely (Alidadi 2016).

- Stemming from the arrival of Muslims immigrants from Morocco, Turkey, Algeria, and Tunisia in the 1960s, since 1974, Islam has been recognized as a religion in Belgium and thus receives state subsidies. Approximately 5% of the Belgian population identifies as Muslim and more than one-third of this population is under the age of 18, suggesting it has and will continue to grow quickly in the coming decades (Pariona 2018). However, since the early 2000s, there has been much debate over the wearing of the hijab and the niqab. The French community has banned the wearing of all headscarves, while the Flemish community has banned the niqab. Some education networks in Flanders, namely the Go! Community Education Network, has banned all religious symbols in schools, including headscarves (Flanders Today, 2018). Many schools in Antwerp also have also followed suit in similarly banning all religious attire.
- The Belgian Parliament has also issued a ban on the wearing of headscarves in schools and public institutions. In 2011, the Belgian Parliament passed a law banning full-face veils, and bans any clothing that obscures the identity of the individual in a public space (BBC 2018a). Belgium's Constitutional Court rejected the appeal for the law in 2012, and it was upheld by the European Court of Human Rights in 2017.

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- For some time, Belgium has allowed foreign nationals who naturalize to retain their prior citizenship (Foblets and Yanasmayan 2010). Interestingly, however, up until 2007, Belgium did not allow its own citizens to retain their Belgian citizenship if they chose to naturalize in another country. Beginning in June 2007, recognition of dual citizenship was phased in, bringing the policy for Belgian-born citizens in line with that for foreign-born citizens. After 28 April 2008, dual nationality was recognized in all cases (Foreign Affairs, Foreign Trade and Development Cooperation 2016).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes, but there have been substantive cuts to several grants in recent year.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	1	1

Evidence:

- The federal Incentive Fund for Migrant Policy (Impulsfonds voor het Migrantenbeleid) was created in 1991 and provides project-based grants to government agencies and NGOs undertaking projects that target the foreign-born, women, and newcomers (Ministry for Integration 2010). This fund included support for

programs aimed at the prevention of discrimination and increasing intercultural dialogue (Kryut and Niessen 2012, 17-18). However, the European Union Agency for Fundamental Rights (Van Caeneghem 2017) notes that the fund was restructured within the sixth-state reform and discontinued in January 2015, where the subsidies were principally taken over by the regions and communities (although not all).

- The Social Cohesion Fund of the French Community Commission provides grants to NGOs that fight against inequality, racism, and discrimination in Brussels and Wallonia (European Commission 2020b).
- Since 2000, the Flemish government has supported an advisory board, called the Minorities Forum, which comprises representatives of the region's ethnic associations. In addition, as part of the Flemish government's Action Plan on Integration, 10 percent of all project subsidies are allocated to projects that have interculturalism as a central theme or which are undertaken by ethnic minorities; in total, almost €2 million are set aside each year for this purpose (Janssens and Lebon 2008). The Agency for Internal Public funding also publishes specific calls for projects in Flanders aimed to support the regional integration policy (European Commission 2020b).
- In 2008, the Flemish government also instituted a Participation Decree aimed at facilitating access to culture; ethnic minorities are among the targeted groups. The decree provides subsidies for projects that encourage participation in culture and the arts, as well as grants for large-scale cultural events (Janssens and Lebon 2008). However, the Participation Decree grants appear to have been temporarily suspended, and government websites pertaining to the grant list 2017 as the last available year for funding application materials (Department of Culture, Youth, Sports, and Media 2017).
- In Flanders, there has been some debate over the funding of migrant groups that are organized on the basis of nationality. This is viewed by some as an impediment to integration, and there have been proposals to cap the number of such organizations that receive assistance (Gsir et al. 2005).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes, to some extent, although it varies.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0.5	0.5	0.5	0.5

Evidence:

- A recent report on cultural policies in Belgium notes the importance of language to the country. In addition to its three official languages, many other mother tongues are spoken (Janssens and Lebon 2008). Belgium's communities have responsibility for education, and each follows a somewhat different approach.
- Immigrant minority language instruction has been available in Flanders since 1981 (Broeder and Extra 2012, 59). In the Flemish community, Dutch is the official language of education and while other languages are not recognized officially, extra resources are allocated to the teaching of non-Dutch-speaking migrants; this is partly informed by the Ministry of Education and Training's emphasis on "equal opportunities for all" which includes a separate policy targeting, among other groups, those for whom Dutch is not a mother tongue (Eurybase 2009a). The policy allows for extra teaching hours dedicated to non-Dutch-speaking students and

notes that remedial language classes can be provided for those who do not have a strong command of Dutch (Eurybase 2009a). While this can vary across schools and districts, as of 2017, the Go! Community Education Network allows students whose primary language is not Dutch to speak in their preferred language in classrooms and on school grounds, a policy which was considered helpful for students to connect with one another and transition to Dutch (Flanders Today 2017).

- In the French community, partnership agreements have been signed with Greece, Italy, Morocco, Portugal, Turkey, Romania and Spain (the countries from which the majority of this region's migrants originate). These allow schools to benefit from the presence of at least one teacher from the partnership countries. These teachers can provide mother tongue language courses and cultural instruction (Eurybase 2009b). Up to three periods per week can additionally be set aside for language classes if there are at least 10 eligible students for whom French is a second language (Eurybase 2009b). Some schools have also adopted a linguistic adaptation process which allows them to maintain some mother tongue instruction while transitioning to full integration in French classes (Volpe and Crossier 2019).
- In the German community, additional teacher resources are allocated to immigrant and minority children, most notably to assist them in learning German; it is not clear whether this support includes mother tongue instruction (Eurybase 2009c).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes, specifically in the Flemish community.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- The *Racial Equality Federal Act* prohibits discrimination on several grounds, including race and ethnicity. Nonetheless, it is noted that differences in treatment may be justified if they are “part of a positive action measure” (Bribosia and Rorive 2008, 40).
- Belgium also has a Centre for Equal Opportunities and Opposition to Racism, which is an autonomous public service agency that was established by Parliament in 1993. It focuses on anti-racism and discrimination, integration policy, immigrants' rights, and human rights (Bribosia and Rorive 2008).
- In March 2019, a new Royal Decree came into force pertaining to fair hiring practices by employers in the private sector. The Decree posits that employers require an approved plan of affirmative action and lays out the requirements pertaining to affirmative action throughout the hiring and recruitment process (Meyvis 2019).
- Further, inspired by Canada's *Employment Equity Act* and similar (since rescinded) Dutch legislation, the 2002 Flemish Decree on proportionate participation in the labour market aims to assist targeted groups whose levels of employment fall below the average level of the Flemish population as a whole; persons with a non-EU origin are among these (Bribosia and Rorive 2008). The decree applies to access to employment, training, and promotions within public authorities and establishes targets for the representation of identified groups, as well as requirements for reporting (Ibid.).

- By 2008, both the Flemish and Walloon regions had decrees permitting affirmative action (Bribosia and Rorive 2008, 155).

Canada

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	5	6.5	7.5	7.5	7.0

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Yes.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- A commitment to multiculturalism is embodied in the constitution of the country. Section 27 of the Canadian Charter of Rights and Freedoms states that “This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.”
- The *Canadian Multiculturalism Act*, which was passed in 1988, affirms a policy of official multiculturalism at the federal level. It also provides for the establishment of programs and policies in support of the act.
- On 30 October 2008, responsibility for the Multiculturalism Program was transferred to the Department of Citizenship and Immigration Canada, under the mandate of the Minister of Citizenship, Immigration and Multiculturalism (Immigration, Refugees and Citizenship Canada 2018). In November 2015, it was moved to the Department of Canadian Heritage (Canadian Heritage 2018) and, following the most recent election in October 2019, falls under the purview of the Minister of Diversity and Inclusion and Youth.
- Provincially, there is some variation. Ontario has a policy statement and statute related to multiculturalism. British Columbia, Alberta, Saskatchewan, Manitoba, and Nova Scotia have statutes, although Alberta’s is subsumed within the Alberta Human Rights Act which was passed in 2009. New Brunswick, Newfoundland and Labrador, and Prince Edward Island have policy statements. Quebec has adopted an intercultural policy model regarding diversity and immigrant integration which has generally given precedence to Francophone culture and language (see, for example, Bouchard 2015; Gagnon and Iaconvino 2016). While the territories currently do not have specific policies pertaining to multiculturalism, they have human rights acts which

specifically address discrimination on the basis of race, ethnicity, place of origin, religion, and more (see Brosseau and Dewing 2018; Dewing and Leman 2006; Garcea 2006).

- Eight provinces (British Columbia, Alberta, Saskatchewan, Manitoba, Quebec, New Brunswick, Prince Edward Island, and Nova Scotia), have a multiculturalism advisory council that reports to the ministry which oversees multicultural issues and policies in the province (Brosseau and Dewing 2018).
- At the local level, Good (2009, 8) notes that the multiculturalism infrastructure is “highly uneven,” and “municipalities vary in the extent to which they participate in implementing the norms of ‘official multiculturalism’” (see also Good 2005; Poirier 2006; Qadeer and Agrawal 2011).
- The policy landscape between 2010 and 2020 is roughly the same as that which existed between 1980 and 2010. Indeed, given that the federal government first introduced a multiculturalism policy in 1971, there has been long-standing affirmation and support for multiculturalism.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Multiculturalism has been included in school curriculum for some time. The federal government assisted in the adoption of multicultural education programs through the Multiculturalism Directorate established in 1972 (Ghosh 2004, 553).
- Saskatchewan set Canada's first multiculturalism education policy at the provincial level in 1975 with Alberta, Manitoba, and Nova Scotia also endorsing multicultural education policies. Ontario and British Columbia were also proactive in developing multicultural education policies at the time (Ghosh 2004, 555).
- The Council of Ministers of Education of Canada (2008, 52-53) recognizes that “integrating immigrant children into the existing education systems of the provinces and territories involves establishing policies embodying the principles of diversity, equity, and multicultural education as part of the daily classroom and school environment, as well as adapting the curriculum and providing teacher supports that address students’ real needs, especially for language learning.” It provides examples of initiatives in Quebec, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland and Labrador.
- The Ontario Ministry of Education and Training (1993) adopted policy guidelines related to antiracism and ethnocultural equity in school boards. Among the requirements is the provision that school curriculum reflect a racially and culturally diverse society and is aligned with antiracism policy objectives. These guidelines remain in force.
- The Western Canadian Protocol for Collaboration in Basic Education (2002) recognizes, in its Common Curriculum Framework for Social Studies, the importance of recognizing Canada’s cultural diversity and including diverse cultural perspectives in school curriculum. The protocol includes the four western provinces and two territories. In addition, the British Columbia Ministry of Education (2008) recognizes multiculturalism in its policy framework for schools.

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- *The Broadcasting Act* governs the activities of the Canadian Broadcasting Corporation (CBC), which is Canada's national public broadcaster. Section 3 of the act requires that the CBC's programming "reflect the multicultural and multiracial nature of Canada." The act further stipulates that programming and employment opportunities in the Canadian broadcasting system, in general, "serve the needs and interests, and reflect the circumstances and aspirations, of Canadian men, women and children, including equal rights, the linguistic duality and multicultural and multiracial nature of Canadian society and the special place of aboriginal peoples within that society."
- The Canadian Radio-television and Telecommunications Commission (CRTC) regulates broadcasting in Canada, which includes the issuing of broadcasting licenses. The CRTC must comply with the Broadcasting Act's requirement that the broadcasting system reflect the diversity of the Canadian population. Licenses for ethnic broadcasting currently include: a multilingual, multi-ethnic channel on the digital basic service; four ethnic television stations and 28 radio stations (which include third language programming); five general-interest, third-language discretionary services; and more than 190 ethnic pay and specialty services for digital distribution (CRTC 2019). Decreased regulations regarding the licensing of third-language services has also helped to expand third-language programming in recent years.
- Although the CRTC was created in 1968 at the same time that the first Broadcasting Act was passed, it was not until the 1990s that cultural diversity and inclusion emerged as important issues on the media landscape. In 1991, the *Broadcasting Act* made multiculturalism an important part of the public broadcaster's (CBC) mandate (Dewing 2012).
- In 1999, the CRTC issued a Public Notice emphasizing that anyone seeking a media license in Canada should "make specific commitments to initiatives designed to ensure that they contribute to a system that more accurately reflects the presence of cultural and racial minorities and Aboriginal peoples in the communities they serve. Licensees are expected to ensure that the on-screen portrayal of all minority groups is accurate, fair and non-stereotypical". This was reconfirmed in 2001 (CRTC 2001).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Yes, with the exception of Quebec.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	1	1	1	0.5

Evidence:

- Since 1980, there have been incremental changes in this policy field. In 1985, the Supreme Court ruled under the Charter that individuals had the right to protection from dismissal for choosing not to work on religious holidays (Bouchard and Taylor 2008, 48). One of the most significant was in 1990 when the federal government amended the uniform policy of the Royal Canadian Mounted Police, allowing Sikh officers to wear turbans in lieu of the traditional headdress. The Supreme Court of Canada affirmed this right, denying a request from two retired RCMP officers who appealed the amendment (Bouchard and Taylor 2008).
- In 2006, the Supreme Court of Canada sided with the Quebec Superior Court, ruling that a Quebec student should be permitted to wear a kirpan to school under conditions negotiated by the boy's parents and his school, namely that the kirpan be worn in a stitched sheath underneath the student's clothing (Bouchard and Taylor 2008).
- Manitoba, Alberta, British Columbia, and, most recently, Ontario, exempt turban-wearing Sikhs from legislation requiring motorcyclists to wear helmets (Canadian Press 2018).
- In terms of religious face coverings, there has been some debate and variation in policies between Quebec and the rest of Canada. Federally, in December 2011, then Minister of Citizenship and Immigration Jason Kenney banned the wearing of the niqab during citizenship oath ceremonies (Black 2015). While the ban was overturned by the Federal Court of Canada, it led to significant debate and Conservatives proposed a niqab ban for public servants during the 2015 election campaign (Black 2015). The Conservatives lost the 2015 election and the Trudeau government dropped the federal government's appeal to the Supreme Court, thereby confirming the right to wear the niqab during citizenship ceremonies (Crawford 2015; Kymlicka 2021).
- Despite the current federal government's shift away from discussion of a niqab ban, it remains a very contentious and current debate in Quebec. In October 2017, Quebec passed Bill 62, a "religious neutrality law" that prevents individuals from covering their faces when working in the public sector or receiving public services (e.g., libraries, public transit systems, etc.; see Dangerfield 2017). The bill was halted by an injunction from a Superior Court judge shortly after it went into effect. However, in 2019, Bill 21 – titled "An Act Respecting the Laicity of the State" – re-introduced a ban on all religious symbols for public sector workers and those receiving public services (National Assembly of Quebec 2019). While similar to Bill 62, the government protected this bill by invoking Section 33 of the Canadian Charter of Rights and Freedoms, also known as the notwithstanding clause. In effect, this means that the province can insulate the legislation from court challenges on grounds pertaining to fundamental freedoms, as well as legal and equality rights (sections 2, and 7-15) set out in the Charter for a period of five years (after which it could be challenged or re-enacted; for more information, see Montpetit 2019).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- The *Citizenship Act* does not prohibit the holding of multiple citizenships, and dual citizenship has thus been permitted since 1977. As a result, a Canadian citizen who acquires the nationality of another country may retain his or her Canadian citizenship; likewise, a foreign national who obtains Canadian citizenship is not required by Canada to renounce the original citizenship (see Immigration, Refugees, and Citizenship Canada 2020).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- The original multiculturalism policy, which was enacted in 1971, included cultural maintenance as one of its key objectives and thus included funds dedicated specifically to ethnic organizations and activities. In 1972, as part of the Multiculturalism Policy, Canada set aside \$200 million for the development of programs in language and culture maintenance (Leman 1999).
- When the *Canadian Multiculturalism Act* was passed in 1988, the focus shifted away from cultural communities and toward “all Canadians” (Biles 2006). This, coupled with a strategic review of the Multiculturalism Program in 1995, shifted the focus of funding away from ethno-specific activities and towards issues related to inclusion and institutional change (Biles 2006).
- The Multiculturalism Program was housed at Citizenship and Immigration Canada until 2015, when it was transferred to the Department of Canadian Heritage. It continues to provide funding to non-profit organizations, Crown corporations, private organizations and institutions, as well as Indigenous governments or organizations that support the integration and inclusion of ethnic, racial, religious, and linguistic minorities in Canada (Canadian Heritage 2018). The grants and contributions program, known as Inter-Action, provides funding to various projects and community-events that “encourage positive interaction between cultural, religious and ethnic communities” and “foster intercultural and interfaith understanding, and raise awareness of the contributions of minority groups to Canadian society” (Canadian Heritage 2018)

- In addition to the Inter-Action program, the Community Support, Multiculturalism, and Anti-Racism Initiatives Program also provides funding for diversity programming, including events, projects, and community building. The program aims to support intercultural understanding, equality, and civic engagement (Government of Canada 2020a).
- As part of Canada’s Anti-Racism Strategy, funds for racialized groups, religious minorities, and Indigenous peoples are also available through the Anti-Racism Action Program (Government of Canada 2020b). These grants are specifically intended to assist with anti-racism efforts in areas such as employment, justice, and social participation.

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Partially. Varies across provinces.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0.5

Evidence:

- Significant supports are provided for the maintenance and preservation of Canada’s official languages as well as for Aboriginal languages. In 2009, the federal and provincial governments signed a protocol governing official-language education and the delivery of programs in official language minority communities. Funding for the preservation of Indigenous languages was recently reconfigured under the Indigenous Languages Act in 2019, which outlined a “new approach” to funding Indigenous language programs and initiatives (Government of Canada 2020c). The central goal is to “support the reclamation, revitalization, maintenance, and strengthening of Indigenous languages through community-driven activities” (Ibid).
- With respect to the funding of education in other languages, the *Canadian Multiculturalism Act* states that it is the policy of the Government of Canada to “preserve and enhance the use of languages other than English and French.” However, education is itself a provincial responsibility in Canada, so the actual availability and delivery of mother tongue instruction varies.
- Nonetheless, heritage language programs are available through ethnic organizations and private providers in most of the large immigrant-receiving communities. Ontario established its Heritage Languages Program in 1977, which provided funds for the teaching languages other than English or French. Similar programs have emerged in Québec, Manitoba, Alberta, British Columbia, and the Northwest Territories (Stern et al. 2016). “International language” courses are also part of the primary and/or secondary school curriculum in many provinces. In Ontario, 74 elementary schools are offering extended-day international language programs (Iyer 2018).
- In this area, there has been little change from 1980 onwards, with language courses available but, where provided by the government, usually couched in terms of skill acquisition, rather than cultural maintenance.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- The *Canadian Human Rights Act* protects against discrimination on the basis of race, ethnicity, religion and language (among other grounds), while the *Employment Equity Act* is aimed at addressing employment barriers and correcting hiring inequities within federally regulated employers; visible minorities are one of the four protected groups (CHRC 2009). Enforcement measures were included in the *Employment Equity Act* in 1995 (Canadian Human Rights Commission 2020; Labour Program 2013).
- Although the *Canadian Human Rights Act* was enacted in 1977, it was over the course of the 1980s and 1990s that policy in this area began to change significantly, spurred in part by the Abella Commission, whose report in 1984 laid the foundation for the *Employment Equity Act*. The broader influence of the Charter of Rights and Freedoms has also been important.
- These provisions are reproduced in a number of provincial statutes.
- The Migrant Integration Policy Index (Huddleston et al. 2015) ranks Canada number 1 in terms of its equality policies and the breadth of applicability of its anti-discrimination policies, which cover several grounds of discrimination in a number of fields, including employment, housing, and the delivery of social services.

Denmark

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	1

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- The constitution contains nothing that relates directly to culture or cultural rights (Duelund and Valtysson 2010). Since the early-2000s, Denmark has implemented increasingly restrictive policies pertaining to immigrant integration (Holtug 2013) and criticism of multiculturalism remains prominent in public discourse (Loegaard 2013).
- Although the government introduced an *Integration Act* in 1999 (which was most recently amended in 2017), the Act is primarily focused on ensuring newcomers adopt Danish values and culture, becoming employed and self-sufficient as soon as possible. There is no mention of multiculturalism. Indeed, the Act would appear to be explicitly aimed at immigrants with minority backgrounds given that it does not apply to newcomers originating from Nordic countries or within the European Community.
- Similarly, while there is a Ministry of Refugee, Immigration and Integration Affairs, its mandate relates primarily to labour market integration, the teaching of Danish, overcoming “ghettoization,” and improving ethnic minority youths’ educational outcomes. Indeed, in March 2018, the ministry introduced “One Denmark Without Parallel Societies: No Ghettos in 2030,” a package of policies that aim to dismantle ethnic enclaves across the country (Barry and Sorensen 2018). The Danish government defines ghettos as low-income residential areas consisting primarily of non-Western immigrants (Nielson 2018; Waadegaard 2019) and now requires that all children over the age of 1 who reside in these ghettos to attend a minimum of 30 hours/week of public education centering on “Danish values” and language development (Ngo 2018). Parents that do not comply and refuse to send their children to the program could risk losing their welfare benefits. In addition to

this “values training”, children are also not allowed to take part in “re-acculturation trips” (genopdragelsesrejser) – trips abroad which the Ministry of Immigration (cited in *The Local* 2017) defines as “sending children or young people under 18 years of age - often against their will - to their parents' homeland or another country for an extended period”, for the purpose of learning about their families’ cultures, language, or relations.

- With the “One Denmark” strategy, laws have also passed which allow residents of ghettos to receive harsher penalties for committing crimes (Barry and Sorensen 2018). In some cases, this could mean that an individual can be sentenced to prison for crimes which are otherwise classified as a finable offence. Public housing will also be significantly reduced in these areas to “prevent parallel societies’ by integrating ‘socially disadvantaged residential areas’ with the surrounding community through the development of different types of housing” (Pederson, Minister of Transport and Housing, cited in Versi 2020).
- Bird (2005, 41) argues that there is a “fundamental hostility toward the idea of a multicultural society,” which she suggests stems from Denmark’s ardent nationalism, as well as its commitment to liberal values which are sometimes viewed as incompatible with “immigrant values.” Bird also notes that Danes believe it is difficult to achieve equality without cultural sameness and undifferentiated political rights (the Danish word *lighed* means simultaneously “cultural similarity” and “political sameness”). She argues that “similarity is believed to be a necessary condition for equality, and one cannot, within this conceptual framework, be culturally different and politically equal” (Bird 2005, 40).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In Danish education programs there is an emphasis on teaching Danish values, and integration efforts in the schools are largely oriented towards assimilation (Horst 2010, 140; Szalai et al. 2009, 45). In a review of education legislation policy documents produced by the Danish government between 2002 and 2007, Horst and Gitz-Johansen (2010, 144) note the emphasis on “Danishness” and the correction of “cultural and linguistic deficits” that immigrants from non-Western countries are believed to possess. They also argue that a central aim of the measures is to “eliminate the presence or representation of ethnic minority cultures and languages in education.” This is expressly the case in regard to the education and cultural training programs implemented for children in the “One Denmark” strategy. One of the core policies of the strategy includes mandatory language tests for schools where more than 30% of the students are from “ghettos”; sanctions would be imposed on schools that do not meet the language standards (Perrigo 2018).
- The Danish Ministry of Children and Education sets national curriculum standards and designates the compulsory subjects. These include Christian studies, which must be taken throughout primary and secondary school (Danish Ministry of Children and Education 2018). Specific references to multiculturalism could not be found, and there is no mention of broader religious studies programs or foreign-language instruction.

- In the early 2000s, the government centralized much of the curriculum planning and increased control over Muslim faith schools. There was a greater emphasis placed on teaching history and Danish, as well as “the teaching of democratic citizenship to counteract radicalization processes” (Jensen and Mouritsen 2015). As Szalai et al. (2009, 25) note, Danish “schools introduce special courses to target cultural competence and normalisation (civilisation), that is to make all students think and feel democratically in a ‘Western’ or ‘civilised’ manner.” This would seem to run somewhat counter to the spirit of multiculturalism.
- A 2006 report on Denmark by the UN Convention on Racial Discrimination (CERD) noted that the curriculum did not include a sufficient focus on ethnic minority cultures and recommended that steps be taken so that the country’s cultural diversity would be better reflected in schools and the country’s education policy (Horst and Gitz-Johansen 2010). A review of arts education in Danish primary and secondary schools further recommended that the curriculum better acknowledge the country’s multicultural realities (Bamford and Qvortrup 2006).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

No.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Although some minority-language newscasts and radio programs were produced prior to the immigration reforms of 2001, these have now decreased or been discontinued. In addition, a reduction in the state subsidy for local radio broadcasts hit ethnic radio stations particularly hard. In assessing the situation in Denmark, Hussain (2002, 11) notes “the public service broadcasting companies, [and] especially the TV stations, have marginalised diasporic minorities in the media to a level of complete exclusion.”
- Nonetheless, in 2006 the Danish Broadcasting Corporation (DR) committed to providing news coverage in the country’s most spoken foreign languages, a provision that will be implemented in the next media agreement, which is slated to extend from 2011-2014 (Duelund and Valtysson 2010). While this is a reversal from the earlier decision to discontinue foreign language news broadcasts, it is not an explicit commitment to minority representation in the media. Indeed, there is no mention in the legislation of any obligation to represent or reflect Denmark’s cultural diversity in the media, although there are provisions related to the production of a “multiplicity” of programs (Duelund and Valtysson 2010).
- Despite its intention to protect and promote German as a minority language when it ratified the European Charter for Regional or Minority Languages, German television and radio programs remain inaccessible. There are currently no German television programs and very few German radio shows (Committee of Ministers 2017).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- A 2000 case ruled that it was discriminatory for a Danish department store to fire a woman specifically for wearing the hijab (Hansen 2006). In 2005, however, the courts ruled in favour of a supermarket chain, which imposed requirements that banned employees from wearing any headgear that was not a part of the official uniform. The court found that because the complainant had signed a document agreeing to abide by company policies, she was bound by the requirement. Further, it noted that employers are free to determine policies related to employee clothing so long as they are applied equally to all staff (Lukowski 2010).
- Similarly, the uniform policy of the Danish Home Guard, a voluntary military corps, does not allow headscarves (Olsen 2009).
- In 2005, a Sikh man was convicted and fined in a Copenhagen court after carrying his kirpan in public. Although the court acknowledged that the dagger was a religious symbol, it nonetheless deemed it to be a weapon (Singh 2005).
- In 2008, the government moved to ban religious symbols from Danish courtrooms, and legislation was enacted in 2009. While the ban covers crucifixes, turbans, Jewish skullcaps, and the hijab, it was largely deemed to be aimed at Muslim women judges (BBC 2008). This followed a 2008 debate over the wearing of headscarves in Parliament; here it was determined that the headscarf was permissible, so long as members could be recognized.
- In 2018, Denmark also banned the wearing of face coverings, including niqabs and burqas, in public spaces (Ingber 2018; *The Local* 2019a). Those in violation of the policy can be fined up to 10,000 kroner by their fourth violation of the law (Ingber 2018). The ban does not apply to headscarves, turbans, nor Jewish skull caps, but, as Shadi Hamid (cited in Ingber 2018) notes, "It will have the effect of further polarizing society and further alienating the Muslim minority population. There is only one minority group that is affected by this — Muslims." A year after it came into effect, *The Local* (2019a) reported that 23 individuals had been fined under the law according to national policing statistics.

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	1

Evidence:

- Multiple citizenships were not permitted until the 2014 amendment to the *Nationality Act* (Ministry of Immigration and Integration 2020). Effective in 2015, the amendment, also known as the Act on Multiple Nationalities, allows Danish citizens to retain their citizenship if they acquire a foreign nationality. Moreover, foreign nationals seeking to acquire Danish citizenship are no longer required to renounce their previous citizenship.

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- No significant evidence of funding to ethnic organizations could be found. Bird (2005) notes that in 2002, the Danish government stopped providing financial assistance to a number of ethnic minority and anti-racism organizations. Anker et al. (2011) observe that many migrant groups depend on assistance from privately funded NGOs and that they are increasingly unable to help vulnerable populations without state assistance.
- The 1999 *Integration Act* did establish a Council for Ethnic Minorities, which is tasked with providing advice to the Minister for Immigration, and Integration Affairs on issues related to immigrants and refugees. The council meets with the minister every three months. The council consists of five members appointed by the Minister (including the Chairman), permanent members for each of the four largest municipalities, and five members elected from a large network that represents all municipalities in Denmark (REM 2020a). Some of the council's current areas of focus include ethnic minority women in employment, education, democratic participation and citizenship, vulnerable neighbourhoods, negative social control, and fighting poverty (REM 2020a). Although the council has undertaken some activities related to ethnic minorities (e.g., Promoting Diversity Within Voluntary Social Organisations), state support relates largely to the provision of advice on government policy, not the promotion or preservation of ethnic minority issues (Council for Ethnic Minorities 2010).
- The 2004 Action Plan to Promote Equal Treatment did not put any resources towards anti-discrimination measures (Stenum 2005, 23).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No. Very restricted and primarily used as a pedagogical tool to facilitate learning Danish.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Denmark remains centrally preoccupied with the learning of Danish (Szalai et al. 2009).
- In their review of education policies in Denmark, Horst and Gitz-Johansen (2010, 144) note that there is an emphasis on eliminating minority languages from the school system, and there have been significant reductions in mother tongue language instruction since state funding was eliminated in 2002. As a result, mother tongue education is provided to just 5,000 children who come primarily from European backgrounds; this is just a fraction of the 70,000 children in Denmark who are officially bilingual.
- In 2002, mother tongue lessons were limited to those from an EU background (Horst 2010, 144). In 2007, bilingual education was re-introduced as a right in Denmark, although it is only provided to students from European countries, and the emphasis has been more on the learning of Danish than on the mother tongue (Szalai et al. 2009, 26). That is, even in cases where bilingual education is provided, mother tongue instruction is viewed primarily as a pedagogical tool that can help students learn Danish as quickly as possible; it has little to do with cultural maintenance or preservation. For example, the Committee of Ministers (2017) notes that while some individuals are able to receive mother tongue instruction in German, there has been very little exposure to the culture and history of the German-speaking minority in Denmark.
- As is noted in the government's overview of the country's curriculum for primary and secondary schools, "Teaching in Danish as a second language is provided when necessary to bilingual children in pre-school class and in form levels 1-9. The Minister of Education is responsible for establishing the regulations concerning education in Danish as a second language to bilingual children and concerning mother-tongue tuition of children from Member States of the European Economic Area, as well as the Faeroe Islands and Greenland" (Danish Ministry of Children and Education 2018).
- As mentioned in the previous section on education, strict requirements for Danish language acquisition and skill development are central to the "One Denmark" policy. This includes mandatory language tests for schools where more than 30% of the students are from "ghettos", and schools will face significant penalties (including funding cuts and potential closures) for those that fail to meet the standards (Perrigo 2018).
- Denmark's approach to mother tongue instruction has been criticized by the UN Convention on the Elimination of Racial Discrimination (CERD) because it differentiates between European-origin children and all others, a position that the UN regards as discriminatory (Horst and Gitz-Johansen 2010)

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Investment in strategies to increase ethnic minority representation in public institutions has been small despite there being evidence of discrimination against ethnic minorities within educational institutions (Stenum 2005, 19).
- In 2003, an *Act on Ethnic Equal Treatment* was passed. It prohibits discrimination on the basis of race or ethnicity. Nonetheless, in spite of Denmark's emphasis on ensuring immigrants enter the labour market as quickly as possible, there is no evidence of any additional positive action measures.
- Even in the gender literature, it is noted that where there is legislation obliging public authorities to work toward gender equality, there has been a "backlash" against affirmative action programs for women and men working in non-traditional occupations and, moreover, that Danes are somewhat uncomfortable with the notion of preferential hiring (FCZB 2001). This may stem from Denmark's traditional emphasis on the notion of "equality."
- In recent years, the Council of Ethnic Minorities has raised the issue of ethnic minority women's under-employment, finding that only one fifth of immigrant women are able to secure employment compared to more than half of immigrant men (REM 2020b). They include a series of recommendations for increasing women's engagement in the workforce but do not recommend any kind of affirmative action-type policies. Instead, the focus of the recommendations is on language training and shifting cultural views about women's roles in society.

Finland

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1.5	6	7

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Yes.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- Commitments to multiculturalism in Finland are a rather recent development. Given that immigration did not increase markedly until the late 1980s, and was at that time largely characterized by the return of economic emigrants (OECD 2017), Finland did not experience much of the early pressures to develop integration policies that other Scandinavian states did amidst higher rates of migration in the 1970s and 1980s (see Saukkonen 2013a).
- However, more recent advances in multicultural policies have placed Finland at the forefront of multicultural policy development within the region. In the national government's 2003 program, it was asserted that "multiculturalism and the needs of different language groups will be taken into account" in the making of government policy (Government of Finland 2003). In its 2007 program, it noted that "Finland belongs to everyone, regardless of place of residence, life situation, mother tongue, or ethnic background"; the government also committed to promoting multiculturalism and bilingualism, particularly in the Greater Helsinki Area (Prime Minister's Office 2007, 4). In 2009, the Ministry of Education and Culture also ascribed that "Finland is a multicultural country with a strong cultural identity. Cultural diversity springs from a wealth of diverse regions, languages, indigenous cultures and cultural heritage – diverse cultural expressions and mores. (...) Immigrants are a new creativity and talent resource, and the positive effects of multiculturalism add to the vitality of Finnish culture" (Ministry of Education and Culture 2009b, 16).
- Municipalities play a critical role in Finland's integration policy, responsible for assisting with basic provisions and overseeing social assistance (OECD 2017). The city of Helsinki took steps to develop policies related to

immigration as early as 1991, when a committee report noted “The objective of the Helsinki City immigrant policy is to enable the transformation of the city into an international multicultural capital, where foreigners have equal rights to municipal services and can maintain their own language and culture, while having an opportunity to become integrated in the city life” (quoted in Mitchell and Heiskanen 2008, 30). This led to the creation of Caisa, a cultural support office, as well as a council on integration affairs (Mitchell and Heiskanen 2008). That being said, while Helsinki has been quite active, municipalities have considerable autonomy and thus, it is possible for them to adopt less multicultural approaches.

- The 1999 *Act on the Integration of Immigrants and the Reception of Asylum Seekers* defines integration in Section 2(1) as “the personal development of immigrants, aimed at participation in work life and the functioning of society while *preserving their language and culture*” (emphasis added). The act places responsibility for integration in the hands of local authorities but stipulates that immigrants are entitled to integration support and an integration allowance.
- Section 17 of Finland’s constitution came into force in 1995 and includes provisions related to language and cultural rights. While recognizing Swedish and Finnish as the country’s two official languages, the constitution notes that “the Sami, as an indigenous people, as well as the Roma and *other groups*, have the right to maintain and develop their own language and culture” (emphasis added). Although the constitution does not refer specifically to immigration minorities, the reference to “other groups” does leave the door open to such an interpretation, but it is not clear that this is the case.
- The Advisory Board for Ethnic Relations (ETNO) works to improve ethnic relations and equality, to promote cooperation on issues related to immigration, to provide advice and assistance on matters related to immigration policy, to promote immigrants’ organizational activities, and to provide information about immigration and diversity (Ministry of Justice 2020). Up to 29 members, along with a chairperson and vice-chair, are appointed by the government for three-year terms; members represent provincial offices, major municipalities, employment and economic development centres, NGOs, business, industry, political parties, and immigrants and ethnic minorities (Ministry of Justice 2020; see also OECD 2017).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- An emphasis on tolerance of different cultures within the education system started to appear in the 1990s. Multiculturalism showed up in the Finnish education curriculum in 2003 (Holm and Londen 2010, 110). The 2003- 2007 Department Plan for Education notes the growing importance of multiculturalism within Finnish society, and points to the need to build tolerance of diversity within the education system (Ministry of Education 2003, 16-27).
- National curriculum guidelines are set by the Finnish National Board of Education, which reports to the Ministry of Education. While municipalities may adopt school-specific policies, the majority of students follow a roughly equivalent program of instruction (Holm and Londen 2010). In the national curriculum guidelines,

“the endorsement of multiculturalism” is identified as one of the underlying values of basic education, along with equality, democracy, human rights, diversity and the preservation of the environment (see Holm and Londen 2010). The curriculum is to be non-denominational and politically neutral and should “take into account the diversification of Finnish culture through the arrival of people from other cultures” (quoted in Holm and Londen 2010, 110). It is noted that the recognition of cultural diversity “helps to support the formation of the pupil’s own cultural identity, and his or her part in Finnish society and a globalizing world. The instruction also helps to promote tolerance and intercultural understanding” (quoted in Holm and Londen 2010, 110).

- One of the seven cross-curricular themes identified in the guidelines is “cultural identity and internationalism.” This type of instruction is intended “to help the student understand the essence of Finnish and European cultural identities, discover his or her own cultural identity and to develop capabilities for cross-cultural interaction and internationalism” (quoted in Holm and Londen 2010, 111). Holm and Londen (2010) argue that this commitment sets the foundation for progressive multicultural education. This seems to be a significant development since the index’s last compilation when it was suggested that up until at least 1996, Finland had no comprehensive multicultural education programs.
- More recent updates to the national curriculum seem to have cemented the foundation of multicultural education in Finland. As Zilliacus et al. (2017) explain, the 2014 revisions to the curriculum have enhanced the definition of diversity. As they suggest, “Now diversity is not seen as an outside force, but as an integral part of the school and every student. Compared to the 2004 curriculum, which expresses the wish to embrace multiculturalism, multiculturalism has become part of the community, the school and every student” (Zilliacus et al. 2017, 238). Zilliacus et al. (2017) note that the 2014 curriculum reinforces the ethical importance of multicultural education and its role in developing socially responsible students and communities.

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	1	1

Evidence:

- The *Act on Television and Radio Operations* (1998) outlines the conditions for granting media licences. Section 10 provides that “when declaring licenses open for application and granting them, the licensing authority shall...aim at promoting freedom of speech as well as safeguarding the diversity of the provision of programs as well as the needs of special groups of the public.”
- In addition, the *Act on Yleisradio OY* (1993) governs the operations of the Finnish Broadcasting Company (YLE). It stipulates that the YLE must “support democracy by providing a wide variety of information, opinions and debates on social issues, also for minorities and special groups...treat in its broadcasting Finnish- and Swedish-speaking citizens on equal grounds and to produce services in the Sami and Romany languages and in sign language as well as, where applicable, for other language groups in the country...[and] support tolerance and multiculturalism and provide programming for minority and special groups.”

- These provisions are fairly recent developments with amendments having been largely enacted post- 2000, although protections for the Sami and Swedish-speaking minorities are long-standing. The Act governing Yleisradio was amended in 2005 to include support for multiculturalism and cultural interaction in the public broadcaster’s mandate (Osterlund-Karinkanta 2006). It specifically acknowledges national minorities and immigrants, and policymakers involved in the YLE amendments argued that they wanted to serve as a leader within the European Broadcasting Unit on issues related to immigrants and minorities (Horsti and Hultén 2011).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Yes.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	1

Evidence:

- Exemptions from dress codes are a more recent provision in Finland. In 2014, Finland passed the *Non-Discrimination Act (Yhdenvertaisuuslaki 1325/2014)*. Section 8 of the Act notes that: “No one may be discriminated against on the basis of age, origin, nationality, language, religion, belief, opinion, political activity, trade union activity, family relationships, state of health, disability, sexual orientation or other personal characteristics. Discrimination is prohibited, regardless of whether it is based on a fact or assumption concerning the person him/herself or another... In addition to direct and indirect discrimination, harassment, denial of reasonable accommodation as well as an instruction or order to discriminate constitute discrimination as referred to in this Act” (Ministry of Justice Finland 2014).
- In early 2010, there were media reports of one Finnish town, Raasepori, issuing guidelines that prohibited the wearing of religious symbols and headgear in its schools. At the time, it was noted by the Finnish National Broadcasting Company that “the restriction is not based in Finnish law and according to many critics is unconstitutional” (YLE 2010). Raasepori was said to be the only school district to have imposed such restrictions, which were quietly removed following public outcry.
- In the past decade, there have been select cases brought to Finnish courts that deal with the tensions of religious accommodations and workplace attire. Specifically, in 2014, a Muslim woman was fired from her job at a clothing store for wearing a headscarf, which the Helsinki District Court ruled as a case of discrimination (YLE 2014a; Open Society Justice Initiative 2018). In the same year, a Sikh bus driver also won the right to wear a turban at work (YLE 2014a, 2014b).
- While these cases represented important advancements in securing rights for religious accommodation, the Finnish Police Training College remains resistant to allowing Muslim women to wear headscarves on the job. Despite the fact that female Muslim officers hold the right to wear a headscarf on the job in neighbouring Sweden, the National Police Board in Finland argued that the wearing of a headscarf posed a health and safety risk, and that it “could cause aggression or a negative attitude in people the police come into contact with... could lead to other requests for religion-related rights, for example the right to break for prayer ... [and] could risk the police reputation for impartiality and trustworthiness” (YLE 2014c).

- Despite debates across much of Europe about the banning of face coverings in recent years, Finland has not prohibited veils at the national or local level. The far-right Finns Party proposed legislation pertaining to face coverings in 2013 and 2016 but were unsuccessful in mobilizing the bill and amending the Criminal Code (Open Society Justice Initiative 2018; YLE 2013). Some debate emerged in 2016 about employees in the Helsinki education sector wearing the niqab to work but administrators determined that employees were free to choose what they wore on the job (Open Society Justice Initiative 2018; Bayrakli and Hafez 2017).
- Restrictions pertaining to workplace uniforms in Finland only apply to hygiene and safety concerns (Bayrakli and Hafez 2017; Open Society Justice Initiative 2018). Despite the 2017 decision from the European Court of Justice that allows employers to prohibit headscarves in the workplace, legal experts suggest that the Non-Discrimination Act and case law to date would likely protect Muslim women's rights when it comes to workplace attire (Open Society Justice Initiative 2018).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- A new citizenship law was passed in 2003. The *Nationality Act* allows for the holding of multiple citizenships which, until that point, had not been possible (Finnish Immigration Service 2020).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- In its 2001 Action Plan to Combat Ethnic Discrimination and Racism, the government noted the importance of supporting “the functioning requirements” of immigrant and ethnic minority organizations. It committed the Ministry of Education to developing a “support system for immigrant and ethnic minority organisations, culture and publication activities and the coverage of this system.” It said further that “the Ministry of Education will develop incentives and added resources for co-operation between various populations groups” (Ministry of Labour 2001, 13).

- In this vein, the Ministry of Education and Culture provides grants to ethnic minority organizations that support multiculturalism, anti-racism, and the integration of immigrants through arts, culture, identity, and language. The description of the granting programs notes, in particular, that “one purpose of the subsidies is to support cultural activities organised by immigrants and national minorities which foster cultural minorities’ own identities, or which promote communication between cultural minorities and majority culture” (Ministry of Education and Culture 2009a). These grants have supported linguistic and cultural minorities since the 1990s, and in 2011, more than 70 grants totaling €650,000 were distributed to immigration and ethnic minority organizations (Saukkonen 2013b). Some of the largest grant receivers include the Multicultural Arts Centre Kassandra, a Russian cultural organization, and the Finnish Roma Association (Saukkonen 2013b). Local authorities also provide some funding to ethnic minority organizations (Saukkonen 2013b).
- In 2008, the Ministry of Education and Culture planned a number of events that helped to recognise the 2008 EU Year of Intercultural dialogue (Mitchell and Kanerva 2013).
- In 2009, the Arts Council established a sub-committee for multiculturalism, which provides grants to immigrant and minority artists (Arts Council of Finland 2010). In 2013, the Arts Council was replaced by the Arts Promotion Centre Finland (Taike) and they continue to provide grants for multicultural projects and events (UNESCO 2016). The National Council for Diversity in the Arts is an expert body of the Arts Promotion Centre Finland that offers and decides on grants which promote cultural diversity in Finland (Taike 2020). According to the 2015-2020 Strategy of the Arts Promotion Centre, the promotion of “the diversity of the arts and intercultural dialogue” is one of their four core tenets (UNESCO 2016).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- Bilingual education has been available for quite some time. The Basic Education Act allows for instruction to be carried out exclusively or in part in the mother tongue of immigrant and minority students. This is arranged by the local authority in the municipality in which the student resides, although, as Holm and Londen (2010) point out, nothing in the curriculum obligates municipalities to provide mother tongue instruction. Nonetheless, municipalities are provided with a state subsidy to cover two and a half hours of instruction per week if it arranges a language class with at least four students (Holm and Londen 2010). A 1999 amendment to the Act allowed students to receive funding for instruction in their native language (Basic Education Act 2010).
- At present, mother tongue language classes are available in about 50 different languages (Holm and Londen 2010; Mustaparta 2008). The most frequently taught include Russian, Somali, Albanian, Arabic and Vietnamese (Mustaparta 2008). Approximately two-thirds of immigrant students receive mother tongue instruction as part of their education.
- The 2007 Education and Research Plan notes the importance of providing education in immigrants’ mother tongue as well as in Finnish or Swedish (Ministry of Education Finland 2007, 47). Multilingualism is common

among Finnish students, and by secondary school, more than half the students have studied at least three languages (Mustaparta 2008).

- In discussing the education of cultural minorities, the Finnish National Board of Education commits “to prepare immigrants for integration into the Finnish education system and society, to support their cultural identity and to provide them with as well-functioning bilingualism as possible so that they will have a command of their own native language in addition to Finnish (or Swedish)” (Eurydice 2020b). Bilingual instruction is partly a tool to facilitate the learning of Finnish, but immigrants and minorities are nonetheless encouraged to retain their own mother tongue (Ibid.).
- In addition to mother tongue instruction and language support in schools, in 1995, the Ministry of Education also declared that the Helsinki City Library would become a multilingual library to “enhance library services for foreigners, to establish connections with domestic and international organizations, to provide information and guidance, and to purchase materials in rare languages for interlibrary use by ethnic minorities in Finland” (Saukkonen 2013b). The government invested €130,000 into acquiring books in more than 60 languages that are available across the entire country, including Chinese, Arabic, Persian, and Somali (Saukkonen 2013b).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- While there is a Non-Discrimination Ombudsman that is intended to “advance equality in Finland and to prevent and tackle discrimination”, no evidence of a comprehensive affirmative action policy for ethnic minorities could be found (Equinet Europe 2019b).
- Nonetheless, in its Action Plan to Combat Ethnic Discrimination and Racism, the government noted that “ministries’ personnel policy programmes and information and training plans must include viewpoints related to ethnic diversity, equality and multiculturalism. In addition to this, the importance of ethnic relations when attending to official duties must be emphasised in personnel policy programmes. When recruiting staff to ministries responsible for immigration policy and ethnic relations and their subordinate administration, knowledge of particular cultural characteristics of ethnic groups and the importance of multicultural skills and tolerant attitudes must be emphasised as a selection criterion” (Ministry of Labour 2001, 11). While this is an affirmation of the importance of diversity in the workplace, it does not amount to a policy of affirmative action.
- At the same time, there is a quota system designating a set number of places to Swedish-speaking ministries in specified university programs, including law and medicine (Alvarez 2005), as well as programs that promote gender equality and allow for the preferential hiring of women in occupations where they have been traditionally under-represented (Finnish Institute of Occupational Health 2006). The *Act on Equality Between Men and Women* also established quotas to ensure government committees, advisory boards, and working groups comprise at least 40 percent women (Section 4a 232/2005).

France

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	1	2	2	2	1.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Article 1 of the French constitution (1958) says that “France shall be an indivisible, secular, democratic and social republic. It shall ensure the equality of all citizens before the law, without distinction of origin, race or religion. It shall respect all beliefs.”
- Delvainquière (2007, 20) interprets this as an affirmation that “France does not recognise minorities, whether they be ethnic, religious, linguistic or other. Under French law, all citizens have equal rights, and the law is not intended to accord specific rights to given ‘groups’ defined by their community of origin, culture, beliefs, language or ethnicity” (see also Gilbert and Keane 2016).
- To be sure, France is a culturally diverse country, and this dimension is not ignored entirely. De Wenden (2005, 73) has argued that a distinctly French approach to multiculturalism is evolving, particularly with respect to the country’s Maghrebian population, which in their negotiations with French officials, has tended to follow a republican model, asking for a delegation of responsibility in particular areas, while respecting France’s laws and values and assuming a French cultural identity. This, in de Wenden’s view, is the “French compromise.”
- In 2007, a Ministry for Immigration, Integration, National Identity and Co-development was created by President Sarkozy. It was mandated to control migration flows (and illegal migration, in particular), encourage cooperation between migrants and their countries of origin, promote the French identity and facilitate integration. Integration was recognized as a two-way process that involves migrants as well as the host society. Nonetheless, it was clear that immigrants are expected to integrate into existing French culture and society; it is the responsibility of the state and society to help facilitate this (Ministère de l’immigration, de l’intégration,

de l'identité nationale et du développement solidaire 2010). The Ministry was abolished in 2010 and immigration and integration issues now broadly fall under the purview of the Minister of the Interior (which upholds the policies pertaining to immigration and asylum outlined in Decree N° 2013-728 of 12 August 2013, modified by the Decree N° 2018-912 of 24 October 2018; European Commission 2019a). As the European Commission (2019a) notes, this Ministry is responsible for “managing migration flows; for regulations related to visas, foreign nationals’ entry, stay and work in France; for reception and support integration and access to nationality; for the fight against illegal employment and illegal migration and for asylum policies.”

- Updates to France’s integration policies also took place in 2016. With this reform, foreign nationals intending to settle in France are required to sign a “Republican Integration Contract” which obliges these individuals to partake in civic and language training with the French Office of Immigration and Integration (European Commission 2019a; OFII 2019).
- At the local level, Schiff et al. (2008b) note that policies related to integration and inclusion are rarely ever unified and certainly never targeted directly at immigrants and minorities; they exist instead under the auspices of various other administrative departments and programs. Local migrant councils have been introduced, but their consultative role is limited to issues that fall under municipal jurisdiction (Schuerkens 2005).
- In 2011, the French Minister of the Interior noted the importance of diversity to France, but also stated that diversity in France should not lead to the adoption of multiculturalism (Ministere de L’Interieur 2011).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Although the school curriculum includes references to recognizing and respecting other cultures, the guidelines do not incorporate multiculturalism or interculturalism, nor does it have any education policies specifically targeting ethnic minority groups (Delvainquière 2007; see also Schiff et al. 2008a).
- This is reiterated in an accord signed in 2007 and entitled “Pour favoriser la réussite scolaire et promouvoir l’égalité des chances pour les jeunes immigrés et issus de l’immigration” (To promote academic achievement and equality of opportunity for young immigrants). The convention was signed by several ministries and recognizes the value of cultural diversity and the importance of understanding other cultures. The accord commits to promoting “learning to live together” and to fighting discrimination. It is not, however, a commitment to multicultural curriculum (Ministère de l’immigration, de l’intégration, de l’identité nationale et du développement solidaire 2007; see also Eurybase 2008a).
- The principle of secularism plays an important role in the French education system (Education, Audiovisual and Culture Executive Agency, 2010). Laïcité has long been an important feature of French curricula, but continues to emerge in recent debates and policy, inscribed particularly in the educational reforms of 2013. Article 41 of the “Reform of the Schools of the Republic” (Law of 8 July 2013) notes that “schools teach

students moral and civic education to respect others, including their origins and their differences, the principle of equality between women and men and the principle of laïcité” (quoted in Proeschel 2017, 63).

