
Multiculturalism Policy Index: Immigrant Minority Policies

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The Index

Multiculturalism Policy Index for Immigrant Minorities, by Country, 1980–2010

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
	Australia	1	1	1	1	1	1	0	1	1	0.5	1	1	1	1	1	1	1	0.5	1	1	0	1	1	5	8	8
Austria	0	0	0	0	0	0.5	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	1	1.5	
Belgium	0	1	1	0	0	0.5	0	0	0	0	0	0	1	1	1	0	0.5	1	0	0.5	0	0	1	1	3	5.5	
Canada	1	1	1	1	1	1	0	1	1	0.5	1	1	1	1	1	1	1	0.5	0.5	0.5	0	1	1	5	7.5	7.5	
Denmark	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0.5	0	0	0	0	0	0.5	0	
Finland	0	0	1	0	0	1	0	0.5	1	0	0	0	0	1	0	0	1	0	0	1	0	0	0	0	1.5	6	
France	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0	1	0	0	0	0	0	0	1	2	2	
Germany	0	0	0.5	0	0	0	0	0	0	0	0	0	0.5	0	0	0	1	0	0.5	0.5	0	0	0	0	2	2.5	
Greece	0	0	0	0	0	0.5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0.5	0.5	0.5	0.5	0.5	2.5	
Ireland	0	0	0	0	0	0	0	0	0.5	0	0	0.5	1	1	1	0	0.5	0.5	0	0	0.5	0	0	1	1.5	3	
Italy	0	0	0	0	0	0.5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1.5	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	0	
Netherlands	1	1	0	0	0	0	0	1	0.5	0	0	0.5	1	1	0.5	0.5	0.5	0	1	0	0	0	1	0	2.5	5.5	2
New Zealand	0.5	0.5	0.5	1	1	1	0	1	0.5	0.5	0.5	1	1	1	1	0	1	0.5	0	0	1	0	0	0	2.5	5	5.5
Norway	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	0	3.5
Portugal	0	0.5	0.5	0	0.5	0.5	0	0	0.5	0	0	0	1	1	1	0	0	1	0	0	0	0	0	0	1	2	3.5
Spain	0	0	0.5	0	0	0.5	0	0	0.5	0	0	0	0	0	0	0	0	0.5	0	1	1	0	0	0.5	0	1	3.5
Sweden	1	1	1	0	1	1	0	1	0	0	1	0	0	1	1	1	1	1	1	1	1	0	0	0	3	5	7
Switzerland	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	1	1
United Kingdom	0	0	0	0	1	0.5	0	1	1	1	1	1	1	1	1	1	0	1	0	0	0	0.5	0.5	1	2.5	5.5	5.5
United States	0	0	0	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0	0	0	0.5	0.5	0	0	0	0.5	0.5	0.5	1	1	1	3	3	3

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. 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.

Partially: 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.

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.

Partially: 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 to 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.

Partially: 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.

Partially/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.

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

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.

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



Evidence

Australia

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Australia	1	1	1	1	1	1	0	1	1	0.5	1	1	1	1	1	1	1	1	0.5	1	1	0	1	1	5	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.

Evidence:

- 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, most recently in 2003 when the government released *Multicultural Australia: United in Diversity*, which set the strategic direction for the coming three years. This policy statement continues to guide Australian multiculturalism (Department of Immigration and Citizenship 2007b).
- In recent years, the policy discourse has shifted somewhat 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 2009d).
- Nonetheless, there remains a commitment to the principles of multiculturalism, with the Department of Immigration and Citizenship responsible for implementation. Between 2000 and 2006, the Department was advised by the Council for Multicultural Australia (Commonwealth of Australia 2003). In 2008, the Minister of Immigration and Citizenship appointed members to the Australian Multicultural Advisory Council, which is tasked with advising the government on social cohesion, immigrants' social and civic participation, overcoming racism, and communicating the benefits of diversity (Department of Immigration and Citizenship 2009b).
- At the sub-national level, all states have agencies or ministries responsible for multiculturalism (Department of Immigration and Citizenship 2007a). 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 Ministry of Local Government, making clear the institutional link between municipalities and multiculturalism (Office of Multicultural Interests 2009).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes.