- In response to the terrorist attacks in 2015, the French Minister of Education initiated the program, “Mobilizing Schools for Republican Values”, which created new subject areas of moral and civic education (Ministère de l’Éducation Nationale et de la Jeunesse 2015). The program was “intended to fight social inequality and to promote the values of the Republic at schools in order to strengthen a feeling of belonging in the Republic” (Busch and Morys 2016, 47). The programme states: “Schools are an indicator of the tensions that cut across French society and the inequalities that characterize it... Discrimination, the difference between stated values and day-to-day reality, cultural isolationism, a focus on minorities and self-segregation have undermined ambitions of fraternity... After the terror attacks that targeted the core values of the Republic, mobilization of the French people makes demands on all of society, particularly schools; a vital part of their role and place in the Republic is to promote and disseminate secularism” (Minister of Education quoted in Busch and Morys 2016, 47-48). Among eleven core measures, the policy maintains that the teaching of values such as secularism needs to be strengthened in schools, alongside a greater emphasis on rituals and symbols of the Republic in schools and classrooms (including the Secularism Charter). Representatives from every school were to be appointed to receive advanced training in teaching secularism, as well as ethical and political teaching (Ministère de l’Éducation Nationale et de la Jeunesse 2015; Busch and Morys 2016).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Only weakly and not explicitly.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Radio and television broadcasting are overseen by the Conseil supérieur de l’audiovisuel (CSA), which was established in 1989; it was the third broadcasting regulator to have been created in France.
- The 1986 Law on Freedom of Communication gives the Conseil its authority. Its responsibilities include ensuring broadcasters adhere to the principles of pluralism and objectivity, ensuring respect for human dignity, protecting the interests of children, and protecting and promoting French language and culture on television and radio. The Conseil must also ensure television is accessible (particularly to those who are deaf or hard of hearing) and that the “audiovisual media reflect the diversity of French society.” In the Conseil’s mandate, it is noted that “the media have a responsibility to present an image reflecting the reality of today’s France and to combat discrimination. The Observatoire de la diversité has been established by the Conseil as a dedicated tool to assess policies implemented by television channels in this respect” (Conseil supérieur de l’audiovisuel 2010; see also Delvainquière 2007).
- Neither the legislation nor the mandate of the Conseil specifically mentions ethnic or racial minorities, although “diversity” “pluralism” and the absence of “discrimination” are referenced. This is consistent with France’s definition of equality that does not permit the differentiation of groups on the basis of race, ethnicity, or religion. The mandate of France Télévisions, the public broadcasting network, is to “highlight the linguistic

and cultural heritage of France” which, as Cullen International (2019) observes is “expressed by reference to the country as a nation, rather than by reference to communities, special groups or a multicultural dimension.”

- Some observers have pointed to the absence of minorities on mainstream television and radio and suggest that this has spurred the development of an ethnic press and various ethno-specific channels (Schuerkens 2005)

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Latraverse (2008, 3) notes that France employs a formal, universalistic definition of equality. That is, “rules are judged to meet the requirement of equality if they are the same for all. In theory, exceptions to the generality of the law are by their very nature illegal, and the principle of equality is exhaustively expressed by equality before the law.” Of course, there are instances when differential treatment occurs, but the categorization of groups for this purpose is only permitted if the criteria employed are based on purely objective indicators (e.g., socioeconomic status). Categorization on the basis of identity is not permitted and, “specifically, no circumstances are considered to justify differential treatment on grounds of ‘race’ or ‘origin’” (Latraverse 2008, 3). This has been affirmed in French case law, which does not recognize such groups as legal categories (Latraverse 2008).
- No examples of exemptions for military personnel or police officers could be found and, given the reticence to recognize racial, ethnic, or religious “groups,” it is doubtful that group-based exemptions would be granted. Such policies could only be enacted if they were based on other “neutral” grounds (e.g., social disadvantage, age, sex).
- Although schools do provide special menus to children who do not eat pork, the wearing of religious symbols is highly restricted. As Schiff et al. (2008a, 11) point out “after a long and much publicized debate, regulations regarding the respect of the secular principle (laïcité) in schools were made more stringent and a law was instituted on March 15, 2004, which explicitly bans the public wearing ‘of signs or clothing through which students ostentatiously manifest their religious faith’ (Law n° 2004-228).”
- In 2008, India put pressure on the French government to reconsider its ban on the turban, but President Sarkozy reiterated the principles of neutrality and secularism and noted that these apply to everyone, including Sikhs (PTI 2008).
- In April 2011, France became the first country to ban Islamic face coverings in public spaces (Open Society Justice Initiative 2018). Although there are only an estimated 2000 Muslim women who wear the niqab or burqa, then-President Sarkozy argued that veils were oppressive and “not welcome” in France (quoted in BBC 2018a). The law, “On the Prohibition of Concealing the Face in Public Space”, was upheld by the European Court of Human Rights in 2014 (Open Society Justice Initiative 2018). Sanctions for wearing a face veil in public can include fines (150 euro) and mandatory citizenship classes. Further, anyone found forcing a woman

to cover her face can face a 30,000 euro fine (Open Society Justice Initiative 2018; BBC 2018a). In 2015, 1546 fines were incurred for violations to the law (BBC 2018a).

- In 2016, further debates emerged about laws pertaining to religious dress when full-body bathing suits for Muslim women – also known as “burkinis” – were banned in several French cities (Open Society Justice Initiative 2018). The Prime Minister at the time, Manuel Valls, described the bathing suits as an “affirmation of political Islam in the public space” (quoted in BBC 2018a). The ban in the Riviera town of Villeneuve-Loubet was overturned by the top court in France in August 2016, but considerable debate persists, and many municipalities continue to outlaw the burkini (Open Society Justice Initiative 2018; Hensley 2019). As recently as June 2019, protests have continued to take shape in various cities to fight local policies (Hensley 2019).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Nothing in French law prevents or prohibits the holding of more than one citizenship (see Howard 2005; United States Office for Personnel Management 2001). France signed the Council of Europe Convention that limited dual citizenship in 1963, but in practice France has allowed dual citizenship since the First World War (Bertossi and Hajjat 2013).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Previously, yes, but more recent cuts and changes to the administration of funds have led to uncertainty about their impact on ethnic groups or organizations.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	0.5

Evidence:

- In 1981, the provisions of France’s *Law on Association*, which was originally passed in 1901, were extended to immigrants and the foreign-born. This gave them the right to establish associations under certain conditions, as long as they respect the constitution and, in particular, the principles of secularism, equality, and freedom of conscience (Delvainquière 2007).

- This helped to establish a very active cadre of ethnic minority organizations. Many of them received funds through the Fonds d'Action Sociale (Fund for Social Action or FAS), which was set up in the late 1950s and later renamed the Fonds d'Action et de Soutien pour l'Intégration et la Lutte contre les Discriminations (Fund for Action and Support of Integration and the Fight Against Discrimination or FASILD) (see Delvainquière 2007; Schuerkens 2005). Throughout the 1990s, approximately €20 million was distributed to various groups through this fund. In the early-2000s, FASILD helped to fund more than 6000 national and local associations which assisted with housing, culture, and history (Bernardot 2017). However, during this time, FASILD's management came into question, facing considerable criticism for its lack of strategic vision, inability to evaluate program outcomes, and its attention to supporting cultural connections over professional and personal development (Bernardot 2017).
- In 2006, following the riots in Paris's suburbs, a new agency was created—the Agency for Social Cohesion and Equal Opportunities or ACSÉ—which oversaw many of the programs formally delivered through the FAS/FASILD and other agencies (Agency for Social Cohesion and Equality of Opportunity 2010). ACSÉ was created out of the merging of FASILD, la Délégation interministérielle à la ville (DIV), and le Secrétariat général du Comité interministériel des villes (SG-CIV). The merger was intended to bring together the national and territorial coordination of city and integration policy, which meant that the focus on integration shifted away from assisting specific minority groups toward a focus on cities or areas with a high concentration of immigrants, recognized as “priority neighbourhoods” (Bernardot 2017; Molezion 2017). As Escafré-Dublet (2014, 7) explains, “With the establishment of the ACSÉ, the government sought to develop a policy of equal opportunity that applied to all French citizens regardless of origin.”
- ACSÉ worked to promote social cohesion, diversity, civic participation, crime prevention, and anti-discrimination. It has funded more than 32,000 projects and had a grant program that associations could access to support their core operations. The ACSÉ also provided support to organizations delivering a variety of integration services, including language classes and employment initiatives (Agency for Social Cohesion and Equality of Opportunity 2010).
- In the mid-2000s, ACSÉ faced considerable budget cuts (Bernardot 2017; Molezion 2007). Changes to funding led to the collapse of many small organizations, such as Elele, the national association for Turkish immigrants (Bernardot 2017).
- In 2008, the Directorate of Reception, Integration, and Citizenship (Direction de l'accueil, de l'intégration, et de la citoyenneté, DAIC) was created to assist in building and funding integration programs. In 2013, it underwent re-structuring and the focus shifted from immigrants generally to newcomers who have been in France for five years or less. This similarly meant that a number of immigrant and minority associations lost funding or had to shift their focus (even if superficially) to assisting newly arrived immigrants (Bernardot 2017).
- In 2014, the ACSÉ was dissolved and replaced by the General Commissariat for the Equality of Territories (CGET), which in 2020 became the National Agency for Territorial Cohesion (ANCT). These agencies similarly focus on social and economic cohesion across the various regions of France (Ministère de la Cohésion des Territoires et des Relations Avec les Collectivités Territoriales 2020). As Bernardot (2017) argues, the rapid and continuous re-structuring of administrative agencies overseeing integration efforts in France have weakened many associations.

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Schiff et al. (2008a) argue that the French school system makes very few provisions for ethnic or cultural minorities. Since 1975, there have been some courses offered in “languages and cultures of origin” (Enseignement en Langues et Cultures d’Origine—ELCO), but these are a result of bilateral agreements with various countries of origin (including Algeria, Italy, Morocco, Portugal, Serbia- Montenegro, Spain, Tunisia, and Turkey) and are not an initiative of the French government. Teachers are provided and paid by the country of origin (Atwill 2009). They have also come under criticism; they are often viewed as an impediment to full integration and in contravention of the principle of equal treatment. As Lyster and Costa (2013, 55) note, “From the point of view of language planning in education, France has been and still remains reticent towards any type of system that might undermine the status of French as the sole language of education.”
- This is influenced strongly by France’s policy of not differentiating citizens on the basis of ethnic or racial origin; this makes it difficult to target programs specifically to minority children. As a result, programs that assist immigrant or minority children tend to be promoted as initiatives for “disadvantaged” children (Schiff et al. 2008a).
- Some specialized organizations provide training in the languages most commonly spoken by immigrants (including Arabic, Portuguese, and various languages from Asia and Central and Eastern Europe). Delvainquière (2007, 22) notes that “from a general standpoint, France has been committed, for the last several years, to the development of multilingualism, in particular by increasing the number of language teaching establishments.” There are various programs available to assist in the development of multilingualism; these include self-teaching modules available at Paris’s Public Information Library, as well as language courses offered on Radio France Internationale (Delvainquière 2007).
- Where there are bilingual classes, these tend to be focused on the instruction of one of France’s regional languages (Eurybase 2008a). Public immersion schools that offered instruction in regional languages emerged in the 1980s but are required to split time equally between French and the regional language in terms of instruction (Lyster and Costa 2013). Outside the immersion schools, reforms to education policy in 2017 have allowed more flexibility for second- or regional-language instruction in the non-compulsory curriculum for children in grades 6-9 (Eurydice 2019a), but emphasis remains on French-language acquisition, especially for migrant students (Atwill 2009). While the curriculum encourages the learning of foreign languages, this tends to be geared toward students destined for higher education, those who attend private schools, and those in the most affluent neighbourhoods; as a result, minority children tend not to be the primary beneficiaries (Schiff et al. 2008a).
- In 2015, the French Senate rejected a bill to ratify the European Charter for Regional and Minority Languages on the grounds that it was a threat to French unity (Honeyman 2015).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- There are no circumstances under which distinction between individuals based on race or ethnicity is permitted. Schiff et al. (2008b, 2) note that “state-initiated and state-sponsored programs, designed to help disadvantaged groups in education, employment and public services, are not explicitly aimed at particular ethnic groups. Although anti-discrimination law is quite developed and condemns all forms of differentiation according to ethnic origin in a variety of domains, *there exists no French version of affirmative action based on racial or ethnic characteristics*” (emphasis added). Further, even where there are policies that could be considered positive action measures targeting immigrants or minorities (including, for example, the designation of several spots at the Institut d’Etudes Politiques for students from particularly disadvantaged school districts), the initiatives are framed in terms of “merit” not on the basis of any socially relevant group characteristic.
- French law also prohibits the collection of data on race or ethnic origin (Schiff et al. 2008b); this would render it difficult to implement or effectively monitor an affirmative action policy.
- Some affirmative-action-like policies exist in various sectors of France but are generally unwritten or focused on generic sociodemographic markers that do not specifically highlight race or ethnicity. For example, the Paris Institute for Political Studies – Sciences Po – introduced their own affirmative-action-like program in 2001 for recruitment and admissions that targeted economically disadvantaged areas and underprivileged schools as a means of engaging with more ethnically diverse students (Perkins 2019). Similarly, in 2004, France Télévisions started what it calls the Positive Action Integration Plan to help diversify its workforce both on-screen and behind the cameras in their public television broadcasts (Pellet 2007). While this plan is unwritten to ensure that legal challenges do not ensue, the goal of the policy is to ensure that “the various components of French society should be better represented, on the one hand in the programmes broadcast by France 2, France 3, and France 5, and, on the other hand, within the company itself” (France Télévisions quoted in Blion et al. 2009, 42). Many suggest, however, that the policy has not had a marked impact on diversifying French media (Blion et al. 2009).

Germany

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0.5	2	2.5	3

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Not explicitly, although there is increasing recognition of immigrant integration as a permanent feature of the country's landscape.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- Immigration to Germany has typically been a highly politicized issue. Although Germany has not traditionally positioned itself as an “immigration country,” the 2005 election of a coalition government composed of the Christian Democratic Union and Social Democratic Party brought with it an increasing appetite to address the country’s growing diversity (Triadafilopoulos 2009). A new *Immigration Act* was passed in 2005, and there has been a move toward the creation of various integration policies. At the national level at least, there has, however, been a conscious effort not to label these “multiculturalism” policies (Ibid.). As Meer and colleagues (2015, 716) describe, “integration has become the buzzword in recent years.”
- In addition, in debates on integration, Germany treats immigrants with a regular residence status differently from those with a so-called “tolerated” status. Those with a regular residence status are encouraged to integrate, and there are initiatives to facilitate this; those with a tolerated status are explicitly encouraged not to integrate as the ultimate goal is to see them return to their country of origin (Cyrus and Vogel 2005). The Integration Programme, which came into effect in 2010, requires migrants to participate in language courses, civic education, and vocational training (European Commission 2019b).
- Consultation with ethnic communities in the development of policies has been uneven. For example, although an Expert Council on Immigration and Integration was dissolved in 2005 following public outcry over its recommendation that labour immigration be increased (Cyrus and Vogel 2005), there are some more recent examples of Germany’s efforts to involve civil society in the crafting of immigration and integration policies.

An Integration Summit was convened in 2006, and it involved several migrant organizations. One catchphrase for the Summit was “talking to migrants, not about them” (Bundesregierung 2007; see also Devrani 2019). At the 9th Integration Summit in 2016 – which focused on the theme of “Participation” – a collection of more than 50 migrant organizations came together to draft proposals on diversifying public institutions in Germany (European Commission 2019b; *Zeit Online* 2016). Some of these recommendations included amending laws to acknowledge the value of diversity, increasing the representation of migrants in positions of influence/decision making, and instituting greater protections against discrimination (*Zeit Online* 2016).

- The Federal Office for Migration and Refugees is the department chiefly responsible for immigration and ethnic communities. The government’s primary legislative obligations with respect to immigrant integration are outlined in section 43 of the Residence Act (2004). It stipulates that integration is a joint responsibility of the immigrant and the state, that foreigners must learn enough about German life to live without assistance, and that a basic package of integration courses will be offered to facilitate this. The act also requires the government to develop an integration plan. In this vein, a National Integration Plan was released in 2007; in the months leading up to its development, the government actively engaged immigrant associations and communities. Nonetheless, some Turkish associations were upset about some of the proposed requirements, including those related to the language skills required by family migrants; they opted to boycott the summit (see Amelina and Faist 2008). The National Action Plan on Integration was amended in 2012 and includes more specific goals regarding the integration of migrant youth, the recognition of foreign credentials, and provisions pertaining to health care (European Commission 2019b).
- In terms of the commitments made in the Integration Plan, some of these appear to be derived from multicultural principles but, again, multiculturalism is not explicitly mentioned. This is partly because, as Triadafilopoulos (2009) points out, multiculturalism is viewed as an “easy-going relativism” that does not give the state a sufficient role in mediating between the culture of the host society and those of newcomers. Instead, the government says that integration is a combination of “promoting and demanding.” It “requires an effort from everyone, from government and society. Decisive is the migrants’ willingness to get involved with life in our society, to unconditionally accept our Basic Law and our entire legal system and, in particular, to visibly demonstrate the belonging to Germany by learning the German language. On the side of the host society, acceptance, tolerance, civic commitment and willingness to honestly welcome people living lawfully among us, are essential ... The diverse migrants’ abilities have not been sufficiently acknowledged and promoted thus far. The Federal Government would like to change this in the future” (Bundesregierung 2007).
- While the Integration Plan outlined responsibilities of the federal government, it also committed funds to municipal governments and NGOs so that they could deliver integration programs. As such, there is an important local dimension to integration (Triadafilopoulos 2009; see also Scholten et al. 2017). Some of these cities have been active on this front for some time. Frankfurt, for example, has had an Office for Multicultural Affairs since the 1980s; note, however, that this is the only city in Germany that uses the word “multiculturalism” to describe its approach (Ibid.). Stuttgart, meanwhile, developed a “Pact for Integration” in 2001 in collaboration with NGOs and civil society groups. It recognizes cultural diversity as a resource to be cultivated and lists peaceful cohabitation, social cohesion and the promotion of participation and equal opportunities for all residents among its goals (Ibid.). Stuttgart also has a municipal Integration Department, which is advised by 13 members of city council and 12 community members with immigrant backgrounds. The city also publishes information in several languages and hosted a roundtable on religions in 2003 (Ibid.). There is support for, and ongoing debate over, the adoption of multiculturalism at the municipal level (Blumenreich and Seivers 2013).
- In recent years, debate over integration has also mounted amidst an increase in asylum seekers, principally from Syria, Afghanistan, and Iraq (Brücker et al. 2019). In 2015, Germany opted to suspend the Dublin Regulation – an EU law which requires refugees to apply for asylum in the first EU country they enter – for

Syrian refugees (Kendzior 2018). Although the Merkel government faced criticisms for the decision, Merkel replied: “*wir schaffen das*” – “we will cope” (quoted in Kendzior 2018, 527). The influx of migrants prompted the adoption of the Asylum Act in 2015 to regulate the legal status of asylum seekers and refugees, as well as the *Integration Act of 2016* (European Commission 2019b; Hanewinkel and Oltmer 2018). The Integration Act included measures for creating employment and training opportunities for migrants but extended the waiting period for permanent residency from three years to five (Hanewinkel and Oltmer 2018). State benefits are cut for those who do not participate in integration programming and civic training (Hanewinkel and Oltmer 2018), which can include 600-900 hours of language training, as well as further instruction in German culture, history, and values (Brücker et al. 2019; Kendzior 2018).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Education is a state responsibility in Germany. Note, in addition, that compulsory schooling is typically not accorded to children of refugees whose residence status is considered “tolerated” but insecure and temporary, nor to the children of undocumented migrants (Miera 2008). Access to formal education is limited for those who arrive from so-called “safe countries” as it is assumed that their stay in Germany will be temporary (UNHCR 2019).
- Intercultural education is not part of the school curriculum, and the state has not introduced education programs that target ethnic minority groups specifically (Wagner and Blumenreich 2009, 48).
- In 1996, a resolution on intercultural education was adopted by the Standing Conference of the Ministers of Education and Cultural Affairs of the *Länder* (KMK). Although not binding, the recommendation positioned intercultural education as a concern for minorities and the host society and suggested that pupils should “become aware of their own cultural socialisation, gain knowledge about other cultures, develop curiosity, openness and an understanding of other cultures, recognize their fears and endure tensions, (...) respect otherness, reflect own standpoints (...) and solve conflicts resulting from ethnic, cultural or religious affiliation in a peaceful manner” (quoted in Miera 2008, 11-12).
- Some of these ideas were repeated in the 2007 National Integration Plan, which committed to developing an education system that “opens up chances and develops potential” (quoted in Miera 2008, 12). Nonetheless, the focus here is more on developing the “intercultural competence” of migrant children—that is, their ability to integrate and succeed in German society—rather than on multiculturalism per se. As Miera (2008, 12) points out, the plan includes “no specific suggestions about education, curricula contents or the accommodation of various cultures and religions. ... In contrast to the [earlier] KMK recommendations [on] education, the National Integration Plan does not reflect any real acceptance of, or approach to, difference and cultural heterogeneity.”

- Leise (2007) notes that while education is a central prong in the government’s integration strategy, there has not been “any comprehensive policy reform to correct the deficiencies in its educational system as regards immigrant youth or those with an immigrant background.” In particular, children with a migrant background continue to fare poorly in the German education system, as is consistently shown in their lower overall educational attainment and in various international rankings of student performance. The streaming of German students into vocational versus preparatory secondary schools is viewed as a problem in this regard, with migrant children typically directed to the former, rather than the latter (Miera 2008; see also Crul et al. 2019).
- While some schools are becoming more open to diversity, “on the whole, most *Länder* policy programmes are based on the view of ‘cultures’ as homogenous, self-contained collectives. An awareness of the hybridity of cultures is most often notably absent, and the challenges that migration poses on the German nation are barely taken into account (Miera 2008, 14). Although Faas (2011, 484) observes that there has been a greater focus in some geography curricula on global diversity, “the main purpose of citizenship education in Germany thus seems to have been to continue to remind young Germans that their country is a federally-organized parliamentary democracy.” Issues pertaining to ethnicity and diversity remain quite marginalized in studies of German history (Faas 2011).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

No, although some broadcasting networks have taken steps toward acknowledging immigrants’ and refugees’ integration in public media.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Germany’s broadcasting system includes both public and private broadcasters. Nonetheless, as Wagner and Blumenreich (2009, 20) argue, all broadcasters “agree that programme content should help to promote the cultural diversity of the regions and the country as a whole.”
- Article 3(1) of the *Interstate Broadcasting Agreement* (1991) prohibits programs that “arouse hatred against segments of the population or national, racial, religious or ethnic groups, encourage violent or arbitrary action against them or attack the human dignity of others by insulting segments of the population or any of the aforementioned groups or by maliciously degrading or defaming them.” Meanwhile, article 42(1) stipulates that the Jewish community be granted reasonable time for the transmission of religious programs. Nonetheless, the focus remains on promoting German culture, with the act’s references to diversity focusing primarily on the diversity of the German-speaking regions. For example, the mandate of Rundfunk Berlin-Brandenburg (RBB), one of Germany’s national broadcasters, is to “take into account the regional diversity of the states of Berlin and Brandenburg and the language and culture of the Sorbian (Wendish) people” (Cullen International 2019).
- However, the National Integration Plan commits to “have journalists and actors of foreign origin increasingly included in editorial departments and programmes” (Bundesregierung 2007). At the first Integration Summit, Chancellor Merkel called upon public broadcasting networks to offer suggestions on ways they could better

engage with the integration process, and some responded by the following summit. ARD acknowledged their role in “providing a picture of the daily lives of the immigrant families as part of the social normality, and while doing that, without repudiating the difficulties and risks, conveying the opportunities of a culturally diverse society in a credible manner” (quoted in Devrani 2019, 259). ZDF similarly acknowledged the importance of increasing the representation of immigrants and issues related to integration in their programming (Devrani 2019).

- Many larger cities offer radio channels broadcasting in foreign languages, and public broadcasters produce some programs that target ethnic minorities and are broadcast in various foreign languages (Wagner and Blumenreich 2009).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Some, but uneven and not without controversy.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- In Germany, the regulation of religious symbols is within the purview of German states. Eight of Germany’s 16 states contain restrictions on religious dress, though the extent to which they are enacted differs greatly across the states (Open Society Justice Initiative 2018).
- In 2003, a court ruling allowed women to wear a hijab while teaching. However, given that state governments are responsible for education, many simply enacted local policies that prohibited teachers from wearing the hijab (Leise 2007).
- A similar case emerged in 2015, where the Federal Constitutional Court determined a general ban on headscarves in schools could not be justified unless it proved to be a concrete threat to peace in the school and the state’s neutrality. However, in 2018, a court ruled against a woman who had been hired for an elementary teaching position who was moved to adult education upon learning that she wore a headscarf, claiming this was not a case of religious discrimination. The court allowed the individual to teach at the secondary level but suggested that, consistent with Berlin’s neutrality law, children in primary education were to be free from religious influence in the classroom (Open Society Justice Initiative 2018).
- A report on measures to combat discrimination notes that prohibitions on jewelry, headgear, or the wearing of a beard may be considered a “general occupational requirement” and thus not regarded as discrimination (Mahlmann 2008).
- Accommodations have been made for Muslim women taking integration classes; women-only classes are available, and there have been efforts to tailor the content to women migrants’ needs (Leise 2007).
- Miera (2008) notes that Muslim and Jewish students are typically accommodated and permitted to remain at home on religious holidays; most schools also offer pork-free lunches. Girls are also allowed to wear the hijab and abstain from swimming or physical education classes that involve boys. Still, there is typically much debate over these accommodations, and they are often depicted as occurring in alarming numbers.

- In 2010, a court held that Muslims could be prevented from praying on campus if doing so would create conflict among students. The court also ruled that schools did not have to provide prayer rooms for Muslim students (Mahlmann 2012, 13).
- Germany does not currently have any national-level official bans on face coverings, although the Interior Minister proposed legislation in 2016 (Open Society Justice Initiative 2018). The legislation has not developed further at this time.

5. ALLOWS DUAL CITIZENSHIP

Although discouraged, dual citizenship is on the rise in Germany.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0	0.5

Evidence:

- German law principally discourages the holding of dual citizenship (Winter 2018). The 1998 *Naturalization Act* provided for limited dual citizenship but required children to choose between German and foreign citizenship before they turn 23 (Cyrus and Vogel 2005, 20). However, this requirement was struck down in 2014, so individuals are no longer forced to choose (Winter 2018).
- Germany liberalized its citizenship policy in 2000 so that citizenship could be obtained by birth, rather than only through descent. Nonetheless, requirements for naturalization simultaneously became more stringent with applicants required to pass a German language test, demonstrate knowledge of the country's values and norms, and pledge their acceptance of the rule of law. In addition, naturalized citizens are required to denounce their prior citizenships, except in the case of those from EU and former Soviet Union states, those entering as refugees, or those coming from countries where it is very challenging to renounce one's citizenship (Winter 2018; Germany Visa 2020). This was a change from earlier policy, which had permitted dual citizenship to some extent (Leise 2007; see also Howard 2005). However, given the influx of refugees and migrants, as well as the changes to the citizenship laws in 2014, dual citizenship is on the rise in Germany (Winter 2018).
- Prior to the changes, many Turks who had acquired German citizenship subsequently reacquired their Turkish citizenship without notifying German officials; this allowed them to maintain dual citizenship. In 2005, however, officials required all dual Turkish-German citizens to choose one citizenship and noted that anyone who reacquired their Turkish citizenship after naturalizing in Germany would face penalties and the loss of their German citizenship (Leise 2007)

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- In delivering social programs, Germany employs the “subsidiary principle”; as such, welfare associations play a significant role. While umbrella-type organizations deliver the bulk of these programs, some immigrant associations—particularly those with roots in the Turkish community—are becoming increasingly active. They thus receive public funds to deliver some integration programs (Cyrus and Vogel 2005).
- In 1999, the Action Program of the Federal Government and the Lander helped to support intercultural dialogue and cultural diversity.
- Ohliger (2008) notes in addition that immigrant associations are commonplace in Germany, with more than 1,000 existing across the country. The 2007 National Integration Plan commits to strengthening migrant associations, recognizing these as instrumental in the development and delivery of integration and immigration policies. The Plan made a sum of 750 million euros available to support and promote immigrant integration (Bundesregierung 2007). The Asylum, Migration, and Integration Fund also provides more than 514 million euros in support of integration initiatives (European Commission 2019b).
- Funding for ethnic minority cultural programs has also been made available in some cities (notably Stuttgart, Nuremberg, Dortmund, Essen, Osnabrück) and Länder (North Rhine-Westfalia, in particular) (Wagner and Blumenreich 2009). Ethnic minorities can also access funding made available to promote “intercultural exchange.” These programs include the federally funded House of World Cultures, the federally endowed Sociocultural Fund and various “celebrations of foreign cultures” that have been launched by individual Länder and numerous municipalities (Ibid.).
- In recent years, civil society organizations have also played a critical role in the integration of refugees (see Funk 2016). However, a study by the Bertelsmann Foundation shows that more than one third of migrant and refugee organizations struggle to secure state funding; bureaucratic obstacles and a lack of logistical assistance with applications appear to be a challenge for many groups in obtaining government grants, especially for small and new organizations (Dockery 2018).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

To some extent but limited and uneven.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0.5	0.5	0.5	0.5

Evidence:

- In 1964, a two-pronged approach to immigrant education included reintegration into the country of origin, and as a result provided immigrants with mother tongue education. This program was discontinued in 1971 (Vermeulen 1997, 62).
- Several pilot programs were developed for the teaching of mother tongue education to immigrant students. Full implementation of these plans has been limited. An early pilot program was run in Berlin from 1983-1994 (Miera 2008, 16).
- In 1996, Hamburg had a significant number of mother tongue language education programs (Gogolin and Reich 2001, 204). In 2000, a large number of mother tongue education programs were offered in North Rhine-Westphalia (NRW). Some of these programs dated back to 1998-1999 (Extra and Yagmur 2002, 48). There are approximately 98000 children currently enrolled in mother tongue language classes in NRW, which provide instruction in 23 languages (Isenson 2019).
- In schools, students are often separated on the basis of language ability with “non-German first language students segregated from the rest. In many Länder, non-German-speaking students are taught in separate classes by migrant teachers using their first language. This measure is conceived of as preparatory, however, with the learning of adequate German the goal. Nonetheless, in many schools, these classes become permanent, and migrant children continue to be taught in their first language for some time (Miera 2008). Whether this is a reflection of a larger commitment to multiculturalism or simply a case of benign neglect is, however, a matter of debate.
- Some mother tongue instruction may also be provided by the embassies or governments of the countries that are the traditional sources of guest workers to Germany. Historically, these courses were offered on the assumption that the migration was temporary and that the immigrants would eventually return to their countries of origin; as such, efforts were made to ensure they remained fluent in their mother tongue (Miera 2008; see also Bingöl 2013). Increasingly, however, migrants are remaining in Germany, and this has led some states to prohibit mother tongue instruction because it is viewed as a hindrance to integration (Miera 2008).
- Germany’s integration policies place a strong emphasis on the learning of German. Approximately 600- 900 hours of German language courses are provided to new immigrants. These courses are funded partly by the government, but immigrants must themselves make a financial contribution. Immigrants who arrived prior to the 2005 immigration reforms do not have a right to these courses, but they may be allowed to participate if there are available spaces, or they may be obliged to do so if they are unemployed (Cyrus and Vogel 2005).
- Nonetheless, there is evidence of some cities making strides in this area with Hamburg, for example, having proposed bilingual teaching in its schools not simply as a means to facilitate the learning of German, but as a way of preserving and enhancing Turkish students’ cultural identity (Gogolin and Reich 2001; Miera 2008).

- At present, children in 11 of Germany’s 16 states can take mother tongue language classes in school. This is most available in NRW and Rhineland-Palatinate, where children receive up to 5 hours of instruction per week. Turkish is the most popular language (Isenson 2019). Some civil society groups, including local organizations led by mothers (see, for example, Davis 2015), have pushed schools and districts to offer greater mother tongue instruction opportunities in schools.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- The *German General Equal Treatment Act* came into effect in August 2006. It prohibits discrimination and allows for the adoption of affirmative action programs, but it does not require the adoption of affirmative action (Federal Anti-Discrimination Agency 2019).
- In one report, Germany’s interpretation of “equality” is summarized as “treating essentially equal things equally and essentially unequal things unequally”; it notes further that the constitution has opened the door to positive action policies for women and persons with disabilities, but it is debatable if such measures would be applied to other groups (Mahlmann 2008, 45). Mahlmann (2008, 45) suggests that the case law would permit preferential hiring schemes, but “the issue is highly contentious, especially as far as rigid quota systems are concerned. It has been extensively discussed regarding discrimination on the ground of sex. There has been no comparable debate regarding other grounds.”

Greece

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	2.5	3

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- There is very limited recognition of minorities in Greece (Dallas and Magkou 2013). Avramopoulou et al. (2005) argue that attitudes toward immigration in Greece are generally quite negative and while there have been some attempts to inject ideas about compassion and inclusion into the debate, the main policy thrust is toward greater restrictions; concerns about integration are rarely implemented in any definitive program.
- Avramopolou et al. (2005, 8-9) note that the government's "main goal is to encourage migrants to integrate by learning the language, culture, history and traditions of Greece. There is little to no investment in adapting the host country (Greek society) to the presence of the increasing cultural diversity, or to protect immigrants' rights." As Triandafyllidou and Kokkali (2010, 4) describe, "the main concept and perspective adopted in Greece to deal with cultural, ethnic and religious diversity is that of integration, while notions such as tolerance, acceptance, respect or recognition are more or less absent from the relevant debates. Yet, integration is used rather loosely to refer more often than not to assimilation and much more rarely to a mutual engagement of the different groups to form a cohesive society."
- Part of the push toward integration is rooted in the country's geopolitical history. As Gogonas (2010, 5) describes, "Greece's resistance to acknowledge the existence of minorities within its territory can be seen as the result of the fact that most of them have been identified with territorial claims by neighbouring countries with which geo-political relations have always been tense" (see also Rozakis 1996).

- Although multiculturalism may not be embraced, there are legal protections pertaining to equality in Greece. The Constitution states that “all persons living within the Greek territory shall enjoy full protection of their life, honor and liberty irrespective of nationality, race or language and of religious or political beliefs” (quoted in Open Society Justice Initiative 2018, 50). The government also passed anti-racism legislation in 2014 (Law 4285/2014), which criminalized the denial of genocide, hate speech, and xenophobia.
- From an institutional perspective, the Ministry of the Interior is the lead department on immigration issues. The ministry includes an Aliens and Immigration Directorate and sends a representative to the European Monitoring Centre for Racism and Xenophobia. The ministry also oversees two Immigration Committees that respond to requests for residence permits (Avramopolou et al. 2005). It does not appear that the government provides any significant role to ethnic communities in the development of policy, although the Greek Forum for Immigrants, which is a network of the country’s immigrant associations, has worked to become more active in policy debates (Ibid.).
- Although policies pertaining to migration are determined at the national level, cities and municipalities have played an increasingly important role when it comes to immigration services, social cohesion, and integration since 2010 (Anagnostou 2016). At the municipal level, multiculturalism is rather absent from policy. City policies generally do not explicitly focus on diversity, except, as Maloutas et al. (2014) describe, when it comes to EU-funded projects and activities. However, the development of Immigrant Integration Councils (IICs) at the municipal level in 2010 is an important development in terms of immigrants’ engagement in local politics (see Sarris 2012). The councils, which principally consist of city councillors and representatives from various immigrant organizations or communities, serve as an advisory body to other municipal authorities on matters related to immigration. The function of these councils, however, is principally integrationist, and tend to be less visible than other councils at the municipal level (Maloutas et al. 2014).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Only weakly.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- There is an arms-length institution, the Special Secretariat for Intercultural Education, which was created by the Ministry of Education in 1996. It has created several intercultural or multicultural education programs. While these programs target immigrant and non-immigrant students, they tend to emphasize immigrant children’s integration into Greek society, as well as the learning of Greek language and culture (see Dallas 2007, Marioleni 2016). As Triandafyllidou and Kokkali (2010, 3) observe, “In education there have been efforts to train teachers in intercultural pedagogy and receptions classes are provided for non-Greek speaking pupils but overall there is no concerted effort to accommodate cultural and religious diversity in school life. Difference is mainly seen as a ‘problem’ of the foreign children. The ideal outcome is their assimilation into the rest of the school population.”

- Greece’s curriculum guidelines include compulsory courses on social and civic education as well as on foreign languages; the goal is “to raise pupils’ awareness on issues such as diversity, religious differences, gender equality, peaceful co-existence, multiethnic societies and economic immigrants” (Eurybase 2008b, 225; see also Parthenis and Markou 2015). Courses on social and civic education aim, in particular, to reinforce “pupils’ national identity [by] examining national and European cultural heritage ... without ethnocentric or racial bias. Emphasis is placed upon the conscious acceptance of difference and the implementation of ideas such as human rights, co-existence, respect for different cultures, multilingualism, multiculturalism, democracy, and peace” (Eurybase 2008b, 225). These courses are only taught in some primary school grades. An upper class in sociology also aims to improve students’ awareness of “the modern multi-cultural European reality” (Eurybase 2008b, 226).
- Since 1996, Greece has also operated 26 cross-cultural schools, which provide instruction to students with various social, cultural, or religious identities for up to four hours per week (Palaiologou and Faas 2012; Eurybase 2008b; Trouki 2012). The curriculum in these schools is adapted to meet students’ needs, and the teachers receive training in cross-cultural education as well as the teaching of Greek as a second language. The schools are attended by native- and foreign-born students, but they appear to be largely facilitative, in that they have adapted standard methods and curriculum in an effort to assist immigrant and minority students; they are not designed to inject multiculturalism into mainstream teaching.
- Palaiologou and Faas (2012) note that “intercultural education often borders to assimilation, with emphasis on learning Greek language and culture, ignoring languages of minority pupils and their cultural backgrounds. Interculturalism within schools therefore promotes the recognition of the cultural diversity usually through folkloristic celebrations without moving toward acceptance of different cultures and religions.”

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes, although it is a somewhat weak commitment.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- ERT is Greece’s public broadcaster. It has an educational and cultural agenda, and its mission is “to develop public radio and television through the production of high quality programmes which promote impartial and full information, diversity, entertainment, preservation of historical memory, promotion of Greek and world culture, and eradication of xenophobia and racism” (quoted in Dallas 2007, 15). Although not an explicit requirement for ethnic representation, the mission statement does indicate a general commitment to programming that is reflective of diversity and sensitive to the needs of racial and ethnic minorities.
- Compendium of Cultural Policies in Europe Reports dating back to 2007 note substantial minority representation in Greek media. The ERT, which had a large minority and immigrant viewer base, had a mandate to broadcast programs that promote diversity and counter racism and xenophobia (Dallas and Magkou 2013). The ERT broadcast programs in 12 languages and “collaborates with the official communities of foreign residents in Greece and supports their cultural activities... Some radio time has occasionally been provided for

live broadcasting cultural events of immigrant groups” (UNESCO 2012). The ERT was shut down in 2013 amidst the financial crisis (Iosifidis and Boucas 2015) but reinstated in 2015.

- Greece also has a radio station, Radio Cosmos, that specializes in ethnic and multicultural music (Dallas 2007). Still, Dallas (2007, 27) notes that “private TV channels cannot be said to have a cultural agenda.”
- Despite some of these supports for diversity in Greek media, The Centre for Media Pluralism and Media Freedom notes that when it comes to social inclusiveness, Greece’s media sector is considered to be at “high risk” because private and public media broadcasters are “not obliged to broadcast content for minorities or content that is created by minorities” (Kandyla and Psychogiopoulou 2016, 8). Radio and television broadcasting are mainly required to offer Greek-language programming, and this is considered a major impediment to offering diverse, accessible programming for minorities. The exception to this rule is in Thrace, where these laws are “silently not implemented for local radio in the region” (Kandyla and Psychogiopoulou 2016, 8).
- There are policies against racism and xenophobic stereotyping in the media, including those outlined in the Code of Journalistic Ethics and the Code of Ethics for Information and Other Journalistic and Political Programmes, although as Dallas (2007) points out, there is no evidence that journalism students are yet being trained to work in Greece’s increasingly multicultural society.

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No explicit evidence of exemptions, but neither does there appear to have been much public debate on these issues.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Although the Greek Orthodox Church is the largest denomination in Greece, Islam has been recognized officially as a minority religion; most Muslims are concentrated in the region of Thrace. The wearing of religious symbols and headgear does not appear to have caused much controversy in Greece. Although evidence of specific exemptions could not be found, neither was it apparent that there has been any significant amount of public outcry on such matters. This is still the case in 2020: no national, regional, local, or institution bans on face coverings or religious clothing have come into effect in the country.
- With respect to military service, there is a mandatory minimum requirement in Greece. Although conscientious objection is allowed, individuals who avail themselves of this option are required to submit to a period of 15 months of public service (War Resisters International 2020).
- In 2000, “religious denomination” was removed from Greece’s national identity card, a move that sparked protest and which suggests that religion remains an important marker in Greek society.
- Even still, Collet and Bang (2018), find no evidence of prohibiting religious dress or symbols in Greek public schools. They suggest, however, that this may be due in part to the concentration of Muslims and minority schools in Thrace.

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- Law 2910/2001 on *Entry and Stay of Aliens in Greek Territory, Acquisition of Greek Citizenship by Naturalisation and Other Provisions* does not mention any prohibition on dual citizenship, and foreign nationals who acquire Greek citizenship may retain their prior nationality (Howard 2005). This is a recent development, however; prior to 2001, foreign nationals who acquired Greek citizenship were required to renounce their other nationality.
- Moreover, Greek citizenship is based on *jus sanguinis*, and Avramopoulou et al. (2005, 5) suggest that many consider it to be the “most hard-to-get citizenship of all EU countries.” Mandatory military service for male citizens under 45 is a requirement of Greek citizenship, which can serve as a deterrent for some potential applicants (Peddicord 2019).
- Even though Greek citizenship is still principally defined by ethnicity, culture, and religion, some legal changes in 2010 are creating more opportunities for second generation migrants to acquire citizenship (Triandafyllidou and Kokkali 2010). Law 3838/2010 permits migrant parents of children born in Greece to declare them Greek citizens if they so choose, and children born abroad to migrant parents can qualify for citizenship after completing six years of schooling and living in Greece.

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- There are few ethnic minority organizations in Greece (Gropas and Triandafyllidou 2005, 17-18). A report on immigrants’ civic participation in Greece finds that while there are several immigrant and minority associations, overall participation in these organizations is quite weak. The insecurity of immigrants’ status and a lack of funding and resources were acknowledged as the primary reasons. It does not appear that the government provides any significant support to ethnic groups or associations, nor does it appear to involve them in any systematic way in state institutions or policy development. Organizations where they do exist are generally focused on practical matters and there is little room to build associational support for cultural activities. It is also noted that immigrants’ participation in “mainstream” organizations is virtually non-existent (Gropas and Triandafyllidou 2005).

- As noted previously, most local-level multicultural projects or events are those funded by the EU, and city-level IICs are principally focused on integration (Maloutas et al. 2014). Papadopoulos and colleagues (2013, 355) note that, in addition to the challenges they faced amidst the economic crisis, many immigrant organizations’ “social networks are of limited capacity and do not really connect them with the wider Greek society.” In effect, many groups are not able to network effectively with social groups and businesses that would allow them to have a greater impact on policy

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Government policy explicitly promotes the learning of Greek by immigrant children (Dallas 2007). While school policy in Greece has increasingly centered on internationalization, there is no mention of mother-tongue instruction as a core element of supporting students from diverse backgrounds (Eurydice 2020a).
- Where language is mentioned in curriculum guidelines and other government documents, it tends to pertain specifically to immigrants’ learning of Greek. As Gogonas (2010, 7) states, “immigrant pupils’ languages are completely absent from the school curricula, while these pupils are expected to cope with English and French or German in addition to Greek (both Modern and Ancient). Despite legal measures to address the effects of immigration in schools, immigrant pupils are subject to assimilation pressures in practice, since none of the governmental measures that have been implemented encourages the maintenance of ethnic identity and parental language.”
- There is support for Turkish language education for the official Muslim minority in Thrace (National Strategy Report on Social Protection and Social Inclusion 2008-2010, 54-55). There are 200 minority schools in the region of Thrace, which has a high Muslim population. Although instruction is provided in both Turkish and Greek, this is a result of the Treaty of Lausanne (1923) and pursuant to various international cultural agreements, rather than an outgrowth of a specific multiculturalism policy (Mercator 2019).
- All of this aside, Ktistakis (2008, 47) notes that “apart from Turkish language used in parallel with Greek in schools for Muslim minority children in Thrace, no other native language of migrant or minority children is used in public education in Greece. Apart from the Muslim minority teachers, who teach systematically Turkish in the minority schools in Thrace, no other case of migrant or minority teacher teaching foreign languages and/or culture, or even working as an assistant in Greek public schools were located.”

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Very limited but supported in principle by constitutional provisions and case law.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0.5

Evidence:

- In addition to anti-discrimination measures, there are at present, positive action measures that target women and Muslim minorities in the region of Thrace. The latter is a result of the Treaty of Lausanne and pertains, in particular, to a 0.5 percent quota for the admission of Muslim students to Greek universities (Ktistakis 2008; Warikoo and Allen 2019; Library of Congress 2015).
- Still, in a recent report on measures to combat discrimination in Greece, it is noted that Article 116.2 of the revised Greek Constitution, as well as Articles 21.3 and 21.6 guarantee, in effect, the principle of proportionate equality. While the revised provisions were intended to target women, article 116.2 is characterized as “all-inclusive, laying down a state obligation to act through positive measures for the elimination of all kinds of ‘inequalities’, a term that undoubtedly pertains to discrimination on racial or ethnic grounds as well” (Ktistakis 2008, 53).
- Law 364/08 outlines a quota for the employment of minorities in the public sector but no measures thus far have been taken to implement the quota (Library of Congress 2015).
- In addition, Greek case law has supported the implementation of affirmative action measures aimed at women and this, along with the new constitutional provisions “should certainly be regarded as a basis for the establishment of positive action by Greece in favour of racial and ethnic groups” (Ktistakis 2008, 55).

Ireland

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1.5	4	4.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Ireland has only very recently recognized itself as a country of immigration, and policy development in this area is quite embryonic. Mac Éinrí (2005, 26) notes that “Ireland has not yet decided whether in the long term it wishes to embrace an explicitly multiculturalist policy along Canadian lines or whether it is likely to opt for a form of calibrated or de facto assimilation.”
- There has been some discussion of integration strategies that allow immigrants to maintain their own culture in reports conducted in 1998 and 1999. In 1999, the government issued a report called *Integration: A Two-Way Process*, which dealt only with refugees but was nonetheless the first official statement on integration policy in Ireland. The report noted that “integration means the ability to participate to the extent that a person needs and wishes in all of the major components of society, without having to relinquish his or her own cultural identity” (quoted in Mac Éinrí 2005, 23). In spite of this, the report was more an expression of aspirations than a commitment to particular policies and Mac Éinrí (2005) argues that it failed to grapple with the fundamental shifts that need to occur in terms of public attitudes, institutions, and service provision.
- Until 2017, Ireland did not have a formal integration policy (Mac Éinrí 2005; O’Connor 2018; Glynn 2014). As Boucher (2008, 6) described, it was a “collection of policy statements and piece-meal, reactive policy responses to immediate, experiential policy problems.” He argued that the lack of a coordinated integration framework was “more about maintaining social cohesion and social order by individual immigrants adapting to the existing Irish national society, rather than the government or Irish society adapting to the changes arising from immigration and cultural diversity. It also defines integration in terms of facilitating Irish national social

cohesion and social order, by encouraging immigrants to individually integrate by themselves through de facto assimilation, not by retaining their own cultural identity” (Boucher 2008, 13).

- The first Migrant Integration Strategy was established in 2017. The Strategy outlines a four-year plan for actions that government departments to undertake that are intended to help migrants in their transition to Ireland (European Commission 2019c). The framework encompasses integration strategies for ten core areas of policy: citizenship and long-term residency; public services; education; employment; health; community integration; political participation; combating racism; volunteering; and sports (Government of Ireland 2019). The Strategy advises that all government agencies provide information in diverse languages wherever applicable, increase signage in public offices where interpretation services are available, and help ensure that information about reporting racism is more accessible for migrants (European Commission 2019c). The Strategy also established the Communities Integration Fund to support intercultural programming (European Commission 2019c; Government of Ireland 2019). While this framework represents an important step toward filling what was broadly understood as an integration policy gap (Crawley and Crimes 2010), it principally adopts the language of interculturalism and the integration of minorities into Ireland. In fact, one of the core strategic themes outlined in the policy includes “promoting interculturalism with emphasis on finding common ground and creating mutual respect” (Office for the Promotion of Migrant Integration 2018).
- Nonetheless, the Minister of State at the Department of Justice and Equality with special responsibility for Equality, Immigration and Integration has made some references about the value of embracing diversity and acknowledging that integration is a “two-way process” in a speech addressing the opening of a family resource centre (Minister of State 2017). The statement, however, provides little affirmation or mention of multiculturalism. As O’Connor (2018, 342) remarks, “Ireland has not outlined a specific policy that reflects such a position toward diversity whereby the right to difference is enshrined. There is still no over-arching framework that embeds the requirement that diverse identities must be recognised at all scales; in schools, workplaces, etc. Although the rhetoric of inter-culturalism and respect for difference was adopted, none of the necessary incentives or funding have been put in place, leaving a vacuum in which migrant individuals must adapt themselves to the majority culture.”
- NGOs and local authorities have played a critical role in pushing for integration measures in Ireland (Glynn 2014). With respect to the involvement of minorities in policy consultations, a Public Consultation Procedure on Immigration Policies was held in 2001 and provided an opportunity for the public, NGOs and other organizations to provide input into proposed changes to the Immigration Act. The consultations were not binding, however, and it is not clear the ethnic communities were given any special or dedicated role (Mac Éinrí 2005). In summarizing civil society and the voluntary sector in Ireland, Mac Éinrí (2005, 34) notes that “insofar as there is a lacuna in this field, it is that there are as yet very few formal consultative structures in which migrants and/or their representatives must be consulted as of right or where there is any obligation on the statutory side formally to take their views into account.”
- Up until 2008 when it was disbanded because of government cutbacks, the National Consultative Committee on Racism and Interculturalism (NCCRI) worked to encourage greater consultation and discussion. The NCCRI was created in 1998 by the Department of Justice, Equality and Law Reform and comprised various government departments, agencies and NGOs. It provided policy advice and developed programs aimed at combating racism, promoting a more participatory intercultural society, and including and integrating minorities (Mac Éinrí 2005; Crawley and Crimes 2010).
- At the municipal level, some cities have made efforts in this area. For example, the city of Dublin created an Office for Integration in 2006. It has developed policies on integration and interculturalism, including a Charter for Integration and a framework strategy entitled “Towards Integration.” Programs include equality and diversity training, language courses, and cultural celebrations, and the office has also provided support to

migrant and cultural groups to undertake community-based projects (Crawley and Crimes 2010). The Longford County Council has also published an Intercultural Strategic Plan (Fitzgibbon 2009). Note, in both cases however, the focus is on interculturalism, not multiculturalism, and that local authorities are facing challenges supporting integration efforts with state funding cutbacks.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- The *Education Act* (1998) posits that Irish education “respects the diversity of values, beliefs, languages and traditions in Irish society and is conducted in a spirit of partnership
- In the 2000s there was a notable escalation in interest in the challenges associated with intercultural education in Ireland (Fitzgibbon 2013).
- In addition, the National Council for Curriculum and Assessment (2006) has prepared some guidelines for intercultural education. In their guidelines, they differentiate between multicultural and intercultural approaches, viewing the former as a term to describe societies where cultures live side-by-side with little interaction, while the latter is deemed to reflect “a belief that we all become personally enriched by coming in contact with and experiencing other cultures, and that people of different cultures can and should be able to engage with each other and learn from each other.”
- In the guidelines, intercultural education is presented as an approach that is integrated across subject areas and whose primary aims are to encourage curiosity about other cultures, to “normalise difference,” to develop critical thinking about one’s own cultural practices, to encourage sensitivity, and to prevent racism (National Council for Curriculum and Assessment 2006). Other cultures do not appear to be accorded an equal status per se; rather, students are simply encouraged to respect and appreciate them. Moreover, the development of “intercultural capabilities” is presented as a skill that will aid students in the “real-world.”
- In 2010, Ireland developed an Intercultural Education Strategy (IES) that sought to recognize diversity and promote equality and human rights (Department of Education and Skills and the Office of the Minister for Integration 2010). Language learning is one of the strategy’s key components, but it also makes reference to respecting and accommodating cultural diversity and ensuring inclusion and integration. Equality policy and anti-racism education are also included within the approach. This suggests that the school curriculum now includes an approach that while not multiculturalism in name does include elements that encourage accommodation, equality, and inclusion.
- In addition to the IES, the Migrant Integration Strategy also maintains that education (at all levels) is a critical pillar of policy development and assessment. Since its implementation, the Department of Education and Skills has collected additional data on migrant children in the school system. The National Council for Curriculum and Assessment commissioned a study that is presently assessing the experiences of racialized and minority

youth in schools. The study will present “an intimate portrait of school and community life” that is intended to further enhance policy and curricula development in intercultural education (Government of Ireland 2019, 39).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes, but only very recently.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- A new *Broadcasting Bill* was enacted in 2009. It established the Broadcasting Authority of Ireland (BAI) and placed an increased emphasis on ensuring programming meets the needs of listeners and viewers (Fitzgibbon 2009). Some of the Broadcasting Authority’s objectives are to ensure programming serves the needs of the people of the island of Ireland, bearing in mind their languages and traditions and their religious, ethnic and cultural diversity; to uphold democratic values, including the right to free speech; and to provide open and pluralistic broadcasting services (Broadcasting Authority of Ireland 2020).
- Prior to the passage of the new broadcasting bill, there was little in the legislation that required the media to reflect or represent the country’s ethnic diversity.
- In addition, according to Fitzgibbon (2009, 13), “the legislative mandate of the national public service broadcaster (RTÉ) provides that RTÉ’s programming shall reflect the cultural diversity of the whole island of Ireland and shall cater for the expectations of the community generally as well as for members of the community with special or minority interests.” In spite of this, RTÉ’s mandate still places a heavy emphasis on ensuring viewers and listeners have access to high-quality Irish radio and television programs. As Cullen International (2019) notes, the mandate of RTE to “reflect the cultural diversity of Ireland” is “expressed by reference to the country as a nation, rather than by reference to communities, special groups or a multicultural dimension.” RTE places a large emphasis on recognizing regional diversity within Ireland and providing programs to suit the different cultural experiences of Irish-speaking people throughout the country (Cullen International 2019).
- Training in cultural sensitivity is provided to a limited degree both in-house and through professional journalism programs (Fitzgibbon 2009). However, RTE has no policy on diversity training within its organization and lacks support for minority staff (Rogers et al. 2014). As of 2014, there were no journalists with a specialization in intercultural affairs or issues linked to racism and ethnic minorities (Rogers et al. 2014). RTE also had no measures in place to ensure the representation of minorities in the organization, but has been working in recent years to address discrimination in recruitment processes (Rogers et al. 2014).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Some, but inconsistent.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- Although *the Employment Equality Act* protects against discrimination on various grounds, including race and religion, the prohibited grounds are deemed not to apply “when a difference in treatment is based on a characteristic which constitutes a genuine and determining occupational requirement, where the objective is legitimate and the requirement proportionate” (O’Farrell 2008, 60).
- To date, there is no official ban on veils or headscarves at the national, regional, or local level in Ireland (Open Society Justice Initiative 2018). In 2018, Taoiseach Leo Varadkar noted that “We are not proposing any burqa bans or any legislation on what people can or can’t wear on their heads – so short answer is [there are] no plans to do that” (Finn 2018). The decision from the party was firmly grounded in the notion of religious freedom, as Varadkar stated: “I believe in the freedom of religion. I don’t agree with the doctrine of every religion or necessarily any religion, but I do believe in the freedom of religion” (Finn 2018).
- There have been some bans on face coverings and headscarves in schools. Some far-right parties have proposed banning headscarves, but most schools allow them so long as the color corresponds with uniform policies. In 2008, the School Board of Management granted permission for the hijab to be worn to school in contravention of school uniforms (Islamic Human Rights Commission 2004; Kermalli 2008), but administrators sought clarification from the school board regarding guidelines for religious dress. The Department of Education consulted the Office of the Minister for Integration; they jointly recommended that uniform policy remain at the discretion of school administrators, and that schools should consult with the broader school community on such matters (Rougier 2013). In 2010, further guidelines were circulated to 450 Catholic secondary schools regarding the restriction of the veil, which led several schools to place a ban on veils on school premises (Open Society Justice Initiative 2018). These guidelines drew a clear distinction between the hijab and the niqab, largely on the basis that face coverings were argued to impede communication in the classroom (Rougier 2013). School administrations principally have control over this issue, so regulations differ markedly across schools and communities.
- The Equal Status Act of 2000 prohibits indirect discrimination. This prohibition has been used to ensure that girls are allowed to attend schools while wearing a hijab (Islamic Human Rights Commission 2004; O’Farrell 2012, 8). The Education (Admission to Schools) Act 2018 similarly ensures that all students have access to schools, and are not discriminated against on the basis of religion (Houses of the Oireachtas 2018).
- In 2007, Ireland’s police force, the Garda Reserve, demanded a Sikh officer wear a regular helmet instead of his turban (BBC 2007). This practice was overturned in 2019, and new regulations permit officers to wear turbans, hijabs, and headscarves; it still bans the wearing of burqas and niqabs (Gallagher 2019). Changes to the dress policy were largely conveyed as an effort to diversify the police force and recruit more ethnic minorities.

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Ireland permits foreign nationals to naturalize and still retain any prior citizenships (Department of Justice 2021; see also Howard 2005). Note, however, that Irish-born citizens are required to renounce their Irish citizenship if they naturalize in another country.
- Moreover, a referendum and the subsequent passage of the *Irish Nationality and Citizenship Act* (2004) replaced the principle of “automaticity,” which previously allowed children to acquire Irish citizenship on the basis of birth in the country. Since 2005, Irish citizenship at birth can only be acquired if the child is born to an Irish citizen, or if the parents are not Irish nationals, then they must have resided in the country for a period of at least three years. The country now allows dual citizenship for all citizens (Department of Immigration and Citizenship 2009b).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	1

Evidence:

- The National Consultative Committee on Racism and Interculturalism was established in 1998. It worked with community organizations to support anti-racism and intercultural projects (National Consultative Committee on Racism and Interculturalism 2001).
- Prior to 2008, some funding to support ethnic organizations or activities was provided by the National Consultative Committee on Racism and Interculturalism. When the NCCRI was disbanded, these competences shifted to the Minister of Integration, but the budget was cut by 26 percent (Fitzgibbon 2009). At that time, the Minister of Integration allocated funding to local governments, national sporting bodies, and faith-based groups. It appears, however, that “mainstream” organizations were the primary beneficiaries of this fund; a list of the 2008-2009 recipients lists no organizations that would be considered ethno-specific (Office of the Minister for Integration 2009). As a report described, “if community organisms are to play a larger role in migrant integration, their capacity to consult, to plan, to implement ideas and to deliver services will need to be expanded. This will require sustained support by government and the development of a more mature

working relationship across the sector, characterized by better coordination among NGOs and more effective ties with government ministries” (Burstein 2006, 164; emphasis added).

- As such, the funding of NGOs and local organizations was a central consideration in the Migrant Integration Strategy 2017-2020 (Government of Ireland 2019). The Office for the Promotion of Migrant Integration offers the Communities Integration Fund, an annual grant available to local organizations, community groups, faith-based groups, sports clubs, and cultural organizations “wishing to carry out activities to promote the integration of migrant and host communities, foster mutual cultural respect and encourage migrant participation in civil and cultural life” (Department of Justice and Equality 2019; see also Office for the Promotion of Migrant Integration 2019). This fund was established in 2017 and delivers a total of €500,000 annually. In 2019, an additional €26,000 was available for arts-based integration projects specifically. To date, 246 projects have received funding (Government of Ireland 2019).
- The National Integration Funding Programme, overseen by the Department of Justice and Equality, also funds a number of antiracism initiatives, especially those involving youth. In 2017, the Programme funded 14 projects, providing a total of €1.8 million (which was complemented with additional EU program funds) to support such projects (Department of Justice and Equality 2017).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Limited, but more recent policies are improving access to foreign-language learning in Ireland.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- In an OECD (2009) report on the education system in Ireland, it is noted that the curriculum includes no language policy specific to immigrant or minority pupils; that is, there is no provision of instruction in
- the mother tongue and no bilingual or immersion programs. Further, it is noted that priority is to ensure students are able to speak English fluently, and this is where the emphasis is placed.
- Nonetheless, students may study another language as part of the Leaving Certificate Examination, but these languages are limited to Irish, English, Ancient Greek, Arabic, French, German, Hebrew, Italian, Spanish, Japanese, and Russian. The goal here appears to be the development of students who speak multiple languages; this does not appear to be a policy couched in multicultural principles or aimed at preserving students’ fluency in their mother tongue (see OECD 2009).
- Moreover, even in a set of guidelines for intercultural education, which were produced by the National Council on Curriculum Assessment (2006, 5) and where much is made of the country’s cultural diversity, it is nonetheless noted only that “both Irish and English play an important role in Irish identity and society, and both languages are required subjects of study for students following the junior cycle programme.” The guidelines refer further to providing “language support” but this seems to be limited to instruction in Irish- or

English-as-a-second-language, encouraging a general appreciation of linguistic diversity, posting important notices in the most common mother tongues of students, and providing multilingual resources where possible.

- Still, the Department of Education and Science does make some funds available for local community- based initiatives that promote migrants’ mother tongues and cultures. Groups must apply for these funds, and the courses typically take place on weekends (OECD 2009). In addition, the governments of Poland and Japan provide some mother tongue language courses; these are extra-curricular and an initiative of these governments (Ibid.).
- In 2008 the Department of Education Language Policy Division published a report promoting a plural- lingual approach to language education. The report noted that the number of languages being offered to students for examination had risen from 5 in 2005 to 19 in 2008 (OECD 2009, 73-74).
- Recognizing many of the shortcomings of its foreign-language course offerings at all levels of schooling, the Department of Education and Skills launched *Ireland’s Strategy for Foreign Languages in Education 2017-2026* in 2017. The policy was developed in response to the *Action Plan for Education 2016-2019* which identified improvements in language acquisition among students at the primary and secondary levels. Although the Strategy outlines some major overhauls for the language courses in schools, much of this is principally centered on its value to Ireland’s economy. Indeed, as the Executive Summary notes, there is a “shortage of graduates and sufficiently skilled people in the languages of trade and business” (Department of Education and Skills 2017, 6). Nonetheless, improvements have been made in terms of improving course offerings, and some of the core initiatives include: increasing the number of foreign language assistants in schools, improving students’ attitudes toward foreign language education, and improving the quality of foreign language teaching overall. In terms of support for immigrants, the Strategy states that it will “Carry out an audit, in collaboration with interested embassies, in order to identify locations where there is a level of interest and demand for mother tongue support to inform further provision” (Department of Education and Skills 2017, 10).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- The *Employment Equality Act 1998-2004* and *Equal Status Act 2000-2004* prohibit discrimination on several grounds, including religious belief, race, nationality, and ethnic origin (O’Farrell 2008). However, the *Employment Equality Act* in section 12(7) does provide for differential treatment on the basis of nationality, race, or ethnic origin noting that it is “not discrimination to offer assistance to particular categories of persons by way of sponsorships, scholarships, bursaries or other awards” (O’Farrell 2008, 62).
- Nonetheless, although nothing in the legislative framework prohibits the introduction of positive action measures, such as quotas or preferential hiring, where such schemes exist, they have tended to target persons with disabilities, workers over the age of 50, and the Roma/Traveller population (O’Farrell 2008). No measures specific to racial or immigrant minorities could be found.

- With respect to anti-racism initiatives, the National Action Plan Against Racism (NPAR) was adopted in 2005 and concluded in 2008 (Crawley and Crimes 2010). It had five core objectives: (1) Effective protection and redress against racism, including a focus on discrimination, threatening behaviour and incitement to hatred; (2) economic inclusion and equality of opportunity, including a focus on employment, the workplace and poverty; (3) accommodating diversity in service provision, including a focus on common outcomes, education, health, social services and childcare, accommodation and the administration of justice; (4) recognition and awareness of diversity, including a focus on awareness- raising, the media and the arts, sport and tourism; and (5) full participation in Irish society, including a focus on the political level, the policy level and the community level (see Mac Éinrí 2005). The NPAR was instrumental in encouraging more intercultural workplaces and in the development of various anti- racism and workplace diversity initiatives (Crawley and Crimes 2010). When the NPAR concluded, responsibility for anti-racism initiatives shifted to the Office of the Minister for Integration, although the budget was cut significantly.

Italy

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1.5	1.5	1.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Italy passed its first immigration legislation in 1986 (Law 943/1986), which outlined the guidelines for entry of labour migrants and provided the country's first regularization of illegal immigrants (Chaloff 2005). In 1990, the government hosted a conference on immigration, which brought together various stakeholders, including anti-racism and civil society organizations. Law 40, a framework law on immigration, which was passed in 1998, set up the country's three-pillar approach to migration. These pillars, which remained in effect through various governments, include (a) curbing illegal migration, (b) regulating legal migration, and (c) integrating immigrants (Chaloff 2005). Although the three pillars mention integration, this is understood in Italy to refer primarily to economic integration.
- In 2002, a new immigration law (Law 189/2002) was adopted to increase border controls, make naturalization more difficult, provide for easier expulsion, and introduce additional restrictions to the immigration regime (Bodo and Bodo 2010).
- When a centre-left coalition was elected in 2006, plans were introduced to ease some restrictions and make access to citizenship easier, but when a right-wing coalition government was elected in 2008, these plans were discarded, and measures were once again hardened particularly with respect to illegal migration (Bodo and Bodo 2010). While immigrants are given access to public services, policy reforms in 2009 made it more difficult for even legal migrants to access these (Ibid.).

- Chaloff (2005, 5) argues that Italy's "migration policy is based on limiting migration into the country to meet specific labour demands and fill particular positions"; there is also a heavy emphasis on curbing irregular migration. Chaloff (2005) emphasizes that Italy is not a multicultural country, and that social integration is deemed to have occurred so long as immigrants have jobs and the same access to public services that native-born Italians enjoy. Where integration initiatives exist, these tend to focus almost exclusively on employment. As Caponio (2013, 227) argues, when it came to integration policies, "immigrants' different cultural backgrounds were treated as of subordinate relevance in the making of Italian society."
- Bodo and Bodo (2010, 22) argue that "migrant communities' fundamental right to culture and freedom of expression, which is enshrined in the constitution, has not yet been recognized and explicitly promoted by the state administration."
- Still, there are some examples of regions and municipalities working to involve minority communities. In Tuscany, for example, several "intercultural centres" have opened, and legislation has been passed to recognize interculturalism. Some cities have also appointed consultative bodies or special councillors that promote immigrants' civic integration or ethnic, religious, and cultural pluralism. In Bologna, for example, there is a Foreign Citizens Council where a non-EU electorate is able to vote for representatives on a consultative council to make policy recommendations on local matters. However, the local government is not obligated to consider such recommendations and it remains a strictly consultative body (Mutwarasibo 2012; Sredanovic 2013). As Hill et al. (2016, 228) convey, "lip service is paid to the language of integration, but it is not backed up by developments on the ground."
- Moreover, in municipalities where multicultural policies have been established, the focus tends to be on interculturalism or absorbing immigrant and minority communities into existing structures; there is little in the way of actual empowerment (see also Kosic and Triandafyllidou 2005). Indeed, Caponio (2013) notes that in the mid-1990s, there were some municipalities that specifically acknowledged and engaged with immigrant groups, but by the early-2000s reverted to more generic intercultural programs or policies. The focus on cultural recognition at the local level was largely borne out in improving local service delivery rather than empowering minorities; as a result, she suggests that "a sort of 'multiculturalism of convenience' is emerging, since cultural difference is acknowledged when deemed necessary and useful for the regular functioning of services but avoided when it poses electoral dangers to political actors" (Caponio 2013, 230).
- With respect to the inclusion of ethnic communities in policy development, Chaloff (2005, 19) notes that "immigrants themselves are virtually excluded." While various civil society organizations, including employers' associations, trade unions, and religious groups are included in consultations, Chaloff suggests that the attitude towards immigrants is paternalistic, and they are rarely represented in policy circles.
- Hill et al. (2016) also suggest that NGOs and the voluntary sector have taken on much of the work regarding migrants' integration, and "continue to substitute for a strong state in this field" (228), especially over the past decade amidst the migration crisis.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Few programs, and those that exist tend to focus on “interculturalism” rather than multiculturalism per se.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0.5	0.5

Evidence:

- Responsibility for school curriculum is quite decentralized, and there is thus significant variation. At the national level, there has been little attention given to immigrant students, save for a period in the mid-1990s, when the Ministry of Instruction issued a “series of high-minded and vague documents outlining an official multicultural policy” (Chaloff 2005, 6). These were subsumed under Ministerial Memorandum 73/1994, which was entitled “Intercultural dialogue and democratic coexistence: The planning engagement of the school.” The memo set out several principles, including the notion that “intercultural education should be considered as the pedagogical answer to cultural pluralism...; it must concern all students; it has to do more with the development of relational skills and dialogic identities than with the teaching of specific topics; it implies a less Euro-centric approach to school subjects, as well as the safeguard of minority languages and cultures” (Bodo and Bodo 2010, 62).
- Nonetheless, this had little effect, with research suggesting that schools have difficulty integrating respect for diversity into their programming, and the Ministry of Instruction, University and Research’s education reforms making “no mention of immigrants” (Chaloff 2005, 7).
- Further, Bodo and Bodo (2010) note that while schools are able to set their own curriculum, very few of them have adopted the principles outlined in the 1994 memorandum. Not only that, but since the memorandum was issued, there has been a “legislative gap,” with little policy activity occurring in this area in the ensuing years. As Bussotti (2017, 53) aptly sums up, “voluntarism and a lack of political guidance characterized the Italian education system’s transition toward a multicultural approach.”
- In 2004, the Ministry of Education created a Unit for the Integration of Foreign Students, but there was no mention of multiculturalism, and the government simultaneously cut funding to tutors, cultural and linguistic mediators and “learning facilitators” who were active in schools and classrooms (Bodo and Bodo 2010).
- In 2006, the Ministry of Education issued a new Ministerial Memorandum entitled “Guidelines for the first reception and integration of foreign students” as well as a “Policy framework document for the integration of foreign students and intercultural education.” Then, in 2007, it issued additional guidelines, entitled “The Italian way for an intercultural school and the integration of foreign students.” This latter document refers (as the 1994 memorandum did) to intercultural education as the “integrating background” (i.e., a guiding principle or foundation) necessary in an increasingly plural society. These programs have sought to integrate foreign students while still allowing them to maintain their cultural differences. Intercultural interaction is emphasized in the guidelines, and schools have begun to offer intercultural education programs, but these programs vary widely.
- When it comes to education policy, interculturalism “has gradually become a vague general term, used to define a vast range of initiatives, all differing in their motivations, intentions and results” (Armellei 2015). Moreover, some analyses suggest that the Italian model of interculturalism has primarily targeted migrant students and their integration into the classroom. Although this is an important step in creating more diverse

and inclusive schools, more recent research on the subject has suggested that the Italian model of intercultural education has not adapted to incorporate second-generation students and diverse pupils born to immigrants in Italy (Contini and Herold 2015; Pasquale 2015). In effect, they suggest that the focus on transitioning migrant students into the Italian school system has failed to engage on broader issues linked to diversity and discrimination in schools more generally, and that this has led to major disparities in educational attainment for youths of various backgrounds in the Italian school system (Bussotti 2017).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

No.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Bodo and Bodo (2010, 23) note that while there are some private radio stations that broadcast in a number of languages, “the new minority languages have no access to national TV and radio networks.” They do point out, however, that there are a number of foreign language newspapers, although these cater specifically to immigrant and minority communities, rather than integrating diverse perspectives into mainstream outlets. Further, most of these papers are run by NGOs and volunteers, rather than receiving public funding or state support.
- The public broadcaster RAI notes in their 2016 Reports and Consolidated Financial Statements that pluralism is one of the “fundamental principles of the Concession Holder’s activity”. Pluralism is understood here as “the aptitude for being mindful of all diversities of gender, culture, religion, etc., in order to make a vital contribution to the development of a more inclusive society by representing different points of view and the capacity to do so” (RAI Group 2016, 26). The RAI mission statement and information on ethics, as well as casting and hiring practices, do not mention diversity mandates and/or the representation of minorities.
- During the past couple of decades, the Italian media have portrayed largely negative and stereotyped images of immigrants (Kosic and Triandafyllidou 2005, 16). This has continued with the framing of the migration crisis and is well documented in a number of media analyses (see, for example, Bruno 2016, Musarò and Parmiggiani 2017).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Although Italy is officially a secular state, the Catholic Church remains influential. There has been much debate over the presence of crucifixes in public institutions, particularly in schools. A court ruled in favour of a Muslim man in 2003 after he protested the presence of a cross in his village's public school, but the government did not support this decision and relied on a little-used provision (dating back to the Fascist era) to overturn the judge's decision (Chaloff 2005); the village responded by erecting a three-metre high crucifix.
- To date, there are no national-level bans on religious clothing, nor court rulings that prohibit headscarves or veils in public spaces (Open Society Justice Initiative 2018). Some organizations and municipalities have turned to a 1975 law pertaining to the Protections of Public Order (Law 152/1975) to support restrictions pertaining to religious face coverings, but a 2008 court case clarified that the security legislation did not apply to the burqa or niqab (Open Society Justice Initiative 2018). A bill to amend Law 152/1975 by adding an explicit ban on the burqa and niqab was proposed in 2011 but was not passed by parliament. Similarly, a proposal for national-level legislation prohibiting the veil was brought forward in 2011 but has never been passed. That said, a 2005 anti-terrorism law increased penalties for those convicted of concealing their identity by wearing a burqa (Barnett 2013).
- Moreover, there are a number of local-level bans on religious clothing (Islamic Human Rights Commission 2004). The first official ban took effect in Lombardy in 2016, followed by the Veneto Region in 2017 (Open Society Justice Initiative 2018; BBC 2018a). Unofficial bans also exist in many communities, where women can face fines for wearing the burqa or niqab in public (Open Society Justice Initiative 2018). Some mayors have also proposed banning the "burkini", though there are no explicit bans on religious swimwear to date (BBC 2018a).
- In terms of accommodations in the workplace, Simoni (2008, 5) notes that in decrees adopted to implement European directives on anti-discrimination, Italy allows for the consideration of an employee's "work suitability." This, it is argued, provides an overly broad interpretation of the situations in which differences in treatment can be justified, particularly with respect to the armed forces, police, prison, and emergency services, such that the state has "too broad discretion to admit exceptions to equal treatment." Within Italian decrees, there is no mention of any requirement to provide reasonable accommodation.
- In 2001, Turin stipulated that foreign women had to give photos without wearing a hijab. In response, the Italian Foreign Ministry issued a circular allowing Muslim women to wear headscarves in photos, drawing comparisons to headaddress worn by Catholic nuns (Islamic Human Rights Commission 2004).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- Italy has permitted dual citizenship since 1992 (Howard 2005). Citizenship requirements are outlined in the *Citizenship Act* (Faist and Gerdes 2008). The requirements for citizenship are very restrictive, and the government enjoys a great deal of discretion; nearly 90 percent of applications for naturalization are rejected (Chaloff 2005).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- When Italy initially adopted the three-pillar approach in 1998, it included an annual fund of approximately €40 million—the National Fund for Immigration—which was provided to local authorities and NGOs to support the provision of social services and orientation programming for immigrants. The fund was later subsumed under the National Social Policy Fund, and local governments were no longer required to spend the funds on initiatives targeting immigrants. Although some regions continue to support such activities, there is no requirement to do so, and they are not obliged to report to the ministry (Chaloff 2005). Because the National Social Policy Fund is resourced primarily from the European Social Fund, most integration resources are dedicated to the labour market and employment (Chaloff 2005; see also Caponio 2005, 2013).
- In addition, many immigrant organizations faced increasingly restrictive clauses when it came to accessing public funding at the local level (for example, needing to be formally registered for two or more years to qualify for funding). As a result, Caponio (2005, 936) notes that immigrant associations were often “poorly developed and weakly structured,” relying heavily on self-funding and existing Italian organizations (such as trade unions or Catholic organizations) to serve as intermediaries for financial support. This made it very difficult for immigrant associations to assert themselves as autonomous bodies, creating what Caponio (2005) describes as a paternalistic relationship between immigrant associations and Italian organizations.
- Kosic and Triandafyllidou (2005) similarly note that immigrants’ civic engagement more generally tends to be fostered in mainstream organizations, such as trade unions, which then leads to the creation and mobilization of an ethno-specific organization or network. This is, again, characterized as a patron-client relationship, with

ethnic organizations not having a great deal of autonomy in part because of limited resources, funding, and support.

- Bodo and Bodo (2010) note that there are several migrants' associations across Italy, and these have made growing demands for formal recognition and greater legitimacy. Indeed, the Italian Website on Integration (developed by the Ministry of Labour and Social Policies in collaboration with the Ministry of the Interior and Ministry of Education) created a thematic area of their online portal known as the Migrants Association Area in 2014 (Ministry of Labour and Social Policies 2015). The project stemmed from a series of meetings between the above-listed ministries and migrant organizations that were calling for greater empowerment and recognition from the government. The Migrants Association Area is intended to deepen immigrants' access to information about migrant associations, allowing them to learn more and connect with groups in their area and beyond. They maintain a database of migrant associations across the country, which currently lists 1413 associations (Ministry of Labour and Social Policies 2018).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In the late 1990s, the Ministry of Education did issue some guidelines related to the teaching of Italian as a second language, but there were no resources attached, and the focus was on learning the country's official language, not maintaining or preserving minorities' languages (Chaloff 2005).
- In a recent report on cultural policies in Italy, Bodo and Bodo (2010, 23) note that while the country's autochthonous linguistic minorities have benefited from specific language policies "none of the main languages spoken by the over four million foreigners presently living in Italy have so far been officially recognised or taught in schools."
- At the local and regional level, there have been some "sporadic initiatives" to offer language courses in migrants' mother tongues (Bodo and Bodo 2010, 23), but these efforts do not appear to be institutionalized or steadily resourced.
- In 2010, the Ministry of Education, University, and Research (MIUR) issued a mandate to adopt the Content and Language Integrated Learning (CLIL) bilingual education model supported by the Council of Europe in two of the three types of secondary schools in the Italian public school system (Leone 2015). This program, however, only applied to learning regional minority languages within Italy, as well as European languages; in effect, this excluded the languages of many large immigrant enclaves that spoke non-European languages (Leone 2015). This program is largely premised on supporting intercultural communication within Europe and promoting students' career advancements or prospects through multilingualism, rather than reflecting pluralistic or multicultural intentions.

- A 2014 report (Kambel 2014) noted that Italy still provides no support for migrant children’s cultural heritage and language learning through mother tongue education, and that widespread belief remains that mother tongue instruction will prevent migrants’ integration into the community.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Although Italy places a high priority on immigrants’ employment, this is largely seen as the individual’s responsibility and not an area where the state has a responsibility to intervene. Anti-discrimination measures were introduced in the 1998 immigration law, but victims bore the burden of proof, and the provisions were rarely used (Chaloff 2005).
- In 2003, to satisfy European anti-discrimination requirements, a National Office for Promoting Equal Treatment and Removal of Racial and Ethnic Discrimination (UNAR) was created; it can investigate cases of alleged discrimination and provides a hotline where callers can receive information (Chaloff 2005).
- Apart from these minimal measures, there is no other evidence of employment or labour market policies directed at disadvantaged immigrant groups.

Japan

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Most observers characterize Japan as ethnically and racially homogeneous. Although there is an immigrant population as well as a minority Korean population dating from the era of Japanese colonization of Korea, Japan is not typically considered a country of immigration or diversity.
- Although there is a multiculturalism discourse emerging in Japan, much of it assumes that the mere existence of some degree of social diversity itself constitutes “multiculturalism.” As Burgess (2007) points out in his assessment of the country’s policy framework, “in practical terms, there is little concrete evidence of multiculturalism at work in contemporary Japan.” Sachi (2006) notes that discussion of multiculturalism often neglects the social and economic conditions of migrants and is predominantly regarded as a human resource than a practical solution to ensuring minorities’ rights.
- At an institutional level, the Immigration Bureau is housed within the Department of Justice and concerns itself primarily with issues related to regulation and control. The primary piece of legislation is the Immigration Control and Refugee Recognition Act and a new Residence Card system for foreign residents replaced the Aliens Registration Act in 2012 (Immigration Bureau of Japan 2011). The Immigration Control and Refugee Recognition Act underwent major revisions in 2019, most notably allowing lower-skilled foreign workers to fill labour shortages in areas such as construction, nursing, and farming (Toshihiro 2020; BBC 2018b). While these changes seem to loosen some of the tight restrictions regarding immigration, concerns have been raised about the potential exploitation of migrant labour (BBC 2018b).

- Foreign Residents Information Centres have also been established in several cities to provide advice to immigrants (Immigration Bureau of Japan 2010). The Agency for Cultural Affairs is a department of the Ministry of Education and is responsible for cultural matters; this includes issues related to religion and the Japanese language. While the promotion of “diverse forms of culture” is mentioned as one of the agency’s guiding principles, this appears to be related more to the promotion of many types of cultural activities, rather than an affirmation of the importance of minority cultural traditions (Agency for Cultural Affairs 2009).
- In 2006, the Ministry of Internal Affairs and Communications (MIAC) published the “Report of the Working Group on Multicultural Coexistence Promotion: Toward the Promotion of Multicultural Coexistence in Local Communities.” This framework identified the role of local governments in promoting multiculturalism and focused on four key areas of policy development: communication support, livelihood support, multicultural community building, and improvements for systems of implementations (Nakamatsu 2014; Bradley 2014). Although some suggest this constitutes a multicultural policy or the groundwork for future policy development, many have noted that it is vague and remains ineffectual (Befu 2006; Nakamatsu 2014; Chapman 2006; Nagy 2012; Demelius 2020). The report has been described as lacking “a clear goal, direction, and policy guidelines” (Befu 2006, 8), and offers “only lip-service to cultural differences and rights of migrants” (Nakamatsu 2014, 140). There is little emphasis on reciprocal cultural exchange (Lee and Olsen 2015), and the focus of the document emphasizes the ways that migrants’ assimilation into Japanese communities can facilitate social harmony (Nakamatsu 2014).
- At the municipal level, some more proactive measures have been implemented. For example, since at least the mid-1990s, many cities have created advisory councils composed of foreign citizens (Ishikida 2005). These provide advice and guidance on matters related to immigration, and some scholars suggest that these assemblies have a meaningful impact on local decision making (see Green 2013; Kwak 2009). Some municipalities (including Nagoya and Kitakyūshū) celebrate “multicultural month” where the local governments provide education and awareness campaigns pertaining to cultural diversity and tolerance (Toshihiro 2020). The Miyagi and Shizuoka Prefectures also have ordinances on promoting multicultural societies (Toshihiro 2020). That said, Nagy (2015) notes that the “programs implemented by local governments are in most cases patchwork, makeshift programs that are staffed by amateur teachers, event managers, and monolingual and mono-cultural representatives that do not have the education, experience, or background to successfully manage ethnic and racial diversity.”
- In addition to the dearth of multicultural policies, there are also few anti-discrimination policies that protect minorities and migrants (Bradley 2014). In 2016, the central government passed the *Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behaviour Against Persons Originating from Outside Japan*, but the policy has been critiqued as ineffectual in protecting minorities as it does not impose sanctions on those who commit acts of hate speech (Daiki 2016; Toshihiro 2020).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Although a report on curriculum reform in Japan notes the schools should “help children cultivate rich humanity, sociality and identity as a Japanese living in the international community,” the emphasis is on developing empathy, respect for life and human rights, a sense of norms of public morals, justice and fairness, judgment and self-control in the context of internationalization, rather than emphasizing specifically multicultural principles. The report also notes that “children will be encouraged to appreciate different cultures open-mindedly, and to cultivate the mind of international cooperation and the identity as Japanese living in the international community” (Ministry of Education, Culture, Sports, Science and Technology 1998). Although updates to the curriculum in 2011 called for enhanced cultural and traditional education, this centered exclusively on Japanese history, music, and art (Elementary and Secondary Education Bureau 2011).
- In terms of migrants’ education, schooling is not mandatory for non-Japanese nationals (Vogt 2017; Gordon 2015; Nakamatsu 2014). Estimates suggest that nearly one fifth of migrant children may not be attending school at all (The Economist 2019). In terms of national-level policy, measures remain very limited and largely offer discretion to local communities on how to best serve students in their areas. Driven in part by the diverse geographical distribution of foreign students in Japan (Vogt 2017), the Ministry of Education has kept a “lower political profile” in this realm, providing a more active role for local authorities to determine schooling practices (Green 2014, 404). Schools with 10 or more foreign students are able to qualify for state assistance, including specialized teachers or “cultural intermediaries”, but those with fewer than 10 are generally supported by local volunteers or organizations (Vogt 2017; see also Kawato et al. 2015). In general, Japanese teachers are “trained to treat all children as if they were born and raised in Japan, speaking Japanese, and knowing the fine nuances of this [...] society” (Gordon 2015, 525).
- Still, some schools and municipalities have made progress in implementing select multicultural programs or initiatives. These can include volunteer-led language classes, cooking classes, and providing additional test time for non-Japanese students (Vogt 2017). In some schools, particularly where there is a significant ethnic Korean population, ethnic clubs or extracurricular classes may be offered, but these do not appear to be formalized or institutionalized in any significant way (Ishikida 2005). Some schools have also started “International Classes” that allow newcomers of similar backgrounds to connect and learn more about their culture (see Gordon 2015). Still, many of the initiatives do not meaningfully engage with multicultural education practices and have faced criticism for focusing primarily on the 3F approach: food, festival, fashion (Tokunaga 2017).
- In the government’s 2009 plan for cultural affairs, there is a section on children’s activities in the arts and culture; mention is made of the importance of teaching Japanese folk culture and promoting regional cultures, but there is no mention of the promotion of minority cultural traditions (Agency for Cultural Affairs 2009).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

No.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- NHK is Japan’s public broadcaster. Radio 2 provides news reports in foreign languages for non- Japanese listeners, and the broadcaster does note in its promotional materials that it offers a “diverse range” of programming and is “committed to intercultural dialogue” (NHK 2010). However, these commitments appear to be related more to Japan’s desire to reach out to the international community than to reflect or preserve minority cultures within its own borders. Indeed, there is no mention of any commitment to ensuring programming reflects the country’s diversity or includes minority communities.
- Article 3.2 of the *Broadcast Law*, which was amended in 2005, sets out the standards broadcasters must meet when designing programs. These include provisions that the program “(i) shall not disturb public security and good morals and manners; (ii) shall be politically impartial; (iii) shall broadcast news without distorting facts; and (iv) as regards controversial issues, shall clarify the point of issue from as many angles as possible.”
- In addition, Article 1 provides that “the purpose of this Law is to regulate broadcasting for the public welfare, and to strive for the sound development thereof, in accordance with the principles as stated below: (i) to secure the maximum availability and benefits of broadcasting to the people; (ii) to assure the freedom of expression through broadcasting by guaranteeing impartiality, integrity in broadcasting and its autonomy; and (iii) to make broadcasting contribute to the development of a healthy democracy
- by clarifying the responsibility of those persons engaged in broadcasting.” The law does not make any specific reference to cultural diversity, ethnic and racial minorities, or multiculturalism.
- In addition, Burgess (2007) notes that the government offers virtually no support to the ethnic media. There are some ethnic minority media run by NGOs at the local level (Burgess, 2007) but nothing in the Promoting Media and Arts strategy speaks to support for ethnic minority programing (Agency for Cultural Affairs, 2011).
- In 2020, NHK posted an acknowledgment of diversity on their website entitled “NHK 2020: Respect for All” (NHK 2020). The post notes that “The world is defined by diversity... Together, we will strive to overcome discrimination, resolve conflicts, and answer challenges.” This post came in response to ongoing criticism that emerged about the network in 2020 and their depiction of racial issues in Japan and abroad (Illmer 2020). Many sources observe that Japanese media frequently under- and mis-represents immigrants and racial minorities (see, for example, Illmer 2020; Sezer 2019; Thompson 2018).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No evidence found.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Takahata (2007, 738) notes that “No provision in Japan today clearly requires the government to exempt religious practices from generally applicable laws.”
- To date, there have been no bans on wearing the hijab in public, but Muslim women in Japan report challenges around workplace discrimination and harassment when it comes to wearing headscarves at work (see, for example, Mainichi Japan 2016; Obuse 2019). Through a series of leaked documents in 2010, it was also clear that Japanese police were surveilling all foreign national Muslims to monitor potential terrorist activity, a decision which the Japanese Supreme Court upheld in 2016 (Takashi 2018; Payton 2016). No evidence of any discussion of the turban or other religious symbols could be found.
- Korean students who attend ethnic schools and wear the chima-chogori—a type of traditional Korean dress—often face harassment and discrimination on the way to school. This prompted the Bureau of Education to recommend that students don a standard school uniform when in public and commuting; they could then change into their traditional dress once at school (Ishikida 2005; see also Choi 2019).

5. ALLOWS DUAL CITIZENSHIP

No.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Dual nationality is not permitted. If an individual acquires dual nationality because he was, for example, born abroad to Japanese parents, then one nationality must be chosen by the age of 22. Those who do not comply will lose their Japanese citizenship (United States Office of Personnel Management 2001). Apart from some very specific instances, Japanese citizenship can only be acquired by descent.

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- A report on the development of NGOs in Japan notes the difficulty that such organizations face, in general, in terms of achieving official tax-exempt status and acquiring government funds (Yamakoshi n.d.). As Shipper (2008, 59) describes, “There are limited opportunities for immigrant ethnic associations to form in Japan because immigration control policies restrict the institutional development of temporary foreigner groups.” A scan of a directory of Japanese NGOs revealed few that could be considered specifically “multicultural” or “ethnic”; most appear to focus on international development and cooperation.
- In addition, Burgess (2007) suggests that even “support for minority festivals, holidays, and celebrations is practically unheard of, though most localities, often with NGO support, do hold kokusai koryu (international exchange) events where foreign culture is introduced.”
- Shipper (2008) suggests that rather than actively fight for minority or political rights, many of the ethnic associations that exist in Japan are primarily focused on fostering a connection with the home country. In some cases, these associations can serve as a social space for people from similar backgrounds to network, but in other cases, associations (such as some Fillipino and Thai associations) serve as an elite or exclusive club.

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In 1991, a memorandum of understanding was signed by Japan and South Korea to encourage extracurricular ethnic classes for Korean students; these offer an opportunity to learn Korean (Ishikida 2005). Similar courses do not appear to exist for other minority groups. There are also some Korean- language schools in Japan, but these are not accredited; as a result, graduates of these schools are ineligible for admission into university unless they pass a separate qualifying exam. “Western-style” international schools, on the other hand, have received accreditation (Burgess 2007).

- In the government's 2009 plan for the *Administration of Cultural Affairs in Japan*, the section on Japanese language policy refers to the importance of promoting Japanese as the national language and outlines the steps that should be taken to assist foreigners in learning Japanese. No mention is made here
- of bilingual or mother tongue instruction, not even as an instrument to facilitate the learning of the country's official language (Agency for Cultural Affairs 2009). This remains the case in the *Revisions of the Course of Study for Elementary and Secondary Schools* (The Elementary and Secondary Education Bureau 2011).
- The Ministry of Education has prepared some guidelines on the teaching of foreign languages in secondary schools. However, the focus here is on the teaching of English; no other languages are mentioned (Ministry of Education, Culture, Sports, Science and Technology 2009). Moreover, in a report on curriculum reform, the learning of foreign languages is highlighted only insofar as this increases Japanese students' ability to interact in an increasingly internationalized world (Ministry of Education, Culture, Sports, Science and Technology 1998).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- There is no evidence of any positive action measures for immigrant groups. In fact, even some of the more basic provisions related to anti-racism and discrimination are absent. Restrictions were imposed on the hiring of foreign residents as teachers, civil servants and healthcare workers until at least the mid-1990s (Ishikida 2005). Even in 2005, the Supreme Court ruled that it was constitutional to deny a foreign national, who was employed as a health care worker, the opportunity to take a promotion exam "on the grounds that she was not Japanese" (Burgess 2007).
- While the government passed the *Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behaviour Against Persons Originating from Outside Japan* in 2016 to target issues regarding hate speech, many activist groups still note that Japan has a long way to go in terms of advancing antidiscrimination policies (Margolis 2020).
- Japan adopted non-binding legislation in 2018 to promote the representation of women in political office. The *Act on Promotion of Gender Equality in the Political Field* has been described as "more of a legislative gesture than a decisive gamechanger" (Stunkel 2018). No such comparable measures have attended to the disparity in the representation of minorities to date.

Netherlands

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	2.5	3	4	2	1

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	0.5	0	0

Evidence:

- While the notion of “pillarization” had historically been popular in the Netherlands—referring generally to elite cooperation among religious and ideological communities—it began to lose favour in the 1960s. While not explicitly replaced by a discourse of multiculturalism, the Minorities’ Policy, which was passed in 1979, allowed for parallel institutional arrangements and could be considered “multiculturalist” (Entzinger 2006).
- Such policies began to decline, however, with the focus shifting in the mid-1990s to integration and assimilation. After the 1994 election, the Christian Democrats replaced the Dutch Minorities Policy with the Integration Policy. This shifted Dutch policy away from the recognition and maintenance of cultural diversity. The Integration Policy focused heavily on the socio- economic incorporation of immigrants (Bruquetas-Callejo 2007, 17; Entzinger 2006, 183; Vasta 2007, 717). However, the introduction of the Integration Policy was not, at that point, a refutation of multiculturalism per se, but rather a reaction to unemployment, poor educational outcomes, and social disadvantage among immigrants. The former Minorities Policy was criticized for not adequately addressing these challenges (see Koleth and Castles 2013).
- Since 1998, with the passing of the Law on Civic Integration for Newcomers, new immigrants have been required to take an integration course (Entzinger 2006, 9; Vasta 2007, 718). As Mattei and Broeks (2018, 24) describe this shift “marked a new policy trajectory focused on learning the Dutch language and taking civic classes.” Since 2003, naturalization has been conditional on passing a civics exam (Klave and Ode 2009, 8)
- In 2006, the Dutch Minister of Culture introduced a cultural Canon of the Netherlands (van Hamersveld and Bina 2013).

- In 2007, the New Civic Integration Act broadened compulsory integration programs to all foreigners from outside of the European Union (Klave and Ode 2009, 6).
- In 2011, the then Interior Minister Piet Hein Donner presented a 15-page action plan on integration. The plan noted that “The government shares the social dissatisfaction over the multicultural society model and plans to shift priority to the values of the Dutch people. In the new integration system, the values of the Dutch society play a central role. With this change, the government steps away from the model of a multicultural society” (cited in Kern 2011). The report also noted that future integration policies would “not be tailored to different groups” (Ibid).
- By 2013, the then Minister of Social Affairs and Employment presented a “new vision” of integration, which “shifted the responsibility of integration on the newcomer who needs to undertake the necessary steps to succeed” (Council of Europe 2019). This included the costs of integration courses and exams (Fischler 2014).
- A 2017 coalition agreement emphasized the importance of newcomer integration and participation in the workforce (European Commission 2019d; Government of the Netherlands 2017). The agreement highlights issues pertaining to migrants’ dependence on social assistance benefits and outlines consequences for newcomers who fail to integrate effectively (Government of the Netherlands 2017).
- Most assessments suggest hardline assimilation policies were only readily apparent after the 2002 assassination of Pim Fortuyn, although certainly in the period between 1994 and 2002, there was some movement away from a multiculturalist orientation. While integration policies do retain some of the influences of multiculturalism—particularly at the local level—there is no explicit affirmation of multiculturalism nor any separate ministry or agency to implement the policy. While there are some ethnic advisory bodies, these are far less powerful than they were in the past (Entzinger 2006; see also van Selm 2005).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Permitted but not required. Adoption is uneven and declining.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Dutch school boards have jurisdiction over their own curriculum and thus may decide the extent to which multiculturalism is included. While Entzinger (2006) notes that multiculturalism has been included in some ethnically diverse schools, in general the curriculum focus tends to be on integration rather than multiculturalism. In particular, emphasis is placed on Dutch language acquisition and programs that will facilitate immigrant children’s integration. However, with school choice policies in the Netherlands, some evidence suggests that there is some degree of racial segregation in schools (Montero-Sieburth and Alhadi 2015), which may suggest that diversity training and inclusive learning in Dutch schools could be increasingly diminished.
- Because school boards are not required to include multiculturalism in their curriculum, application has tended to be uneven. As Leeman and Reid (2006, 65) note “since the 1970s school regulations insist teachers pay attention to intercultural education—that immigrants as well as the Dutch have to change in order to co-exist

in a multicultural society ... However, the content and pedagogies of intercultural education are not officially prescribed. Schools and teachers have considerable freedom in the way they bring intercultural education into practice.” Moreover, they suggest that “intercultural education is not a priority subject.”

- Indeed, in a review of Dutch integration and education policies from 1970 to 2002, Rijkschroeff et al. (2005) note that there has been a precipitous decline in the extent to which cultural individuality is encouraged in the school system. They distinguish between the socioeconomic, emancipatory, and sociocultural dimensions of education policy, noting that while the sociocultural dimension (including education in a student’s “own culture and language”) was viewed to be important throughout the 1970s and 1980s, “the notion of ‘preserving a group’s own language and culture’ has disappeared: one’s own culture is at most something private and must not stand in the way of integration” (Rijkschroeff et al. 2005, 424). They note, further, “this point of view has recently become more radicalized. Learning one’s own language and ‘preserving’ one’s own identity is now viewed mainly as an obstacle to successful integration” (Rijkschroeff et al. 2005, 425). The cultural components of programs targeting ethnic minority pupils in education have been replaced by programs that speak to socio-economic disadvantage (Rijkschroeff et al. 2005, 424).
- In more recent years, the shift from intercultural education toward citizenship education has also led to a dearth in diversity training for teachers (Leeman and Pels 2006; Montero-Sieburth and Alhadi 2015; Leeman and van Koeven 2019). Since 2014, there has been a greater emphasis placed on targeting radicalization and extremism in schools (Mattei and Broeks 2018). A 2014 government report, “Integrated Approach toward Jihadism”, sets guidelines for schools on how to address potential threats, and supports further training for teachers and school staff to identify youth at risk of radicalization (Mattei and Broeks 2018).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Partially.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0.5	1	0.5	0.5

Evidence:

- Two policy documents, one on Minorities (*Minderhedennota*) and the other on the Media (*Medianota*), were released in 1983, and both signaled the lack of minority representation in the media. Several local experiments with minority media followed, and broadcast time was reserved for minority programming on the Dutch National Broadcaster (Bink n.d., 3). Mira Media, a national organization that brings together migrant associations to provide advice on minorities in the media, was founded in 1986. While not a broadcaster, Mira Media works in cooperation with media outlets to improve the representation of minorities in the media (Mira Media 2010).
- Although the public broadcaster and media licensors do not explicitly include ethnic representation or sensitivity in their mandates, various religious and ideological associations are allocated broadcast hours on the national public broadcaster; this is an artefact of the pillarization policy (Entzinger 2006). While none of the groups are specifically ethnic minority associations, Hindu, Buddhist, Jewish and Muslim organizations are allocated some broadcast time (Ibid.).