Evidence:

- 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. Multiculturalism 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).
- 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, a Multicultural Education framework includes a Cultural Relations and Community Education Policy, anti-racism initiatives, and refugee support programs (New South Wales Department of Education and Training 2009). 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). In 2000, the Government of South Australia created the Multicultural Education Committee, which advises the Minister of Education on language and multicultural education programs (Government of South Australia 2009).

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

Yes.

Evidence:

- 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.

- In addition, the government funds the Special Broadcasting Service (SBS), which is the country's multicultural and multilingual broadcaster; it has television, radio and online components. SBS began in 1975 with two radio stations; its radio network—purportedly the most linguistically diverse in the world—now broadcasts in 68 languages. 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 in more than 68 languages. Eighty percent of the SBS's funding comes from government sources (Special Broadcasting Service 2009).
- 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.

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

Yes, although uneven.

Evidence:

- Exemptions have emerged gradually over the past two decades, largely in response to demands from affected communities.
- Australia's multicultural framework has engendered some sensitivity toward dress code accommodations, and there are a number of examples of exemptions at the state level. For example, 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 (Daily Telegraph 2006). Still, there continue to be some tensions, including the refusal of a Brisbane school to admit a Sikh boy unless he removed his turban and cut his hair in compliance with the school's uniform policy (McKenna 2008). 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).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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 2009c).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Evidence:

- In the late 1960s and 1970s, 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.

- In 1998, the Living in Harmony Program, a new community grants program, was initiated. It was successively renewed until it was replaced in 2007 by a new program.
- Ethnic organizations may now apply for funding through the Department of Immigration and Citizenship's Diverse Australia Program. The Diverse Australia Program is "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 provides 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 is available for small community projects (typically cultural or sporting events, workshops, and youth engagement activities), while grants of up to \$50,000 are 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 is project-based and only available for the duration of the activity. The project's objectives must fall within the scope of the Diverse Australia Program parameters, and a number of organizations—not exclusively ethnic groups—may apply. The funding is thus not given specifically for cultural activities, nor is it only for ethnic groups, although certainly both may be eligible.
- 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 2009e).
- At the state level, groups may apply for funding through the multicultural commissions. In Victoria, for example, funding is available for projects in seven categories: multicultural festivals and events, organizational support (general assistance for costs related to running an organization), senior citizens grants, buildings and facilities improvement, educational programs, and strengthening multicultural communities (Victorian Multicultural Commission 2009). Queensland's Multicultural Assistance Program provides funding for multicultural festivals, cultural celebrations, capacity-building and small community projects (State of Queensland 2009).

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

Yes.

Evidence:

- The National Policy on Languages was introduced in 1987, and 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 (Rugins 1997).
- 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 2005).

- 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.).
- Community Languages Australia (2005) reports that more than 100,000 students participate in ethnic language programs.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes.

Evidence:

- Australia has legislation to protect racial minorities from discrimination, namely the *Racial Discrimination Act, 1975*. 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.
- 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

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Austria	0	0	0	0	0	0.5	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	1	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.

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 rarely being discussed (Ratzenböck and Hofecker 2009).
- New immigration legislation (*Alien Laws Act*), which was passed in 2005, is generally seen to be as restrictive and limited as possible, with a focus on maintaining quotas, stemming illegal migration and implementing a package of security measures (König and Perchinig 2005).
- 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.

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.

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.
- 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).

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

No.

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).
- Still, 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).

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

No.

Evidence:

- There have been limited discussions about the headscarf in Austria, and images of women wearing the hijab are somewhat commonplace in promotional literature. This may be 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 is 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 tend not to take place. Although no evidence of disputes related to the wearing of the turban could be found, given that Sikhism is, unlike Islam, not among the publicly recognized religions in Austria, it remains to be seen how requests for exemptions would be addressed.