- There is also a production company called MTNL (Multicultural Television in the Netherlands), which produces television programs for the country's four largest minority groups (Surinamese, Antilleans, Moroccans and Turks), as well as a radio station called FunX, which caters to ethnic minority urban youth (van Hamersveld and Bina 2008). MTNL, however, ceased to exist on January 1, 2013 after major to public broadcasting and diversity programming (Multicultural Television Netherlands Foundation 2016).
- Furthermore, as Entzinger (2006) notes, there is still some distancing from multiculturalism in the Netherlands' media policy, with the government discontinuing a previous policy that required a proportion of broadcasting time to focus on multiculturalism. Around 2006, the Netherlands stopped dedicating broadcast time towards ethnic minority targeted programs (Entzinger 2006, 182). In 2008, the last ethnic group targeted programs on the public broadcaster were replaced by a Dutch language program. This program attempts to reach all ethnic minorities as a whole (Awad and Roth 2011, 401).
- Additionally, in 2010, the national public service broadcaster, NPO, shifted toward targeting "Lifestyle Groups" rather than specifically appealing to specific segments of the population based on sociodemographic factors; in effect, Engelbert and Awad (2014) argue that race and ethnicity have been largely sidelined by these alternative categories. The NPO mandate does not address cultural, linguistic, or ethnic diversity (Cullen International 2019).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0.5	0

Evidence:

- Up until 2018, policies related to dress were typically set by schools, employers, and other private institutions. Religious headwear was generally permitted, although some schools had banned the niqab, citing security concerns (Entzinger 2006; *The Economist* 2003).
- A motion to ban the wearing of the burqa in public was passed by the Dutch Parliament in 2005, and the Immigration and Integration Minister announced in 2006 that the government would introduce legislation that would forbid the covering of one's face in public (BBC 2006). After a series of failed initiatives throughout the mid-2000s and early-2010s, the government passed a ban on face coverings in 2018, which prohibits individuals from wearing religious veils, such as the niqab and burqa, in public buildings and on public transit (Open Society Justice Initiative 2018). Those in violation of the law face fines between €150 and €415. The legislation came into effect in 2019 but questions remain about its enforcement (Boffey 2019).
- Since the mid-1990s, courts and the Equal Treatment Commission have ruled that headscarves can only be banned from public places on narrow grounds (Barnett, 2013). In 1998, the National Committee on Equal Treatment decided in favour of a teacher who wanted to wear a headscarf in school (Islamic Human Rights Commission, 2004).

- In 2000, the Commission ruled that police uniform policies that prohibit headscarves were discriminatory, although because the Commission has no powers of enforcement the ruling has typically been ignored (Entzinger 2006). Police organizations argue that “‘alternative headgear’ should not be introduced because a uniform should be ‘sober and express independence’” (Verhaar and Saharso 2004).
- In 2008, the Equal Treatment Commission ruled that prohibiting a female officer from wearing a headscarf while on duty was a breach of equal treatment, although the Commission did consider in the ruling that the officer had limited contact with the public (Holtmaat 2012, 24). However, in another instance, the Commission sided with a school that had prohibited three female students from wearing the niqab, arguing that eye contact is necessary in an educational setting and that this concern overrode freedom of religion (Commissie Gelijke Behandeling 2003).

5. ALLOWS DUAL CITIZENSHIP

Although dual citizenship is technically not permitted, it is, de facto, allowed.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0.5	0.5

Evidence:

- While the Minorities’ Policy of the 1980s provided immigrant minorities with several rights, the acquisition of Dutch citizenship continued to be largely discouraged. In 1992, however, a policy allowing those who acquired a Dutch passport to retain dual citizenship was adopted, although it was rescinded just five years later as a result of the government’s concerns over conflicted loyalties (Entzinger 2006; see also De Hart 2004). After 1997, there was a mixed period in which dual citizenship was not allowed but largely tolerated.
- At present, “the Dutch government wants to limit dual nationality as much as possible” (Government of the Netherlands 2021). Some exceptions are granted, however; these include refugees, immigrants who marry a Dutch citizen, and those whose countries of origin prohibit renunciation, among others (Government of the Netherlands 2021; see also Entzinger 2006 and Niessen et al. 2007).
- Nonetheless, Howard (2005, 709) notes that while the Netherlands de jure requires foreign nationals to renounce their citizenship in order to acquire Dutch nationality, there is a “de facto common practice of allowing naturalized citizens to maintain their prior citizenship.” The Kingdom Act on Dutch Nationality of 2003 reinforced this practice.

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No longer available.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0

Evidence:

- As early as the 1950s and 1960s funding existed to assist some immigrants with settlement. By the 1970s, the funding was being extended to help ethnic minority groups preserve their identity (Oostindie 2010, 40-41).
- While funding for ethnic minorities was widespread in the 1970s and 1980s, the practice has declined precipitously in recent decades. Entzinger (2006) notes that funding for so-called intercultural activities was still available in the early 2000s, support was generally not provided to initiatives that involved a single ethnic group. Moreover, organizations had been encouraged to become more financially independent (van Hamersveld and Bina 2008).
- Throughout the 1980s and 1990s, the Netherlands' largest ethnic minority groups received state funding to establish advisory bodies. Government departments were obliged to consider the advice of these ethnic advisory bodies. While some of these organizations continue to exist, they are far less influential (Michalowski 2005).
- The MIPEX previously found that some public support was given to immigrant organizations that were involved in public consultations at the national level (Niessen et al. 2007). These were not, however, organizations specifically tasked with furthering the goals of ethnic minorities; rather, the funding supports their provision of advice to the government.
- The European Commission (2019d) notes that "Immigrant civil society in the Netherlands has recently lost state support, as part of the current government's decision to mainstream integration and cut all targeted support. Bodies must survive on their own and must compete with other sectors to make integration a priority and have their voices heard. Local consultative bodies continue to come and go and several local authorities have moved from immigrant consultative bodies and subsidies to mixed bodies and project funds for the participation of all groups."

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	0	0	0

Evidence:

- In 1974, immigrant minority language education was introduced for a large number of primary school students (Entzinger 2006, 180; Vermeulen 1997, 79).
- Mother tongue instruction was one of the cornerstones of the Minorities' Policy, which was passed in the early 1980s, and the 1985 Primary Education Act gave legal status to mother tongue teaching in the major immigrant languages (Baubock 2002).
- However, mother tongue education teaching began to disappear in 1994 with the shift from the Minorities Policy to the Integration Policy (Entzinger 2006, 183). Mother tongue instruction became increasingly viewed as detrimental to integration.
- In their review of Dutch integration and education policies, Rijkschroeff et al. (2005, 425) note that while mother tongue language instruction was provided throughout the 1970s and 1980s, it "became marginalized in the curriculum in the course of time, ultimately vanishing altogether." This reflects the view, which has increased in prominence in the Netherlands, that cultural maintenance is an obstacle to integration. Integration policies thus focus increasingly on learning Dutch, participating fully in society, and addressing socioeconomic gaps between native-born and immigrant populations.
- Funding for mother tongue education officially ended in 2004 and little progress has since been made to assist migrant students with cultural or linguistic maintenance (Kuiken and van der Linden 2013). The only initiatives to support such learning exist outside schools, offered primarily through local cultural organizations or mosques (Kambel 2014). Some foreign language courses are available in secondary schools but generally do not have official curriculum status (Palmen 2016) and are not widely available.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	0	0

Evidence:

- Under the auspices of the Minorities' Policy, a number of employment programs were introduced throughout the 1980s; these targeted disadvantaged groups, including immigrant minorities (Entzinger 2006). In 1994,

these projects were formalized in the Act on the Promotion of Minority Groups in the Labour Market, which required employers to report on the representation of immigrant minorities within their workplaces (Nieuwboer 2004). However, no formal quotas were set, and many employers simply opted not to file reports. The law was rescinded in 2004 (Entzinger 2006, 191).

- Also passed in 1994 was the Equal Treatment Act, which included provisions for the creation of the Equal Treatment Commission. The Commission has the authority to investigate allegations of discrimination in employment and the workplace, although a 2004 report decried the lack of government-sponsored initiatives to encourage private employers to adopt codes of good conduct (Commissie Gelijke Behandeling 2004).

New Zealand

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	2.5	5	5	6	6.5

* A NOTE ON CHANGES TO NEW ZEALAND'S 2010 SCORES

The 2016 Revised Edition of this paper previously scored New Zealand as 0.5 on Exemptions from Dress Codes. However, research uncovered in the current edition revealed that some notable changes to laws regarding religious headwear were instituted prior to 2010. This includes the accommodation of religious dress in police uniforms in 2008, and the 2005 decision to allow Sikhs to wear the turban in place of a helmet on motorcycles (Spennemann 2020). As such, the 2010 score for exemptions is now listed as 1.0 to reflect such policy changes.

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Limited. No explicit affirmation, but there is a government body that oversees ethnic affairs.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0.5

Evidence:

- The Treaty of Waitangi is New Zealand's founding document. It was signed in 1840 by the British and more than 500 Maori chiefs. It is based on the principle of biculturalism and provides the basis for bicultural recognition of the state with respect to the Maori (Spoonley 2005, 19-21).
- The 1985 *Law Commission Act* requires the Law Commission to review laws while taking into account both the special place of the Maori in New Zealand and New Zealand's multicultural character.
- Successive waves of immigration to the country have generated increased discussion about multiculturalism in New Zealand. Nonetheless, as Spoonley (2005, 22) points out, "Biculturalism has occupied the pre-eminent place of political and policy debates, and there has been little room for multiculturalism." He points out that the Maori—who wield significant political power—are unlikely to allow bicultural principles to be supplanted by multicultural ones. Moreover, he suggests that most attempts to develop a framework for multiculturalism

tend to include, as a “first principle,” an acknowledgement of the Maori as the country’s first peoples; any movement toward multiculturalism would have to respect this principle. As Simon-Kumar (2019) aptly describes: “In many institutional spaces, biculturalism is framed as an equity issue, and multiculturalism as a diversity issue: the former requiring political restitution and the latter sociocultural accommodation. Formulas have been advanced to negotiate a common ground—frameworks such as ‘treaty-based multiculturalism’ or ‘bicultural multiculturalism’ among them—that demarcate the distinct political spaces for Māori and new migrants. These measures notwithstanding, the bicultural-multicultural dilemma is still unresolved.”

- Nonetheless, a government body, called the Office of Ethnic Affairs, was launched in 2000 to provide advice to governments on ethnic communities. In 2015, it was renamed the Office of Ethnic Communities, and it remains “the government’s principal advisor on ethnic diversity in New Zealand” (Office of Ethnic Communities 2020). It manages an interpretation service to facilitate non-English speakers’ access to government services, promotes the development of intercultural competence and cross-cultural dialogue and provides resources and funding to support ethnic communities (Ibid.). A recent Briefing to the Incoming Minister of Ethnic Communities (Office of Ethnic Communities 2017) describes the minister as playing a lead role in shaping policy priorities pertaining to diversity and outlines the minister’s responsibility to connect with ethnic communities to ensure their perspectives are at the forefront of policy development.
- A search of all statutes in New Zealand finds just one mention of multiculturalism. It is contained in the *Law Commission Act* 1985, which sets the parameters for the agency tasked with reviewing and making reforms to laws in the country. In section 2(a) of the act, it is noted that in making its recommendations, the commission should take into account the country’s Maori dimension and “shall also give consideration to the multicultural character of New Zealand.” In effect, although multiculturalism certainly appears in New Zealand’s discourse and rhetoric, it is not affirmed through any constitutional, legislative or parliamentary instruments.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	1	1	1	1

Evidence:

- New Zealand’s social studies curriculum aims to build students’ understanding of the significance of the Treaty of Waitangi, the country’s bicultural heritage, and the multicultural nature of society (Ministry of Education 1997). Although schools design their own curricula, multiculturalism is one of the core values promoted within the country’s national standards for education. The Ministry of Education (2020) asserts that cultural diversity in school curricula “reflects our linguistically and culturally diverse nation; affirms students’ different cultural identities; incorporates students’ cultural contexts into teaching and learning programmes; is responsive to diversity within ethnic groups; helps students understand and respect diverse viewpoints, values, customs, and languages.”
- The National Education Guidelines of 1989 require that schools develop charters that reflect both New Zealand’s cultural diversity, and the special place of the Maori (Ministry of Education 2012). Curriculum reports in New Zealand in 1994 and 1997 note the active adoption of multiculturalism in the English and Social

Studies Curriculums respectively (Keown et al. 2005, 131-145). In 2004, respect for diverse ethnic and cultural heritage in New Zealand was included as a National Education Goal (Ministry of Education 2009).

- The Ministry of Education’s (2018) Statement of Intent 2018-2023 discusses the importance of inclusion and equality in New Zealand’s curricula. It highlights the changing demographics in the country and the continued need to incorporate cultural diversity into all aspects of school programming.

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- The 1976 *Broadcasting Act* did not include ethnic or cultural diversity in the principles that should guide either public or general broadcasting (Broadcasting Act 1976, 1981).
- The 1989 *New Zealand Broadcasting Act* requires the Broadcasting Commission to ensure that programming reflects New Zealand's diverse religious and ethnic communities (Broadcasting Act 1989, 2013). The *Television New Zealand Act 2003* also asserts that television should “promote understanding of the diversity of cultures making up the New Zealand population” (Section 12(b)). A similar mandate is written in the *Radio New Zealand Act 1995* (Section 7(1b)), which upholds that radio services offer “a range of New Zealand programmes, including information, special interest, and entertainment programmes, and programmes which reflect New Zealand's cultural diversity, including Maori language and culture.”
- NZ On Air is the country’s broadcasting commission. It is an independent agency, created in 1989 in Part IV, section 36 of the *Broadcasting Act 1989*. The act tasks the agency with ensuring programming reflects New Zealand’s culture and identity, and it funded by the government to provide support for the production of local broadcasting content. One of its core values is diversity, including the promotion of the Maori language and culture, as well as ensuring that broadcasting reflects the interests of women, children, youth, persons with disabilities, and ethnic minorities. There are also provisions to ensure broadcasting is reflective of the country’s diverse religious and ethical beliefs.
- NZ On Air recently published a Diversity Report, “as both a response to, and a contribution towards, discussions about gender, ethnicity and regional production representation in the local screen sector” (NZ On Air 2020, 3). The report notes that although there have been some improvements in the representation of marginalized groups on screen, persons of Asian descent remain underrepresented as directors, producers, and writers. In response to this finding, the report asserts that NZ on Air will continue to prioritize programming that supports diversity and inclusion, especially projects that engage with Asian audiences.

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Yes.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	1*	1

Evidence:

- The *Race Relations Act* (1971), which came into force in 1972, makes it unlawful to deny people access to public places based on race, ethnic, or national origin.
- New Zealand courts prohibit headwear inside courtrooms, although an exemption is allowed for religious headwear, most notably the turban (Kumar 2010). Nonetheless, in 2004, a New Zealand court judge did not allow a Muslim woman to give testimony wearing a burqa but did allow her to give testimony behind a screen visible to only the judge, counsel, and female court staff (Human Rights Commission 2005). Also, in 2009, a Muslim woman was banned from a courtroom when she refused to remove her hijab; the judge later admitted he had made a mistake, noting that he had interpreted the hijab as a symbol of protest and thus ordered the woman removed (Thomson 2009).
- New Zealand Police have a uniform exemption for religious headwear (Booker 2008; BBC News 2020; Spennemann 2020).
- The New Zealand Transport Agency (2020) allows some exemptions on religious grounds regarding the use of bicycle and motorcycle helmets, so long as you can prove you are a member of the Sikh religion and are only travelling up to 50km/h.
- Religious headwear is also permitted in visa, passport, and drivers' license photos, so long as one's face and hairline is visible (New Zealand Immigration 2020a).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Nothing in the *Citizenship Act 1977* prevents the holding of more than one citizenship, and New Zealand allows its citizens to hold multiple citizenships. This may be affected if such provisions are not upheld by the other country, however (Department of Labour 2010b).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- The Community Organization Grants Scheme (COGS) has been in operation since 1986. It provides support to a variety of different community organizations. Ethnic minority organizations are listed as priority organizations for grants dating at least as far back as 2003. Money has continued to go to ethnic minority organizations through the COGS program (Department of Internal Affairs 2020a; Department of Internal Affairs 2004, 5; Bellett and Teague 2010, 42).
- Since 2004, funding has been available to Chinese community organizations through the Chinese Poll Tax Heritage Trust Fund. This money is part of restitution for New Zealand's poll tax on members of the Chinese community (Department of Internal Affairs 2020b). The trust is administered by the Department of Internal Affairs and is intended to “strengthen the unique identity of Chinese New Zealanders” (Department of Internal Affairs 2020b). Applicants need not be Chinese or poll-tax descendants of early settlers, but proposals must have the support of the Chinese poll-tax descendent community and must be related to the objectives of the trust. Two rounds of funding are distributed each year, and projects may be related to the learning of Cantonese, recording and preserving Chinese history in New Zealand, raising public awareness about the contributions of ethnic diversity to New Zealand with an emphasis on early Chinese migration, and promoting Chinese arts and culture (Department of Internal Affairs 2020b). Grants are small and typically less than \$5,000.
- The Ethnic Communities Development fund was introduced in 2016 through the Office of Ethnic Communities. It delivers \$4.2 million annually to fund projects that support ethnic communities (including migrants, refugees, long-term residents, and citizens from minority backgrounds) “to grow their skills, celebrate their culture and take part in society” (Office of Ethnic Communities 2020b).
- The Lottery Community Grants are also available to not-for-profit organizations that aid in improving local communities. Although it is not exclusively targeted toward ethnic communities, the fund prioritizes projects aiming to assist Maori, Pacific peoples, and ethnic communities, including new immigrants and refugees (Department of Internal Affairs 2020c), along with other marginalized populations in New Zealand.
- The Migrant Levy Fund was administered by the Department of Labour using funds assessed on immigration applications. It funded the provision of various settlement services, including language classes and interpretation, some of which are administered by ethnic organizations, most notably within the Chinese community (Department of Labour 2010a). The Migrant Levy Fund was replaced in 2015 by the Immigration Levy Fund, which supports settlement services that are consistent with the goals outlined in the Migrant Settlement and Integration Strategy (New Zealand Immigration 2020b).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- Until 2005 New Zealand lacked a strategy with respect to language education. In 2007 and 2008 there was limited policy in place to ensure that immigrants could obtain mother tongue education (Human Rights Commission 2008, 4). However, the 2009/2010 Workforce Advisory Group recommended bolstering New Zealand's capacity in a variety of cultural identities and languages (Ministry of Education 2010a, 18).
- New Zealand's Curriculum Framework includes learning languages other than English. Schools may thus adopt second language programs for students. These include programs in Chinese, French, German, Japanese, Pasifika, Maori, Spanish, Korean and Indonesian. The government also supports an online community for language learning teachers, as well as a certificate program that is funded by the Ministry of Education and aimed at developing teacher competency and supports schools that have adopted language learning programs (Ministry of Education 2010b).
- Much of the focus around language education in recent years has centered on the development of Maori language learning in schools, as outlined in the Ministry of Education's (2013) policy framework on *Tau Mai Te Reo: The Māori Language in Education Strategy 2013–2017*. There has also been an uptick in programming targeted toward heritage language education, specifically for Pasifika languages (Seals 2017).
- The Ministry of Education (2014) also outlines the primary objectives of language learning on their curriculum website. They note the importance of developing communication and language skills, but also highlight the importance of cultural knowledge in strengthening students' understanding of diverse languages, cultures, and communities.
- In 2018, the Auckland Languages Strategy Working Group (2018) released a strategy for improving language education in New Zealand. The strategy outlines a 15-year plan for improving access to language instruction in New Zealand schools to ensure the continued development of community- and heritage-language learning. Some of the key steps noted in the document include advancing language learning frameworks in all levels of schooling, and providing greater training and professional development opportunities for teachers.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- New Zealand does not have an explicit affirmative action policy, but the government and other public sector employers are required to implement equal employment opportunity (EEO) policies within their workplaces. These do not consist of quotas or preferential hiring schemes but aim to reduce workplace discrimination on the basis of gender, race, ethnicity, age, and ability. This might include initiatives to help employees achieve a better work-life balance, to improve morale, or to adapt workplaces to accommodate diverse personnel. In practice, the EEO target groups in New Zealand have tended to be women, Maori, Pacific peoples, and persons with disabilities. Nonetheless, a report on New Zealand's EEO strategy recommended greater attention be given to new migrants (Mintrom and True 2004).
- New Zealand's Human Rights Commission works to encourage employers to adopt EEO practices within their workplaces and adjudicates human rights complaints (Human Rights Commission 2021). Note, however, that while New Zealand encourages EEO practices and has legislation related to human rights, policies related to employment equity are not codified in legislation but rather in a framework (Mintrom and True 2004). A report on EEO in New Zealand recommended the creation of a stronger monitoring agency (Ibid.).
- However, the Equal Employment Opportunities Trust (since 2016, known as Diversity Works) does receive funding from the government of New Zealand to aid employers in their implementation of EEO practices and to raise awareness of diversity issues in the workplace (Diversity Works 2020).
- The Office of Ethnic Communities (2020c) established a nominations service in 2018 that maintains a database of individuals from ethnic communities that are qualified to be appointed to State sector boards and committees. The central aim of this initiative is to increase diversity within the public sector, but limited information is available on the status of the database and its success in appointing representatives from diverse backgrounds to available positions. A request for information was submitted to the Minister of Ethnic Communities in 2019 inquiring about the success of the program. The Minister noted that, at the time, there were 87 candidates in the database; the Office had received confirmation on the appointment of five candidates to roles on four boards (Salesa 2019).

Norway

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	3.5	4.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Norway has not explicitly affirmed multiculturalism, and the term rarely appears in political or public discourse (Hagelund 2002). Nonetheless, some policy documents do assert a commitment to principles that are sometimes associated with multiculturalism, including integration, inclusion, and anti-racism (Ellingsen 2009; Hagelund 2002; Lithman 2005).
- In 1988, a government white paper noted that immigrants should have the freedom of choice to maintain their culture and language, but that this should not come at the expense of learning Norwegian or acquiring knowledge about Norwegian society (Hagelund 2002, 407).
- There is some recognition of historic national minorities in Norway, such as the Sami, Jews, Kvens, or Roma, but no recognition of immigrant-origin ethnic minorities (Mangset and Kleppe 2013).
- Supervised by the Ministry of Education, the Norwegian Directorate for Integration and Diversity (IMDi) oversees the settlement of refugees and migrants in Norway. The Directorate is primarily focused on the integration of immigrants and refugees into the labour force and there is no commentary in their mission statement on multiculturalism, interculturalism, or the preservation and promotion of minority cultures and practices (IMDi 2020). A report on Norway's immigration and integration strategy for the OECD states that the primary aim of the integration policy in Norway is "that everyone who is living in Norway finds work or undertakes studies and becomes a taxpayer and contributing member of the Norwegian society" (Thorud 2019, 42).

- Nevertheless, in recent years, the government has adopted some measures to address issues related to equality and the inclusion of ethnic minorities and immigrants in Norwegian society. In 2019, the Norwegian Ministries developed The Norwegian Government’s Action Plan against Racism and Discrimination on the Grounds of Ethnicity and Religion, 2020-2023 (Minister of Culture 2019), which highlighted programs and policy developments to address racism, Islamophobia, and hate speech in Norway.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Increasing.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	1

Evidence:

- While the *Education Act* (1998, section 1-1) notes that “education and training shall provide insight into cultural diversity and show respect for the individual’s convictions,” it also affirms that “education and training shall be based on fundamental values in Christian and humanist heritage and traditions.”
- Christianity, Religion and Religious Ethics is one of the core subjects in the compulsory curriculum (Norwegian Ministry of Education and Research 2007a). Nonetheless, the Education Act (1998, section 2-3a) provides that schools “respect religious and philosophical beliefs of pupils and parents and ensure their right to an equal education.” This includes exemptions from activities that are deemed to be counter to a student’s own religious practices.
- Further, a 2004 action plan, which was revised in 2007, targeted the education of ethnic minorities. It noted that a “multicultural perspective” must be integrated into the school curriculum and that teaching materials reflect the “multicultural reality.” There were also commitments to increase teachers’ cultural competence. The action plan makes reference to a “cultural schoolbag” and suggests that this is “an initiative aimed at exposing primary and lower secondary students to professional arts and culture of all kinds” (Norwegian Ministry of Education and Research 2007b). These efforts seem to have been partly intended to improve immigrants’ and minorities’ educational outcomes, but the effect has been an increase in the visibility of cultural diversity and multiculturalism in the classroom.
- More recent initiatives have further engrained the recognition of multiculturalism and multilingualism in Norwegian education policy. The Integration Policy (Meld. St. 6, 2012-2013; Ministry of Children and Families 2012) asserts that “Diversity and multilingualism are resources in Norwegian society and must be valued in the educational process.” Consistent with the integration policy, the Ministry of Education started a new program in 2013, “Kompetanse for mangfold” (“Competence for Diversity”), which looks to strengthen schools’ abilities to promote diversity and assist minority youth (Rosnes and Rossland 2018). The program offers training to teachers in multicultural pedagogy and multilingualism, helping to foster greater knowledge around inclusion in the classroom. Although there are few immigrant and minority teachers in Norway, efforts to recruit migrants into the teaching profession have taken hold in recent years, especially at the University Colleges in Oslo and Bergen (Solano and Huddleston 2020).

- The new core curriculum for primary and secondary education that was ushered in in 2017 also recognized the importance of diversity in Norway’s education system. Indeed, “identity and cultural diversity” is recognized as one of six core values in education, and the curriculum asserts that schools are intended to “help each pupil to preserve and develop her or his identity in an inclusive and diverse environment” (Norwegian Directorate for Education and Training 2017).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

No.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Neither the *Broadcasting Act* (1992) nor the *Media Ownership Act* (1997) make any reference to ethnic representation in the media or licensing. In fact, it is an explicit policy objective to try and increase the range of programs offered in Norwegian (Mangset and Kleppe 2009).
- The 2008 Nordic Council Report noted that the Norwegian media is culturally homogenous (Mangset and Kleppe 2013).
- NRK (2020), the national public broadcaster in Norway, notes that it “reflects the geographical diversity of Norway, provides a range of local programs and maintains a local presence.” It primarily aims to “strengthen Norwegian and Sami language, identity and culture.”
- The IMDi compiled a report in 2010 that explored the portrayal of immigrants in Norwegian media. The report found that certain groups – namely Muslims – are conveyed in a negative manner and that these stories tend to dominate media coverage in Norway (IMDi 2010).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0

Evidence:

- In 2004, the Gender Equality Ombud ruled against a firm that had fired a woman for refusing to take off her hijab (Islamic Human Rights Commission 2004).

- However, in 2018, the government voted to ban the burqa and niqab in daycares, schools, and universities, suggesting that it served as a barrier to communication in educational settings (Sharman 2018). Some government officials are pushing for a larger ban on face coverings in all public spaces.
- In 2020, the municipality of Arendal also instituted a ban on the burqa and niqab for all municipal employees (Sputnik News 2020).
- In 2009, the Norwegian government announced that it would allow Muslim policewomen to wear the hijab (Al Arabiya News 2009). But in 2013, the Minister of Culture decided that the hijab would not be incorporated into police uniforms in spite of Faith and Ethics Policy Committee Recommendations to the contrary (Norway Post, 2013).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	1

Evidence:

- As of January 1, 2020, Norwegians will be allowed to maintain multiple citizenships (Norwegian Directorate of Immigration 2020). The new rule applies to those who are in the process of acquiring citizenship and those who have already become citizens.
- Prior to this policy shift, Norway maintained a singular citizenship policy. In the 2006 Citizenship Act, the government affirmed that “citizenship is an important symbol of belonging and loyalty to the Norwegian political community and the principles on which this is based” and that individuals should “only have political duties and rights in one state” (Ministry of Local Government and Modernization 2005).
- Views on dual citizenship in Norway shifted considerably between 2006 and 2017. Although most left-wing parties supported dual citizenship on the basis of incorporating immigrants and allowing Norwegians abroad to maintain their citizenship, Midtbøen (2019) argues that both the Conservative Party and the Progress Party changed their perspectives on dual citizenship in the mid-2010s as “allowing dual citizenship would simultaneously allow for citizenship revocation of dual citizens who engage in or support terrorist acts.”

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- The government provides a number of grants to immigrant organizations, including those that promote the achievement of equal opportunities and full participation in society, those that promote social inclusion, and those that work toward the protection of asylum-seekers' rights. Organizations receiving these grants tend to be umbrella agencies rather than specifically ethnic organizations, although in 2007, Afrikan Youth in Norway was one of the grant recipients (Ministry of Children, Equality and Social Inclusion 2010).
- Grants are also provided to local immigrant organizations that undertake work related to diversity, dialogue and cooperation. The objective is "to strengthen the organisation of immigrants at the local level, to help enable immigrants to advance their common interests in relation to local authorities, to promote tolerance between different groups in the community and to combat racism and discrimination" (Ministry of Children, Equality and Social Inclusion 2010).
- There was a significant increase in grants in 2006 to fund projects for cultural diversity, with funding jumping from 4.2% of grants for cultural programs in 2003 to 7.5% in 2006 (Mangset and Kleppe 2013).
- In 2006, 299 organizations were awarded grants to work on programs that contributed to or promoted the interests of immigrants (Ministry of Children, Equality, and Social Inclusion 2008).
- In 2008, the government began funding, on a trial basis, voluntary organizations that provide information and assistance to new immigrants. The government also provides grants to groups that undertake preventative work related to forced marriages (Ministry of Children, Equality and Social Inclusion 2010).
- The IMDi also provides a range of grants to municipalities and volunteer organizations to promote integration, diversity, and dialogue. A complete list of available grants can be found on the IMDi website (<https://www.imdi.no/tilskudd/>).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- The *Education Act* (1998) provides students the right to an equal education. Section 2-8 goes further, stipulating “pupils attending the primary and lower secondary school who have a mother tongue other than Norwegian or Sami have the right to special education in Norwegian until they are sufficiently proficient in Norwegian to follow the normal instruction of the school. If necessary, such pupils are also entitled to mother tongue instruction, bilingual subject teaching, or both.”
- Foreign-language studies are a core component of the secondary compulsory curriculum. In 2007, the government adopted a policy plan called *Equal Education in Practice!*, which outlined a new level- based curriculum in the mother tongue of linguistic minorities (Norwegian Ministry of Education and Research 2007a).
- Prior to 1998, it does not appear that mother tongue instruction was widely available, although bilingual education was provided to second-language speakers until they were fluent enough in Norwegian.
- Bilingual education continues to be reaffirmed in recent policies. The Integration Policy (Meld. St. 6, 2012-2013; Ministry of Children and Families 2012) asserts that “mastering of the mother tongue makes it easier to learn new languages” and notes that children’s exposure to diverse languages increases tolerance among youth. Students are also able to take their exams in multiple languages and course offerings for language learning continue to expand.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Limited.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- In 2007, the government introduced a test program of “moderate quotas” that would give “positive special treatment” to immigrants with qualifications equivalent to those of other applicants seeking positions in 12 separate departments (Tisdall 2007).

- Although this program was not overly successful, it led to a new policy aimed at diversifying the public sector. As of 2020, government agencies that are hiring personnel are required to contact one person who is an immigrant or is Norwegian-born with two immigrant parents to interview for the position (Ministry of Local Government and Modernization 2017). This policy gives preference to immigrants from Europe (outside the EU / EFTA), Asia, Africa, Latin America and Oceania.

Portugal

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	3	3.5	3.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No constitutional recognition, but there are references to interculturalism in legislation, as well as creation of various institutional bodies.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0.5	0.5

Evidence:

- Although it has not been affirmed at a constitutional, legislative or parliamentary level, discourse in Portugal increasingly recognizes its transition from a country of emigration to one of immigration (Santos 2004). There are also references to interculturalism and intercultural dialogue in various pieces of legislation. For example, in 2001, the government passed *Estabelece o estatuto legal do mediador sócio-cultural*, which established the legal status of sociocultural mediators whose function it is to promote social cohesion, intercultural dialogue, inclusion, and respect for cultural diversity. The mediators are typically from immigrant or ethnic communities and operate largely in schools, social service agencies (including immigrant support centres), and other public bodies. In addition, in 1996, legislation to create a task force for equality and insertion of Roma noted that the principle of equality implies respect for cultural diversity, which is increasingly a feature of Portuguese society.
- Nonetheless, Fonseca et al. (2005, 27) note that “despite referring to the respect for the immigrants’ social and cultural identity, the law on the role of the [Portuguese High Commission for Immigration and Ethnic Minorities] focuses on ‘the promotion of the knowledge and acceptance of the Portuguese language, laws, and also of the cultural and moral values of the Portuguese Nation as conditions for a complete integration.’”
- At an institutional level, the position of High Commissioner for Immigration and Ethnic Minorities was created in 1996. In 2003, it was refashioned into a High Commission, and its responsibilities were expanded (Santos 2004); in 2007, it was renamed the High Commission for Immigration and Intercultural Dialogue (ACIDI) and in 2014 became the High Commission for Migration (ACM). The ACM is responsible for immigrant

integration and operates a number of National Immigrant Support Centres (CNAI), which use a “one-stop-shop” model to deliver services to newcomers. These include assistance related to health, education, banking, the labour market, and citizenship (Abranches 2009). The ACM also works to combat racism and discrimination, as well as collaborating with NGOs and immigration associations. The ACM supervises the Commission for Equality and Against Racial Discrimination (CICDR), which collects data and provides policy recommendations on discrimination in Portugal (CICDR 2020). As Sardinha (2007) points out, the High Commission was created partly to ensure immigrant and minority communities could become partners in the policy process.

- Related to this, there is an Advisory Committee for Immigration Affairs, which was created in 1998. Its structure was changed in 2002 to make it more of a government agency, and it was renamed the Consultative Council for Immigrant Issues (Fonseca et al. 2005). It worked to strengthen consultation and dialogue between the government and organizations that represented immigrants and ethnic minorities. It also issued statements related to migrant rights and participated in policy-making processes related to immigrant integration (Abranches 2009). Associations that were legally recognized by the High Commission had the right to participate in the Consultative Council and to be consulted on matters concerning immigrants and ethnic minorities (Sardinha 2009). The Consultative Council for Immigrant Issues went through further restructuring in 2014 where it was renamed the Council for Migration (Council for Migration 2020). It has a formal partnership with the ACM and it is required to produce opinions on draft legislation pertaining to migration. Its primary function is to participate in the policy process in regard to integration and social inclusion to ensure “cooperation with public and private entities in the definition and implementation of migration policies” (European Commission 2019e).
- In 2017, Portugal also advanced new antidiscrimination legislation, Law 93/2017, which “establishes the legal regime for the prevention, prohibition and combating of discrimination on the grounds of race or ethnic origin, nationality, ancestry and place of origin” (Directorate-General for Justice and Consumers 2019). According to the European Commission Against Racial Intolerance (ECRI), the law established very progressive rules pertaining to the burden of proof in cases of discrimination and gave the ACM greater powers in investigating incidents of racial discrimination (ECRI Secretariat 2018).
- The Strategic Plan for Migration (2015-2020) adopted by the Council of Ministers (No. 12-B/2015) also acknowledges the importance of antidiscrimination efforts in the integration process. Indeed, the first axis of the core priorities outlines the need to bolster antidiscrimination policies, as well as to “appreciate the value of cultural and religious diversity, strengthen social mobility, decentralise integration policies and to improve coordination between employment policies and access to common citizenship” (ACM 2015).
- Cities also play a critical role in the integration process in Portugal, and many have adopted a number of initiatives pertaining to interculturalism. For example, Lisbon has formally adopted a policy of interculturalism, and the local government maintains an intercultural city strategy (Council of Europe 2014).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes, although often positioned as “intercultural education programs.”

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0.5	0.5

Evidence:

- The Portuguese Constitution includes provisions related to equity and cultural diversity in schools. Article 73 stipulates that “everyone has the right to education and culture” and, further, “the State shall promote the democratisation of education and the other conditions that enable education, both at school and elsewhere, to contribute to equality of opportunity, to surmounting economic, social and cultural inequality, to the development of the personality and the spirit of tolerance, mutual understanding, solidarity and responsibility, to social progress and to democratic participation in public life” (quoted in Lima and Gomes 2010, 19).
- In 1991, the government created a Coordinating Office for Multicultural Education Programs; in 2001, it was replaced by the Entreculturas Office (Council of Europe 2010). The role of the Coordinating Office (and, later, Entreculturas) was to support schools in addressing students’ increasing social and cultural diversity (Martins 2008). Between 1993 and 1997, the Intercultural Education Project was carried out in 50 schools and aimed to promote equal opportunities, the integration of minority children, and intercultural education (Martins 2008). From 2001 onward, intercultural curriculum and education programs were mainstreamed and implemented in schools across the country. At this point, Entreculturas also moved from the Ministry of Education to the High Commission for Immigration and Ethnic Minorities, and intercultural education became an important component of immigrant integration strategies (Ibid.). For example, the current Strategic Plan for Integration (2015-2020) outlines a number of initiatives for integrating intercultural education into the current curricula, including the development of intercultural education manuals and teacher training programs (ACM 2015).
- Intercultural education was formally acknowledged in recent changes to the Citizenship Education program (Directorate-General for Education 2013). In this context, intercultural education “promotes recognition and appreciation of diversity as an opportunity and source of learning for all,” and is intended to help students “develop the ability to communicate and encourage social interaction, which creates identities and a sense of belonging to humankind” (Ibid, 5).
- In addition to its recognition in Citizenship Education, the Department of Education also developed the “Intercultural School Seal/Label” program (Szelei et al. 2019; European Commission 2019f). Schools are evaluated on the extent to which they promote diversity in education and implement intercultural education strategies, receiving awards for their efforts. As Szelei et al. (2019) note, this program “aims at providing means for schools to critically examine and improve their practices toward interculturality, and to motivate schools to share knowledge and experience.” In addition to the seal/label program, the Network of Schools for Intercultural Education (REEI Program) is a collection of schools that promote intercultural education (European Commission 2019f). This program similarly allows schools to exchange ideas and practices.

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Some provisions, although the emphasis remains on Portuguese language and culture.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- Legislation that provided for the legal recognition of immigrant associations in 1999 granted them a right to participate in the process of assigning public broadcasting time (Sardinha 2007, 14-15). However, this legislation did not stipulate that ethnic minorities be represented in public media or media licensing, but merely that immigrant associations have a right to participate in public consultations relating to the allocation of public broadcasting times.
- A new Television Law (Law 27/2007) was passed in 2007; it amends several earlier laws passed in the 1990s. Although the law does not specifically mention ethnic or cultural minorities, Article 6 does note that “the state, public service concession holders and other television operators shall collaborate in the pursuit of values of human dignity, the rule of law, democratic society and national cohesion, and in the promotion of the Portuguese language and culture, taking into consideration the special needs of specific groups of viewers” (emphasis added). Prior to the 2007 Television Law, there was no requirement that the media take into consideration the needs of particular groups of viewers.
- Article 9 of the Television Law further stipulates that “the purposes of general television program services are (a) to contribute to the information, education and entertainment of the public; (b) to promote the right to inform and be informed, accurately and independently, without impediments or discrimination; (c) engender the creation of habits for civic harmony appropriate in a democratic state and contribute to political, social and cultural pluralism; and (d) to promote Portuguese culture and language and the values that express national identity.” In this way, there are provisions related to respect for cultural pluralism, although the law does also emphasize the importance of promoting Portuguese culture.
- This is confirmed in regulations related to programming content, which stipulate that at least 50 percent of the broadcasting air time must be allocated to Portuguese language programming and at least 20 percent for creative works in Portuguese. Non-Portuguese language programming must not exceed 25 percent of air time, and preference is to be given to European productions (Lima and Gomes 2010).
- Nonetheless, Sardinha (2007) notes that once an immigrant association has been recognized by the High Commission for Immigration and Intercultural Dialogue—a process provided for in Law 115/99 which was passed in 1999—it has the right to participate in public processes related to the allocation of public broadcasting time on radio and television.
- Fonseca et al. (2005) also point out that the High Commission worked to increase ethnic representation in the media, most notably by producing documentaries and television programs that explore challenges faced by immigrants and minorities; these include the program entitled *Nós (Us)*, which was broadcast on RTP 2, the Portuguese public television station.

- RTP’s mission statement affirms that its media production is “for everyone,” including minorities, but notes that it is “strengthening national cohesion and identity, affirming the language, values and customs” (RTP 2020).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Portuguese law prohibits discrimination on the basis of race and ethnicity. Nonetheless, as Malheiros (2008, 43) points out, the Labour Code also provides that “difference in treatment shall not constitute discrimination if, by reason of the nature of the particular occupational activities concerned or of the context in which they are carried out, such a characteristic constitutes a justifiable and genuine occupational requirement.” In other words, if employers are able to justify differential treatment as necessary and related to occupational requirements, then it is permitted.
- Malheiros (2008) further notes in his examination of anti-discrimination legislation in Portugal that he was unable to find any exceptions related to appearance or dress code in the case law on health and safety regulations. This suggests that employers would be permitted to enforce policies related to religious headgear or clothing so long as these could be justified as an occupational requirement or a matter of health and safety.
- To date, there have been no bans (nor proposals for such policies) issued in relation to Islamic headscarves or veils in Portugal (Open Society Justice Initiative 2018).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- In 1981, Portugal passed a law that would allow citizens who attained a foreign citizenship to nonetheless retain their Portuguese citizenship; prior to that, Portuguese citizens who attained another citizenship automatically lost their Portuguese citizenship (Faist and Gerdes 2008; see also United States Office of Personnel Management 2001).

- A new citizenship law was passed in 2006. It expanded the right to acquire Portuguese citizenship, most notably allowing third-generation migrants to acquire Portuguese citizenship (third-generation migrants are those who are born in Portugal to a parent who was also Portuguese-born, but whose own parent(s) was foreign-born). Children who were born in Portugal to a foreign-born parent or parents were still prevented from becoming citizens until they satisfied residency requirements (Fonseca et al. 2005); the residency requirements, however, have been shortened to one year in the most recent changes to the citizenship policy (European Commission 2020c).
- While Faist and Gerdes (2008) position Portugal as a country that accepts dual nationality, they note that naturalization by immigrants remains low because of the restrictions placed on attaining citizenship if one is not born in Portugal. Still, they categorize Portugal as having a “tolerant” citizenship law (as opposed to, say, Austria, which is regarded as “restrictive”).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- Legislation to legally recognize immigrant associations in 1999 also made them eligible for state funding (Sardinha 2009, 125).
- Sardinha (2009) notes that since 2000, the number of immigrant and ethnic associations in Portugal has increased significantly, in part because of the adoption of new funding initiatives. In particular, associations may apply for technical support and project funding through a program called GATAIME, which is the Portuguese acronym for the Immigrant Associations Technical Support and Grants Office or Gabinete de Apoio Técnico às Associações de Imigrantes e Minorias Étnicas; the program is administered by the High Commission for Immigration and Intercultural Dialogue and now the ACM (Sardinha 2009). In a report on civic engagement in Portugal, Sardinha (2007) notes that in between July 2002 and February 2005, the High Commission granted 88 financial requests to 44 immigrant associations; 43 of the grants were one-off, while the remaining 45 were renewable on an annual basis. Altogether, the High Commission distributed about €962 million to immigrant and minority associations in the period under examination.
- At present, the Support Program for Immigrant Associations (PAAI) and the GATAI offer a wide array of funding and training support to immigrant associations and their volunteers (ACM 2020b). Funds are used to support intercultural initiatives, antidiscrimination efforts, integration activities and services, and more.
- There are also programs that offer funding to support the placement of socio-cultural mediators in the country’s immigrant service centres; these are employees of various immigrant associations who are remunerated by the High Commission to assist with intercultural dialogue, translation and interpretation in the immigrant service centres (Sardinha 2009)

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No. Where courses exist, the objective seems largely to be the learning of Portuguese.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Prior to 2000 when several changes to immigration laws were adopted, the bulk of immigrants to Portugal were Portuguese-speaking. Increasingly, however, immigrants are arriving from China, Eastern Europe and other non-Lusophone countries, and schools are having some difficulties adapting to their new student bodies. Several schools are apparently offering Portuguese classes that are tailored to students who speak a foreign language, but it is not clear that the classes are specifically bilingual or offered partially in the students' mother tongues (Fonseca et al. 2005).
- Lima and Gomes (2010, 37) further report that "The Ministry of Education provides specialist language learning support to those whose mother tongue is not Portuguese (with the possibility of providing tutors and involvement in specific projects)."
- In their recent study of migrant students' experiences with heritage language use and maintenance in Portuguese schools, Faneca et al. (2016) highlight the lack of policies pertaining to heritage language and multilingual education in the current curriculum. Although migrant students value their heritage languages and feel it is important in shaping their interactions with others in schools, schools and teachers have limited training and experience with how to best support heritage language use in the classroom. Faneca et al. (2016, 47) assert that "the absence of initial training for PSL [Portuguese Second Language] teachers and the lack of educational policies favoring multilingualism inevitably affect how these students are integrated into schools and therefore their academic success."

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No formal policy.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Portugal has a legal framework that prohibits discrimination on a number of grounds. This includes Law 18/2004 that prohibits discrimination on the basis of race, skin colour, nationality, and ethnic origin. Article 3(1) provides that "for the purpose of this law the principle of equality of treatment means the absence of any discrimination, direct or indirect, based on racial or ethnic origin," while Article 3(2) notes that "all actions or

omissions affecting persons on the grounds of race, skin colour, nationality or ethnic origin which violate the principle of equality are considered as discriminatory practices” (quoted in Malheiros 2008, 3).

- The Labour Code, which was passed in 2003, protects individuals against direct and indirect discrimination on the basis of ancestry, age, sex, sexual orientation, civil status, family situation, genetic patrimony, impaired work capacity, disability or chronic disease, nationality, ethnic origin, religion, political or ideological persuasion and membership of a trade union (Malheiros 2008).
- Article 25 of the Labour Code provides that “legislative measures of a specifically defined temporary nature, benefiting certain disadvantaged groups, including groups defined by reference to sex, reduced working capability, disability or chronic illness, nationality or ethnic origin, enacted with the aim of guaranteeing the exercise, in conditions of equality, of the rights provided for in this code and of correcting a situation of factual inequality persisting in social life, shall not be considered discriminatory” (quoted in Malheiros 2008, 57). This suggests that affirmative action policies would be permissible if they are aimed at correcting existing inequalities. However, as Malheiros (2008) points out, this provision of the code has not been implemented.
- Still, in the act that was passed to establish the legal status of sociocultural mediators, it is noted that recruitment will give preference to those who belong to immigrant or ethnic communities or who possess knowledge of the socio-cultural characteristics of target communities. While not an affirmative action policy per se, this assertion would give some preference to immigrant and ethnic minority groups.

Spain

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	3.5	3

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Recognition of cultural diversity and “interculturalism” but a reluctance to employ a framework of “multiculturalism.” Various instruments and institutional entities address issues related to integration, inclusion, and interculturalism.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- Traditionally, Spain has been considered a country of territorial cultural diversity, rather than a country with cultural minority diversity (Villarroya 2009). Although there has not been a constitutional affirmation of multiculturalism at the national level, the government has, since at least 2003, begun to recognize the reality of cultural diversity and has focused attention on the social integration and inclusion of immigrants and minorities. This has largely been under the auspices of its National Action Plans on Social Inclusion, which have been released since 2001 (Ibid.).
- The government’s 2013-2016 National Action Plan on Social Inclusion, which was drafted in consultation with a number of NGOs, commits to strengthening the social integration of immigrants. In addition, the Forum for the Social Integration of Immigrants, which was formally constituted in 2006, is attached to the Ministry of Labour and provides information, counsel and advice to governments on matters related to integration (Ministry of Education, Social Policy and Sport 2008; European Commission 2019g).
- The 2007–2010 Strategic Plan for Citizenship and Integration recognized Spain as a country of immigration (rather than emigration) as well as a “plural society” and notes that “immigrants of various origins, cultures and characteristics are here to stay, and make up our common identity as Spanish society. And this is of crucial social significance, because the presence of these immigrants will bring about, and is already bringing about, a deep transformation of our society, both demographically and economically, and culturally and politically”

(Ministry of Labour and Social Affairs 2007). In the plan, integration is recognized as a process of “mutual adaptation” and a “two-way street” which requires effort on both the part of immigrants and the host society (Ministry of Labour and Social Affairs 2007, 20). The 2011-2014 Strategic Plan for Citizenship and Integration similarly focuses on employment and economic development, education, health, social services, inclusion, and social cohesion, as well as combatting discrimination (Pasetti 2014).

- The Catalan government has also taken measures to recognize cultural diversity. In 2000, it created a Secretariat for Immigration, which is attached to the Department of Social Action and Citizenship and responsible for policies related to immigration. Since 2005, it has also drafted the region’s plan on citizenship and immigration. The plan, *Citizenship and Migration Plan: Horizon 2016*, ensures “citizenship based on pluralism, equality and civic behaviour as a rule for coexistence” (Generalitat de Catalunya 2014). Indeed, in a recent Politico article, the Catalan Secretary for Equality, Migration, and Citizenship was quoted, stating that Catalonia is “a country that doesn’t ask anyone to get rid of its own identity... [it encourages them] to be part of a diverse and shared society” (quoted in Saeed 2017).
- At the municipal level, the city of Barcelona has, since the late 1990s, worked to promote intercultural initiatives. This has included the 1997 Municipal Plan for Interculturalism, an Immigration Agenda and, in 2008, the Barcelona Plan for Interculturalism. The plan notes that “the diversity of origins, languages, customs, values, and beliefs that has made for a considerable increase in sociocultural diversity in Barcelona over the past years has brought on complex changes in coexistence and social cohesion, as well as new opportunities to be addressed” (Ajuntament de Barcelona 2010). The Barcelona Immigration Plan 2012-2015, as Zapata-Barrero (2017) reflects, consolidates this mainstreaming of interculturalism; in this plan, interculturalism moves “from reception to diversity accommodation strategies, where immigrants are no longer seen as passive and ‘assisted’ actors or as welfare-holders, but rather as participative citizens in all spheres of the city. Diversity is categorized clearly as an added value for society, and the strategy thus associates diversity with creativity and social and urban innovation that contribute to city development” (Zapata-Barrero 2017, 257-258).
- Barcelona also has a Municipal Immigration Council, an advisory body that comprises government officials, as well as representatives of several NGOs, including those that represent ethnic minorities. The Immigration Council’s 2016-2019 Work Plan outlines that “the city has opted for an intercultural model of community life based on mutual interaction and recognition. The wish of Barcelona’s residents to live together, find ways of getting to know one another and sharing has to be accompanied by policies that promote a positive approach to diversity and fight against homogenisation, stereotypes and rumours. Being able to express ourselves in our own language and enjoying it, having an education and training that respect cultural identities and carrying out our own cultural practices within a framework of respect for human rights and basic freedoms are factors that are inseparable from respect for people’s dignity. Recognition comes from an open and inclusive approach, promotes feelings of belonging and leads to social cohesion” (Ajuntament de Barcelona 2016, 14). In 2015, the City Council also announced the “Barcelona, Refuge City” plan, which outlined the increased services and resources it was directing toward refugee resettlement efforts (Ajuntament de Barcelona 2015). This included access to schools, daycares, and a wide array of services for families (Agatiello and LeVoy 2016).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Some recent evidence of a shift toward intercultural pedagogy, although not without controversy.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0

Evidence:

- As early as 1990, the Constitutional Law on the General Organization of the Education System noted a need to fight ethno-cultural discrimination. Despite this, implementation of intercultural education does not appear to have clearly taken place in the 1990s (Zapata-Barrero and de Witte 2007, 6).
- The 2006 Education Law established attention to diversity as a basic principle within the Spanish education system (Zapata-Barrero and de Witte 2007, 12-13).
- *The National Action Plan on Social Inclusion 2013-2016* notes that Spanish education should “promote integration and intercultural co-existence to contribute to offsetting inequalities or meeting the special educational needs of young immigrants” (Secretary of State of Social Services and Equality 2013, 54). It further insists that students should “learn the language and culture of the adopted country whilst maintaining the culture of the origin country, as well as other learning and inter-cultural actions” (Ibid, 54).
- Despite this apparent focus on intercultural education, the *Law on the Improvement of Quality in Education* (Ley Orgánica de Mejora de la Calidad Educativa; LOMCE) that came into effect in 2014 makes no reference to intercultural education or diversity principles (Government of Spain 2013; see also Martinez-Usarralde et al. 2016). Furthermore, the implementation of the law canceled the mandatory citizenship education program, which provided intercultural programming, making it an optional school subject (Navarro-Medina and De-Alba-Fernandez 2015; Huddleston et al. 2015). As Huddleston et al. (2015, 20) note, “cuts to funding and the citizenship course mean that schools are free to decide whether and how to teach about cultural diversity... Schools have the discretion on how to promote cultural diversity across the curriculum and school day, though few trainings are available.”

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Varies, but evidence in Catalonia, in particular.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- The *State and Radio Television Act* requires the public broadcaster (RTVE) to promote Spain's linguistic and cultural diversity (Villarroya and Ateca-Amestoy 2013), yet the representation of diversity in the media varies

depending on the region, with less attention given to immigrants and ethnic minorities in the bilingual regions, in particular. As Cullen International (2019) observes, much of the focus on diversity has hinged on representing the different linguistic communities of Spain as opposed to specific ethnic minority or immigrant groups. Masip et al. (2016) also note that airtime hours for broadcasting in minority languages can be limited in some areas.

- Nonetheless, Villarroya (2009, 27) notes that “growing immigration has led the public media to seek new formulas through which to make this new social reality more visible in broadcasting and to make television available and accessible to new citizens as a means of facilitating their integration.” Catalonia’s public broadcaster was the first in Spain to create a Diversity Committee, and it has launched initiatives to increase multilingual subtitling, to make broadcasting language more accessible, and to include programming and coverage that better reflects, and is of interest to, immigrants and minorities (Villarroya 2009). The Audiovisual Council of Catalonia initiated the Bureau for Diversity in the Audiovisual Field (MDA), which “brings together representatives of various cultural groups, institutions, companies, professional groups, research groups, support organizations, universities, the media and other people and bodies interested in promoting a better representation of multiculturalism and diversity in audiovisual media in Catalonia” (Generalitat de Catalunya 2020).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Since 2010, there have been a number of new restrictions imposed on the wearing of some religious symbols. A push for national legislation pertaining to the burqa and niqab began back in 2010 but the Spanish government rejected the proposed bill at the time. The issue emerged again in 2014 when the Spanish Minister of the Interior raised concerns about the burqa in relation to national security. Subsequently, in 2015, the national government passed *Ley Mordaza*, a series of new laws regulating the rights to assembly and demonstration. Article 16 specifically prohibits the wearing of face coverings at demonstrations on the grounds of security (Open Society Justice Initiative 2018).
- There have also been a number of municipal bans imposed on Islamic dress. Nine cities (eight of which are in Catalonia, including Barcelona) have prohibited the wearing of face coverings or veils in public spaces. In some cases, these regulations have been defended on the basis that it undermined social cohesion, others on the basis of identification and security concerns (Open Society Justice Initiative 2018). The Spanish Supreme Court has struck down bans in two of these cities to date but questions remain about whether this will have an impact on other current municipal regulations and proposals for future bans (BBC 2018a).

5. ALLOWS DUAL CITIZENSHIP

Generally, no. Permitted only in specific instances.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In general, Spain does not allow dual citizenship although the constitution and Spanish civil code do allow the state to negotiate treaties with Latin American countries that may allow for the maintenance of more than one citizenship (United States Office of Personnel Management 2001). At present, such agreements are in place with Ibero-American countries, Andorra, the Philippines, Equatorial Guinea, Portugal or persons of Sephardic origin (Government of Spain 2016). In addition, while Spain does require renouncement of an existing citizenship or upon the acquisition of another, it does not insist on the provision of proof; as such, Faist and Gerdes (2008) point out that there are many de facto dual citizens in Spain. Nonetheless, in Howard's (2005) index of citizenship policies, he categorizes Spain as a country that does not permit dual citizenship.

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Recent commitments to do so; evidence of support at the regional level..

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- The *2011-2014 Strategic Plan for Citizenship and Integration* commits to provide support to immigrants' associations, to bolster their operating capacities, and to help establish networks of immigrant associations and organizations that support immigrant integration (Pasetti 2014).
- In the *2013-2016 National Action Plan for Social Inclusion*, the government commits to strengthening the integration of immigrants and notes that this will be furthered by the provision of subsidies to organizations that focus on immigrant integration and intercultural mediation. It also commits to funding local projects that aid in the integration of immigrants as well as to the financial aid and promotion of programs that link immigrants to their communities of origin (Ministry of Health, Social Services, and Equality 2013).
- Although some funds for migrant integration have been clawed back or eliminated over the past decade (see, for example, Benitez 2012 on the Support Fund), the Spanish Fund is administered by the General Directorate of Migration and the General Directorate of Integration and Humanitarian Attention and is intended to support associations and programs aimed at the "management of migratory flows, reception, integration, humanitarian assistance and voluntary return of immigrants and applicants for international protection" (Ministry of Inclusion, Social Security, and Migration 2020).

- At a regional level, the Catalan government provides grants to local authorities and organizations that facilitate the integration of immigrants and that undertake programs designed to promote interculturalism and diversity (Department of Labor, Social Affairs, and Families 2019).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- Mother tongue instruction and preservation have been longstanding goals of the Spanish government. The Arabic Language and Moroccan Cultural Learning Program (based on an agreement signed with Morocco in 1980) was implemented in 1985 (Pasetti 2014; Pastor and Mijares 2011). Since then, the government has also supported the Portuguese Language and Cultural Programme, which provide mother tongue instruction and cultural activities to students (Villarroya 2009). Typically, these programs are offered in regions in which there are higher numbers of immigrants speaking Arabic or Portuguese, with the goal of increasing social integration.
- In 2004, the Ministry of Culture and 10 NGOs launched a campaign to promote reading in the mother tongue to immigrants living in Spain; the goal was to promote the importance of literacy (Villarroya 2009).
- The 2014 Law on Education (LOMCE) reinforces the importance of foreign language learning, noting that the “law strongly supports multilingualism, redoubling efforts to ensure that students are fluent in at least a first foreign language, whose level of listening and reading comprehension and oral and written expression is crucial” (Government of Spain 2013); the focus on multilingualism, however, is generally seen as a means to “promote employability and career ambitions” (Government of Spain 2013) rather than intercultural or multicultural aims.
- Further, Spain’s National Action Plan for Social Inclusion 2013-2016 also advocates for educational programs that allow migrants to “learn the language and culture of the adopted country whilst maintaining the culture of the origin country, as well as other learning and inter-cultural actions” (Ministry of Health, Social Services, and Equality 2013, 54).
- The autonomous regions of Spain have also developed a number of multilingual programs for students. The Catalan government developed some heritage language programs in schools throughout the 2000s in a number of immigrant languages, including Arabic, Bengali, Dutch, and more (Vila et al. 2017). Although some language programs have been met with great challenges, as Vila et al. (2017, 515) note, “Spain’s plurilingual autonomous communities have officially espoused the goal of high levels of bilingualism and biliteracy for their entire populations, a goal that is recently evolving towards that of generalized trilingualism. This evolution has also been endorsed by the central authorities. As a result, very few political actors now claim to be in favor of monolingualism.”

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Although there is no evidence of an affirmative action policy per se, some employment measures have been adopted that target immigrant groups, and the constitution could be interpreted as requiring positive action measures.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0.5	0.5

Evidence:

- The *Strategic Plan on Citizenship and Integration* commits to fighting discrimination, ensuring equal opportunities for immigrants, promoting diversity management, and preventing job harassment as a result of racial or ethnic origin (Pasetti 2014). A Council for the Promotion of Equal Treatment and Non-discrimination on the Grounds of Racial or Ethnic Origin (re-named the Council for the Elimination of Racial and Ethnic Discrimination in 2014) was created in 2003; it provides assistance to those who have experienced discrimination, as well as providing information and guidance and analyzing legislation (Equinet Europe 2019a). In addition, the immigration law of 2000 made provisions for a Spanish Observatory on Racism and Xenophobia (*Observatorio Español contra el Racismo y la Xenofobia*), which was opened in 2006 and provides research and data assistance related to racism and discrimination (Ministry of Inclusion, Social Security, and Migration 2020).
- In developing priorities for targeted action, the National Vocational Training and Employment Plan, which was established under Royal Decree 631/1993 of 3 May, gives preference to unemployed persons with difficulties entering or re-entering the labour market; these include women re-entering the workforce, disabled persons and migrant workers (Spanish Committee on the Elimination of Discrimination Against Women 1996). Although the plan did not establish a preferential hiring scheme, it did target migrant workers to receive training and assistance to aid in labour market (re)entry. The plan is now implemented by the autonomous regions.
- In addition, a report on measures to combat discrimination notes that “the Court has interpreted that actions of the public authorities to remedy the employment disadvantage of certain socially marginalized groups is actually required by a commitment to equality properly understood” (Rodriguez 2008, 51). This stems from Article 14 of the constitution, which sees positive action measures not as contravening equality, but as a legitimate means of promoting it (Rodriguez 2008).
- Directives in 2000 and 2003 make clear that positive action is not prohibited by equality laws and make clear that employers may take special measures to achieve employment equality (Cachon 2012, 84-85). Article 35 of Law 62/2003 provides that “with a view to ensuring full equality on the grounds of racial or ethnic origin, religion or belief, disability, age or sexual orientation, the principle of equality shall not prevent maintaining or adopting specific measures in favour of certain groups in order to prevent or compensate for disadvantages that they may encounter” (Rodriguez 2008, 51). Article 30 of the same law states that “in order to guarantee full equality irrespective of racial or ethnic origin, the principle of equal treatment shall not prevent the maintenance or adoption of special measures benefiting certain groups, designed to prevent or to offset any disadvantages that they suffer as a result of their racial or ethnic origin” (quoted in Rodriguez 2008, 52). In other words, positive action measures directed at ethnic minorities, which may include quotas or targets, could be understood to be required by Spain’s equality laws.

- The 2008-2010 Strategic Action Plan on Social Inclusion includes some special measures for disadvantaged groups that could be construed as affirmative action, but they are not clearly targeted towards employment (Cachon 2012, 85).

Sweden

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	3	3.5	5	7	7

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

Yes.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- The Swedish Constitution comprises four parts. One of them—the Instrument of Government— enshrines principles related to multiculturalism; these were adopted in 1974. Chapter 1, Article 3 of the Instrument of Government notes “The public institutions shall promote the opportunity for all to attain participation and equality in society. The public institutions shall combat discrimination of persons on grounds of gender, colour, national or ethnic origin, linguistic or religious affiliation, functional disability, sexual orientation, age or other circumstance affecting the private person. Opportunities should be promoted for ethnic, linguistic and religious minorities to preserve and develop a cultural and social life of their own.”
- The 1975 Immigrant and Minority Policy granted further rights to newcomers and was based on the principles of equality, freedom of cultural choice, and partnership (Soininen 1999). The policy’s objective was to ensure newcomers would be able to achieve the same standard of living as the native- born. In the 1990s, the discursive emphasis shifted more toward “self-sufficiency” and “individual responsibility,” but minorities’ rights remain protected in the constitution (Ibid.). As Tawat (2018) summarizes, “Swedish policy has amounted to the celebration of difference, the idea that immigrants’ happiness depends on the possibility of enjoying their cultures (cultural embeddedness) and that ethnocultural diversity is enriching for the majority culture.”
- An Integration Policy was adopted in 1997. It included provisions for an Ombudsman Against Ethnic Discrimination, as well as a study of immigrants’ and minorities’ participation and influence in society (Ministry of Industry, Employment and Communications 2002). Although there was not a government

ministry responsible for multiculturalism, per se, the Ministry of Integration and Gender Equality oversaw issues related to integration and anti-discrimination until it was dissolved in 2014.

- Since then, integration is intended to be mainstreamed across all policy areas, and a particular focus has emerged around immigrants' integration in the labour market (European Commission 2019h). When it comes to integration policies, "emphasis is put on ensuring equal rights, obligations and opportunities for all, irrespective of ethnic and cultural backgrounds" (Ibid). Sweden ranked first of 38 countries in the 2015 Migrant Integration Policy Index for its integration policies (Huddleston et al. 2015).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes, although typically expressed in the language of "interculturalism."

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0.5	1	1	1

Evidence:

- Multicultural principles have been integrated into Sweden's school curriculum; this stems from the country's emphasis on equality and the requirement that curriculum be in accordance with democratic principles (Mitchell and Salsbury 1996; National Agency for Education 2006). The focus has traditionally been on interculturalism and the learning and maintenance of heritage languages. Von Brömssen and Olgaç (2010) find the first reference to intercultural education in a 1983 official government report, suggesting that this policy direction has been long-standing. Nonetheless, some commentators note that there have more recently been some shifts away from "interculturalism" and toward a more "international" emphasis in education policy (Inglis 1997; Norberg 2000).
- A 1985 report called for an intercultural perspective to be included in teacher education. But implementation of this was slow (Norberg 2000, 517).
- The Swedish curriculum included culturally diverse education in 1994 at the high school level, and in 1998 at the primary school level (von Bromssen et al. 2010, 122).
- It is important to note that municipalities have responsibility for the schools within their jurisdictions, and there can thus be considerable variation in terms of programming and policies. This may include different teaching methods, ethnic/cultural orientations, or an emphasis on particular religious traditions (Ministry of Education and Research 2010). Nonetheless, municipalities must abide by some national standards, which are set by the Swedish National Agency for Education and are also outlined in the *Education Act*.
- The curriculum guide produced by the National Agency for Education (2010) notes "The internationalization of Swedish society and the growing mobility across national borders place high demands on people's ability to live with and realize the values that lie in cultural diversity. The school is a social and cultural meeting place, which has both an opportunity and a responsibility to strengthen this ability in everyone who works there... The school must contribute to students gaining an identity that can be related to not only the specifically Swedish but also the Nordic, the European and ultimately the global [community]." Schools are thus tasked with teaching students not just about Swedish culture and heritage, but also developing an appreciation and understanding of other cultures.

- Since 2013, Sweden has also granted undocumented migrants under 18 access to education up to the upper secondary level, including upper secondary vocational training (Swedish Schools Inspectorate 2013). Municipal authorities are tasked with informing newcomers about their rights to education and to host welcome meetings with migrant families, where interpreting services are available in any language. Web services and education resources for parents are also available in multiple languages (Huddleston et al. 2015).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- Sveriges Television (SVT) is Sweden’s national public broadcaster. It is governed by the *Broadcasting Charter and the Radio and Television Act*.
- *The Radio and Television Act* (1996) requires that “a person or entity that broadcasts television or sound radio programmes under a licence issued by the Government shall ensure that the overall programme services reflect the fundamental concepts of a democratic society, the principle that all persons are of equal value and the freedom and dignity of the individual.”
- The act also includes a Broadcasting Charter, which requires SVT to “to reflect the many different cultures and cultural manifestations in Sweden.” SVT is required to “offer the general public events, concerts and other cultural activities from different cultural spheres, taking place throughout the nation.” It is also tasked with observing “the special needs of linguistic and cultural minorities” (Sveriges Television 2010; Yoshiko 2009).
- The SVT mandate is to “serve the interests of the population in all parts of the country” (Cullen International 2019). Public service broadcasting in Sweden maintains an obligation to “produce news and programs in minority languages and to serve the immigrants in Sweden with necessary information in their own languages” (European Commission 2012, 8). Although SVT has increased the airtime hours for some minority languages since 2013, the Swedish Media Inquiry suggested more airtime should be given to the most popular immigrant languages, such as Arabic, Serbo-Croatian, Kurdish, and Persian (Färdigh 2016).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Yes.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- In 2005, the Swedish military granted a uniform exemption to Jaspal Singh, permitting him to wear his turban and maintain a long beard (Sikh Coalition 2005).
- Since 2006, Swedish police officers have been allowed to wear turbans, headscarves, and Jewish skullcaps in place of the standard-issued cap (World Jewish Congress 2006).
- Despite the 38 proposals for bans against the burqa and niqab that have emerged since 2002, there are currently no national restrictions on religious face coverings at this time (Frisk and Gillette 2019; Open Society Justice Initiative 2018).
- In accordance with official guidelines from the National Agency for Education, schools have autonomy over decisions pertaining to religious dress, including headscarves and veils (Frisk and Gillette 2019; Open Society Justice Initiative 2018). In 2019, a ban on headscarves in primary schools for girls under the age of 13 was implemented in the town of Staffanstorp (de Seini 2019), and the municipality of Skurup approved a bill banning “all forms of Muslim headgear” in primary schools and preschools (quoted in Nabbout 2020).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	1	1

Evidence:

- Swedish citizenship is generally based on the principle of *jus sanguinis*, but acquisition of citizenship by foreign nationals is possible. Dual citizenship has been permitted since the passage of the *Act on Swedish Citizenship* in 2001 (Government of Sweden 2018).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- The introduction of cultural freedom of choice as a principle for immigrant integration in 1975 made funding for cultural activities available to a large number of ethnic minority organizations (Knocke and Ng 1999, 100). The government has provided grants to immigrant and ethnic minority organizations for a long time (Skodo 2018; Tawat 2018); these have included subsidies to the ethnic press, to ethnic organizations, and to organizations working on integration issues (Camauër 2003; European Network Against Racism 2006).
- Since 1999, the Swedish Council for Cultural Affairs has given support to publishing done by new immigrant groups (Camauër 2003, 76).
- The Cooperation Group for Ethnical Associations in Sweden (SIOS) receives government funding to support associations (Huddleston et al. 2015). The SIOS “consists of voluntary associations of recognized and non-recognized minorities who, in collaboration with all democratic forces in Sweden, want to work for a multicultural society with the task of pursuing language, culture, education and other minority policy issues that are common to the members” (SIOS 2020).
- The Swedish Inheritance Fund supports an array of non-governmental organizations and projects, particularly those geared toward promoting equality, integration, diversity, and accessibility (European Commission 2019h).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Yes.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Provisions for the teaching of mother tongue languages were enshrined in the 1977–1978 Home Language Reform. These stemmed from a commitment to freedom of choice, which was outlined in the 1975 multicultural policy (Huss 2001). A new language law was introduced in 2009. It stipulates that those with a mother tongue other than Swedish be given the opportunity to maintain and use that language, while also recognizing Swedish as the official language and providing supports for its learning and development (Ministry of Culture 2009). This is similarly ascribed in the 2010 update to the Education Act (*Skollag*, Section 12) which

stipulates that “if a student in education at the basic level or in special education at the basic level has deficient knowledge of the Swedish language, the education may be provided in the student's mother tongue or another language that the student is fluent in. Such education must be supplemented with teaching or training in the Swedish language” (Ministry of Education 2010c).

- In October 1990, 65% of students who spoke a minority language at home were enrolled in a minority language program (Vermeulen 1997, 88).
- In the national curriculum guidelines, schools are now instructed to ensure all students “learn to communicate in foreign languages” (National Agency for Education 2006). Further, the National Agency for Education identifies mother tongue instruction as a defined subject area, noting the importance of developing mother tongue fluency and supporting “multilingual individuals with a multicultural identity” (National Agency for Education 2008, 32). It links the learning of one’s mother tongue with the learning of Swedish, as well as a means of connecting students to their cultural backgrounds. Along with mother tongue instruction, students also learn about the history, traditions, culture, and social life of their home country (Huddleston et al. 2015).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In 2008, a new Anti-Discrimination Act was passed. It replaced the *Equal Opportunities Act* and six pieces of anti-discrimination legislation. In addition to combating discrimination on the basis of gender, ethnic origin, religion or belief, disability and sexual orientation, the new act adds transgender identity or expression and age as protected grounds. The act applies to the provision of education, social services, housing, consumer goods, and health care. It also extends protections to public appointments and the military and civil service, areas that were not previously covered. The Office of the Ombudsman Against Discrimination oversees compliance with the act (Ministry of Culture 2015).
- Although the act does not technically provide for a policy of affirmative action, it does protect against direct and indirect discrimination, the latter being defined as treatment in which “someone is disadvantaged by the application of a provision, a criterion or a procedure that appears neutral but that may put people of a certain sex, a certain transgender identity or expression, a certain ethnicity, a certain religion or other belief, a certain disability, a certain sexual orientation or a certain age at a particular disadvantage, unless the provision, criterion or procedure has a legitimate purpose and the means that are used are appropriate and necessary to achieve that purpose” (Anti-Discrimination Act 2008, section 4).
- A 2005 report authored by a government-appointed commission on migrants’ access to power and influence recommended that an affirmative action policy be adopted and extended to immigrant-origin individuals, as well as other disadvantaged social groups. The report was criticized, however, with opponents portraying it as more ideological than factual (Westin 2006).

- In some cases, quotas for hiring ethnic minorities have been found to be in contravention of laws prohibiting discrimination. For example, in 2002, the City of Lund adopted a municipal Diversity Plan, which included a commitment to ensure immigrant-origin individuals filled 10 percent of the county's jobs within five years. The plan was abandoned when it was found to contravene Swedish laws that prohibit discrimination on the basis of ethnic origin (Diakité 2006, 5-6). This may help explain why there is no real evidence of an affirmative action policy or plan for immigrant groups in Sweden (Diakité 2006, 11).
- Moreover, in 2010, the Swedish government announced that it would abolish an affirmative action program that previously allowed universities to favour applications from male students in disciplines where men tended to be under-represented. The policy had originally been adopted to achieve a balanced ratio of male and female students (The Local 2010)

Switzerland

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- The Swiss Constitution of 1999 notes that the Swiss people and the cantons are “determined to live together with mutual consideration and respect for their diversity” and that the constitution “shall promote the common welfare, sustainable development, internal cohesion and cultural diversity of the country.” Although Switzerland is recognized as a diverse society, this may be more a reflection of its multilingualism than of the presence of ethnic and racial minorities, and within official government documents there is no mention of multiculturalism, per se.
- Indeed, Switzerland has traditionally had high levels of immigration, but discourse and attitudes around migration have hardened, and policies toward undocumented migrants and family reunification have become more restrictive (Kaya 2005; Ackermann and Frietag 2015). Immigration is often framed as a “problem” and links are typically drawn to crime and the difficulties that migrants face in entering the labour market. Indeed, Swiss voters narrowly supported a “Stop Mass Immigration” initiative in a 2014 referendum that would impose limits on migration into Switzerland (ECAS 2017). This led to another referendum in 2020 on the EU-Swiss agreement on the Free Movement of Persons with the EU, but voters opted to maintain the free movement principle (Henley 2020).
- Local entities and the cantons are chiefly responsible for integration, but the federal government has become more involved. An article on integration was inserted in the 2000 Swiss Residency Law, and this was followed, in 2004, with the introduction of the *Foreign Nationals Act*, which amended conditions for acquiring Swiss citizenship and revised some of the regulations related to integration (Kaya 2005). The revised regulations set

out the goals of integration which include “encouraging foreigners to become familiar with the organisation of the Swiss state and society; facilitating coexistence based on a set of basic common values and behaviour; creating favourable conditions for equal opportunities and the participation of foreigners in social life; and regulating the allocation of government subsidies for integration” (Kaya 2005, 9). As SWI (2019), a branch of the Swiss Broadcasting Corporation (SRG) notes, “The Swiss government’s policy towards foreigners is one of integration – seeking to involve newcomers in the country’s daily life – instead of creating so-called ‘parallel societies’ within Switzerland.”

- The Federal Act on Foreign Nationals and Integration further stipulates the responsibilities of immigrants, which include learning the language, acquiring knowledge about Swiss society, culture, values and the legal system, participating in mandatory integration measures, and entering into an integration agreement, as required (Federal Authorities of the Swiss Confederation 2019).
- The ordinance is said to be based on the principles of “encourage” and “demand,” with immigrants expected to abide by integration requirements and the state developing various measures to assist them; the latter largely relates to structural matters, such as vocational training, social services, and the like. Little is said about the responsibilities of Swiss citizens and the host society or about the preservation or maintenance of newcomers’ cultural heritage (State Secretariat for Migration 2015).
- At an institutional level, the Federal Committee on Foreigners and the Federal Committee on Refugees were replaced by the Federal Commission for Migration Affairs (since re-named the Federal Commission for Migration) in 2008. The Commission has 30 elected members, many of whom have a migration background. The Commission is “mandated by law to address social, economic, cultural, political, demographic and legal issues that arise from the residence of foreign nationals in Switzerland. The subject areas covered range from refugee protection and economic migration to social cohesion and transnational issues” (Federal Commission for Migration 2020).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Switzerland participates in a number of international exchange programs designed to foster intercultural contact but does not appear to do much else insofar as multicultural education is concerned (Weckerle 2013).
- Educational offerings vary widely in Switzerland, as curriculum is the responsibility of the 26 cantons (Swiss Conferences of Cantonal Ministers of Education 2010a); this has a large effect on the extent to which certain schools may prioritize integration or intercultural education while others may not (Huddleston et al. 2015). Weckerle (2010) suggests that there is increasing interest in intercultural education, and this is often undertaken in conjunction with language classes. However, it would appear that the interest is more along the lines of “cultural appreciation” than multiculturalism.

- MIPEX data on intercultural education in Switzerland also find that there are no requirements for teacher training in multicultural or intercultural education (Huddleston et al. 2015).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

No, not explicitly, although mention is made of cultural diversity.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- The Swiss Public Broadcasting Corporation is mandated to produce and broadcast programs in the country's four languages: German, French, Italian, and Romansh. It produces six programs in the country's four languages. A dual channel system also allows more channels in English (Weckerle 2010).
- Article 93 of the Swiss Constitution pertains to radio and television; section 2 states that "radio and television shall contribute to education and cultural development, to the free forming of opinion, and to the entertainment of listeners and viewers. They shall take into account the particularities of the country and the needs of the Cantons. They shall present events factually and reflect diverse opinions fairly and adequately" (quoted in Weckerle 2010, 21).
- Meanwhile, the federal Law on Radio and Television, which was passed in 1991, commits to promoting "understanding, cohesion and exchange between different parts of the country, linguistic communities, cultures, and social groups, and to reflect the particular needs of the country and the cantons." The law goes on to say that priority should be given to the development and creation of Swiss culture.
- Although mention is made of cultural development, cultural groups, and diverse opinions, there is little evidence that the reflection of ethnic minority communities is among the objectives pursued by the public broadcaster or in media licensing. Immigrant programs are afforded little airtime in public service broadcasting (Ratajczak 2014; Signer et al. 2011). As Ratajczak (2014, 15) aptly sums up: "the public broadcast authority does not take into account the needs of the immigrants, unless they become identified with one of the language groups. The new ethnic groups remain unrecognized by the SRG, although we are speaking of a large proportion of Swiss society. Immigrants often raise the question of exclusion and marginalization in the public sphere. They remain a group which is either under-represented in the media or one that is presented in a generalized or stereotypical way."
- In their analysis of minority representation in public service broadcasting, Signer et al. (2011, 430) find that immigrants are given few opportunities to speak in newscasts about issues affecting migrant communities and are frequently conveyed as a "cultural threat, rivals, a financial burden or troublemakers."
- At the local level, there are some non-profit radio stations that are diversifying their content and audience. Radio LoRa, for example, is a non-commercial local radio station in Zurich that identifies as an intercultural outlet, offering programming in up to 20 different languages, including Turkish, Serbian, Croatian, and more (Radio LoRa 2020). The station posits that it is a platform for migrant communities and plays an active role in local events.

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

No evidence found.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In 2001, in *Dahlab v. Switzerland*, the European Court of Human Rights upheld a Geneva primary school’s decision to terminate the employment of a teacher who insisted on wearing the hijab. The court ruled that prohibiting teachers from wearing visible religious symbols in state schools “may be considered justified in principle and proportionate to the stated aim of protecting the rights and freedoms of others, public order and public safety.”
- In February 2010, a regional basketball association rejected a Lucerne player’s bid to have uniform requirements amended to allow her to wear a hijab. Although the requirements were presented as religiously neutral, they allow only the wearing of a shirt and shorts; jewellery, headgear, and other items are excluded. No exemption for the hijab was made, and a Swiss court upheld the decision (BBC 2010b).
- Nonetheless, earlier that year, the cantonal Parliament of Zurich rejected a proposal to ban Muslim girls from wearing the headscarf in schools. This followed a federal referendum vote on banning minarets, which was supported by 57.5 percent of the population (Abdeleli 2019).
- In 2017, a proposal to ban religious face coverings was brought forward by a grassroots activist group to the Swiss government with the requisite 100,000 signatures (*The Local* 2019b). The proposal was rejected in 2019 as “too extreme” and the federal government suggested that decisions pertaining to religious wear should be determined by the cantons (Reuters Staff 2018). However, a majority of Senators offered a legal amendment to require all persons to show their faces in specific contexts (such as transportation checks) as a counter-proposal (*The Local* 2019b). The Swiss public will vote on the matter in the coming years (Keystone-SDA 2019).
- Two of the country’s cantons – Ticino and St. Gallen – have implemented local bans on face coverings (SDA 2018; Keystone-SDA 2019). Similar proposals have been rejected in Glarus, Zurich, and Solothurn (SWI 2017; *The Local* 2019b). Reports on proceedings from the ban in Ticino, however, show that the majority of cases involving the ban have affected sports fans wearing masks amidst issues of “sports hooliganism” (Taylor 2018).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	1	1	1

Evidence:

- Since 1992, Switzerland has allowed immigrants to acquire Swiss citizenship without having to renounce their original citizenship (Faist and Gerdes 2008). The procedure for acquiring Swiss citizenship is quite complicated, however, with a federal naturalization permit required, in addition to a permit from the municipality or canton; potential citizens must meet requirements at both of these levels in order to naturalize (Kaya 2005).
- In 2005, the Federal Office for Migration was asked by the Department of Justice and Police to prepare a report on citizenship; one aspect of the report was an examination of dual nationality. Although there were suggestions to end the practice of permitting dual nationality, these were not taken up (Kaya 2005).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No, although ethnic organizations could apply for funding to undertake various integration initiatives.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Since 2001, the federal government has annually provided funding ranging from 10–14 million Swiss francs to support a number of integration projects. The priority areas for funding are language and training, specialized integration services, and innovative projects and best practices. Although ethnocultural organizations could apply for these funds, they are not specifically designed to support ethnic activities, and they are not explicitly encouraged to apply. Funding that does exist tends to focus on integration as opposed to multiculturalism (Confederation Suisse 2013; Confederation Suisse 2010; Federal Council 2019). Furthermore, the Forum for the Integration of Migrants, which provided some funding for integration, is no longer active; web activity for the Forum ceased in 2015 and all contact information is no longer available.

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

No. Where courses exist, the emphasis is on facilitating the learning of one of Switzerland's official languages.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Language policy education emphasizes the acquisition of an official language by immigrants as quickly as possible (Kaya 2005, 10). Switzerland has four national and three official languages; as such, language remains an important issue (Weckerle 2010). Schooling takes place in the language of the canton in which the student resides, and language training is an important component. This typically includes training in one of Switzerland's other official languages, as well as English (Swiss Conference of Cantonal Ministers of Education 2018).
- In 1991, the Swiss Conference of Cantonal Ministers of Education adopted a recommendation that mother tongue instruction be provided to immigrant children as a means of increasing their fluency in one of Switzerland's official languages (Swiss Conference of Cantonal Ministers of Education 2010). This commitment was reaffirmed in a 2004 national strategy on language education (Swiss Conference of Cantonal Ministers of Education 2010). Because it is the cantons that are responsible for education policy, there is wide variation. However, the 2007 Inter-cantonal Agreement on the Harmonization of Compulsory Education does outline some guiding principles. Among these is a commitment to the teaching of languages (including foreign languages), as well as an assertion that the cantons will provide language and culture of origin (LCO) courses, organized by country of origin and linguistic community, to students with immigrant backgrounds. As a result, LCO courses are now available in some cantons (Swiss Conference of Cantonal Ministers of Education 2010; Huddleston et al. 2015).
- It should be noted that in the debate on integration in Switzerland, much attention is focused on the need for immigrants to learn the host language as quickly as possible. The revision of the Foreign Nationals Act in 2004 explicitly emphasizes that immigrants must take responsibility for their own integration, particularly with respect to learning the national language (Kaya 2005, 11; see also State Secretariat for Migration 2015).
- The "Intercantonal Agreement on the Harmonization of Compulsory Schooling," signed in 2007, suggests that there should be more focus within Swiss education on first-language instruction (HarmoS 2007). Article 4 of the agreement stipulates that the cantons should teach foreign languages and specifically notes that students from migrant backgrounds should have access to such courses. This, however, has not been taken up in many cantons, and foreign-language classes in some cantons are offered outside schools in community programming (Abdeleli 2013).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- The Swiss Constitution prohibits discrimination on several grounds, including racial and ethnic origins, and there are a variety of anti-discrimination initiatives (see also Weckerle 2010). In its section on equal rights, however, there is only mention of equality between men and women and of alleviating inequalities for persons with disabilities. No mention is made of ethnic or racial minorities. While there is some evidence of quota policies for women (particularly in university hirings), no evidence could be found of similar programs for other minorities.

United Kingdom

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	2.5	5	5	5.5	6

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- Although multiculturalism in Britain is typically recognized as a demographic fact, it has not been formally affirmed in any constitutional, legislative or parliamentary sense. Indeed, discourse tends to shy away from the use of the term “multiculturalism” and leans instead toward that of cohesion and integration.
- Nonetheless, there has been much activity within this area. For example, in 2001, a series of racialized incidents in Oldham, Burnley, and Bradford led to the creation of a review team on community cohesion (Home Office 2001). This, coupled with the London terrorist attacks of 7 July 2005, has contributed to a discourse that focuses primarily on communities. In 2005, the British government launched Improving Opportunity, Strengthening Society, a strategy to “increase race equality and build community cohesion by helping people from different backgrounds to get along well together in their local area” (Department for Communities and Local Government 2009), which concluded in 2009. At that time, the government announced a new strategy, Tackling Race Inequalities, which engaged in a number of consultations. The consultations culminated in a final report published in 2010 and the development of a Tackling Race Inequalities Fund (TRIF) that addressed some of the key policy recommendations in the report (Khor and Carlisle 2011). Since then, the government has conducted several reviews of race policy and racism affecting Black, Asian, and minority ethnic communities, including the 2017 Lammy Review on racism in the criminal justice system (Lammy 2017), and the 2017 McGregor-Smith Review on race discrimination in the workplace (McGregor-Smith 2017).
- Although several government agencies have mandates related to multiculturalism, the Department for Housing, Communities, and Local Government is probably most directly involved, as it is responsible for

social cohesion (European Commission 2020d). In 2018, the Department developed the Integrated Communities Action Plan, which sets out the Government’s “vision for building integrated communities where people of all backgrounds live, work, learn and socialise together, based on shared rights, responsibilities and opportunities” (Ministry of Housing, Communities, and Local Government 2019). The plan outlines areas related to supporting migrants and notes that “integration is a two-way-street – local residents share a responsibility to welcome newcomers to their communities, including migrants, and provide the environment and opportunities for them to take part in community life that will enable effective integration” (Ibid, 9).

- In addition, the Equality and Human Rights Commission, a statutory body created in 2007 has responsibility for issues related to equity, discrimination and human rights. It replaced the Equal Opportunities Commission, the Commission for Racial Equality, and the Disability Rights Commission (Equality and Human Rights Commission 2020).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Partially.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0.5	0.5	0.5

Evidence:

- Rhetoric related to multiculturalism education has been present since the 1970s, but in 1981, the Home Affairs Committee Report found that efforts to meet the needs of ethnic minority students in education were still limited (Swann 1985, 219- 220).
- The National Curriculum Council, which was created as a result of the 1988 *Education Reform Act*, recommended multicultural and citizenship education be developed as part of the wider curriculum. This was never adopted (Figueroa 2007). Nonetheless, a 1985 report, *Education For All*, did recommend increased attention toward Britain’s “shared values” within school curriculum, as well as “an appreciation of the diversity of lifestyles and cultural, religious and linguistic backgrounds which make up this society and the wider world” (Swann 1985). These recommendations were accepted, and a small amount of money was allocated towards their application (Bleich 1998, 85). By the early 1990s, most local boards had integrated multiculturalism into their curriculum (Bleich 1998).
- By 1991, 95% of local authorities had adopted either multiculturalism or anti-racism policies (Bleich 1998, 85-86).
- In 1997, the New Labour government set up a unit in the education department to address ethnic minority educational achievement (Tomlinson 2005, 161).
- Although responsibility for the delivery of education and curriculum continues to be delegated to local authorities, the Department for Education sets broader policy. The national curriculum provides guidelines pertaining to anti-discrimination and inclusion in schools (Department for Education 2014). Within citizenship education, the Department of Education maintains that students learn about the “diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding” (Department for Education 2013a).

- In addition, the *Race Relations Amendment Act* (2000) “requires [local authorities] to eliminate discrimination and promote equal opportunities, as well as develop race equality policies in a proactive rather than a reactive way, as had previously been the case” (Fry et al. 2008, 7; see also Tomlinson 2005).
- In spite of this, some (e.g., Fry et al. 2008; Olssen 2004; Osler 2000) argue that there is insufficient emphasis in the curriculum on multiculturalism, anti-racism, and accommodation. Tomlinson (2005, 167) confirms this view that “despite the introduction of citizenship studies, there has been no review of the National Curriculum to enquire whether it reflects Britain as a multicultural society.” The Ajegbo et al. (2007, 6) report found that the “quality and quantity of education for diversity are uneven across England,” and that its “priority is too low to be effective.” The report noted that many teachers lack confidence in engaging with diversity issues in the classroom and few schools connect with community resources that promote diversity education.
- MIPEX data also suggest that teacher training in intercultural education is minimal in the UK and frequently depends on individual teachers’ motivation when it comes to professional advancement in this field (Huddleston et al. 2015).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Yes.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- Prior to the 1980s, there was little attention paid to ethnic representation in the media, and it was partly in response to criticism that several initiatives were undertaken. These focused mainly on the training of white journalists and producers, as well as increasing the employment of minorities in the media sector (Alibhai-Brown 1998). A 1983 report by the Commission for Racial Equality, entitled *Ethnic Minority Broadcasting*, encouraged networks to look more seriously at media content so that it may “help to reflect our multi-racial society” (Zolf 1989).
- The 1980s saw a substantial increase in the number of ethnic-minority media organizations (Alibhai- Brown 1998, 112-114).
- The 1988 *Future of Broadcasting* House of Commons Report encouraged broadcasting targeted towards ethnic minorities including broadcasting in ethnic minority languages. This has been running on BBC Channel 4 since 1982 (Zolf 1989, 20).
- The 2000 *Race Relations Amendment Act* in 2000 requires each of the UK’s four Arts Councils to demonstrate they are promoting racial equality (Fisher and Ormstron 2013).
- At present, the *Communications Act 2003* mandates the Office of Communications (OFCOM) to regulate electronic communications networks, including broadcasting, radio, and television. In carrying out these duties, section 3(3)(l) of the act requires that OFCOM consider “the different interests of persons in the different parts of the United Kingdom, of the different ethnic communities within the United Kingdom and of

persons living in rural and in urban areas.” OFCOM has produced research that examines media literacy and consumption by ethnic minorities.

- In addition, the BBC, which is the country’s public service broadcaster and is funded through a license fee paid by all households in the United Kingdom, includes among its objectives the representation and reflection of various communities, including ethnic and religious communities. The corporation notes that its purpose is “To reflect, represent and serve the diverse communities of all of the United Kingdom’s nations and regions and, in doing so, support the creative economy across the United Kingdom... the BBC should accurately and authentically represent and portray the lives of the people of the United Kingdom today, and raise awareness of the different cultures and alternative viewpoints that make up its society. It should ensure that it provides output and services that meet the needs of the United Kingdom’s nations, regions and communities. The BBC should bring people together for shared experiences and help contribute to the social cohesion and wellbeing of the United Kingdom.” (BBC 2016, ; see also Cullen International 2019).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Yes, although there is variation.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- There is a fairly long history of granting exemptions to dress codes in the UK. This dates back at least to the *Race Relations Act 1976*, which prohibited indirect discrimination. As a result, even seemingly neutral laws may be deemed to be discriminatory if their application results in differential outcomes. Some of the exemptions that have been granted include those permitting Sikhs to wear a turban in lieu of a safety helmet while on a construction site (*Employment Act 1989*), in addition to those that exempt Sikhs from the requirement to wear a helmet while on a motorcycle (*Motor Cycle Crash Helmets (Religious Exemption) Act 1976*). Similarly, exemptions to the uniforms for bus drivers have been granted to permit the wearing of a turban and a long beard (BBC 2010a), and the uniform of the Metropolitan Police Service was adapted in 2001 to include the hijab as an option (Hopkins 2001). Amendments to employment laws in 2015 enable Sikhs to wear turbans in all workplaces (Talwar 2015).
- There are also cases where exemptions have not been granted. These include the case of a Muslim woman who was employed as a bilingual support worker in a West Yorkshire school but was prevented from wearing her veil while teaching. She filed a grievance, and while a tribunal awarded her damages for pain and suffering, it upheld the policy. For its part, the school noted that the woman’s job as a bilingual support worker requires face-to-face interaction and the wearing of a veil that conceals the mouth interferes with learning (McLaren 2006).
- Although there have been multiple proposals for bans on Islamic veils and face coverings, there are presently no national or local policies in place that prevent Muslim women from wearing religious attire in public spaces. That said, schools are given autonomy over the wearing of religious attire from the Department for Education, outlined in their policy, “School Uniform: Guidance for Governing Bodies, School Leaders, School Staff and

Local Authorities” (Open Society Justice Initiative 2018; BBC 2018a; Department for Education 2013b). There have been at least two cases where students were prevented from wearing a veil in school and courts sided with the schools’ policies (Open Society Justice Initiative 2018). A primary school in London attempted to ban headscarves for students under the age of 8 but revoked the policy after facing significant public pushback (Open Society Justice Initiative 2018).

5. ALLOWS DUAL CITIZENSHIP

Yes.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- The UK has long allowed citizens to possess dual or multiple citizenships. Those who acquire British nationality are not normally required by the UK to renounce any other citizenship they may hold, and British nationals who acquire the citizenship of another country are normally permitted to retain their British citizenship (Home Office 2010; see also Howard 2005).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	1	1	1	1

Evidence:

- Funding for ethnic group organizations and activities was first initiated in the mid-1980s when the Arts Council of Britain began to target ethnic communities as beneficiaries of its resources. Although these opportunities gradually decreased in the 1990s (Fisher et al. 1994), the Home Office’s Ethnic Minority Grant Program came into effect in 1992, offering funding to ethnic groups to support voluntary sector projects in England and Wales; a similar program was also set up in Scotland (Karim 1996).
- The Commission for Racial Equality (CRE) also at one time provided funding to ethnocultural groups, but this does not appear to have continued after the CRE was reorganized into the Equality and Human Rights Commission (EHRC) in 2007. Rather, the EHRC’s focus appears to be much more closely related to legislative compliance and the promotion of equality than to the funding and support of ethnocultural groups.
- Now, the UK’s Big Lottery Fund, which was created by Parliament in 2006, disburses money raised through the sale of lottery tickets in the country. Through the Big Lottery Fund (now known as the National Lottery

Community Fund) and a smaller program, Awards for All, various charities, community groups and schools can apply for grants to support local projects. The criteria are very broad and identify eligible projects as those that will improve life chances, build stronger communities and more active citizens, improve rural and urban environments and contribute to healthier communities (National Lottery Community Fund 2020). In their strategic framework, they note: “We value the diversity of communities we work with across the UK, are consistent in the quality of opportunities we offer, and support people to tackle inequalities” (Ibid). A number of ethnic groups have received funding through this program (Kahn 2006; see all previous grants awarded since 2004 in National Lottery Community Fund 2020b).

- Other granting programs require organizations to meet specific criteria, which are typically related to the delivery of programs that meet established government criteria. For example, in 2009, the government created a two-year program, called the Tackling Race Inequalities Fund, which provided grants to eligible organizations whose programming relates to the promotion of race equality and redress of disadvantage (Khor and Carlisle 2011). In order to qualify for funding, groups had to meet specific criteria and deliver programs that meet the objectives set by the government.

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Some in recent years.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0.5

Evidence:

- Afro-Caribbean and Muslim schools that were initially set up as separate schools in the 1970s and 1980s were not concerned with offering mother tongue education (Wei 2006, 77).
- The school system in the UK has been characterized as “predominantly monolingual and unicultural” (Wei 2006, 82). Although complementary schools do exist, these receive minimal—if any—government support (Creese et al. 2006). Indeed, as Wei (2006, 78) points out, most complementary schools—whether based on language, culture, or religion—“were set up in response to the failure of the mainstream education system to meet the needs of the ethnic minority children and their communities—a fact that is often deliberately ignored by various UK governments.” She notes further that the Conservative government, under Margaret Thatcher, “used the success of the Chinese community schools to argue that ethnic minorities were better off with ‘self-reliance’ and cut back already limited funding in the local education authorities’ budgets for bilingual classroom assistants. Complementary schools and classes were further marginalised as a result” (Wei 2006, 78).
- Local authorities continue to make some provision for bilingual classroom assistants, but these are often viewed as a tool for enhancing pupils’ English language ability, rather than for mother tongue maintenance. In other words, policy measures are directed more at improving minority students’ outcomes within the existing school system, rather than through complementary or alternative programs (see, for example, Department for Children, Schools and Families 2007). As Wei (2006, 78) points out, complementary schools and the maintenance of mother tongue language and culture are “seen as a minority concern and were left with ethnic

minority communities to deal with themselves.” Moreover, the fact that schools that teach mother tongue education are separate from the mainstream curriculum makes it difficult for them to receive funding (Creese et al. 2006, 24- 25).

- However, some recent policy shifts have improved access to foreign language instruction in the UK. MIPEx data from 2015 note that in 2008, curriculum requirements pertaining to the learning of an EU language were lifted and schools were able to offer a broader array of foreign languages for their GCSE (Huddleston et al. 2015). There has also been a greater degree of public funding geared toward supplementary schools that offer mother tongue instruction for youth (Ibid).
- Furthermore, Free Schools – a new type of education academy established in 2010 – have been at the forefront of enhancing bilingual education programs in recent years. Free Schools are state funded but have a greater degree of freedom over programming than most public schools as they are not under the direction of local education authorities. Several Free Schools have offered bilingual programs and foreign language classes in Spanish, German, French, Mandarin, and more (Harris 2013; Mathieu 2018).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	1	1

Evidence:

- The UK’s first *Race Relations Act* was passed in 1965, but it was not until 1976 that it was expanded to include both direct and indirect discrimination, as well as remedies for infringement. Although the 1976 act permitted positive action measures, such as the provision of services to meet the needs of particular groups (e.g., refugees), this was strengthened in the *Race Relations Amendment Act 2000*. The amended act applies to public authorities, including governments, schools and the police and gives them a “general duty to promote race equality” (Department for Children, Schools and Families 2010). Public bodies must, as a result, give “due regard” to the need to “eliminate unlawful racial discrimination; and promote equality of opportunity and good relations between people of different racial groups” (Ibid.). Thus, the act goes beyond anti-discrimination initiatives to include more proactive or positive measures. Moreover, while anti-discrimination measures existed prior to the passage of the amended act, it was only after 2000 that the government itself became subject to affirmative action measures.
- The government has adopted a number of initiatives to address obstacles and disadvantages faced by minorities when it comes to employment. The Race Disparities Audit (Cabinet Office 2018), for example, examined how minorities were treated across various public services, specifically exploring rates of employment and income in the private and public sector. The audit led to a series of interventions and programs that are intended to bolster labour market participation among minorities (see Race Disparity Unit 2019a and 2019b).
- *The Equality Act* also came into effect in 2010. It consolidated existing legislation pertaining to discrimination and includes parameters for positive measures to address inequalities, including those based on race and religion.

United States

TOTAL SCORES					
Year:	1980	1990	2000	2010	2020
Scores:	3.5	3	3	3	3.5

1. CONSTITUTIONAL, LEGISLATIVE OR PARLIAMENTARY AFFIRMATION OF MULTICULTURALISM AT THE CENTRAL AND/OR REGIONAL AND MUNICIPAL LEVELS AND THE EXISTENCE OF A GOVERNMENT MINISTRY, SECRETARIAT OR ADVISORY BOARD TO IMPLEMENT THIS POLICY IN CONSULTATION WITH ETHNIC COMMUNITIES

No.

Affirmation Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- The United States makes no affirmation of multiculturalism, although the Department of Justice's Community Relations Service (CRS) does act as a "peacemaker" for community conflicts and tensions arising from differences of race, color, and national origin" (United States Department of Justice 2020). The Department of Justice notes that the CRS, which was created by the *Civil Rights Act of 1964*, is "the only federal agency dedicated to working with community groups to resolve community conflicts and prevent and respond to alleged hate crimes arising from differences of race, color, national origin, gender, gender identity, sexual orientation, religion, or disability." The CRS is not explicitly tasked with furthering or promoting multiculturalism but acts, in effect, as a conciliator among various cultural communities. Initially, Black-white relations were the focus, but this has shifted somewhat to also include relations between white and Arab and Muslim Americans.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Weak and varies by state. No evidence of a federal policy, mandate or guidelines.

School Curriculum Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0.5

Evidence:

- Efforts to deconstruct and reconstruct notions of race and ethnicity in education in some American school districts go back to the 1930s and 1940s (Johnson 2007, 29-30). New York's school board introduced a "Charter for Intercultural Education" in 1944 (Johnson 2007, 31).
- School curriculum is a state jurisdiction, although the federal government, through the U.S. Department of Education, does set national standards, collect data, and establish policies related to financial aid.
- Multicultural principles have been adopted in school curricula of most states (Mitchell and Salsbury 1996; Mitchell and Salsbury 2000), and particularly in those states with higher levels of diversity or larger immigrant populations (e.g., California, New York, Texas, Florida).
- However, at the federal level, no evidence could be found to suggest that there is a national framework or federal "push" for such programming. The U.S. Department of Education (2019) does list, as one of its responsibilities, "ensuring equal opportunities to participate," but guidelines in this area relate exclusively to civil rights and the prevention of discrimination on the basis of race, age, sex or disability.
- Moreover, as Johnson (2007, 28) notes, "The present policy context looks bleak for the promotion of educational opportunity and multicultural curriculum in local school districts. A push toward 'educational accountability' over the last decade has resulted in largely top-down educational policy-making processes that have mandated high-stakes assessments for students, centralized decision making, narrowed curriculum offerings, and employed punitive sanctions for teachers, administrators and schools that fail to meet the arbitrary benchmarks imposed by state and federal officials." It is a "high-risk, low-trust environment" and thus, programs related to multiculturalism, bilingual education, and employment equity have been given less priority.
- It is also instructive that much of the literature in the area of multicultural education in the United States looks not so much at school curriculum, but rather at what colleges and universities are doing to prepare pre-service teachers to work in increasingly diverse classrooms (Gorski 2009). The policy approach thus appears to be geared toward teacher pedagogy and less so toward actual curriculum. Even still, MIPEx data from 2015 indicate that only about one-third of states require teacher candidates to complete some form of cultural diversity training or complete a teaching practicum in a diverse setting during their education (Huddleston et al. 2015).

3. THE INCLUSION OF ETHNIC REPRESENTATION/SENSITIVITY IN THE MANDATE OF PUBLIC MEDIA OR MEDIA LICENSING

Partially. Support given to public broadcasters, but not a part of licensing requirements for private broadcasters.

Media Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0.5

Evidence:

- The *Public Broadcasting Act of 1967* (as amended) notes that “it is in the public interest to encourage the development of programming that involves creative risks and that addresses the needs of unserved and underserved audiences, particularly children and minorities.” In line with this, the act created the Corporation for Public Broadcasting (CPB), which works with non-commercial broadcast licensees to produce programming through the provision of grants and various support programs. The CPB “encourages the development of content that addresses the needs of underserved audiences, especially children and minorities” (Corporation for Public Broadcasting 2020). In addition, the CPB provides some support to the National Minority Consortia, now known as the National Multicultural Alliance, which selects and funds programming targeted at African Americans, Native Americans, Latinos, Asian Americans, and Pacific Islanders (National Multicultural Alliance 2020).
- The *Public Telecommunications Act of 1988* requires the CPB to report annually on “the provision of services to minority and diverse audiences by public broadcasting and public telecommunications entities” (Corporation for Public Broadcasting 2009, 1). This includes an accounting of programs targeted at minorities and diverse communities, initiatives to increase diversity in the media profession, and the development of services for audiences with particular needs.
- One of the goals of the Corporation for Public Broadcasting is to support programming targeting ethnic minorities (2013). Still, some observers have critiqued the American approach, noting that competition from private, for-profit broadcasters essentially shuts out the educational and non-profit broadcasters that are most likely to include more diverse programming (Zolf 1989). While the Federal Communications Commission does require licensees to take steps to prevent employment discrimination through the establishment of an Equal Employment Opportunity Policy, there is no evidence that licensees must commit to producing programs that reflect the United States’ cultural make-up (Federal Communications Commission 2019). In other words, the emphasis is on workplace diversity, as opposed to programming diversity. However, in 2017, the FCC created the Advisory Committee on Diversity and Digital Empowerment (ACDDE) which “provides advice and recommendations to the Commission regarding how to empower disadvantaged communities and accelerate the entry of small businesses, including those owned by women and minorities into the media, digital news and information, and audio and video programming industries” (Federal Communications Commission 2020).

4. EXEMPTIONS FROM DRESS CODES (EITHER BY STATUTE OR COURT CASES)

Recent policy changes allow accommodations in some areas.

Exemptions Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0	0	0	0.5

Evidence:

- Until 1984, Sikhs in the United States armed forces were permitted to wear turbans and maintain a beard; that provision was rescinded, however, in a 1986 ruling by the Supreme Court that supported the prohibition of religious dress in the armed force. In 2009 and 2010, limited exemptions were granted to two Sikhs—a doctor and a dentist—who were recruited to the Army through a scholarship program for health professionals. In the ruling on one of the cases, the Army noted that “this accommodation is based solely on the facts and circumstances of your case. ... [It] does not constitute a blanket accommodation for any other individual” (CNN 2009; see also *Taipei Times* 2010). A directive from the Department of Defense notes that while religious accommodations are permissible, they may be denied in the case of religious apparel if it is deemed that the dress may interfere with the performance of military duties, poses a safety risk, or interferes with the operation or function of weapons and other equipment (Department of Defense 2009).
- However, in 2017, revisions were made to the US armed services uniform regulations that permitted for a broad array of religious accommodations. The new regulations permit Muslim and Sikh servicemen to wear beards (provided they are shorter than 2 inches, rolled up or tied), and allow the wearing of turbans, patka, head scarves, and hijabs. The new regulations also permit hair braids, cornrows, twists, and locks (Hincks 2017). The Air Force and Navy followed suit and updated their uniform policy in 2020 to provide similar accommodations regarding beards, hair, and religious headwear (Kaur 2020; Myers 2020).

5. ALLOWS DUAL CITIZENSHIP

Partially. Not technically permitted, but occurs in practice.

Dual Citizenship Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0.5

Evidence:

- Dual citizenship in practice has been permitted in the United States going back to court rulings in 1952 (United States Office of Personnel Management 2001, 9).
- Although citizens of the United States may have more than one nationality, American law does not specifically mention dual nationality. Indeed, the U.S. Department of State (2010) notes that the “Government recognizes that dual nationality exists but does not encourage it as a matter of policy because of the problems it may cause.” Requirements for naturalization do not explicitly require applicants to give up foreign *citizenships*, but

they do require a renunciation of allegiances to foreign states (U.S. Citizenship and Immigration Services 2010). Moreover, the U.S. Department of State (2010) notes that U.S. citizens who acquire a foreign citizenship by choice may lose their U.S. citizenship.

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

Funding Ethnic Groups Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0	0	0	0	0

Evidence:

- In the United States, the INS provides no support for immigrant integration and has no authority to provide grants to organizations to assist with immigrant integration. In her comparison of state support for immigrant civic associations in Canada and the United States, Bloemraad (2005, 867) notes that “the Canadian government thus offers migrant organisations both financial and symbolic support. In the United States, the state favours more distant, neutral relations with immigrants, ethnic organisations and community advocates.” She characterizes the US approach toward immigrant minorities as “laissez-faire,” although she points out that various non-governmental organizations—known as Mutual Assistance Associations—are given funds for refugee resettlement. This is to support integration, however, rather than cultural maintenance or preservation.
- MIPEX 2015 data suggest that there may be some state funding for NGOs at the regional level, but there is considerable variation across states and most organizations will depend on private funding (Huddleston et al. 2015).

7. THE FUNDING OF BILINGUAL EDUCATION OR MOTHER TONGUE INSTRUCTION

Varies. Available in many states, although often targeted specifically at Spanish-speaking students. Evidence as well of anti-multiculturalism policies, with multiple states having English-only laws.

Bilingual Education Scores					
Year:	1980	1990	2000	2010	2020
Scores:	0.5	0.5	0.5	0.5	0.5

Evidence:

- The US Department of Education's Office of English Language Acquisition (OELA) provides “national leadership to help ensure that English Learners and immigrant students attain English proficiency and achieve academic success. In addition to preserving heritage languages and cultures, OELA is committed to prompting opportunities for biliteracy or multiliteracy skills for all students” (Department of Education 2020).

- In the state of New York, the Office for Bilingual Education and World Languages has been in operation since 1969 and has a mandate to provide support to schools and other educational institutions in the area of second-language study (New York State Education Department 2019). School districts are required to identify limited English proficient (LEP) students, adopt policies and provide services related to their education, and evaluate and report on their academic outcomes. LEP instructional programs are funded primarily by local governments, but support is also provided through State LEP Aid in the form of State Bilingual Categorical Funds (New York State Education Department 2018). In New York, there are more than 261,848 limited English proficient (LEP) students who come from over 200 language backgrounds (Ibid.).
- Florida has programs that assist approximately 265,000 LEP students in learning English (Florida Department of Education 2020a). School boards are required to prepare and submit a plan for services to English Language Learners, which includes a survey of students' home language; immigrants and refugees are specifically targeted in these plans. The Department of Education's Bureau of Student Achievement Through Language Acquisition further notes that foreign and home language instruction is available in many elementary and secondary schools, although the goal of these programs is "exposure" not proficiency; two credits of foreign language instruction at the secondary school level are required for admission into Florida state colleges and universities (Florida Department of Education 2020b).
- The California Department of Education administers the English Language Acquisition Program, which was authorized by Assembly Bill 1116 in 1999. It provides funds to support the acquisition of English for non-native speakers in grades four through eight (California Department of Education 2020).
- English-only laws exist in many states (see, for example, Hero and Preuhs 2006). These laws mandate that English be used in state government documents and communications, and they could be taken as evidence of an anti-multiculturalism sentiment. The United States Senate has twice voted on an amendment to establish an official English language policy at the national level; the motions have never passed. Importantly, however, the amendments were proposed as part of an immigration reform package, signaling a linkage between immigration and language policy agendas.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes.

Affirmative Action Scores					
Year:	1980	1990	2000	2010	2020
Scores:	1	1	1	1	1

Evidence:

- Federal contractors and sub-contractors are required to implement affirmative action policies for women, persons with disabilities, covered veterans and qualified minorities. The United States Department of Labour (2002) writes that "affirmative action refers to the aggressive recruitment programs, mentoring, training, and family programs that work to recruit and retain qualified individuals." Affirmative action procedures should be documented and included in the employers' personnel policies.
- In addition to this, Title VII of the *Civil Rights Act of 1964* makes it an offence for employers to discriminate on the basis of race, colour, sex, religion and national origin (Equal Employment

Opportunity Commission 2020). The U.S. Equal Employment Opportunity Commission has the authority to investigate cases of discrimination and enforce relevant federal laws.

- Executive Order 11246, signed by President Lyndon Johnson in 1965, required the federal government to pursue affirmative action in order to ensure equal hiring practices within the federal government (United States Department of Labour 2020).
- Since 1973 the U.S. Federal Government has required contractors and sub-contractors to have affirmative action policies in place (United States Department of Labour 2002).
- Although affirmative action policies were initially adopted in the United States in response to discrimination against African Americans, they apply equally to all individuals and are bolstered by the inclusion of “national origin” in the list of prohibited grounds of discrimination.

References

- Abdeleli, Abdelhafidh. 2013. "Should schools teach all mother tongues?" *Swiss Info*, 2 October. https://www.swissinfo.ch/eng/integration-question_should-schools-teach-all-mother-tongues-/36999444 [accessed 13 September 2020].
- Abdeleli, Abdelhafidh. 2019. "Switzerland's controversial minaret ban, ten years on." *Swiss Info*, 29 November. https://www.swissinfo.ch/eng/political-history_the-controversial-minaret-ban--ten-years-on/45399822 [accessed 12 September 2020].
- Abranches, Maria. 2009. *Evaluation of the National Immigrant Support Services in Portugal (ACIDI)*. Report prepared for the International Organization for Migration. Lisbon: IOM.
- Ackermann, Maya, and Markus Freitag. 2015. "What actually matters? Understanding attitudes toward immigration in Switzerland." *Swiss Political Science Review* 21(1): 36-47.
- ACM. 2015. *Strategic Plan for Migration*. https://www.acm.gov.pt/documents/10181/222357/PEM_ACM_final.pdf [accessed 5 September 2020].
- ACM. 2020. "Immigrant Associations." *Citizenship*. <https://www.acm.gov.pt/viver/cidadania/associativismo> [accessed 6 September 2020].
- Adam, Ilke, and Andrea Rae. 2010. "La diversité culturelle sur le lieu de travail: pratiques d'aménagements raisonnables." *Centre pour l'égalité des chances et la lutte contre le racisme*. https://www.unia.be/files/Documenten/Publicaties_docs/Etude_La_diversite_culturelle_au_travail_FR_TOUT.pdf [accessed 6 March 2020].
- Adam, Ilke, and Corinne Torrekens. 2015. "Different Regional Approaches to Cultural Diversity." *Fédéralisme Régionalisme* 15.
- Agatiello, Gabriela, and Michele LeVoy. 2016. *Undocumented Migrants and the Europe 2020 Strategy: Making Social Inclusion a Reality for all Migrants in Spain*. Brussels: Platform for International Cooperation on Undocumented Migrants.
- Agency for Cultural Affairs. 2009. *Administration of Cultural Affairs in Japan*. <http://www.bunka.go.jp/english/index.html> [accessed 12 August 2020].
- Agency for Cultural Affairs. 2011. *Promoting the Media Arts and Films*. http://www.bunka.go.jp/english/pdf/h23_chaper_03.pdf [accessed 20 October 2013].
- Agency for Social Cohesion and Equality of Opportunity. 2010. *L'agence*. http://www.lacse.fr/dispatch.do?sid=site/l_agence_new [accessed 30 August 2010].
- Ajegbo, Keith, Dina Kiwan, and Seema Sharma. 2007. *Curriculum Review: Diversity and Citizenship*. London: Department for Education. https://dera.ioe.ac.uk/6374/7/DfES_Diversity_&_Citizenship_Redacted.pdf [accessed 16 February 2021].
- Ajuntament de Barcelona. 2010. *Barcelona Intercultural Plan*. <http://www.bcn.cat/novaciutadania/arees/en/dialeg/programes.html> [accessed 1 December 2020].
- . 2015. *Barcelona, Refuge City*. <https://ciutatrefugi.barcelona/en/plan> [accessed 6 November 2020].
- . 2016. *Barcelona Municipal Immigration Council's Work Plan 2016-2019*. https://ajuntament.barcelona.cat/dretsdiversitat/sites/default/files/PlaTreball1619_en_0.pdf [accessed 8 September 2020].
- Al Arabiya News*. 2009. "Norway allows the veil for Muslim policewomen." *Al Arabiya News Channel*, 4 February. <http://www.alarabiya.net/articles/2009/02/04/65737.html> [accessed 12 September 2020].
- Alibhai-Brown, Yasmin. 1998. "The Media and Race Relations." In *Race Relations in Britain: A Developing Agenda*, edited by Tessa Blackstone, Bhiku Parekh and Peter Sanders, 111-127. London: Routledge.

- Alidadi, Katayoun. 2016. "Muslim Women Made Redundant: Unintended Signals in Belgian and Dutch Case Law on Religious Dress in Private Sector Employment and Unemployment." In *A Test of Faith? Religious Diversity and Accommodation in the European Workplace*, edited by Marie-Clair Foblets, Katayoun Alidadi, and Jogchum Vrielink. London: Routledge.
- Alvarez, Lizette. 2005. "In Finland, a battle of the tongues." *The New York Times*, 25 December. <http://www.nytimes.com/2005/12/25/world/europe/25iht-finland.html> [accessed 20 April 2020].
- Amelina, Anna, and Thomas Faist. 2008. "Turkish migrant associations in Germany: Between integration pressure and transnational linkages." *Revue européenne des migrations internationales* 24(2): 91-120.
- Anagnostou, Dia. 2016. *Local Government and Migrant Integration in Europe and in Greece*. Athens: Hellenic Foundation for European and Foreign Policy.
- Anker, Jørgen, Jacob Andreas Holch, Mia Høwisch Kristensen, and Tine Ane Nielsen. 2011. *Denmark – Promoting Social Inclusion of Roma: A Study of National Policies*. European Commission: DG Employment, Social Affairs, and Inclusion.
- Armellei, Riccardo. 2015. "A Multicultural Italy?" In *Cultural, Religious, and Political Contestations: The Multicultural Challenge*, edited by Fethi Mansouri. Springer International Publishing.
- Arts Council of Finland. 2010. *Grants*. <http://www.taiteenkeskustoimikunta.fi/default.htm> [accessed 7 March 2011].
- Atwill, Nicole. 2009. "The Education of Non-Native Speaking Children in France." *The Law Library of Congress*. <https://www.loc.gov/law/help/non-native-education/france.php> [accessed 8 May 2020].
- Auckland Languages Strategy Working Group. 2018. *Strategy for Languages in Education in Aotearoa New Zealand 2018-2023*. <https://cometauckland.org.nz/assets/files/Data/Reports/Languages-in-Education-2018.pdf> [accessed 17 September 2020].
- Australian Human Rights Commission. 2005. Federal Discrimination Law 2005: The Racial Discrimination Act. <http://www.humanrights.gov.au/federal-discrimination-law-2005-chapter-3-racial-discrimination-act> [accessed 11 January 2020].
- . 2011. *Guidelines to Understanding 'Special Measures' in the Racial Discrimination Act 1975 (Cth)*. <https://www.humanrights.gov.au/our-work/guidelines-understanding-special-measures-racial-discrimination-act-1975-cth-2011> [accessed 24 January 2020].
- Austrian Embassy London. 2020. "New: Austrian Citizenship for Victims and Descendants of Victims of Nazi Persecution." *Austrian Citizenship Certificate*. <https://www.bmeia.gv.at/en/austrian-embassy-london/service-for-citizens/identity-papers-and-other-documents/citizenship-certificate/> [accessed 18 February 2020].
- Avramopoulou, Irini, Leonidas Karakatsanis and Miltos Pavlou. 2005. "Greece." In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Brussels and Athens: Migration Policy Group.
- Awad, Isabel, and Andrea Roth. 2011. "From Minority to Cross-Cultural Programmes: Dutch Media Policy and the Politics of Integration." *The International Communication Gazette* 73: 400-418.
- Bamford, Anne and Matt Qvortrup. 2006. *The Ildsjæl in the Classroom: A Review of Danish Arts Education in the Folkeskole*. Report prepared for the Ministry of Education. Copenhagen: Kustrådet.
- Barker, Renae. 2019. *State and Religion: The Australian Story*. Abingdon: Routledge.
- Barnett, Laura. 2013. *Freedom of Religion and Religious Symbols in the Public Sphere*. Ottawa: Library of Parliament. <http://www.parl.gc.ca/Content/LOP/ResearchPublications/2011-60-e.htm#a16> [accessed 12 April 2020].
- Baubock, Rainer. 2002. "Cultural minority rights in public education: Religious and language instruction for immigrant communities in Western Europe." In *West European Immigration and Immigrant Policy in the New Century*, edited by Anthony M. Messina, 161-190. London: Praeger.
- Bayrakli, Enes, and Farid Hafez. 2017. *European Islamophobia Report*. Istanbul: SETA.
- BBC. 2006. "Dutch government backs burqa ban." *BBC News*, 17 November. <http://news.bbc.co.uk/2/hi/europe/6159046.stm> [accessed 28 August 2020].
- BBC. 2007. "Anger at Irish police turban ban." *BBC News*, 22 August. http://news.bbc.co.uk/2/hi/uk_news/northern_ireland/6957844.stm [accessed 14 July 2020].
- . 2008. "Row over Denmark court veil ban." *BBC News*, 19 May. <http://news.bbc.co.uk/2/hi/7409072.stm> [accessed 11 August 2010].

- . 2010a. “Sikh busmen win turban fight: On this day 1969.” *BBC News*, 9 April. http://news.bbc.co.uk/onthisday/hi/dates/stories/april/9/newsid_2523000/2523691.stm#:~:text=BBC%20ON%20THIS%20DAY%20%7C%209,Sikh%20busmen%20win%20turban%20fight&text=Sikh%20busmen%20in%20Wolverhampton%20have,after%20a%20long%20Dunning%20campaign.&text=Wol [accessed 12 December 2020].
- . 2010b. “Swiss court upholds basketball headscarf ban.” *BBC News*, 28 January. <http://news.bbc.co.uk/2/hi/europe/8484890.stm> [accessed 16 December 2020].
- . 2016. *Royal Charter for the continuance of the British Broadcasting Corporation*. <https://www.bbc.co.uk/aboutthebbc/governance/charter> [accessed 20 November 2020].
- . 2018a. “The Islamic Veil Across Europe.” *BBC News*, 31 May. <https://www.bbc.com/news/world-europe-13038095> [accessed 6 March 2020].
- . 2018b. “Japan eases immigration rules for workers.” *BBC News*, 8 December. <https://www.bbc.com/news/world-asia-46492216> [accessed 16 August 2020].
- . 2020. “New Zealand Police introduce hijab to uniform.” *BBC News*, 18 November. <https://www.bbc.com/news/world-asia-54983393> [accessed 18 November 2020].
- Bellett, Donella, and Marinka Teague. 2010. *Evaluation of Community Organization Grants Scheme (COGS)*. Wellington: Martin Jenkins. [http://www.dia.govt.nz/pubforms.nsf/URL/EvaluationofCOGS.pdf/\\$file/EvaluationofCOGS.pdf](http://www.dia.govt.nz/pubforms.nsf/URL/EvaluationofCOGS.pdf/$file/EvaluationofCOGS.pdf) [accessed 16 July 2020].
- Benitez, Ines. 2012. “Spain Slashes Funds for Integration of Immigrants.” *Inter Press Service*, 12 April. <http://www.ipsnews.net/2012/04/spain-slashes-funds-for-integration-of-immigrants/> [accessed 12 November 2020].
- Bernardot, Marie-José. 2017. “Les associations et l’administration nationale chargée de l’intégration des immigrés: une analyse depuis « l’intérieur ».” *Migrations Société* 170(4): 91-108.
- Bertossi, Christophe, and Abdellali Hajjat. 2013. “Country Report – France.” *EUDO Citizenship Observatory*. Badia Fiesolana: EUDO Citizenship Observatory.
- Biffl, Gudrun. 2019. *Migration and Labour Integration in Austria: SOPEMI Report on Labour Migration Austria 2017-18*. Donau-Universität Krems: Department for Migration and Globalization.
- Biles, John. 2006. *The snakes and ladders of Canadian diversity*. Unpublished paper produced for the Department of Canadian Heritage.
- Bingöl, Aslihan Selcen. 2013. “Mother tongue instruction policies towards Turkish migrant children in Europe.” *Procedia-Social and Behavioral Sciences* 70: 1016-1023.
- Bird, Karen. 2005. “Multiculturalism in Denmark.” *Canadian Diversity* 4(1): 39-42.
- Bink, Susan. n.d. “Mapping minorities and their media: The national context—The Netherlands.” Unpublished paper. <https://www.lse.ac.uk/collections/EMTEL/Minorities/papers/netherlandsreport.pdf> [accessed 10 September 2020].
- Black, Debra. 2015. “Woman at heart of niqab debate becomes Canadian citizen.” *Toronto Star*, 9 October. <https://www.thestar.com/news/canada/2015/10/09/woman-at-heart-of-niqab-debate-becomes-canadian-citizen.html> [accessed 24 March 2020].
- Bleich, Erik. 1998. “From international ideas to domestic policies: Educational multiculturalism in England and France.” *Comparative Politics* 31(10): 81-100.
- Blion, Reynald, Claire Frachon, Catherine Humblot, and Isabelle Rigoni. 2009. “From Visibility to Content.” In *Media and Cultural Diversity in Europe and North America*, edited by Claire Frachon, 16-59. Paris: Institut Panos.
- Bloemraad, Irene. 2005. “The limits of de Tocqueville: How government facilitates organisational capacity in newcomer communities.” *Journal of Ethnic and Migration Studies* 31(5): 865-887.
- Blumenreich, Ulrike, and Norbert Sievers. 2013. “Country Profile – Germany.” *Compendium of Cultural Policies and Trends in Europe*, 14th ed. Brussels: Council of Europe.
- Board of Studies New South Wales. 2009. *Making Multicultural Australia*. <http://www.multiculturalaustralia.edu.au/> [accessed 9 January 2020].
- Bodo, Carla, and Simona Bodo. 2010. “Country profile—Italy.” *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.

- Boffey, Daniel. 2019. "Dutch 'burqa ban' rendered largely unworkable on first day." *The Guardian*, 1 August. <https://www.theguardian.com/world/2019/aug/01/dutch-police-signal-unwillingness-enforce-new-burqa-ban> [accessed 25 September 2020].
- Booker, Jarrod. 2008. "First for NZ as Sikh dons police turban." *NZ Herald*, 12 September. <https://www.nzherald.co.nz/nz/first-for-nz-as-sikh-dons-police-turban/5E63OMNWK6ZHE7TMYWS2GBJA5M/> [accessed 24 January 2021].
- Bouchard, Gérard, and Charles Taylor. 2008. *Building the Future: A Time for Reconciliation*. Quebec: Government of Quebec. https://red.pucp.edu.pe/ridei/wp-content/uploads/biblioteca/buildingthefutureGerardBouchard_ycharlestaylor.pdf [accessed 12 December 2020].
- Bouchard, Gérard. 2015. *Interculturalism: A view from Quebec*. Toronto: University of Toronto Press.
- Boucher, Gerry. 2008. "Ireland's lack of a coherent integration policy." *Translocations* 3(1):5-28.
- Bousetta, Hassan, Adrian Favell, and Marco Martiniello. 2018. "Governing Multicultural Brussels: Paradoxes of a Multi-Level, Multi-Cultural, Multi-National Urban Anomaly." *Journal of Ethnic and Migration Studies* 44(12): 2070-2085.
- Bradley, William S. 2014. "Multicultural Coexistence in Japan: Follower, Innovator, or Reluctant Late Adopter?" In *Multiculturalism and Conflict Reconciliation in the Asia-Pacific*, edited by Kosuke Shimizu and William Bradley, 21-43. London: Palgrave Macmillan.
- BRF. 2020. *Mission Statement*. <https://u.brf.be/profil/leitbild/> [accessed 2 March 2020].
- Bribosia, Emmanuelle, and Isabelle Rorive. 2008. *Report on Measures to Combat Discrimination: Country Report—Belgium*. Brussels: Migration Policy Group.
- British Columbia Ministry of Education. 2008. *Diversity in BC Schools*. Rev. ed. Victoria: Ministry of Education.
- Broadcasting Authority of Ireland. 2020. *About Us*. <http://www.bai.ie/> [accessed 28 March 2020].
- Broeder, Peter, and Guus Extra. 2012. "Language." In *Immigrant Policy for a Multicultural Society: A Comparative Study of Integration, Language and Religious Policy in Five Western European Countries*, edited by Hans Vermeulen, 57-100. Brussels: Migration Policy Group.
- Brosseau, Laurence, and Michael Dewing. 2018. *Canadian Multiculturalism (Background Paper)*. Ottawa: Library of Parliament.
- Bruquetas-Callejo, Blanca Garces-Mascarenas, Rinus Pennix, and Peter Scholten. 2007. *Policymaking Related to Immigration and Integration: The Dutch Case*. IMISCOE Working Paper: Country Report.
- Bruno, Marco. 2016. "Media representations of immigrants in Italy: Framing real and symbolic borders." *REMHU: Revista Interdisciplinar da Mobilidade Humana* 24(46): 45-58.
- Bundesministerium für Bildung, Wissenschaft und Forschung. 2017. *Interkulturelle Bildung: Grundsatzlerlass 2017*. https://bildung.bmbwf.gv.at/ministerium/rs/2017_29.html [accessed 15 February 2020].
- Bundesregierung. 2007. *The National Integration Plan: New Paths, New Opportunities*. Berlin: Press and Information Office of the Federal Government.
- Burgess, Chris. 2007. "Multicultural Japan? Discourse and the 'Myth' of Homogeneity." *The Asia-Pacific Journal: Japan Focus*. <https://apjif.org/-Chris-Burgess/2389/article.html> [accessed 13 August 2020].
- Burstein, Meyer. 2006. "Fostering integration." In *Managing Migration in Ireland: A Social and Economic Analysis*, edited by Frank Laczko, 147-174. Commissioned by the National Economic Social Council. Geneva: IOM.
- Busch, Matthias, and Nancy Morys. 2016. "'Mobilising for the Values of the Republic' – France's Education Policy Response to the 'Fragmented Society': A Commented Press Review." *Journal of Social Science Education* 15(3): 47-57.
- Bussotti, Luca. 2017. "The Italian Way to Intercultural Education: Innovation and Resistance." *Foro de Educación* 15(23): 43-68.
- Cabinet Office. 2018. *Race Disparity Audit*. London: Cabinet Office. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/686071/Revised_RDA_report_March_2018.pdf [accessed 28 August 2020].
- Cachon, Lorenzo. 2012. "Country Report 2011 Spain." *Report on Measures to Combat Discrimination*. Utrecht: Human European Consultancy.

- California Department of Education. 2020. *English Learners*. <https://www.cde.ca.gov/sp/el/> [accessed 7 September 2020].
- Camauër, Leonor. 2003. "Ethnic minorities and their media in Sweden." *Nordicom Review* 2:69-88.
- Canadian Heritage. 2018. *Evaluation of the Multiculturalism Program 2011-12 to 2016-17*. Catalogue No. CH7-59/2018E. Ottawa: Evaluation Services Directorate.
- Canadian Human Rights Commission (CHRC). 2020. *Equal Employment Opportunities*. <https://www.chrc-ccdp.gc.ca/eng/content/equal-employment-opportunities-0> [accessed 12 February 2021].
- Canadian Press. 2018. "Ontario to allow turban-wearing Sikhs to ride motorcycles without helmets." *CBC News*, 11 October. <https://www.cbc.ca/news/canada/toronto/ontario-allows-sikhs-to-ride-motorcycles-without-helmet-1.4858361> [accessed 22 March 2020].
- Caponio, Tiziana. 2005. "Policy networks and immigrants' associations in Italy: The cases of Milan, Bologna and Naples." *Journal of Ethnic and Migration Studies* 31(5): 931-950.
- Caponio, Tiziana. 2013. "Multiculturalism Italian style: Soft or weak recognition?" In *Challenging Multiculturalism: European Models of Diversity*, edited by Raymond Taras. Edinburgh: Edinburgh University Press.
- Castles, Stephen. 1992. "The Australian model of immigration and multiculturalism: Is it applicable to Europe?" *International Migration Review* 26 (2):549-567.
- Chaloff, Jonathan. 2005. "Italy." In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Brussels and Rome: Migration Policy Group.
- Choi, Suhyun. 2019. Dressing difference: gender, ethnicity, and subjectivity in representations of chima chogori in Japan. Master's Thesis, Art History, University of British Columbia.
- CICDR. 2020. "What does the Commission do?" *The Commission*. <https://www.cicdr.pt/-/comissao-para-a-igualdade-e-contra-a-discriminacao-racial> [accessed 4 September 2020].
- City of Vienna. 2020. "Vienna Integration Concept." *Integration and Diversity*. <https://www.wien.gv.at/english/social/integration/facts-figures/integration-concept.html> [accessed 14 February 2020].
- CNN. 2009. "Army allows Sikh to keep beard, turban, uncut hair." *CNN*, 28 October. <http://www.cnn.com/2009/US/10/28/sikh.us.forces/index.html> [accessed 13 September 2020].
- Cockburn, Harry. 2019. "Austria Approves Ban on Religious Headscarves in Primary Schools." *Independent*, 16 May. <https://www.independent.co.uk/news/world/europe/austria-headscarf-ban-muslim-women-veils-law-school-a8916231.html> [accessed 16 February 2020].
- Collet, Bruce A., and Hyeyoung Bang. 2018. "A Multicultural Analysis of School Policies on Religion in 20 Western Democracies, and Their Challenges for Accommodating Migrant Religions: A Cluster Analysis." In *Religion and Education: A Comparative and International Perspective*, edited by Malini Sivasubramaniam and Ruth Hayhoe, 351-380. Oxford: Symposium Books.
- Commissie Gelijke Behandeling. 2003. Advisory opinion of the Dutch Equal Treatment Commission on Niqaabs and headscarves in schools. Utrecht: CGB.
- . 2004. Commentary of the Netherlands' Equal Treatment Commission on the fifteenth and sixteenth Periodic Report of the Kingdom of the Netherlands on the implementation of the Convention on the Elimination of all forms of Racial Discrimination. Utrecht: CGB.
- Commonwealth of Australia. 2011. *Fact Sheet 6: Australia's Multicultural Policy*. Canberra: National Communications Branch, Department of Immigration and Citizenship.
- Community Broadcasting Association of Australia. 2020. *About CBAA*. <https://www.cbaa.org.au/about> [accessed 20 January 2020].
- Community Languages Australia. 2020. *The Organization*. <https://www.communitylanguagesaustralia.org.au/aboutus/#history> [accessed 9 January 2020].
- Community Relations Commission for a Multicultural New South Wales. 2009. *Multicultural policies and services program: Frequently asked questions*. http://www.crc.nsw.gov.au/multicultural_policies_and_services_program_formally_caps/faq [accessed 1 November 2009].

- Confederation Suisse. 2010. *Encouragement de L'Integration Dans Le Structures Ordinaires*. <http://www.bfm.admin.ch/content/bfm/fr/home/themen/integration/foerderung/koordinationsauftrag.html> [accessed 19 July 2013].
- . 2013. *Encouragement de L'Integration Specifique*. <http://www.bfm.admin.ch/content/bfm/fr/home/themen/integration/foerderung/spezifisch.html> [accessed 19 July 2013].
- Conseil supérieur de l'audiovisuel. 2010. *An independent authority to protect audiovisual communication freedom*. <http://www.csa.fr/multi/index.php?l=uk> [accessed 30 August 2010].
- Contini, Rina Manuela, and Mariella Herold. 2015. "Intercultural Education in Italy and in the United States: The Results of a Binational Inquiry." *Romanian Journal for Multidimensional Education* 7(1): 203-218.
- Corporation for Public Broadcasting. 2009. *Public Broadcasting's Services to Minorities and Diverse Audiences*. A Report to the 111th Congress and the American People, Pursuant to Pub. L. 100-626.
- . 2013. *CPB's Goals and Objectives*. <http://www.cpb.org/aboutcpb/goals/goalsandobjectives/> [accessed 24 August 2020].
- . 2020. *About CPB*. <https://www.cpb.org/aboutcpb> [accessed 12 July 2020].
- Council for Ethnic Minorities. 2010. *The Council for Ethnic Minorities—a short summary*. <http://www.rem.dk/sw10565.asp> [accessed 11 August 2010].
- Council for Migration. 2020. "Migration Council." *ACM*. <https://www.acm.gov.pt/pt/-/conselho-para-as-migracoes-cm-> [accessed 4 September 2020].
- Council of Europe. 2010. *Education for Sustainable Democratic Societies: The Role of Teachers—Portugal Report*. Report prepared for the 23rd session of the Standing Conference of Ministers of Education. Ljubljana: Council of Europe.
- . 2014. "Lisbon: Results of the Intercultural Cities Index." *Intercultural Cities*. <https://rm.coe.int/16802ff6ce> [accessed 5 September 2020].
- . 2020. "Intercultural Cities: Good Practice Examples." *Intercultural Cities Programme*. <https://www.coe.int/en/web/interculturalcities/-/the-vienna-diversity-monitor> [accessed 14 February 2020].
- Council of Ministers of Education, Canada and Canadian Heritage. 2008. *The Development of Education: Reports for Canada*. Toronto: Council of Ministers of Education. <http://www.cmec.ca/Publications/Lists/Publications/Attachments/122/ICE2008-reports-canada.en.pdf> [accessed 20 February 2020].
- Crawford, Allison. 2015. "Justin Trudeau's government drops controversial niqab appeal." *CBC News*, 16 November. <https://www.cbc.ca/news/politics/niqab-appeal-appeal-citizenship-ceremonies-canada-jody-wilson-raybould-1.3321264> [accessed 24 March 2020].
- Crawley, Heather, and Tina Crimes. 2010. *Intercultural Policies and Inter-group Relations: Case Study—Dublin, Ireland*. Brussels: Eurofound. <http://www.eurofound.europa.eu/pubdocs/2010/382/en/1/EF10382EN.pdf> [accessed 22 May 2020].
- Creese, Angela, Arvind Bhatt, Nirmal Bhojani, and Peter Martin. 2006. "Multicultural, heritage and learner identities in complementary schools." *Language and Education* 20(1): 23-43.
- CRTC. 2001. *Public Notice CRTC 2001-88*. <http://www.crtc.gc.ca/eng/archive/2001/PB2001-88.htm> [accessed 14 March 2020].
- CRTC. 2019. "Offering cultural diversity on TV and radio." *TV and Radio Programming*. https://crtc.gc.ca/eng/info_sht/b308.htm [accessed 22 March 2020].
- Crul, Maurice, Frans Lelie, Özge Biner, Nihad Bunar, Elif Keskiner, Ifigenia Kokkali, Jens Schneider, and Maha Shuayb. 2019. "How the different policies and school systems affect the inclusion of Syrian refugee children in Sweden, Germany, Greece, Lebanon and Turkey." *Comparative Migration Studies* 7(1): 10.
- Cyrus, Norbert, and Dita Vogel. 2005. "Germany." In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Dusseldorf and Brussels: Migration Policy Group.
- Daher, Liana M., Augusto Gamuzza, and Anna Maria Leonora. 2019. "The Underestimated Treasure: Teachers Facing Diversity at School." In *The Multi(Inter)cultural School in Inclusive Societies: A Composite Overview of European Countries*, edited by Liana M. Daher, Augusto Gamuzza, Anna Maria Leonora, and Adam K. Gogacz. Newcastle: Cambridge Scholars Publishing.

- Daiki, Shibuichi. 2016. "Countering Japan's hate speech groups." *East Asia Forum*, 12 May. <https://www.eastasiaforum.org/2016/05/12/countering-japans-hate-speech-groups/> [accessed 18 May 2020].
- Dallas, Constantinos. 2007. "Country profile—Greece." In *Compendium of Cultural Policies and Trends in Europe*, 11th ed. Brussels: Council of Europe.
- Dallas, Constantinos, and Matina Magkou. 2013. "Country Profile-Greece." *Compendium of Cultural Policies and Trends in Europe*, 14th ed. Brussels: Council of Europe.
- Dalton-Puffer, Christiane, Klaus-Börge Boeckmann, and Barbara Hinger. 2019. "Research in language teaching and learning in Austria (2011–2017)." *Language Teaching* 52(2): 201–230.
- Dangerfield, Katie. 2017. "Quebec's face coverings ban: What you need to know about the controversial law." *Global News*, 19 October. <https://globalnews.ca/news/3813019/quebec-face-covering-ban/> [accessed 24 March 2020].
- Danish Ministry of Children and Education. 2018. *Subjects and Curriculum*. <https://eng.uvm.dk/primary-and-lower-secondary-education/the-folkeskole/subjects-and-curriculum> [accessed 7 March 2020].
- Davis, Austin. 2015. "Mother Tongue First, German Second." *Pulitzer Center*, 14 October. <https://pulitzercenter.org/reporting/mother-tongue-first-german-second> [accessed 1 June 2020].
- De Hart, Betty. 2004. "Political debates on dual nationality in the Netherlands (1990–2003)." *IMIS Beiträge* 24:177–188.
- Delvainquière, Jean-Cédric. 2007. "Country profile—France." In *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- Demelius, Yoko. 2020. "Multiculturalism in a 'homogeneous' society from the perspectives of an intercultural event in Japan." *Asian Anthropology* 19(3): 161–180.
- Department for Children, Schools and Families. 2007. *The Children's Plan: Building Brighter Futures*. Norwich: The Stationary Office. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/325111/2007-childrens-plan.pdf [accessed 28 August 2020].
- . 2010. Race Relations Amendment Act 2000. <https://www.legislation.gov.uk/ukpga/2000/34/contents> [accessed 29 August 2020].
- Department for Communities and Local Government. 2009. *Improving Opportunity, Strengthening Society: A third progress report on the Government's strategy for race equality and community cohesion*. London: Department for Communities and Local Government. <https://lx.iriss.org.uk/sites/default/files/resources/11529061.pdf> [accessed 16 November 2020].
- Department for Education. 2013a. "Citizenship programmes of study: key stages 3 and 4." *National Curriculum in England*. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/908347/SECONDARY_national_curriculum_-_Citizenship.pdf [accessed 8 September 2020].
- Department of Education. 2013b. *School uniform Guidance for governing bodies, school leaders, school staff and local authorities*. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/514978/School_Uniform_Guidance.pdf [accessed 8 September 2020].
- . 2014. *National curriculum in England: framework for key stages 1 to 4*. <https://www.gov.uk/government/publications/national-curriculum-in-england-framework-for-key-stages-1-to-4/the-national-curriculum-in-england-framework-for-key-stages-1-to-4#inclusion> [accessed 8 September 2020].
- Department for Housing, Communities, and Local Government. 2019. *Integrated Communities Action Plan*. HM Government.
- Department of Culture, Youth, Sports, and Media. 2017. *Participation Projects for Disadvantaged Groups*. http://www.sociaalcultureel.be/volwassenen/partprojkans_intedienen.aspx [accessed 7 March 2020].
- Department of Defense. 2009. *Instruction: Accommodation of Religious Practices within the Military Services*. No. 1300.17. 10 February. <https://www.esd.whs.mil/Portals/54/Documents/DD/issuances/dodi/130017p.pdf> [accessed 10 September 2020].
- Department of Education and Skills. 2017. *Languages Connect: Ireland's Strategy for Foreign Languages in Education 2017–2026*. https://www.education.ie/en/Schools-Colleges/Information/Curriculum-and-Syllabus/Foreign-Languages-Strategy/fls_languages_connect_strategy.pdf [accessed 21 July 2020].

- Department of Education and Skills and the Office of the Minister for Integration. 2010. *Intercultural Strategy, 2010- 2015*. Dublin: Department of Education and Skills.
https://www.pdst.ie/sites/default/files/Intercultural_education_strategy.pdf [accessed 3 December 2020].
- Department of Education and Training. 2008. *Education in Flanders: A broad view of the Flemish educational landscape*. Brussels: Agency for Educational Communication.
<https://www.eui.eu/Documents/MWP/AcademicCareers/Countries/Belgium/BelgiumFlemishHigherEducation.pdf> [accessed 20 January 2021].
- Department of Education, Employment and Workplace Relations. 2009. *Additional support for languages*.
http://www.dest.gov.au/sectors/school_education/programmes_funding/programme_categories/additional_support_for_languages/teaching_support.htm [accessed 8 January 2010].
- Department of Education. 2019. *US Department of Education Principal Office Functional Statements*.
https://www2.ed.gov/about/offices/list/om/fs_po/osods/intro.html [accessed 7 September 2020].
- . 2020. *Office of English Language Acquisition*. <https://www2.ed.gov/about/offices/list/oela/index.html> [accessed 12 November 2020].
- Department of Foreign Affairs. 2021. *Citizenship*. <https://www.dfa.ie/citizenship/> [accessed 12 January 2021].
- Department of Home Affairs. 2019. “Australia’s Multicultural Policy History.” *Multicultural Affairs*.
<https://www.homeaffairs.gov.au/about-us/our-portfolios/multicultural-affairs/about-multicultural-affairs/our-policy-history> [accessed 4 January 2020].
- Department of Immigration and Citizenship. 2007a. *Accessible Government Services for All: 2006 Annual Report*. Canberra: Commonwealth of Australia.
- . 2009a. *About us—Diverse Australia Program*. <http://www.harmony.gov.au/aboutus.htm> [accessed 17 November 2009].
- . 2009b. *Dual Citizenship*. http://www.citizenship.gov.au/current/dual_citizenship/ [accessed 17 November 2009].
- . 2009c. *National Action Plan to Build on Social Cohesion, Harmony and Security*. Canberra: Department of Immigration and Citizenship.
- . 2009d. *Settlement Grants Program*. https://www.anao.gov.au/sites/default/files/ANAO_Report_2008-2009_36.pdf [accessed 1 December 2020].
- Department of Immigration and Multicultural Affairs. 1989. *National Agenda for a Multicultural Australia*. Canberra: Commonwealth of Australia.
- Department of Immigration and Multicultural Affairs. 1997. *Multicultural Australia: The Way Forward*. Canberra: Department of Immigration and Multicultural Affairs.
- Department of Internal Affairs. 2004. *Community Organization Grants Scheme Profile 2003-2004*. Wellington: Department of Internal Affairs.
- . 2020a. “Community Organization Grants Scheme.” *Community Matters*.
<https://www.communitymatters.govt.nz/community-organisations-grants-scheme/#:~:text=The%20Community%20Organisation%20Grants%20Scheme,that%20may%20impact%20your%20organisation>. [accessed 16 September 2020].
- . 2020b. “Chinese Poll Tax Heritage Trust.” *Community Matters*.
<https://www.communitymatters.govt.nz/chinese-poll-tax-heritage-trust-2/> [accessed 16 September 2020].
- . 2020c. “Lottery Community.” *Community Matters*. <https://www.communitymatters.govt.nz/lottery-community/> [accessed 16 September 2020].
- Department of Justice and Equality. 2017. “National Funding to Promote the Integration of Immigrants announced by Minister Stanton.” *Media Centre*. <http://www.inis.gov.ie/en/INIS/Pages/national-funding-integration-of-immigrants> [accessed 20 July 2020].
- . 2019. *Communities Integration Fund*. <http://www.integration.ie/en/ISEC/Pages/WP19000006> [accessed 20 July 2020].
- Department of Justice. 2020. *Community Relations Service*. <https://www.justice.gov/crs> [accessed 12 September 2020].
- . 2021. *Dual Citizenship*. <https://www.irishimmigration.ie/citizenship/dual-citizenship/> [accessed 13 January 2021].

- Department of Labor, Social Affairs, and Families. 2019. *Strategic Grants Plan of the Department of Labor, Social Affairs and Families, for the period 2019-2021*. https://treballiaferssocials.gencat.cat/web/.content/01departament/05plansactuacio/pla_subvencions/pla_estrat_gic_de_subvencions_pes_.pdf [accessed 12 November 2020].
- Department of Social Services 2020. “Multicultural Affairs and Citizenship Program – Fostering Integration Grants.” *Australian Government – Community Grants Hub*. <https://www.communitygrants.gov.au/grants/fostering-integration-grants> [accessed 20 January 2020].
- . 2020. “Community Languages and Multicultural Grants Stream One.” *Australian Government – Community Grants Hub*. <https://www.communitygrants.gov.au/grants/community-languages-multicultural-grants-stream-one> [accessed 20 January 2020].
- Department of the Premier and Cabinet. 2019. “Multicultural Grants Program.” *Government of South Australia*. <https://www.dpc.sa.gov.au/news/multicultural-grants-program-2019-20-open-for-applications> [accessed 20 January 2020].
- . 2020. “Multicultural Festivals and Events Program.” *State Government of Victoria*. <https://www.vic.gov.au/multicultural-festivals-and-events-program> [accessed 20 January 2020].
- Devrani, Elif Posos. 2019. “Germany as ‘been there, done that’: Remembering the Engagement of Media in German Integration Strategies toward Turkish Immigrants and Beyond.” In *German-Turkish Relations Revisited: The European Dimension, Domestic and Foreign Politics and Transnational Dynamics*, edited by Ebru Turhan. Baden-Baden: Nomos.
- de Wenden, Catherine Wihtol. 2005. “Multiculturalism in France.” *Canadian Diversity* 4(1): 68-73.
- Dewing, Michael. 2012. *Canadian Broadcasting Policy*. Ottawa: Library of Parliament. https://lop.parl.ca/sites/PublicWebsite/default/en_CA/ResearchPublications/201139E [accessed 18 February 2020].
- Dewing, Michael, and Marc Leman. 2006. *Canadian Multiculturalism*. Current Issue Review. Ottawa: Library of Parliament. <https://www.deslibris.ca/ID/206421> [accessed 18 February 2020].
- Dhoest, Alexander. 2014. “Struggling with Multiculturalism? Cultural Diversity in Flemish Public Broadcasting Policies and Programmes.” In *National Conversations: Public Service Media and Cultural Diversity in Europe*, edited by Karina Horsti, Gunilla Houltén, and Gavan Titley. Bristol: Intellect.
- Diakité, M. Arthur. 2006. *The Policies and Strategies Used in the Integration of Immigrants in Sweden*. Lund, Sweden: English International Association of Lund.
- Directorate-General for Justice and Consumers. 2019. *Country Report – Non-Discrimination: Portugal 2019*. Brussels: European Commission.
- Directorate-General of Education. 2013. *Citizenship Education Guidelines*. https://www.dge.mec.pt/sites/default/files/ECidania/Docs_referencia/citizenship_education_guidelines.pdf [accessed 6 September 2020].
- Diversity Works. 2020. *About Us*. <https://diversityworks.nz.org.nz/about-us/> [accessed 11 August 2020].
- Dockery, Wesley. 2018. “German refugee aid organizations fail to access available funds.” *InfoMigrants*, 21 February. <https://www.infomigrants.net/en/post/7675/german-refugee-aid-organizations-fail-to-access-available-funds> [accessed 26 May 2020].
- Donders, Karen, Hilde Van de Bulck, and Tim Raats. 2019. “Public Service Media in a Divided Country: Governance and Functioning of Public Broadcasters in Belgium.” In *Public Service Broadcasting and Media Systems in Troubled European Democracies*, edited by Eva Polańska and Charlie Beckett. Cham: Palgrave Macmillan.
- Duelund, Peter, and Bjarky Valtysson. 2010. “Country profile—Denmark.” *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- ECAS. 2017. “Switzerland Passes New Immigration Law that Avoids Quotas but Privileges National Workers.” *ECAS News*, 5 January. <https://ecas.org/switzerland-immigration-law-quotas/> [accessed 10 September 2020].
- ECRI Secretariat. 2018. *ECRI Report on Portugal*. Strasbourg Cedex: Council of Europe.
- Education, Audiovisual and Culture Executive Agency. 2010. *Organisation of the Education System in France*. Brussels: European Commission. <http://estudandoeducacao.files.wordpress.com/2011/05/franc3a7a.pdf> [accessed 7 January 2021].

- Edwards, Lorna. 2004. "Making hijab part of Victorian Police uniform." *The Age*, 27 November. <https://www.theage.com.au/national/making-hijab-part-of-victoria-police-uniform-20041127-gdz2x8.html> [accessed 18 December 2020].
- Ellingsen, Anne. 2009. "Multiculturalism and the Nordic state." Paper presented to the *Reassess Conference*. Oslo, Norway. 18–20 May. http://www.nova.no/asset/3712/1/3712_1.pdf [accessed 11 July 2020].
- Engelbert, Jiska, and Isabel Awad. 2014. "Securitizing cultural diversity: Dutch public broadcasting in post-multicultural and de-pillarized times." *Global Media and Communication* 10(3): 261–274.
- Entzinger, Han. 2006. "The parallel decline of multiculturalism and the welfare state in the Netherlands." In *Multiculturalism and the Welfare State*, edited by Keith Banting and Will Kymlicka, 177–201. Toronto: Oxford University Press.
- Equal Employment Opportunity Commission. 2020. *Title VII of the Civil Rights Act of 1964*. <http://www.eeoc.gov/laws/statutes/titlevii.cfm> [accessed 17 December 2020].
- Equality and Human Rights Commission. 2020. *Who We Are*. <https://www.equalityhumanrights.com/en/about-us/who-we-are> [accessed 13 November 2020].
- Equinet Europe. 2019a. *Council for the Elimination of Racial or Ethnic Discrimination*. https://equineteurope.org/author/spain_council/ [accessed 30 August 2020].
- . 2019b. *Non-Discrimination Ombudsman*. https://equineteurope.org/author/finland_om/ [accessed 1 February 2021].
- Escafré-Dublet, Angéline. 2014. *Mainstreaming Immigrant Integration Policy in France: Education, Employment, and Social Cohesion Initiatives*. Brussels: Migration Policy Institute Europe.
- European Commission. 2012. "The Swedish PSB Contribution." *State Aid Reform – Public Service Broadcasting*. https://cadmus.eui.eu/bitstream/handle/1814/46813/Sweden_EN.pdf?sequence=1&isAllowed=y [accessed 7 September 2020].
- European Commission. 2019a. "Organisation of Migration and Asylum System in France: Overview." *European Migration Network*. DG Home and Migration.
- . 2019b. "Governance of Migrant Integration in Germany." *European Website on Integration*. <https://ec.europa.eu/migrant-integration/governance/germany> [accessed 14 May 2020].
- . 2019c. "Governance of Migrant Integration in Ireland." *European Website on Integration*. <https://ec.europa.eu/migrant-integration/governance/ireland> [accessed 15 July 2020].
- . 2019d. "Governance of Migrant Integration in the Netherlands." *European Website on Integration*. <https://ec.europa.eu/migrant-integration/governance/netherlands#:~:text=The%20Netherlands%20implemented%20its%20first,development%20and%20group%2Dwide%20emancipation>. [accessed 1 September 2020].
- . 2019e. "Governance of Migrant Integration in Portugal." *European Website on Integration*. <https://ec.europa.eu/migrant-integration/governance/portugal> [accessed 4 September 2020].
- . 2019f. "Portugal - 6.6 Social inclusion through education and training." *EACEA National Policies Platform*. <https://eacea.ec.europa.eu/national-policies/en/content/youthwiki/66-social-inclusion-through-education-and-training-portugal> [accessed 6 September 2020].
- . 2019g. "Spanish government launches Forum for the Social Integration of Immigrants." *Migrant Integration News*, 14 February. <https://ec.europa.eu/migrant-integration/news/spanish-government-launches-forum-for-the-social-integration-of-immigrants#:~:text=The%20Forum%20is%20a%20consultative,of%20immigrants%20in%20Spanish%20society.&text=The%20objective%20of%20this%20Strategic,an>. [accessed 29 August 2020].
- . 2019h. "Governance of Migrant Integration in Sweden." *European Website on Integration*. <https://ec.europa.eu/migrant-integration/governance/sweden> [accessed 4 September 2020].
- . 2020a. "Belgian Diversity Charter." *Diversity Management*. https://ec.europa.eu/info/policies/justice-and-fundamental-rights/combating-discrimination/tackling-discrimination/diversity-management/diversity-charters-eu-country/belgian-diversity-charter_en [accessed 1 March 2020].
- . 2020b. *Governance of Migrant Integration in Belgium*. <https://ec.europa.eu/migrant-integration/governance/belgium> [accessed 7 March 2020].

- . 2020c. “Portugal: Children of migrants now have easier access to citizenship.” *Migrant Integration News*, 23 July. <https://ec.europa.eu/migrant-integration/news/portugal-children-of-migrants-now-have-easier-access-to-citizenship#:~:text=Migrant%20children%20now%20qualify%20to,on%20behalf%20of%20the%20children>. [accessed 6 September 2020].
- . 2020d. “Governance of Migrant Integration in the UK, former Member State.” *European Website on Integration*. <https://ec.europa.eu/migrant-integration/governance/united-kingdom#:~:text=Integration%20Strategy,to%20determine%20their%20own%20priorities> [accessed 1 September 2020]
- European Network Against Racism. 2006. *Responding to Racism in Sweden*. Brussels: ENAR. http://cms.horus.be/files/99935/MediaArchive/pdf/Sweden_EN.pdf [accessed 18 December 2020].
- Eurybase. 2008a. *Organisation of the Education System in France*. Brussels: Education, Audiovisual and Culture Executive Agency. http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/FR_EN.pdf [accessed 30 August 2010].
- . 2008b. *Organisation of the Education System in Greece*. Brussels: Education, Audiovisual and Culture Executive Agency. http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf [accessed 25 August 2010].
- Eurybase. 2009a. *Organisation of the Education System in the Flemish Community of Belgium*. Brussels: Education, Audiovisual and Culture Executive Agency. http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/BN_EN.pdf [accessed 19 August 2010].
- . 2009b. *Organisation of the Education System in the French Community of Belgium*. Brussels: Education, Audiovisual and Culture Executive Agency. http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/BF_EN.pdf [accessed 19 August 2010].
- . 2009c. *Organisation of the Education System in the German Community of Belgium*. Brussels: Education, Audiovisual and Culture Executive Agency. http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/BD_EN.pdf [accessed 19 August 2010].
- Eurydice. 2019a. *The Teaching of Regional or Minority Languages in Schools in Europe*. Eurydice Report. Luxembourg: Publications Office of the European Union.
- . 2019b. *Austria – Organization of Primary Education*. https://eacea.ec.europa.eu/national-policies/eurydice/content/organisation-primary-education-1_en [accessed 19 February 2020].
- . 2020a. *Greece – Educational Support and Guidance*. https://eacea.ec.europa.eu/national-policies/eurydice/content/educational-support-and-guidance-27_en [accessed 14 November 2020].
- . 2020b. *Finland – Fundamental Principles and National Policies*. https://eacea.ec.europa.eu/national-policies/eurydice/finland/fundamental-principles-and-national-policies_en [accessed 11 January 2021].
- Extra, Guus, and Kutlay Yagmur. 2002. *Language Diversity in Multicultural Europe: Comparative Perspective on Immigrant Minority Language at Home and at School*. MOST Discussion Paper 63. Paris: UNESCO.
- Faas, Daniel. 2011. “The Nation, Europe, and Migration: A comparison of geography, history, and citizenship education curricula in Greece, Germany, and England.” *Journal of Curriculum Studies* 43(4): 471-492.
- Faist, Thomas, and Jürgen Gerdes. 2008. *Dual Citizenship in an Age of Mobility*. Paper commissioned by the Transatlantic Council on Migration. Washington, DC: Migration Policy Institute.
- Faneca, Rosa Maria, Maria Helena Araújo e Sá, and Sílvia Melo-Pfeifer. 2016. “Is there a place for heritage languages in the promotion of an intercultural and multilingual education in the Portuguese schools?” *Language and Intercultural Communication* 16(1): 44-68.
- Färdigh, Mathias A. 2016. “Country Report: Sweden.” *Media Pluralism Monitor 2016 Monitoring Risks for Media Pluralism in the EU and Beyond*. European University Institute: Centre for Media Pluralism and Media Freedom. https://cadmus.eui.eu/bitstream/handle/1814/46813/Sweden_EN.pdf?sequence=1&isAllowed=y [accessed 7 September 2020].
- FCZB. 2001. “Gender mainstreaming strategies in Denmark.” *European Database: Women in Decision-Making*. Berlin: FrauenComputerZentrumBerlin.
- Federal Anti-Discrimination Agency. 2019. *Guide to the General Equal Treatment Act: Explanations and Examples*.

- Berlin: Federal Anti-Discrimination Agency. http://www.antidiskriminierungsstelle.de/SharedDocs/Downloads/EN/publikationen/agg_wegweiser_engl_guide_to_the_general_equal_treatment_act.pdf?__blob=publicationFile#:~:text=The%20objective%20of%20the%20General,%2C%20age%2C%20or%20sexual%20orientation . [accessed 13 January 2021].
- Federal Authorities of the Swiss Confederation. 2019. *Federal Act on Foreign Nationals and Integration*. <https://www.admin.ch/opc/en/classified-compilation/20020232/201903010000/142.20.pdf> [accessed 12 September 2020].
- Federal Commission for Migration. 2020. *The FCM*. <https://www.ekm.admin.ch/ekm/en/home.html> [accessed 11 September 2020].
- Federal Communications Commission. 2019. *EEO Rules and Policies for Radio, Broadcast TV and Non-Broadcast TV*. <https://www.fcc.gov/consumers/guides/eeo-rules-and-policies-radio-and-broadcast-and-non-broadcast-tv> [accessed 8 November 2020].
- Federal Communications Commission. 2020. *Advisory Committee on Diversity and Digital Empowerment*. <https://www.fcc.gov/advisory-committee-diversity-and-digital-empowerment> [accessed 8 November 2020].
- Federal Council. 2019. *142,205 - Ordinance on the integration of foreigners*. <https://www.admin.ch/opc/fr/classified-compilation/20180275/> [accessed 10 September 2020].
- Figueroa, Peter. 2007. "Diversity and citizenship education in England." In *Diversity and Citizenship Education: Global Perspectives*, edited by James A. Banks, 219-244. Indianapolis: Wiley.
- Finn, Christina. 2018. "Leo Varadkar: 'There will be no burqa ban in Ireland.'" *The Journal*, 5 August. <https://www.thejournal.ie/no-burqa-ban-ireland-4161037-Aug2018/> [accessed 17 July 2020].
- Finnish Immigration Service. 2020. *Finnish Citizenship*. <https://migri.fi/en/finnish-citizenship> [accessed 13 April 2020].
- Finnish Institute of Occupational Health. 2006. *Overview of gender equality issues in Finland*. <http://www.gender-equality.webinfo.it/results/finland.htm> [accessed 12 August 2010].
- Fischler, Fenya. 2014. *Integration Policy: Netherlands Country Report*. European University Institute: Robert Schuman Centre for Advanced Studies. <https://cadmus.eui.eu/bitstream/handle/1814/32657/INTERACT-RR-2014%20-%202015.pdf?sequence=1&isAllowed=y> [accessed 1 September 2020].
- Fisher, Rod, and Andrew Ormston. 2013. "Country Profile- United Kingdom." *Compendium of Cultural Policies and Trends in Europe*, 14th ed. Brussels: Council of Europe.
- Fisher, Rod, Brian Groombridge, Julia Hausermann, and Ritva Mitchell, eds. 1994. *Human Rights and Cultural Policies in a Changing Europe: The Right to Participate in Cultural Life*. Helsinki: Arts Council of Finland and CIRCLE.
- Fitzgibbon, Marian. 2009. "Country profile—Ireland." *Compendium of Cultural Policies and Trends in Europe*, 11th ed. Brussels: Council of Europe.
- . 2013. "Country profile—Ireland." *Compendium of Cultural Policies and Trends in Europe*, 14th ed. Brussels: Council of Europe.
- Flanders Today, Editorial Team. 2017. "Kids can speak mother tongue at schools in Go! Network." *Flanders Today*, 27 November. <http://www.flandertoday.eu/education/kids-can-speak-mother-tongue-schools-go-network> [accessed 7 March 2020].
- Flanders Today, Editorial Team. 2018. "Education network to appeal court's decision on religious symbols." *Flanders Today*, 2 March. <http://www.flandertoday.eu/education/education-network-appeal-courts-decision-religious-symbols> [accessed 5 March 2020].
- Florida Department of Education. 2020a. *English Language Learners*. <http://www.fldoe.org/academics/eng-language-learners/rules-legislation.stml> [accessed 29 October 2020].
- Florida Department of Education. 2020b. *World Languages*. <http://www.fldoe.org/academics/eng-language-learners/world-languages-foreign-languages.stml> [accessed 29 October 2020].
- Foblets, Marie-Claire, and Zeynep Yanasmayan. 2010. "Country report: Belgium." *Euro Citizenship Observatory*.
- Italy: European University Institute.

- Fonseca, Lucinda, Jorge Macaísta Malheiros, and Sandra Silva. 2005. "Portugal." In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Lisbon and Brussels: Migration Policy Group.
- Foreign Affairs, Foreign Trade and Development Corporation. 2016. *Losing Belgian Nationality*. https://diplomatie.belgium.be/en/services/services_abroad/nationality/losing_retaining_and_regaining/loss [accessed 9 January 2021].
- Foster, Lois, and David Stockley. 1988. *Australian Multiculturalism: A Documentary History and Critique*. Clevedon: Multilingual Matters Ltd.
- Frisk, Sylva, and Maris Boyd Gillette. 2019. "Sweden's Burka Ban: Policy Proposals, Problematisations, and the Production of Swedishness." *NORA-Nordic Journal of Feminist and Gender Research* 27(4): 271-284.
- Fry, Gary, Shona Hunter, Ian Law, Audrey Osler, Sarah Swann, Rodanthi Tzanelli, and Fiona Williams. 2008. *Country Report on Education: United Kingdom*. EDUMIGROM Background Paper. Budapest: EDUMIGROM.
- Funk, Nanette. 2016. "A spectre in Germany: Refugees, a 'welcome culture' and an 'integration politics.'" *Journal of Global Ethics* 12(3): 289-299.
- Furse-Roberts, David. 2017. "Religious Freedom in the Playground: Public Policy and the Wearing of Religious Attire in Australian Schools." *Australian Policy and History*, 12 November. <https://aph.org.au/2017/11/religious-freedom-in-the-playground-public-policy-and-the-wearing-of-religious-attire-in-australian-schools/> [accessed 9 January 2020].
- Gagnon, Alain-G., and Raffaele Iacovino. 2016. "Interculturalism and Multiculturalism: Similarities and differences." In *Multiculturalism and Interculturalism: Debating the dividing lines*, edited by Nasar Meer, Tariq Modood, and Richard Zapata-Barrero. 104-132. Edinburgh: Edinburgh University Press.
- Gallagher, Conor. 2019. "Headscarves and turbans to be allowed as part of Garda uniform." *The Irish Times*, 4 April. <https://www.irishtimes.com/news/crime-and-law/headscarves-and-turbans-to-be-allowed-as-part-of-garda-uniform-1.3848524#:~:text=Under%20the%20new%20rules%2C%20members,be%20prohibited%20while%20on%20duty.> [accessed 17 July 2020].
- Garcea, Joseph. 2006. "Provincial multiculturalism policies in Canada, 1974–2004: A content analysis." *Canadian Ethnic Studies* 38 (3):1-20.
- Gaze, Beth. 1998. "The ambiguity of affirmative action in Australia." *Law in Context* 15(2): 136-186.
- Generalitat de Catalunya. 2014. *Citizenship and Migration Plan: Horizon 2016*. Barcelona: Ministry of Social Welfare and Family. https://dixit.gencat.cat/web/.content/home/04recursos/02publicacions/02publicacions_de_bsf/05_immigracio/Pla_ciutadania_migracions_horitzo_2016/citizenship_migration_plan_horizon.pdf [accessed 9 September 2020].
- . 2020. "Diversity." *Audiovisual Council of Catalonia*. <https://www.cac.cat/index.php/en/diversity> [accessed 28 August 2020].
- Germany Visa. 2017. "How to Get German Citizenship." *Information, Requirements, and Application Forms*. <https://www.germany-visa.org/immigration-residence-permit/german-citizenship/> [accessed 25 May 2020].
- Gest, Justin. 2015. "To Become French, Abandon Who You Are." *Reuters*, 15 January. <http://blogs.reuters.com/great-debate/2015/01/16/to-become-french-leave-your-identity-behind/> [accessed 1 May 2020].
- Ghosh, Ratna. 2004. "Public Education and Multicultural Policy in Canada: The Special Case of Quebec." *International Review of Education* 50: 543-566.
- Gilbert, Jeremie, and David Keane. 2016. "How French Law Makes Minorities Invisible." *The Conversation*, 13 November. <https://theconversation.com/how-french-law-makes-minorities-invisible-66723> [accessed 1 May 2020].
- Glynn, Irial. 2014. "An Overview of Ireland's Integration Policies". INTERACT: Researching Third Country Nationals Integration as a Three-Way Process – Immigrants, Countries of Emigration and Countries of Immigration as Actors of Integration. European University Institute: Robert Schuman Centre for Advanced Studies.
- Gogolin, Ingrid, and Reich, Hans. 2001. "Immigrant languages in federal Germany." In *The Other Languages of Europe*, edited by Guus Extra and Durk Gorter, 193-214. Clevedon: Multilingual Matters.

- Gogonas, Nikos. 2010. *Bilingualism and Multiculturalism in Greek Education: Investigating Ethnic Language Maintenance among Pupils of Albanian and Egyptian Origin in Athens*. Newcastle upon Tyne: Cambridge Scholars Publishing.
- Good, Kristin. 2005. "Patterns of politics in Canada's immigrant-receiving cities and suburbs: How settlement patterns shape the municipal role in multiculturalism policy." *Policy Studies* 26(3-4): 261-289.
- Good, Kristin. 2009. "Ethno-racial change and immigrant multiculturalism: The limits and possibilities of city politics." Paper presented at *Diversity and Democratic Politics: Canada in Comparative Perspective*. Kingston, ON. 7-8 May.
- Gordon, June A. 2015. "Educational reform for immigrant youth in Japan." *International Migration and Integration* 16(3): 517-538.
- Gorski, Paul C. 2009. "What we're teaching teachers: An analysis of multicultural teacher education coursework syllabi." *Teaching and Teacher Education* 25: 309-318.
- Government of Canada. 2020a. "Community Support, Multiculturalism, and Anti-Racism Initiatives Program." *Department of Canadian Heritage*. <https://www.canada.ca/en/canadian-heritage/services/funding/community-multiculturalism-anti-racism.html> [accessed 24 March 2020].
- . 2020b. "Anti-Racism Action Program." *Department of Canadian Heritage*. <https://www.canada.ca/en/canadian-heritage/services/funding/anti-racism-action-program.html> [accessed 24 March 2020].
- . 2020c. "Indigenous Languages Component — Indigenous Languages and Cultures Program." *Department of Canadian Heritage*. <https://www.canada.ca/en/canadian-heritage/services/funding/aboriginal-peoples/languages.html> [accessed 25 March 2020].
- Government of Finland. 2003. *The programme of Prime Minister Matti Vanhanen's government*. <http://www.valtioneuvosto.fi/vn/liston/base.jsp?r=696&k=en> [accessed 29 July 2004].
- Government of Ireland. 2019. *Migrant Integration Strategy, 2017-2020*. Office for the Promotion of Migrant Integration. <http://www.justice.ie/en/JELR/The%20Migrant%20Integration%20Strategy%202017-2020.pdf/Files/The%20Migrant%20Integration%20Strategy%202017-2020.pdf> [accessed 15 July 2020].
- Government of South Australia. 2020. *Ministerial Advisory Committee: Multicultural Education and Languages (MELC)*. <https://www.education.sa.gov.au/departments/about-department/minister-education/melc/about-melc> [accessed 3 January 2021].
- Government of Spain. 2013. *Law on the Improvement of Quality in Education* (Ley Orgánica de Mejora de la Calidad Educativa).
- . 2016. "Spanish Nationality." *Ministry of Foreign Affairs, European Union, and Cooperation*. <http://www.exteriores.gob.es/Portal/en/ServiciosAlCiudadano/InformacionParaExtranjeros/Paginas/Nacionalidad.aspx> [accessed 29 August 2020].
- Government of Sweden. 2018. *Dual Citizenship*. <https://www.government.se/government-of-sweden/ministry-for-foreign-affairs/dual-citizenship/> [accessed 14 January 2021].
- Government of the Netherlands. 2017. "The Netherlands in the World: 4.6 Integration." *Coalition Agreement – Confidence in Our Future*. <https://www.rijksoverheid.nl/regering/regeerakkoord-vertrouwen-in-de-toekomst/4.-nederland-in-de-wereld/4.6-integratie> [accessed 1 September 2020].
- . 2021. *Dual Nationality*. <https://www.government.nl/topics/dutch-nationality/dual-nationality> [accessed 17 January 2021].
- Grassby, A.J. 1973. *A Multi-Cultural Society for the Future*. Canberra: Australian Government Publishing Service.
- Green, David. 2014. "Education of foreign children in Japan: Local versus national initiatives." *International Migration and Integration* 15(3): 387-410.
- Gropas, Ruby and Anna Triandafyllidou. 2005. *Active Civic Participation of Immigrants in Greece*. Country Report for the POLITIS Research Project. POLITIS: Oldenburg.
- Gsir, Sonia, Marco Martiniello, Katrien Meireman, and Johan Wets. 2005. "Belgium." In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Brussels: Migration Policy Group.
- Hagelund, Annekin. 2002. "Problematizing culture: Discourses on integration in Norway." *Journal of International Migration and Integration* 3(3-4): 401-415.

- Hansen, Niels-Erik. 2006. "Country report—Denmark." *Report on Measures to Combat Discrimination*. Report prepared for the European Network of Legal Experts in the Non-discrimination Field. Brussels: Migration Policy Group.
- Herczeg, Petra. 2009. "Migrants and Ethnic Minorities in Austria: Assimilation, Integration, and the Media." *Media-Migration-Integration. European and North American Perspectives*. 1: 71-97.
- Hero, Rodney E., and Robert R. Preuhs. 2006. "Multiculturalism and welfare policies in the USA: A state-level comparative analysis." In *Multiculturalism and the Welfare State*, edited by Keith Banting and Will Kymlicka, 121-151. Toronto: Oxford University Press.
- Hill, Christopher, Sara Silvestri, and Elif Cetin. 2016. "Migration and the challenges of Italian multiculturalism." *Italian Politics* 31(1): 225-242.
- Hincks, Joseph. 2017. "The U.S. Army Just Made It Easier for Religious Troops to Wear Beards, Turbans and Hijabs." *TIME*, 6 January. [https://time.com/4625313/us-army-uniform-sikh-turbans-hijab/#:~:text=Turbans%2C%20patka%20\(under%20turbans\),and%20locks%20are%20also%20allowed](https://time.com/4625313/us-army-uniform-sikh-turbans-hijab/#:~:text=Turbans%2C%20patka%20(under%20turbans),and%20locks%20are%20also%20allowed) [accessed 14 January 2021].
- Holm, Gunilla, and Monica Londen. 2010. "The discourse on multicultural education in Finland: Education for whom?" *Intercultural Education* 21(2): 107-120.
- Holtmaat, Rikki. 2012. "Country Report 2011: The Netherlands." *Report on Measures to Combat Discrimination*. Utrecht: Human European Consultancy.
- Home Office. 2001. *Community Cohesion: A Report of the Independent Review Team*. London: Home Office. <http://image.guardian.co.uk/sys-files/Guardian/documents/2001/12/11/communitycohesionreport.pdf> [accessed 11 January 2021].
- . 2010. *Dual citizenship*. <https://www.gov.uk/dual-citizenship> [accessed 20 January 2021].
- Honeyman, Catherine. 2015. "Chronology: Monolingual Instruction in France?" *Learning Portal, UNESCO's International Institute for Education Planning*. <https://learningportal.iiep.unesco.org/en/blog/chronology-monolingual-instruction-in-france> [accessed 9 May 2020].
- Hopkins, Nick. 2001. "Met lets Muslim policewomen don headscarves." *The Guardian*, 25 April. <http://www.guardian.co.uk/uk/2001/apr/25/ukcrime.religion> [accessed 13 January 2021].
- Horst, Christian, and Thomas Gitz-Johansen. 2010. "Education of ethnic minority children in Denmark: Monocultural hegemony and counter positions." *Intercultural Education* 21(2): 137-151.
- Horsti, Karina, and Gunilla Holtén. 2011. "Directing diversity: Managing cultural diversity media policies in Finnish and Swedish public service broadcasting." *International Journal of Cultural Studies* 14(2): 209–227.
- Houses of Oireachtas. 2018. *Education (Admission to Schools) Act 2018*. <https://www.oireachtas.ie/en/bills/bill/2016/58/> [accessed 17 July 2020].
- Howard, Marc Morjé. 2005. "Variation in dual citizenship policies in the countries of the EU." *International Migration Review* 39(3): 697-720.
- Huddleston, Thomas, Özge Bilgili, Anne-Linde Joki, and Zvezda Vankova. 2015. *Migrant Integration Policy Index 2015*. Barcelona/Brussels: CIDOB and MPG.
- Human Rights Commission. 2005. *Dress Codes and Human Rights: An introduction to some of the issues*. Wellington: Human Rights Commission. https://www.hrc.co.nz/files/3014/2387/9042/12-Jan-2007_10-00-07_Muslim_Dress_Notes.pdf [accessed 23 January 2021].
- . 2008. *Statement on Language Policy*. Wellington: Human Rights Commission. https://www.hrc.co.nz/files/8314/2388/3768/21-May-2009_15-42-34_Statementonlanguagepolicy.html#:~:text=The%20right%20to%20learn%20and,an%20internationally%20recognised%20human%20right.&text=New%20Zealand%20has%20a%20particular,indigenous%20language%20of%20. [accessed 23 January 2021].
- . 2021. "Guidance for Workers." *Business and Human Rights*. <https://www.hrc.co.nz/our-work/business-and-work/guidance-workers/> [accessed 23 January 2021].
- Huss, Leona. 2001. "The national minority languages in Sweden." In *The Other Languages of Europe*, edited by Guus Extra and Durk Gorter, 137-157. Clevedon: Multilingual Matters.
- Hussain, Mustafa. 2002. "Mapping minorities and their media: The national context—Denmark." In *Diasporic Minorities and their Media in the EU*. London: EMTel II Research Paper, London School of Economics and Political Science.

- Illmer, Andreas. 2020. "Black Lives Matter pushes Japan to confront racism." *BBC News*, 28 August. <https://www.bbc.com/news/world-asia-53428863> [accessed 28 August 2020].
- IMDi. 2010. "Immigrants in the Norwegian media." *Overview Report 2009*. <https://www.imdi.no/contentassets/3e937755549748368d1d9384f91e6138/immigrants-in-norwegian-media-summary.pdf> [accessed 8 September 2020].
- IMDi. 2020. "This is what IMDi does." *About IMDi*. <https://www.imdi.no/om-imdi/dette-gjor-imdi/> [accessed 12 September 2020].
- Immigration Bureau of Japan. 2010. *Laws and regulations concerning the Immigration Service*. <http://www.immi-moj.go.jp/english/hourei/index.html> [accessed 15 January 2021].
- . 2011. *Start of a New Residency Management System*. http://www.immi-moj.go.jp/newimmiact_1/en/index.html [accessed 16 August 2020].
- Immigration, Refugees, and Citizenship Canada. 2018. *Mandate – Immigration, Refugees, and Citizenship Canada*. <https://www.canada.ca/en/immigration-refugees-citizenship/corporate/mandate.html> [accessed 11 March 2020].
- . 2020. *Traveling as a Dual Citizen*. <https://travel.gc.ca/travelling/documents/dual-citizenship> [accessed 11 March 2020].
- Inglis, Christine. 1997. *Multiculturalism: New Responses to Diversity*. Policy Paper No. 4. Paris: UNESCO.
- International Organization for Migration. 2018. *Austria – Annual Policy Report 2017*. Vienna: National Contact Point for Austria in the European Migration Network.
- Iosifidis, Petros, and Dimitris Boucas. 2015. *Media Policy and Independent Journalism in Greece*. London: Open Society Foundations.
- Isenson, Nancy. 2019. "Mother tongue lessons for Germany's polyglot schoolkids." *Die Welt*, 30 August. <https://www.dw.com/en/mother-tongue-lessons-for-germanys-polyglot-schoolkids/a-50231939#:~:text=In%2011%20of%20Germany's%2016,classes%20in%20their%20family%20language.> [accessed 1 June 2020].
- Ishikida, Miki Y. 2005. *Living Together: Minority People and Disadvantaged Groups in Japan*. Lincoln: iUniverse Press.
- Islamic Human Rights Commission. 2004. *Briefing—Good practice on the headscarf in Europe*. <https://www.ihr.org.uk/publications/briefings/6984-briefing-good-practice-on-the-headscarf-in-europe/> [accessed 22 January 2021].
- Iyer, Priya. 2018. "Are Ontario schools falling behind when it comes to teaching international languages?" *TVO*, 10 December. <https://www.tvo.org/article/are-ontario-schools-falling-behind-when-it-comes-to-teaching-international-languages> [accessed 25 March 2020].
- Janssens, Joris, and France Lebon. 2008. "Country profile—Belgium." *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- Janssens, Joris, Delphine Hesters, and France Lebon. 2013. "Country Profile – Belgium." *Compendium of Cultural Policies and Trends in Europe*, 14th ed. Brussels: Council of Europe.
- Johnson, Lauri. 2007. "Diversity policies in American schools: A legacy of progressive school leadership and community activism." In *Multicultural Education Policies in Canada and the United States*, edited by Lauri Johnson and Reva Joshee, 28-41. Vancouver: UBC Press.
- Jolly, Rhonda. 2007. *Special Broadcasting Service (SBS): Operations and funding*. Canberra: Parliament of Australia. https://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/Publications_Archive/archive/SBS#:~:text=About%2080%20per%20cent%20of,through%20the%20Budget%20Appropriation%20Bills [accessed 9 February 2021].
- Kahn, Naseem. 2006. "Arts Council England and Diversity: Striving for Change." In *Navigating Difference Cultural Diversity and Audience Development*, edited by Heather Maitland, 21-26. London: Arts Council of England.
- Kambel, Ellen-Rose. 2014. *Language Support for Migrant Children in Early School Years: Mapping European Policies*. Amsterdam: Sirius Migration Education.

- Kandyla, Anna, and Evangelia Psychogiopoulou. 2016. "Country Report: Greece." *Media Pluralism Monitor 2016: Monitoring Risks for Media Pluralism in the EU and Beyond*. Centre for Media Pluralism and Media Freedom.
- Karim, Karim H. 1996. *Multiculturalism Policies and Programs in Australia, United States, United Kingdom, Europe and Malaysia*. Working Paper. Ottawa: Department of Canadian Heritage and International Comparative Research Group.
- Kaur, Harmeet. 2020. "Air Force updates its dress code policy to include turbans, beards and hijabs." *CNN*, 13 February. <https://www.cnn.com/2020/02/13/us/air-force-dress-code-sikhs-muslims-trnd/index.html> [accessed 29 November 2020].
- Kaya, Bülent. 2005. "Switzerland." In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Neuchatal and Brussels: Migration Policy Group.
- Kendzior, Ashlynn. 2018. "Relocation, Regulation, and Rigour: How Germany's New Integration Act Violates the Refugee Convention." *Minnesota Journal of International Law* 339: 527-553.
- Keown, Paul, Lisa Parker, and Sarah Tiakiwai. 2005. *Values in the New Zealand Curriculum*. Unpublished literature review prepared for the New Zealand Ministry of Education. https://www.waikato.ac.nz/_data/assets/pdf_file/0005/305096/ValuesFinalReport26th.pdf [accessed 26 January 2021].
- Kermalli, Shenaz. 2008. "Hijab ignites Ireland rights debate." *Al Jazeera*, 10 September.
- Kern, Soeren. 2011. "The Netherlands to Abandon Multiculturalism." *Gatestone Institute*, 23 June. <https://www.gatestoneinstitute.org/2219/netherlands-abandons-multiculturalism> [accessed 1 September 2020].
- Keystone-SDA. 2019. "Politicians prefer moderate alternative to outright 'burka ban.'" *Swiss Info*, 26 September. https://www.swissinfo.ch/eng/headgear_politicians-prefer-moderate-alternative-to-outright--burka-ban-/45257514 [accessed 12 September 2020].
- Khor, Zoe, and Barbra Carlisle. 2011. *Tackling Race Inequalities Fund*. London: Community Development Foundation.
- Knocke, Wuokko, and Roxana Ng. 1999. "Women's Organizing and Immigration: Comparing the Canadian and Swedish Experiences." In *Women's Organizing and Public Policy in Canada and Sweden*, edited by Linda Briskin and Mona Eliasson, 87-118. Montreal: McGill-Queen's University Press.
- Koeth, Elsa. 2010. Multiculturalism: A review of Australian policy statements and recent debates in Australia and overseas. Parliament of Australia, Research Paper no. 6 2010-11.
- Koeth, Elsa, and Stephen Castles. 2013. "Minorities in the Netherlands." *Age of Migration*. <http://www.age-of-migration.com/resources/casestudies/2020/Minorities%20in%20the%20Netherlands.pdf> [accessed 21 January 2021].
- König, Karin and Bernhard Perchinig 2005. "Austria." In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Vienna and Brussels: Migration Policy Group.
- Kosic, Ankica, and Anna Triandafyllidou. 2005. *Active Civic Participation of Immigrants in Italy*. Country Report for the POLITIS Research Project. POLITIS: Oldenburg. <http://www.politis-europe.uni-oldenburg.de/download/Italy.pdf> [accessed 27 January 2021].
- Kryut, Arrien and Jan Niessen. 2012. "Integration." In *Immigrant Policy for a Multicultural Society A Comparative Study of Integration, Language, and Religious Policy in Five Western European Countries*, edited by Hans Vermeulen, 15-56. Brussels: Migration Policy Group.
- Ktistakis, Ioannis. 2008. Report on Measures to Combat Discrimination: Country Report—Greece. Brussels: Migration Policy Group.
- Kuiken, Folkert, and van der Linden, Elisabeth. 2013. "Language policy and language education in the Netherlands and Romania." *Dutch Journal of Applied Linguistics* 2(2): 205-223.
- Kumar, Arvind. 2010. "Deepening turban row disappoints Sikhs." *Indian Weekender*, 24 June. <http://www.indianweekender.co.nz/Pages/ArticleDetails/7/1232/New-Zealand/Deepening-turban-row-disappoints-Sikhs> [accessed 23 December 2020].
- Kymlicka, Will. 2021. "The Precarious Resilience of Multiculturalism in Canada." *American Review of Canadian Studies* 51(1).

- Lähdesmäki, Tuuli, Aino-Kaisa Koistinen, and Susanne C. Ylönen. 2020. *Intercultural Dialogue in the European Education Policies: A Conceptual Approach*. Cham: Palgrave Macmillan.
- Lammy, David. 2017. *The Lammy Review: An Independent Review into the Treatment of, and Outcomes for, Black, Asian and Minority Ethnic Individuals in the Criminal Justice System*. London: Ministry of Justice.
- Latraverse, Sophie. 2008. *Report on Measures to Combat Discrimination: Country Report—France*. Brussels: Migration Policy Group.
- Lawe Davies, Chris. 2005. “Enacting cultural diversity through multicultural radio in Australia.” *Communications* 30(4): 409-430.
- Lee, Eun Ja, and Jesse E. Olsen. 2015. “Multiculturalism in Japan: An Analysis and Critique.” *Kokusai-Gaku Kenkyū* 4(1): 9-22.
- Leeman, Yvonne, and Carol Reid. 2006. “Multi/intercultural education in Australia and the Netherlands.” *Compare: A Journal of Comparative and International Education* 36(1): 57-72.
- Leeman, Yvonne, and Erna van Koeven. 2019. “New immigrants. An incentive for intercultural education?” *Education Inquiry* 10(3): 189-207.
- Leise, Eric. 2007. “Germany strives to integrate immigrants with new policies.” *Migration Information Source*. Washington, DC: Migration Policy Institute. <http://www.migrationinformation.org/Feature/display.cfm?id=610> [accessed 22 January 2021].
- Leman, Marc. 1999. *Canadian Multiculturalism*. Ottawa: Political and Social Affairs Division. <http://publications.gc.ca/Collection-R/LoPBdP/CIR/936-e.htm#B.%20Multiculturalism> [accessed 23 January 2021].
- Leone, Andrea R. 2015. “Outlooks in Italy: CLIL as Language Education Policy.” *Working Papers in Educational Linguistics* 30(1): 43-63.
- Levey, Geoffrey Brahm. 2019. “The Turnbull government’s ‘Postmulticulturalism’ multicultural policy.” *Australian Journal of Political Science* 54(4): 456-473.
- Leyva, Karel J., and Leopold Vanbellinghen. 2017. “Debating Intercultural Integration in Belgium: From the Commission for Intercultural Dialogue to the Round Table on Interculturalism.” In *Public Commissions on Cultural and Religious Diversity. Volume I: Comparisons, Challenges, and Impact*, edited by Solange Lefebvre and Patrice Brodeur. New York: Routledge.
- Library of Congress. 2015. “Greece: Status of Minorities.” *Law Library of Congress, Global Legal Research Centre*. <https://www.loc.gov/law/help/greece-minorities/greece.php> [accessed 22 June 2020].
- Lim, Kristie. 2018. “Behind the Blue Line: WA Police’s only officer to wear a hijab to feature in Mirrabooka feature on SBS doco.” *Perth Now*, 8 June. <https://www.perthnow.com.au/community-news/eastern-reporter/behind-the-blue-line-wa-polices-only-officer-to-wear-a-hijab-to-feature-in-mirrabooka-feature-on-sbs-doco-c-852345> [accessed 17 January 2020].
- Lima, Maria João, and Rui Gomes. 2010. “Country profile—Portugal.” *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- Lithman, Yngve. 2005. “Multiculturalism in Norway.” *Canadian Diversity* 4(1): 53-56.
- Lo Bianco, Joseph. 1987. *National Policy on Languages*. Canberra: Australian Government Publishing. http://www.multiculturalaustralia.edu.au/doc/lobianco_2.pdf [accessed 23 January 2021].
- Lopez, Gina S. Song. 2013. “Multiculturalism, Migration, and Governance in Australia.” *E-International Relations*, ISSN 2053-8626.
- Lukowski, Signe. 2010. “Headscarves in Danish workplaces.” *WoMen Dialogue*, April 14.
- Lyster, Roy, and James Costa. 2013. “Revitalization of Regional Languages in France Through Immersion.” *Canadian Issues* 55-58.
- Mac Éinrí, Piaras. 2005. “Ireland.” In *Current Immigration Debates in Europe: A Publication of the European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Brussels and Dublin: Migration Policy Group.
- Mahlmann, Matthias. 2008. *Report on Measures to Combat Discrimination: Country Report—Germany*. Brussels: Migration Policy Group.
- . 2012. “Country Report 2011 Germany.” *Report on Measures to Combat Discrimination*. Utrecht: Human European Consultancy.

- Mainichi Japan. 2016. "Japanese Muslims face challenges at the workplace." *The Mainichi*, 4 January. <https://mainichi.jp/english/articles/20160104/p2a/00m/0na/014000c> [accessed 23 August 2020].
- Malheiros, Manuel. 2008. Report on Measures to Combat Discrimination: Country Report—Portugal. Brussels: Migration Policy Group.
- Maloutas Thomas, Nikos Souliotis, Georgia Alexandri, Giorgos Kandyliis, and Michalas Petrou. 2013. *Assessment of Urban Policies in Athens, Greece*. Athens: EKKE.
- Mangset, Per, and Bård Kleppe. 2009. "Country profile—Norway." *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- . 2013. "Country profile—Norway." *Compendium of Cultural Policies and Trends in Europe*. 14th ed. Brussels: Council of Europe.
- Margolis, Eric. 2020. "A field guide to anti-racist organizations in Japan." *The Japan Times*, 7 September. <https://www.japantimes.co.jp/community/2020/09/07/issues/antiracist-organizations-japan/> [accessed 7 September 2020].
- Marioleni, Aperi. 2016. "Intercultural Education Issues in Greece." *International Journal of Education, Culture, and Society* 1(2): 29-32.
- Martínez-Usarralde, María Jesús, Cristina Yanes-Cabrera, and Nuria Llevot-Calvet. 2016. "Analysis of Spanish policies for the integration of immigrant schoolchildren." *Intercultural Education* 27(3): 307-319.
- Martiniello, Marco. 2013. "Immigration Integration and Multiculturalism in Belgium." In *Challenging Multiculturalism*, edited by Raymond Taras. Edinburgh: Edinburgh University Press.
- Martins, Isabel Ferreira. 2008. "Learning to live together: The contribution of intercultural education." *European Journal of Education* 43(2): 197-206.
- Masip, Pere, Carlos Ruiz, Jaume Suau, and Angel Garcia Castillejo. 2016. "Country Report: Spain." *Media Pluralism Monitor 2016 – Monitoring Risks for Media Pluralism in the EU and Beyond*. European University Institute: Centre for Media Pluralism and Media Freedom.
- Mathieu, Felix. 2018. "The failure of state multiculturalism in the UK? An analysis of the UK's multicultural policy for 2000–2015." *Ethnicities* 18(1): 43-69.
- Mattei, Paola, and Miriam Broeks. 2018. "From multiculturalism to civic integration: Citizenship education and integration policies in the Netherlands and England since the 2000s." *Ethnicities* 18(1): 23-42.
- McGregor-Smith, Ruby. 2017. *Race in the workplace: The McGregor-Smith review*. London: Department for Business, Energy and Industrial Strategy.
- McLaren, Elsa. 2006. "Muslim teaching assistant loses discrimination case." *Times Online*, 19 October.
- Meer, Nasar, Per Mouritsen, Daniel Faas, and Nynke de Witte. 2015. "Examining 'Postmulticultural' and Civic Turns in the Netherlands, Britain, Germany, and Denmark." *American Behavioral Scientist* 59(6): 702-726.
- Mercator. 2019. *The Turkish Language in Education in Greece*, 2nd ed. Fryske Academy: Mercator European Research Centre on Multilingualism and Language Learning. https://www.mercator-research.eu/fileadmin/mercator/documents/regional_dossiers/turkish_in_greece_2nd.pdf [accessed 21 June 2020].
- Meyvis, Yolande. 2019. "New Belgian rules on affirmative action for private employers." *Dentons*, 2 April. <https://www.dentons.com/en/insights/alerts/2019/april/2/new-belgian-rules-on-affirmative-action-for-private-employers> [accessed 8 March 2020].
- Michalowski, Ines. 2005. "What is the Dutch integration model, and has it failed?" *Focus-Migration*. Policy Brief No. 1 (April).
- Midtbøen, Arnfinn H. 2019. "No longer the 'last man standing': Norway decides to allow dual citizenship." *GlobalCIT*, 9 January. European University Institute: Robert Schuman Centre for Advanced Studies. <https://globalcit.eu/no-longer-the-last-man-standing-norway-decides-to-allow-dual-citizenship/> [accessed 28 August 2020].
- Miera, Frauke. 2008. Country Report on Education: Germany. EDUMIGROM Background Papers. Budapest: Central European University.
- Minderheden Forum. 2020. *Who We Are*. <https://www.minderhedenforum.be/wie-zijn-wij> [accessed 12 February 2020].

- Minister of Culture. 2019. *The Norwegian Government's Action Plan against Racism and Discrimination on the Grounds of Ethnicity and Religion, 2020-2023*. https://www.regjeringen.no/contentassets/589aa9f4e14540b5a5a6144aaea7b518/action-plan-against-racism-and-discrimination_uu.pdf [accessed 12 September 2020].
- Minister of State. 2017. "Minister of State at the Department of Justice and Equality with special responsibility for Equality, Immigration and Integration, David Stanton, T.D., opening Cumasú Centre and Ardaun, Roscam, Doughiska Family Resource Centre." *Department of Justice and Equality*. <http://www.justice.ie/en/JELR/Pages/SP17000289> [accessed 15 July 2020].
- Ministère de l'Éducation Nationale et de la Jeunesse. 2015. *Great mobilization of the School for the values of the Republic*. <https://www.gouvernement.fr/grande-mobilisation-de-l-ecole-pour-les-valeurs-de-la-republique> [accessed 2 May 2020].
- Ministère de l'immigration, de l'intégration, de l'identité nationale et du développement solidaire. 2007. *Ouvrir l'école aux parents pour réussir l'intégration*. http://immigration.gouv.fr/spip.php?page=dossiers_det_int&numrubrique=323&numarticle=1341 [accessed 30 August 2010].
- . 2010. *Le ministère: Missions et rôle*. http://immigration.gouv.fr/spip.php?page=dossiers_them_org&numrubrique=311 [accessed 30 August 2010].
- Ministère de l'Intérieur. 2011. *Remise des labels diversité le 3 Octobre 2011*. <http://www.immigration.interieur.gouv.fr/Archives/Les-archives-du-Cabinet-Claude-de-Gueant-2011-2012/Les-discours-du-Cabinet-Claude-Gueant-2011-2012/Remisedes-labels-diversite-le-3-octobre-2011> [accessed 16 July 2013].
- Ministère de la Cohésion des Territoires et des Relations Avec les Collectivités Territoriales. 2020. *L'Agence Nationale de la Cohésion des Territoires*. <https://www.cohesion-territoires.gouv.fr/lagence-nationale-de-la-cohesion-des-territoires> [accessed 6 May 2020].
- Ministerial Council on Education, Employment, Training and Youth Affairs. 2005. *National Statement for Languages Education in Australian Schools*. Hindmarsh: State of South Australia, Department of Education and Children's Services.
- Minister for Employment, Education, and Training. 1991. "Australia's Language: Companion Volume to the Policy Paper." *Australian Language and Literacy Policy*. Canberra: Australian Government Publishing Service.
- Ministry for Integration. 2010. "Call for proposals 2010: Federal incentive fund for migrant policy." *Oproep 2010: Federaal impulsfonds voor het migrantenbeleid*. <http://www.integratiebeleid.be/integratiebeleid/oproep-2010-federaal-impulsfonds-voor-het-migrantenbeleid> [accessed 19 August 2010].
- Ministry of Children, Equality and Social Inclusion. 2008. *Grants to Immigrant Organizations and Other Voluntary Activities*. Oslo: Ministry of Children, Equality, and Social Inclusion.
- Ministry of Children, Equality and Social Inclusion. 2010. *Grants to immigrant organizations*. <http://www.regjeringen.no/en/dep/bld/Topics/Integration-and-diversity/immigrant-organisations/grants-to-immigrant-organisations-and-ot.html?id=115221> [accessed 10 August 2010].
- . 2012. *Immigrant Organizations*. Oslo: Ministry of Children, Equality, and Social Inclusion.
- Ministry of Children and Family Affairs. 2012. *Report St. 6, 2012-2013 – A Comprehensive Integration Strategy*. <https://www.regjeringen.no/no/dokumenter/meld-st-6-20122013/id705945/?ch=3#kap4> [accessed 13 September 2020].
- Ministry of Culture. 2009. *Language for All*. Stockholm: Ministry of Culture.
- . 2015. *Discrimination Act (2008: 567)*. <https://www.government.se/information-material/2015/09/discrimination-act-2008567/> [accessed 12 September 2021].
- Ministry of Education. 1997. *Social Studies in the New Zealand Curriculum*. Wellington: Ministry of Education.
- . 2007. *Statement of Intent 2007-2010*. Wellington: Ministry of Education.
- . 2009. *The National Education Goals*. Wellington: Ministry of Education.
- . 2010a. *Ministry of Education Annual Report 2010*. Wellington: Ministry of Education.
- . 2010b. *Learning Languages*. <http://www.tki.org.nz/e/community/language/> [accessed 25 July 2010].

- . 2010c. *Skollag* [The Education Act]. https://www.riksdagen.se/sv/dokument-lagar/dokument/svensk-forfattningssamling/skollag-2010800_sfs-2010-800 [accessed 5 September 2020].
- . 2012. *Planning and Reporting- Relevant Legislation*. Wellington: Ministry of Education.
- . 2013. *Tau Mai Te Reo: The Māori language in education strategy 2013–2017*. Wellington: Ministry of Education.
- . 2014. “Learning Languages.” *The New Zealand Curriculum Online*. <https://nzcurriculum.tki.org.nz/The-New-Zealand-Curriculum/Learning-languages/Learning-area-structure> [accessed 17 September 2020].
- . 2018. *Statement of Intent 2018-2023*. <https://education.govt.nz/assets/Documents/Ministry/Publications/Statements-of-intent/Statement-of-Intent-2018-2023-web.pdf> [accessed 15 September 2020].
- . 2020. “Cultural Diversity Principle.” *The New Zealand Curriculum Online*. <https://nzcurriculum.tki.org.nz/Principles/Cultural-diversity-principle> [accessed 15 September 2020].
- Ministry of Education, Culture, Sports, Science and Technology. 1998. *Synopsis of the Report ‘National Curriculum Standards Reform for Kindergarten, Elementary School, Lower and Upper Secondary School and Schools for the Visually Disabled, the Hearing Impaired and the Otherwise Disabled.’* Tokyo: The Curriculum Council.
- . 2009. *Foreign Language Activities*. https://www.mext.go.jp/component/english/_icsFiles/afieldfile/2011/03/17/1303755_011.pdf [accessed 14 December 2020].
- Ministry of Education, Social Policy and Sport. 2008. *National Action Plan on Social Inclusion of the Kingdom of Spain 2008–2010*. Madrid: Government of Spain.
- Ministry of Education and Culture. 2009a. *Subsidies for supporting multiculturalism and combating racism*. http://www.minedu.fi/OPM/Kulttuuri/kulttuuripolitiikka/avustukset/Avustus_monikulttuurisuuden_tukemise_en_ja_rasismin_vastaiseen_tyohon?lang=en [accessed 12 August 2010].
- . 2009b. *Strategy for Cultural Policy*. Ministry of Education: Finland.
- Ministry of Education and Research. 2010. *Areas of Responsibility*. <http://www.sweden.gov.se/sb/d/2063/a/21953> [accessed 9 August 2010].
- Ministry of Education Finland. 2007. *Global Education 2010*. Helsinki: Ministry of Education.
- Ministry of Health, Social Services, and Equality. 2013. *National Action Plan on Social Inclusion for the Kingdom of Spain 2013-2016*. https://www.msccs.gob.es/destacados/docs/PNAIN_2013_2016_EN.pdf [accessed 28 August 2020].
- Ministry of Inclusion, Social Security, and Migration. 2020. *Spanish Observatory of Racism and Xenophobia*. <http://www.inclusion.gob.es/oberaxe/es/index.htm> [accessed 30 August 2020].
- . 2020. “Grants.” *Immigration Portal*. <http://extranjeros.inclusion.gob.es/es/Subvenciones/index.html> [accessed 29 August 2020].
- Ministry of Industry, Employment and Communications. 2002. *Swedish integration policy for the 21st century*. http://www.temaasyl.se/Documents/%C3%96vrigt/Engelskt%20material%20om%20Sverige/integration%20polic_y.pdf [accessed 27 July 2010].
- Ministry of Justice. 2020. *Advisory Board on Ethnic Relations*. <https://oikeusministerio.fi/en/the-advisory-board-for-ethnic-relations> [accessed 13 June 2020].
- Ministry of Labour. 2001. *Towards Ethnic Equality and Diversity: Government Action Plan to Combat Ethnic Discrimination and Racism*. Publication No. 286. Helsinki: Ministry of Labour.
- Ministry of Labour and Social Affairs. 2007. *Strategic Plan for Citizenship and Integration*. Madrid: Ministry of Labour and Social Affairs.
- Ministry of Labour and Social Policy. 2015. “About Us.” *Migrant Integration*. <http://www.integrazionemigranti.gov.it/en/about-us/Pages/default.aspx> [accessed 9 August 2020].
- . 2018. “Association Mapping.” *Migrant Integration*. <http://www.integrazionemigranti.gov.it/Areetematiche/Paesicomunitari-e-associazionimigranti/Pagine/mappatura-associazioni.aspx> [accessed 9 August 2020].
- Ministry of Local Government and Modernization. 2005. *Ot.PRP No. 41 (2004-2005) - About the Norwegian Citizenship Act*. <https://www.regjeringen.no/no/dokumenter/otprp-nr-41-2004-2005/-id395901/?ch=1> [accessed 28 August 2020].

- . 2017. “Regulations to the Law on State Employees.” *Government Employees Act*. <https://lovdata.no/dokument/SF/forskrift/2017-06-21-838/%C2%A74b#§4b> [accessed 23 October 2020].
- Mintrom, Michael and Jacqui True. 2004. *Framework for the Future: Equal Employment Opportunities in New Zealand*. Report prepared for the Human Rights Commission. Wellington: New Zealand.
- Mira Media. 2010. *About Mira Media – Mission Vision*. <http://www.miramedia.nl/over-mira-media/missie-en-visie.htm> [accessed 11 January 2021].
- Mitchell, Ritva, and Anna Kanerva. 2013. “Country Profile- Finland.” *Compendium of Cultural Policies and Trends in Europe*, 14th ed. Brussels: Council of Europe.
- Mitchell, Ritva, and Ikka Heiskanen. 2008. “Country profile—Finland.” *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- Mitchell, Bruce M. and Robert E. Salisbury. 1996. *Multicultural Education: An International Guide to Research, Policies and Programs*. Westport, CT: Greenwood.
- . 2000. *Multicultural Education in the U.S.: A Guide to Policies and Programs in the 50 States*. Westport, CT: Greenwood.
- Molezion, Cherish. 2017. “Social Cohesion as a Gateway: Examining France's Efforts in Building Equitable Education Access for Marginalized Immigrants.” *Scripps Senior Theses*. 1065.
- Montero-Sieburth, Martha, and Hana Alhadi. 2015. “From Intercultural Education to Citizenship Education in the Netherlands: Enhancement of Cultural Values or Development of Critical Democratic Citizenship?” In *Intercultural Education in the European Context*, edited by Marco Catarci and Massamiliano Fiorucci. Surrey: Ashgate Publishing Ltd.
- Montpetit, Jonathan. 2019. “As fight over Quebec's religious symbols law shifts to courts, legal experts debate best way to challenge it.” *CBC News*, 8 July. <https://www.cbc.ca/news/canada/montreal/as-fight-over-quebec-s-religious-symbols-law-shifts-to-courts-legal-experts-debate-best-way-to-challenge-it-1.5204112> [accessed 24 March 2020].
- Mortensen, Reid. 1995. “Rendering to God and Caesar: Religion in Australian Discrimination Law.” *University of Queensland Law Journal* 18: 208-232.
- Multicultural Television Netherlands Foundation. 2016. “Our History.” *MTNL*. http://www.mtnl.nl/read/onze_geschiedenisd0b0.html?submenu=13989 [accessed 19 January 2021].
- Murphy, Francois. 2019a. “Austrian Muslims to Challenge School Headscarf Ban in Court.” *Reuters*, 16 May. <https://www.reuters.com/article/us-austria-politics-headscarves/austrian-muslims-to-challenge-school-headscarf-ban-in-court-idUSKCN1SM22Z> [accessed 16 February 2020].
- . 2019b. “Austria to Loosen Ban on Dual Citizenship for Brexit-hit Nationals.” *Reuters*, 8 January. <https://www.reuters.com/article/us-britain-eu-austria/austria-to-loosen-ban-on-dual-citizenship-for-brexit-hit-nationals-idUSKCN1P2171> [accessed 18 February 2020].
- Musarò, Pierluigi, and Paola Parmiggiani. 2017. “Beyond black and white: The role of media in portraying and policing migration and asylum in Italy.” *International Review of Sociology* 27(2): 241-260.
- Mustaparta, Anna-Kaisa. 2008. “Finland Country Note: Globalization and Linguistic Competencies in the Finnish Education System.” 12th OECD-Japan Seminar, *Globalization and Linguistic Competencies: Responding to Diversity in Language Environments*. 22-24 October.
- Mutwarasibo, Fidèle. 2012. *Diversity in Europe: The Challenge of Dealing with Third Country Nationals’ Political Participation*. Warsaw: The Institute of Public Affairs.
- Myers, Meghann. 2020. “Navy regs update religious headgear in uniform, provides rules for beard chits.” *Navy Times*, 23 March. <https://www.navytimes.com/news/your-navy/2020/03/23/navy-regs-update-religious-headgear-in-uniform-provides-rules-for-beard-chits/> [accessed 3 October 2020].
- Nabbout, Mariam. 2020. “City in Sweden to ban hijab, non-Muslim teachers object by wearing one.” *Step Feed*, 17 January. <https://stepfeed.com/city-in-sweden-to-ban-hijab-non-muslim-teachers-object-by-wearing-one-3657> [accessed 7 September 2020].
- Nagy, Stephen Robert. 2008. “Japanese Multicultural Coexistence: Emblematic of a Liberal Democratic Society.” *Studies* 34(1): 41-68.
- Nakamatsu, Tomoko. 2014. “Under the Multicultural Flag: Japan's Ambiguous Multicultural Framework and its Local Evaluations and Practices.” *Journal of Ethnic and Migration Studies* 40(1): 137-154.

- National Agency for Education. 2006. *Curriculum for the compulsory school system, the pre-school class and the leisure-time centre*. Stockholm: National Agency for Education.
<http://www.skolverket.se/publikationer?id=1070> [accessed 9 August 2010].
- . 2008. *Compulsory School Syllabuses*.
<https://www.skolverket.se/download/18.6bfaca41169863e6a65722a/1553960483803/pdf2146.pdf> [accessed 27 January 2021].
- . 2010. *Curriculum for upper secondary school*. <https://www.skolverket.se/undervisning/gymnasieskolan/laroplan-program-och-amnen-i-gymnasieskolan/laroplan-gyl1-for-gymnasieskolan> [accessed 5 September 2020].
- National Assembly of Quebec. 2019. *Bill 21: An Act Respecting the Laicity of the State*. Quebec City: Quebec Official Publisher.
- National Consultative Committee on Racism and Interculturalism. 2001. *Progress Report*. Dublin: NCCRI.
- National Council for Curriculum and Assessment. 2006. *Intercultural Education in the Post-Primary School*. Dublin: NCCA.
- National Lottery Community Fund. 2020. *Strategic Framework*. <https://www.tnlcommunityfund.org.uk/about/strategic-framework> [accessed 21 November 2020].
- . 2020b. *Search All Grants*. <https://www.tnlcommunityfund.org.uk/funding/grants> [accessed 21 November 2020].
- National Multicultural Alliance. 2020. *Who is the National Multicultural Alliance?* <https://nmcalliance.org/> [accessed 12 January 2021].
- Navarro-Medina, Elisa, and Nicolas de-Alba-Fernandez. 2015. “Citizenship education in the European curricula.” *Procedia-Social and Behavioral Sciences* 197: 45-49.
- New South Wales Government. 2020. *Multicultural Education Policy*.
<https://policies.education.nsw.gov.au/policy-library/policies/multicultural-education-policy#:~:text=This%20policy%20responds%20to%20the,in%20our%20culturally%20diverse%20society> [accessed 27 January 2021].
- New York State Education Department. 2018. *English Language Learner/Multilingual Learner Regulations & Compliance*. <http://www.nysed.gov/bilingual-ed/english-language-learnermultilingual-learner-regulations-compliance> [accessed 30 November 2020].
- . 2019. *Bilingual Education and English as a New Language*. <http://www.nysed.gov/bilingual-ed> [accessed 30 November 2020].
- New Zealand Immigration. 2020a. “Acceptable Photos for a Visa or NZeTA.” *New Zealand Visas*.
<https://www.immigration.govt.nz/new-zealand-visas/apply-for-a-visa/tools-and-information/acceptable-photos> [accessed 16 September 2020].
- . 2020b. “How we Fund Settlement Services.” *Strategies and Projects*.
<https://www.immigration.govt.nz/about-us/what-we-do/our-strategies-and-projects/how-we-support-migrants/how-we-fund-settlement-services> [accessed 16 September 2020].
- New Zealand Transport Agency. 2020. “Exemptions.” *Driver Licenses*. <https://www.nzta.govt.nz/driver-licences/exemptions/> [Accessed 16 September 2020].
- NHK. 2010. *NHK Annual Report 2010/2011*. Tokyo: Public Relations Department.
- . 2020. “About Us – Respect for All.” *NHK World-Japan*. <https://www3.nhk.or.jp/nhkworld/en/about/> [accessed 29 August 2020].
- Niessen, Jan, Thomas Huddleston, and Laura Citron, in cooperation with Andrew Geddes and Dirk Jacobs. 2007. *Migrant Integration Policy Index*. Brussels: British Council and Migration Policy Group.
- Nieuwboer, Jacky. 2004. *Anti-discrimination legislation in the US, Canada and the Netherlands*. Rotterdam: Art.1.
- Norberg, Katarina. 2000. “Intercultural education and teacher education in Sweden.” *Teaching and Teacher Education* 16(4): 511-519.
- Norway Post. 2013. “Hijab Will Not Be Permitted in the Police Force.” *Norway Post*, 8 January.
- Norwegian Directorate for Education and Training. 2017. *Core Curriculum – Values and Principles for Primary and Secondary Education*. <https://www.udir.no/lk20/overordnet-del/opplaringens-verdigrunnlag/1.2-identitet-og-kulturelt-mangfold/?lang=eng> [accessed 13 September 2020].

- Norwegian Directorate of Immigration. 2020. *Norway Allows Dual Citizenship from 1 January 2020*. <https://www.udi.no/en/important-messages/news-regarding-dual-citizenship/> [accessed 28 August 2020].
- Norwegian Ministry of Education and Research. 2007a. *Education in Norway: From Kindergarten to Lifelong Learning*. Oslo: Ministry of Education and Research.
- . 2007b. *Equal Education in Practice! Strategy for better teaching and greater participation of linguistic minorities in kindergartens, schools and education 2007–2009*. Revised ed. Oslo: Ministry of Education and Research.
- NRK. 2020. “A Gigantic Small Broadcaster.” *About NRK*. <https://www.nrk.no/about/a-gigantic-small-broadcaster-1.3698462> [accessed 8 September 2020].
- NZ On Air. 2020. *Diversity Report 2020*. https://d3r9t6nigl7tz.cloudfront.net/media/documents/Diversity_Report_2020_-_Final.pdf [accessed 15 September 2020].
- O’Connor, Sinéad. 2018. “Problematising strategic internationalisation: Tensions and conflicts between international student recruitment and integration policy in Ireland.” *Globalisation, Societies and Education* 16(3): 339–352.
- O’Farrell, Orlagh. 2008. “Country report—Ireland.” *Report on Measures to Combat Discrimination*. Report prepared for the European Network of Legal Experts in the Non-discrimination Field. Brussels: Migration Policy Group.
- . 2012. “Country Report 2011 Ireland.” *Report on Measures to Combat Discrimination*. Utrecht: Human European Consultancy.
- Obuse, Kieko. 2019. “Living Compound Marginality: Experiences of a Japanese Muslim Woman.” *Religions* 10(7): 434.
- OECD. 2009. “Country Background Report for Ireland.” *OECD Thematic Review on Migrant Education*. <http://www.oecd.org/education/country-studies/42485332.pdf> [accessed 1 February 2021].
- . 2017. *Finding the Way: A Discussion of the Finnish Migrant Integration System*. International Migration Division: Directorate for Employment, Labour, and Social Affairs.
- Office for the Promotion of Migrant Integration. 2018. “Integration Policy.” *Department of Justice and Equality*. <http://www.integration.ie/en/isecc/pages/integrationpolicy#:~:text=Integration%20policy%20in%20Ireland%20focuses,mainstreaming%20service%20delivery%20for%20migrants&text=A%20two%20way%20process,Mutual%20adaptation> [accessed 16 July 2020].
- Office of Ethnic Communities. 2017. *Briefing to the Incoming Minister of Ethnic Communities*. [https://www.dia.govt.nz/diawebsite.nsf/Files/Briefings-to-incoming-ministers-2017/\\$file/BIM-OEC-2017.pdf](https://www.dia.govt.nz/diawebsite.nsf/Files/Briefings-to-incoming-ministers-2017/$file/BIM-OEC-2017.pdf) [accessed 14 September 2020].
- . 2020a. *About Us*. <https://www.ethniccommunities.govt.nz/about-us/> [accessed 14 September 2020].
- . 2020b. “Ethnic Communities Development Fund.” *Our Programmes*. <https://www.ethniccommunities.govt.nz/our-programmes/ethnic-communities-development-fund/> [accessed 16 September 2020].
- . 2020c. “Nominations Service.” *Our Programmes*. <https://www.ethniccommunities.govt.nz/our-programmes/nominations/> [accessed 18 September 2020].
- Office of Multicultural Interests. 2020. “About OMI.” *Government of Western Australia, Department of Local Government, Sport, and Cultural Industries*. <https://www.omi.wa.gov.au/About/Pages/default.aspx> [accessed January 19, 2020].
- Office of the Minister for Integration. 2009. *Lists of beneficiaries of OMI funding*. <http://www.integration.ie/website/omi/omiwebv6.nsf/page/funding-omiamounts-en> [accessed 31 August 2010].
- OFII. 2019. “The Republican Integration Contract.” *Reception and Integration*. <http://www.ofii.fr/le-contrat-d-integration-republicaine> [accessed 1 May 2020].
- Ohliger, Rainer. 2008. “Country Report on Ethnic Relations: Germany.” *EDUMIGROM Background Papers*. Budapest: Central European University.
- Olsen, Jan M. 2009. “Danish military unit involved in headscarf row.” *The San Diego Union-Tribune*, 20 July. <https://www.sandiegouniontribune.com/sdut-eu-denmark-muslim-headscarves-072009-2009jul20-story.html> [accessed 22 January 2021].

- Olssen, Mark. 2004. "From the Crick Report to the Parekh Report: Multiculturalism, cultural difference, and democracy—The re-visioning of citizenship education." *British Journal of Sociology of Education* 25(2): 179-192.
- Ontario Ministry of Education and Training. 1993. *Antiracism and Ethnocultural Equity in School Boards: Guidelines for Policy Development and Implementation*. Toronto: Ministry of Education and Training. <http://www.edu.gov.on.ca/eng/document/curricul/antiraci/antire.pdf> [accessed 27 January 2021].
- Oostindie, Gert. 2010. *Postcolonial Netherlands Sixty-five years of forgetting, commemorating, silencing*. Amsterdam: Amsterdam University Press.
- Open Society Justice Initiative. 2018. *Restrictions on Muslim Women's Dress in the 28 EU Member States: Current Law, Recent Legal Developments, and the State of Play*. New York: Open Society Foundations.
- Osler, Audrey. 2000. "The Crick Report: Difference, equality and racial justice." *The Curriculum Journal* 11(1): 25-38.
- Osterlund-Karinkanta, Marina. 2006. *New Administrative Model for YLE in Finland and Specifications for the PSB*. Strasbourg: IRIS Merlin.
- Palaiologou, Nektaria, and Daniel Faas. 2012. "How 'intercultural' is education in Greece? Insights from policymakers and educators." *Compare: A Journal of Comparative and International Education* 42(4): 563-584.
- Palmen, Andrej. 2016. *Serbian heritage language schools in the Netherlands through the eyes of the parents*. Science Shop: University of Groningen.
- Papadopoulos, Apostolos G., Christos Chalkias, and Loukia-Maria Fratsea. 2013. "Challenges to immigrant associations and NGOs in contemporary Greece." *Migration Letters* 10(3): 342-358.
- Pariona, Amber. 2018. "Major Religions in Belgium." *World Atlas*, 1 June. <https://www.worldatlas.com/articles/religion-in-contemporary-belgian-society.html> [accessed 6 March 2020].
- Pasetti, Francesco. 2014. *Country Report: Integration Policies in Spain*. European University Institute: Robert Schuman Centre for Advanced Studies.
- Pasquale, Gianna. 2015. "Towards a new model of intercultural education into Italian school." *Procedia-Social and Behavioral Sciences* 191: 2674-2677.
- Pastor, Ana M. Relaño, and Laura Mijares. 2011. "Through US eyes: Examining Spanish multilingual education policies." *Papers: Revista de Sociologia* 96(3): 731-755.
- Payton, Matt. 2016. "Japan's top court has approved blanket surveillance of the country's Muslims." *The Independent*, 5 July. <https://www.independent.co.uk/news/world/asia/muslims-japan-government-surveillance-top-court-green-lit-islamaphobia-a7109761.html> [accessed 23 August 2020].
- Peddicord, Katherine. 2019. "Seven Best Places to get Residency and a Second Passport in Europe." *Forbes*, 22 May. <https://www.forbes.com/sites/kathleenpeddicord/2019/05/22/seven-best-places-to-get-residency-and-a-second-passport-in-europe/#34b460a3c34f> [accessed 21 June 2020].
- Pellet, Édouard. 2007. "La politique d'action positive de France Télévisions en matière de diversité et d'intégration." *Migrations Société* 111-112(3): 251-258.
- Perkins, Vinecia. 2019. "The Illusion of French Inclusion: The Constitutional Stratification of French Ethnic Minorities." *Georgetown Journal of Law and Modern Critical Race Perspectives* 11: 181-203.
- Poirier, Christian. 2006. "Ethnocultural diversity, democracy, and intergovernmental relations in Canadian cities." In *Canada: The state of the federation 2004*, edited by Robert Young and Christian Leuprecht, 201-220. Montreal-Kingston: McGill-Queen's University Press.
- Prime Minister's Office. 2007. *Government Programme of Prime Minister Matti Vanhanen's second Cabinet*. Statement to Parliament. Helsinki: Government of Finland.
- Proeschel, Claude. 2017. "Commentary: 'Mobilizing for the Values of the Republic' – France's Education Policy Response to the Fragmented Society." *Journal of Social Science Education* 16(2): 63-65.
- Pulinx, Reinhilde. 2008. *Living Together in Diversity – Linguistic Integration in Flanders*. Council of Europe.
- Qadeer, Mohammad Abdul, and Sandeep Kumar Agrawal. 2011. "The practice of multicultural planning in American and Canadian cities." *Canadian Journal of Urban Research* 20(1): 132-156.

- Race Disparity Unit. 2019b. *Interventions supporting Ethnic Minority labour market participation: Part two*. London: Department for Work and Pensions. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/837980/interventions-supporting-ethnic-minority-labour-market-participation-part-2.pdf [accessed 12 September 2020].
- Radio LoRa. 2020. *About Us*. <https://www.lora.ch/ueberuns/ueber-uns-lora/about-us> [accessed 11 September 2020].
- RAI Group. 2016. *Reports and Consolidated Financial Statements as at 31 December 2016*. https://www.rai.it/dl/doc/1501524872713_Bilancio%20Gruppo%20Rai%202016%20ING%2027.07.2017.pdf [accessed 7 August 2020].
- Ratajczak, Magdalena. 2014. "Multi-cultural Switzerland—multicultural public service media." *Przegląd Politologiczny* 3: 7-18.
- Ratzenböck, Veronika, and Otto Hofecker. 2009. "Country Profile- Austria." *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- Religious Freedom Review. 2018. *Religious Freedom Review: Report from the Expert Panel*. Canberra: Australian Government, Department of the Prime Minister and Cabinet.
- Reuters Staff. 2018. "Swiss government rejects proposed burqa ban." *Reuters*, 27 June. <https://www.reuters.com/article/us-swiss-burqa/swiss-government-rejects-proposed-burqa-ban-idUSKBN1JN1H3> [accessed 12 September 2020].
- Rijkschroeff, Rally, Geert ten Dam, Jan Willem Duyvendak, Marjan de Gruijter, and Trees Pels. 2005. "Educational policies on migrants and minorities in the Netherlands: Success or failure?" *Journal of Education Policy* 20(4): 417-435.
- Rodriguez, Lorenzo Cachón. 2008. "Country report—Spain." *Report on Measures to Combat Discrimination*. Report prepared for the European Network of Legal Experts in the Non-discrimination Field. Brussels: Migration Policy Group.
- Rogers, Jim, Neil O'Boyle, Paschal Preston, and Franziska Fehr. 2014. "The significance of small differences: Cultural diversity and broadcasting in Ireland." *European Journal of Communication* 29(4): 399-415.
- Rosnes, Ellen Veia, and Bjørg Leirvik Rossland. 2018. "Interculturally competent teachers in the diverse Norwegian educational setting." *Multicultural Education Review* 10(4): 274-291.
- Rougier, Nathalie. 2013. "The hijab in the (denominational) Irish education system – tolerated or accepted?" *Education Inquiry* 4(1): 149-166.
- RTBF. 2017. *Charter of Values*. <https://ds1.static.rtbf.be/article/pdf/2017-06-12-0217-charte-des-valeurs-note-ca-1548073494.pdf> [accessed March 2, 2020].
- RTP. 2020. "Mission." *About RTP*. <https://media.rtp.pt/empresa/rtp/missao/> [accessed 6 September 2020].
- Saeed, Saim. 2017. "The New Catalans." *Politico*, 16 June. <https://www.politico.eu/article/catalonia-independence-spain-immigration-the-new-catalans/> [accessed 8 September 2020].
- Salesa, Jenny. 2019. "Response to John Luke: Request for Information from the Hon. Jenny Salesa, Minister of Ethnic Communities." *FYI.org.nz*. <https://fyi.org.nz/request/9701/response/33392/attach/html/3/John%20Luke.pdf.html> [accessed 14 November 2020].
- Santos, Vanda. 2004. *Official State Pronouncements on the Emigration of the 1960s and 1980s and Immigration from the 1990s to the Present Day*. English summary. Immigration Observatory Paper No. 8. Lisbon: High Commission for Immigration and Ethnic Minorities.
- Sardinha, João. 2007. *Providing voices? Civic participation opportunities for immigrants in Portugal*. POLITIS Working Paper No. 7. Oldenburg, Germany: University of Oldenburg.
- . 2009. *Immigration Associations, Integration and Identity: Angolan, Brazilian and Eastern European Communities in Portugal*. Amsterdam: University of Amsterdam Press.
- Sarris Nikos. 2012. "The contribution of Immigrants' Integration Councils in the integration of immigrants in Greece." In *Immigrants' Integration: Perceptions, Policies, Practices*, edited by Alex Afouxenidis, Nikos Sarris, and Olga Tsakiridi, 37-59. Athens: EKKE.
- Saukkonen, Pasi. 2013a. "Multiculturalism and Cultural Policy in Northern Europe." *Nordic Cultural Policy Journal* 16(1).

- . 2013b. “Multiculturalism and Nationalism: The Politics of Diversity in Finland.” In *Debating Multiculturalism in the Nordic Welfare States*, edited by Peter Kivisto and Östen Wahlbeck. Basingstoke: Palgrave Macmillan.
- Schiff, Claire, Joelle Perroton, Barbara Fouquet and Maitena Armagnague. 2008a. *Country Report on Education: France*. EDUMIGROM Background Paper. Budapest: EDUMIGROM.
- . 2008b. *Country Report on Ethnic Relations*. EDUMIGROM Background Paper. Budapest: EDUMIGROM.
- Schindlauer, Dieter. 2008. “Country report—Austria.” *Report on Measures to Combat Discrimination*. Report prepared for the European Network of Legal Experts in the Non-discrimination Field. Brussels: Migration Policy Group.
- Schindlauer, Dieter. 2012. “Country Report 2011 – Austria.” *Report on Measures to Combat Discrimination*. Utrecht: Human European Consultancy.
- Scholten, Peter, Elizabeth Collett, and Milica Petrovic. 2017. “Mainstreaming migrant integration? A critical analysis of a new trend in integration governance.” *International Review of Administrative Sciences* 83(2): 283-302.
- Schuerkens, Ulrich. 2005. *Active Civic Participation of Immigrants in France*. Country Report for the POLITIS Research Project. POLITIS: Oldenburg. <http://www.politis-europe.uni-oldenburg.de/download/France.pdf> [accessed 6 February 2021].
- SDA. 2018. “Voters approve ‘burka ban’ in St Gallen.” *Swiss Info*, 23 September. https://www.swissinfo.ch/eng/directdemocracy/face-look_voters-approve--burka-ban--in-st-gallen/44419680 [accessed 12 September 2020].
- Seals, Corrine. 2017. “Pasifika Heritage Language Education in New Zealand.” In *Routledge Handbook of Heritage Language Education*, edited by Olga Kagan, Maria Carreira, Claire Chik. Abingdon: Routledge, 298-312.
- Seethaler, Josef, Maren Beaufort, and Valentina Dopona. 2016. “Media Pluralism Monitor 2016 – Results: Austria.” *Centre for Media Pluralism and Media Freedom*. European University Institute: Robert Schuman Centre for Advanced Studies. <https://cmpf.eui.eu/media-pluralism-monitor/mpm-2016-results/austria/> [accessed 16 February 2020].
- Sezer, Elanor. 2019. “Non-Japanese people are poorly represented in Japanese media: That needs to change.” *The Japan Times*, 17 March. <https://www.japantimes.co.jp/community/2019/03/17/voices/non-japanese-people-poorly-represented-japanese-media-needs-change/> [accessed 28 August 2020].
- Sharman, Jon. 2018. “Norway's parliament votes to ban burqa in schools and universities.” *Independent*, 7 June. <https://www.independent.co.uk/news/world/europe/norway-burqa-ban-schools-universities-parliament-vote-niqab-latest-a8387826.html> [accessed 10 September 2020].
- Shipper, Apichai W. 2008. *Fighting for Foreigners: Immigration and Its Impact on Japanese Democracy*. Ithaca: Cornell University Press.
- Signer, Sara, Manuel Puppis, and Andrea Piga. 2011. “Minorities, integration and the media: Media regulation and media performance in multicultural and multilingual Switzerland.” *International Communication Gazette* 73(5): 419-439.
- Sikh Association of Western Australia. 2009. *Culture and Religion Information Sheet*. Canning Vale: Sikh Association of Western Australia.
- Sikh Coalition. 2005. “Sikh Coalition commends Jaspal Singh and Swedish Military Defense Service.” *Justice for All e- Newsletter*, 18 October.
- Simon-Kumar, Rachel. 2019. “The Multicultural Dilemma: Amid Rising Diversity and Unsettled Equity Issues, New Zealand Seeks to Address Its Past and Present.” *Migration Information Source – Migration Policy Institute*, 5 September. <https://www.migrationpolicy.org/article/rising-diversity-and-unsettled-equity-issues-new-zealand> [accessed 14 September 2020].
- Simoni, Alessandro. 2008. *Report on Measures to Combat Discrimination: Country Report—Italy*. Brussels: Migration Policy Group.
- Singh, Varinder. 2005. “Sikh in Denmark penalised for carrying kirpan.” *Tribune News Service*, 24 April.
- SIOS. 2020. *About Us*. <http://sios.se/om-oss/> [accessed 8 September 2020].

- Skodo, Admir. 2018. "Sweden: By Turns Welcoming and Restrictive in its Immigration Policy." *Migration Policy Institute*, 6 December. <https://www.migrationpolicy.org/article/sweden-turns-welcoming-and-restrictive-its-immigration-policy> [accessed 8 September 2020].
- Soininen, Maritta. 1999. "The 'Swedish model' as an institutional framework for immigrant membership rights." *Journal of Ethnic and Migration Studies* 25(4): 685-702.
- Solano, Giacomo, and Thomas Huddleston. 2020. *Migrant Integration Policy Index 2020*. <https://www.mipex.eu/> [accessed 17 November 2020].
- Spanish Committee on the Elimination of Discrimination Against Women. 1996. Consideration of reports submitted by parties under Article 18 of the Convention on the Elimination of all Forms of Discrimination Against Women. <http://www.un.org/womenwatch/daw/cedaw/cedaw21/spain.htm> [accessed 7 February 2021].
- Special Broadcasting Service. 2020. *Our History*. <https://www.sbs.com.au/aboutus/our-history> [accessed 12 January 2020].
- Spennemann, Dirk H.R. 2020. "Turbans vs helmets: The conflict between the mandatory swearing of protective head-gear and the freedom of religious expression." *Sikh Formations*.
- Spoonley, Paul. 2005. "Multicultural Challenges in Bicultural New Zealand." *Canadian Diversity* 4(1): 19-22.
- Sputnik News. 2020. "Norwegian Municipality Bans Burqa, Niqab for Employees." *Sputnik International*, 31 January. <https://sputniknews.com/europe/202001311078185437-norwegian-municipality-bans-burqa-niqab-for-employees/> [accessed 10 September 2020].
- Sredanovic, Djordje. 2013. "Models of representation, Mobilization and Turnout: The Election of the Foreign Citizens' Council of the Province of Bologna." *International Migration* 54(5): 15-28.
- STA. 2016. "Course of Slovenian as mother tongue opens in Vienna." *The Slovenia Times*, 30 September. <http://www.sloveniatimes.com/course-of-slovenian-as-mother-tongue-opens-in-vienna> [accessed 19 February 2020].
- State Secretariat for Migration. 2015. Swiss Integration Policy. <https://www.sem.admin.ch/sem/fr/home/themen/integration/politik.html> [accessed 10 September 2020].
- Stenum, Helle. 2005. "Denmark." In *Current Immigration Debates in Europe: A Publication of European Migration Dialogue*, edited by Jan Niessen, Yongmi Schibel, and Cressida Thompson. Brussels: Migration Policy Group.
- Stern, H. H., Raymond A. Leblanc, and Paul Laurendeau. 2016. "Second Language Instruction." *The Canadian Encyclopedia*. <https://www.thecanadianencyclopedia.ca/article/second-language-instruction> [accessed 26 March 2020].
- Stunkel, Larissa. 2019. "Promoting Women in Politics: Japan's Tepid Approach." *Institute for Security and Development Policy*, 14 May. <https://isdp.eu/women-in-politics-japan/> [accessed 25 August 2020].
- Substantive Equality Unit. 2004. *Policy Framework for Substantive Equality*. Perth: Government of Western Australia.
- Surak, Kristin. 2017. "At the Margins of Multiculturalism: Assessing Kymlicka's Liberal Multiculturalism in Japan." *Nationalism and Ethnic Politics* 23(2): 227-239.
- Sveriges Television. 2010. *The Swedish Broadcasting Contribution*. https://ec.europa.eu/competition/state_aid/reform/comments_broadcasting/spsb.pdf [accessed 6 February 2021].
- Swann, Michael. 1985. *Education for all: The report of the Committee of Inquiry into the Education of Children from Ethnic Minority Groups*. London: HSMO.
- Swedish Schools Inspectorate. 2013. *Asylsökande barns rätt till utbildning* [Asylum-seeking children's right to education]. Stockholm: Skolinspektionen.
- SWI. 2017. "Glarus open-air assembly rejects burka ban." *Swiss Info*, 7 May. https://www.swissinfo.ch/eng/regional-vote_glarus-open-air-assembly-to-decide-on-burka-ban/43160444 [accessed 13 September 2020].
- SWI. 2019. *Integrating as a Migrant*. <https://www.swissinfo.ch/eng/integrating-as-a-migrant/29081892> [accessed 11 September 2020].
- Swiss Conference of Cantonal Ministers of Education. 2010. *Textes de référence de la CDIP*. <http://www.edk.ch/dyn/19260.php> [accessed 3 February 2021].
- . 2018. *The Swiss Education System*. <http://www.edk.ch/dyn/16342.php> [accessed 3 February 2021].

- Szalai, Julia, Marcus Carson, Zuzana Kusa, Eniko Magyari-Vincze and Viola ZentaI. 2009. *Comparative Report on Educational Policies for Inclusion*. EDUMIGROM Comparative Papers. Budapest: EDUMIGROM Consortium.
- Szelei, Nikolett, Luís Tinoca, and Ana Sofia Pinho. 2019. "Rethinking 'cultural activities': An examination of how teachers utilised student voice as a pedagogical tool in multicultural schools." *Teaching and teacher education* 79: 176-187.
- Taipei Times. 2010. "Rare turban-clad US Sikh completes officer training." *Taipei Times*, 24 March. <http://www.taipeitimes.com/News/world/archives/2010/03/24/2003468774> [accessed 15 February 2021].
- Takahashi, Saul J. 2018. "Muslim Surveillance in Japan: A Narrative Aimed at Trivialization." *Islamophobia Studies Journal* 4(2): 195-209.
- Takahata, Eiichiro. 2007. "Religious Accommodation in Japan." *Brigham Young University Law Review* 3(7): 729-749.
- Takaya, Sachi. 2006. "Multiculturalism in Japan: A Victory over Assimilationism or Subjection to Neo-Liberalism?" *International Conference: Varieties of Multiculturalism*, 45-57.
- Talwar, Divya. 2015. "Workplace turban law amended." *BBC News*, 30 March. <https://www.bbc.com/news/business-32118832> [accessed 12 November 2020].
- Tawat, Mahama. 2018. "Multiculturalism: Is Denmark a den of intolerance and Sweden a land of political correctness?" *London School of Economics and Political Science, Religion and Global Society Blog*, June 12. <https://blogs.lse.ac.uk/religionglobalsociety/2018/06/multiculturalism-is-denmark-a-den-of-intolerance-and-sweden-a-land-of-political-correctness/> [accessed 4 September 2020].
- Taylor, Adam. 2018. "In Switzerland, a 'burqa ban' has consequences — for soccer fans." *Washington Post*, 8 August. <https://www.washingtonpost.com/world/2018/08/08/switzerland-burqa-ban-has-consequences-soccer-fans/> [accessed 23 October 2020].
- The Economist*. 2003. "To ban or not to ban: Different European views on the headscarf." *The Economist* 369(8347): 42.
- . 2019. "Japanese schools are struggling with foreign pupils." *The Economist*, 12 December. <https://www.economist.com/asia/2019/12/12/japanese-schools-are-struggling-with-foreign-pupils> [accessed 19 August 2020].
- The Elementary and Secondary Education Bureau. 2011. *Revisions of the Course of Study for Elementary and Secondary Schools*. Ministry of Education, Culture, Sports, Science and Technology. https://www.mext.go.jp/en/policy/education/elsec/title02/detail02/_icsFiles/afieldfile/2011/03/28/1303755_001.pdf [accessed 20 August 2020].
- The Local*. 2010. "Sweden set to scrap university gender quotas." *The Local*, 12 January. http://www.thelocal.se/24_330/20100112/ [accessed 15 February 2021].
- . 2017. "Stop children from being sent to parents' homeland: Støjberg." *The Local Denmark*, 13 September. <https://www.thelocal.dk/20170913/stop-children-from-being-sent-to-parents-homeland-stjberg> [accessed 13 March 2020].
- . 2019a. "One year on: What happened after Denmark's 'burqa ban' came into force?" *The Local Denmark*, 1 August. <https://www.thelocal.dk/20190801/one-year-on-denmarks-burqa-ban-has-resulted-in-23-fines> [accessed 11 February 2021].
- . 2019b. "Burqa ban counter-proposal: Swiss government wants tougher rules on face coverings." *The Local Switzerland*, 15 March. <https://www.thelocal.ch/20190315/swiss-train-staff-should-have-power-to-demand-people-uncover-their-face> [accessed 12 September 2020].
- Thompson, Nevin. 2018. "Japanese television program turns migrant raids and deportations into entertainment." *Global Voices*, 10 October. <https://globalvoices.org/2018/10/10/japanese-television-program-turns-migrant-raids-and-deportations-into-entertainment/> [accessed 27 August 2020].
- Thomson, Alister. 2009. "Judge admits scarf mistake." *Hawke's Bay Today*, 3 September.
- Thorud, Espen. 2020. *Immigration and Integration 2018-2019: Report for Norway to the OECD*. <https://www.regjeringen.no/contentassets/6a652e6b53594e42ba9aecedacc73a68f/immigration-and-integration-2018-2019-report-for-norway.pdf> [accessed 12 September 2020].
- Tisdall, Jonathan. 2007. "Affirmative action for immigrants." *Aftenposten*, 19 December.

- Tokunaga, Tomoko. 2017. "Multicultural Education in Japan." In *Oxford Research Encyclopedia of Education*. Oxford: Oxford University Press.
- Tomlinson, Sally. 2005. "Race, ethnicity and education under New Labour." *Oxford Review of Education* 31(1): 153-171.
- Toshihiro, Menju. 2020. "Can Japan Embrace Multiculturalism?" *Nippon*, 19 February. <https://www.nippon.com/en/in-depth/d00534/can-japan-embrace-multiculturalism.html> [accessed 16 August 2020].
- Triadafilopoulos, Phil. 2009. "The benefits and limits of 'pragmatism': Immigrant integration policy and social cohesion in Germany." Paper presented at the *Globalization, Urbanization and Ethnicity Conference*. Ottawa. 4 December.
- Triandafyllidou, Anna, and Ifigeneia Kokkali. 2010. *Tolerance and Cultural Diversity Discourses in Greece*. Florence: European University Institute, Robert Schuman Centre for Advanced Studies.
- Trouki, Evie. 2012. "The Challenge of Cultural Diversity in Greece: Reflections on 'Intercultural Education Schools' (IES) Strategy for Creating Inclusive Learning Environments." *Power and Education* 4(2): 219-229.
- UNESCO. 2012. "The public Greek Radio and Television Company (ERT SA)." *UNESCO Diversity of Cultural Expressions*. <https://en.unesco.org/creativity/policy-monitoring-platform/public-greek-radio-television> [accessed 21 June 2020].
- UNESCO. 2016. "Finland 2016 Report." *Diversity of Cultural Expressions*. <https://en.unesco.org/creativity/monitoring-reporting/periodic-reports/finland-2016-report> [accessed 23 April 2020].
- United States Department of Labour. 2002. *Affirmative action fact sheet*. <http://library.law.columbia.edu/urlmirror/12/AffirmativeActionFactSheet.htm> [accessed 10 February 2021].
- . 2020. *History of Executive Order 11246*. <https://www.dol.gov/agencies/ofccp/about/executive-order-11246-history> [accessed on 15 February 2021].
- United States Office of Personnel Management. 2001. *Citizenship Laws of the World*. IS-2. Washington, DC: Office of Personnel Management.
- U.S. Citizenship and Immigration Services. 2010. *A Guide to Naturalization*. M-476 (rev. 02/10). Washington: U.S. Citizenship and Immigration Services. <http://www.uscis.gov/files/article/M-476.pdf> [accessed 11 February 2021].
- U.S. Department of State. 2010. *Dual nationality*. <https://travel.state.gov/content/travel/en/legal/travel-legal-considerations/Advice-about-Possible-Loss-of-US-Nationality-Dual-Nationality/Dual-Nationality.html> [accessed 12 November 2020].
- Van Caeneghem, Jozefien. 2017. "Standing and operational space of non-governmental organisations (NGOs) in contributing to respecting and promoting fundamental rights in EU Member States Belgium 2017." *European Union Agency for Fundamental Rights*. https://fra.europa.eu/sites/default/files/fra_uploads/belgium-civil-space_en.pdf [accessed 7 March 2020].
- van Hamersveld, Ineke, and Vladimir Bina. 2008. "Country profile—The Netherlands." *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- . 2013. "Country profile—The Netherlands." *Compendium of Cultural Policies and Trends in Europe*. 14th ed. Brussels: Council of Europe.
- van Selm, Joanne. 2005. "The Netherlands: Death of a filmmaker shakes a nation." *Migration Information Source*.
- Country Profiles. Washington, DC: Migration Policy Institute.
- Vanleke, Michéle, Meeli Väljaots, Erika Grossmann, Nesrin Oruç Ertürk, Otakar Fleischmann. 2014. "Part 1: Gender-specific and intercultural pedagogic aspects in different countries – analysis of National Curriculum in Belgium, Estonia, Hungary, Turkey and Czech Republic." *EDGE: Education and Gender Project*. http://www.education-and-gender.eu/edge/Curr_text/mod_en/M3_T1_en.pdf [accessed 1 March 2020].
- Vasta, Ellie. 2007. "From Ethnic-Minorities to Ethnic-Majority Policy: Multiculturalism and the Shift to Assimilationism in the Netherlands." *Ethnic and Racial Studies* 30: 713-740.
- Verhaar, Odile, and Sawitri Saharso. 2004. "The weight of context: Headscarves in Holland." *Ethnic Theory and Moral Practice* 7(2): 179-195.

- Vermeulen, Hans. 1997. *Immigrant Policy for a Multicultural Society: A Comparative Study of Integration, Language, and Religious Policy in Five Western European Countries*. Brussels: Migration Policy Group.
- Victoria Police. 2012. *Licensing and Regulation Division – Quick Guide*. Melbourne: Victoria Police.
- Vila, F. Xavier, David Lasagabaster, and Fernando Ramallo. 2017. “Bilingual education in the autonomous regions of Spain.” In *Bilingual and Multilingual Education: Encyclopedia of Language and Education*, edited by Ofelia Garcia, Angel M.Y. Yin, and Stephen May, 505-517. New York City: Springer International Publishing.
- Villarroya, Anna. 2009. “Country profile—Spain.” *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- Vogt, Gabriele. 2017. “Multiculturalism and trust in Japan: educational policies and schooling practices.” *Japan Forum* 29(1): 77-99.
- von Brömssen, Kerstin, and Christian Rodell Olgaç. 2010. “Intercultural education in Sweden through the lenses of the national minorities and of religious education.” *Intercultural Education* 21(2): 121-135.
- VRT. 2003. “Everyone Different – Welcome.” *Diversity Charter*. <https://www.vrt.be/content/dam/vrtbe/over-de-vrt/opdrachten/omroepthema%27s/Diversiteitscharter%20-%20English%20version.pdf> [accessed 2 March 2020].
- Wagner, Bernd, and Ulrike Blumenreich. 2009. “Country profile—Germany.” *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- War Resisters International. 2020. *Country report and update—Greece*. https://wri-irg.org/en/programmes/world_survey/country_report/en/Greece [accessed 15 February 2021].
- Warikoo, Natasha, and Utaukwa Allen. 2019. “A solution to multiple problems: the origins of affirmative action in higher education around the world.” *Studies in Higher Education*, 1-15.
- Weckerle, Christoph. 2010. “Country profile—Switzerland.” *Compendium of Cultural Policies and Trends in Europe*. 11th ed. Brussels: Council of Europe.
- . 2013. “Country profile—Switzerland.” *Compendium of Cultural Policies and Trends in Europe*. 14th ed. Brussels: Council of Europe.
- Wei, Li. 2006. “Complementary schools: Past, present and future.” *Language and Education* 20(1): 76-83.
- Weichselbaumer, Doris. 2017. “Discrimination against migrant job applicants in Austria: An experimental study.” *German Economic Review* 18(2): 237-265.
- Western Canadian Protocol for Collaboration in Basic Education. 2002. *The Common Curriculum Framework for Social Studies, Kindergarten to Grade 9*. Winnipeg: Governments of Alberta, British Columbia, Manitoba, Nunavut, Northwest Territories, Saskatchewan, and Yukon Territory.
- Westin, Charles. 2006. “Sweden: Restrictive immigration policy and multiculturalism.” *Migration Information Source: Country Profiles*. Washington, DC: Migration Policy Institute.
- Winter, Chase. 2018. “Dual citizenship granted to most naturalized Germans.” *Die Welt*, 10 August. <https://www.dw.com/en/dual-citizenship-granted-to-most-naturalized-germans/a-45030118> [accessed 25 May 2020].
- World Jewish Congress. 2006. “Swedish police adopt more liberal stance on religious headgear.” *News release*, 10 March. <https://www.worldjewishcongress.org/en/news/swedish-police-adopt-more-liberal-stance-on-religious-headgear?print=true> [accessed 10 August 2010].
- Wroblewski, Angela, and Barbara Herzog-Punzenberger. 2009. “Country background report for Austria.” *OECD Thematic Review on Migrant Education*. <http://www.oecd.org/dataoecd/8/26/42485003.pdf> [accessed 14 January 2021].
- Yamakoshi, Atsushi. n.d. “The changing face of NGOs in Japan.” *Japan Economic Institute*. <http://www.gdrc.org/ngo/jpngo-face.html> [accessed 8 February 2021].
- YLE. 2010. “Raasepori schools frown on, but will allow, Islamic scarves.” *YLE News*, 19 May.
- . 2013. “Finns Party MP wants fines for covering up.” *YLE News*, 3 May. https://yle.fi/uutiset/osasto/news/finns_party_mp_wants_fines_for_covering_up/6618468 [accessed 22 April 2020].
- . 2014a. “Helsinki headscarf ruling could have broad impact.” *YLE News*, 25 March. https://yle.fi/uutiset/osasto/news/helsinki_headscarf_ruling_could_have_broad_impact/7154917 [accessed 22 April 2020].

- YLE. 2014b. "Sikh bus driver finally overturns Vantaa turban ban." *YLE News*, 25 February.
https://yle.fi/uutiset/osasto/news/hs_sikh_bus_driver_finally_overturns_vantaa_turban_ban/7106527
[accessed 22 April 2020].
- . 2014c. "Could Finnish policewomen wear headscarves?" *YLE News*, 3 April.
https://yle.fi/uutiset/osasto/news/could_finnish_policewomen_wear_headscarves/7171472 [accessed 22 April 2020].
- Yoshiko, Nakamura. 2009. *Accountability in Public Service Broadcasts: The Evolution of Promises and Assessments*. Tokyo: NHK. http://www.nhk.or.jp/bunken/english/reports/pdf/09_no7_04.pdf [accessed 1 February 2021].
- Zapata-Barrero, Ricard. 2017. "Intercultural policy and multi-level governance in Barcelona: mainstreaming comprehensive approach." *International Review of Administrative Sciences* 83(2): 247-266.
- Zapata-Barrero, Ricard, and N. de Witte. 2007. "Spanish Approaches to the Management of Diversity in Compulsory Education." *WP3 Spanish Report on Educational Challenges*.
https://www.upf.edu/documents/3329791/3455370/griip-emilie_wp3.pdf/e9e436fa-57b8-4538-a9af-4e99e495e6b8 [accessed 15 February 2021].
- Zeit Online. 2016. "17 Mal Mehr Integration." *ZEIT*, 11 November.
<https://www.zeit.de/gesellschaft/zeitgeschehen/2016-11/integration-integrationsgipfel-migrantenverbaende-positionspapier> [accessed 15 May 2020].
- Zilliacus, Harriet, Gunilla Holm and Fritjof Sahlström. 2017. "Taking steps towards institutionalising multicultural education – The national curriculum of Finland." *Multicultural Education Review* 9(4): 231-248.
- Zivkovic, Katerina. 2019. "A comparison of multicultural education in the USA and the EU with reference to Austria."
https://www.centrum3.at/fileadmin/downloads/VWA/2019/VWA_Zivkovic_multicultural_education.pdf
[accessed 15 February 2020].
- Zolf, Dorothy. 1989. "Comparisons of multicultural broadcasting in Canada and four other countries." *Canadian Ethnic Studies* 21:13-26.

Legislation Consulted

Australia. Australian Broadcasting Corporation Act 1983.
Australia. Australian Citizenship Act 2007.
Australia. Equal Employment Opportunity Act 1987. Australia. Racial Discrimination Act, 1975.
Australia. Summary Offences Act 1988.
Australia, New South Wales. Community Relations Commission and Principles of Multiculturalism Act (2000).
Australia, Victoria. Multicultural Victoria Act.
Austria. Broadcasting Act (2001). Austria. Nationality Act (1985).
Belgium. Act on Radio and Television Broadcasting (2012).
Canada. Broadcasting Act (1991).
Canada. Canadian Multiculturalism Act (1988).
Canada. Citizenship Act (1985).
Denmark. Integration Act (2003).
Finland. Act on Equality Between Men and Women (1986, amended 2016)
Finland. Act on the Integration of Immigrants and Reception of Asylum Seekers (1999).
Finland. Act on Television and Radio Operations (1998).
Finland. Act on Yleisradio OY (Finnish Broadcasting Company) (1993).
Finland. Basic Education Act (2010).
Finland. Constitution of Finland (1999).
Finland. Nationality Act (2003).
Finland, Non-Discrimination Act (2014)
France. Freedom of Communication Act (Law of 1986). F
rance. Constitution (1958).
Germany. German General Equal Treatment Act (2006).
Germany. Interstate Broadcasting Agreement (1991).
Germany. Residence Act (2004).
Greece. Code of Greek Nationality.
Greece. Law on Entry and Stay of Aliens in Greek Territory, Acquisition of Greek Citizenship by Naturalisation
and Other Provisions (2001, amended 2003).
Ireland. Irish Nationality and Citizenship Act (2004).
Ireland. Broadcasting Act 2009.
Japan. Broadcast Law (2005).
New Zealand. Broadcasting Act 1989.
New Zealand. Law Commission Act 1985.
New Zealand. Race Relations Act (1971).
New Zealand, Radio New Zealand Act (1995).
New Zealand, Television New Zealand Act (2003)
Norway. Broadcasting Act (1992).
Norway. Media Ownership Act (1997).
Portugal. Cria o Grupo de Trabalho para a Igualdade e Inserção dos Ciganos [Act to create a Task force on the
Equality and Insertion of Gypsies] (1996).

- Portugal. Estabelece o estatuto legal do mediador sócio-cultural [Act to establish the legal status of sociocultural mediators] (2001).
- Portugal. Television Law (Law 27/2007).
- Spain. Ley Orgánica de Mejora de la Calidad Educativa [Law on the Improvement of Quality in Education] (2013).
- Sweden. Act on Swedish Citizenship (2001).
- Sweden. Anti-Discrimination Act (2008).
- Sweden. Instrument of Government (1974).
- Sweden. Radio and Television Act (1996).
- Switzerland. Federal Constitution of the Swiss Confederation (1999).
- Switzerland. Law on Radio and Television (1991).
- United Kingdom. Communications Act 2003.
- United Kingdom. Employment Act 1989.
- United Kingdom. Motor Cycle Crash Helmets (Religious Exemption) Act 1976.
- United Kingdom. Race Relations Amendment Act 2000.
- United States. Public Broadcasting Act of 1967 (as amended).
- United States. Public Telecommunications Act of 1988.

Relevant Country Reports and Overviews

Compendium of Cultural Policies in Europe. Country reports on cultural policy in several European countries.
<http://www.culturalpolicies.net/web/profiles-download.php?pcid=1140>.

Council of Europe. Nationality Laws. http://www.coe.int/t/e/legal_affairs/legal_cooperation/foreigners_and_citizens/nationality/documents/national_legislation/0_Table_legislation.asp#TopOfPage.

EDUMIGROM. *Comparative Report on Educational Policies for Inclusion*.
http://www.edumigrom.eu/sites/default/files/field_attachment/page/node1817/edumigromcomparativereporteducationalpolicies.pdf.

EDUMIGROM. Country reports on *Education and Ethnic Inclusion*. <http://www.edumigrom.eu/working-papers>.

EUROPA. European Integration Website—Country Information Sheets.
http://ec.europa.eu/ewsi/en/info_sheet.cfm.

Eurybase. Country reports on *The Organisation of the Education System*.
http://eacea.ec.europa.eu/education/eurydice/eurybase_en.php.

Faist, Thomas and Jürgen Gerdes. 2008. *Dual Citizenship in an Age of Mobility*.
<http://www.migrationpolicy.org/transatlantic/docs/Faist-FINAL.pdf>

Migration Policy Group. Country reports prepared for *Current Immigration Debates in Europe*.
http://www.migpolgroup.com/publications_detail.php?id=119.

Migration Policy Group. Country reports on *Measures to Combat Discrimination*.
http://www.migpolgroup.org/publications_detail.php?id=263http://www.migpolgroup.org/publications_detail.php?id=263.

United States Office of Personnel Management. 2001. *Citizenship Laws of the World*.
<http://opm.gov/extra/investigate/IS-01.pdf>