- Indeed, with respect to exemptions, section 20 (1) of the *Equal Treatment Act* notes that “different treatment in relation to the grounds mentioned in s. 17 shall not constitute discrimination where, 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 genuine and determining occupational requirement, provided that the objective is legitimate and the requirement is proportionate” (quoted in Schindlauer 2008, 34). In other words, prohibiting dress code exemptions could be permitted if the prohibition is justified as an occupational requirement even if this might otherwise be considered discrimination on the basis of race, religion, ethnicity or other grounds. Schindlauer (2008) notes further, there is thus far no case law dealing with such exceptions in the Austrian context.

5. ALLOWS DUAL CITIZENSHIP

No.

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).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

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 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.

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).
- 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.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

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).

Belgium

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Belgium	0	1	1	0	0	0.5	0	0	0.5	0	0	0	1	1	1	0	0.5	1	0	0.5	0.5	0	0	1	1	3	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.

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 defence, 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.
- 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). 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). 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 2010).
- 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, 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). 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. 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. Gsir et al. (2005, 9) argue that “this report has clearly chosen a model of society that fosters the cohabitation of different cultures.”

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

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

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. 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). 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).
- 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). In recent discussions about revisions to school curriculum, there has been a focus on increasing attention paid to interculturalism (Eurybase 2009c).

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

Generally limited, although some variation.

Evidence:

- 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 be cultural, ideological, gender-based or other (Janssens and Lebon 2008). 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).

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

No, very limited.

Evidence:

- Since 1974, Islam has been recognized as a religion in Belgium and thus receives state subsidies.
- In the federal legislation, the duty to provide reasonable accommodation to individuals in a workplace is restricted to accommodations related to (dis)ability. However, 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). Further, in a 2008 report, Bribosia and Rorive (2008, 54) note that “a new bill aiming at establishing a Framework Decree for the Flemish equal opportunities and equal treatment policy currently pending before the Flemish Parliament defines the denial of reasonable accommodation as a form of prohibited discrimination.”
- Nonetheless, there has been much debate over the wearing of the hijab and, more recently, the niqab; the French community has banned the wearing of all headscarves, while the Flemish community has banned the niqab. The Belgian Parliament has also issued a ban on the wearing of headscarves in schools and public institutions and said, in 2004, that it would consider a ban on the wearing of any conspicuous religious symbols by civil servants. Interestingly, in 2009, a woman who wears the hijab was elected to the Belgian Parliament, again sparking debate about the wearing of religious symbols in public (Landaburu 2010). There is also some evidence that Sikh turbans have been banned in some schools. In early 2010, Parliament also debated a national ban on the wearing of face coverings, such as the niqab or the burqa; if adopted, it would be the first European country to issue such a prohibition (Hughes 2010).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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 Corporation 2010).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

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 2010b).
- 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). Beginning in 2006, the Flemish government committed €5 million annually to projects that strengthen integration and the management of diversity; ethnic organizations are among the recipients (Ministry for Integration 2010a).
- 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).
- 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

To some extent, although it varies.

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.
- 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).
- 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).

- 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.

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).
- 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.).

Canada

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Canada	1	1	1	1	1	1	0	1	1	0.5	1	1	1	1	1	1	1	1	0.5	0.5	0.5	0	1	1	5	7.5	7.5

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.

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 (Citizenship and Immigration Canada 2009c).
- Provincially, there is some variation. Quebec and Ontario have policy statements and statutes related to multiculturalism, or interculturalism as it is referred to in Quebec. 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 and Prince Edward Island have policy statements. There are not policies or statements specifically devoted to multiculturalism in Newfoundland and Labrador or any of the three territories (see Dewing and Leman 2006; Garcea 2006).
- In seven provinces (British Columbia, Manitoba, Ontario, Quebec, Nova Scotia, New Brunswick and Prince Edward Island), the legislation refers to a government body or ministerial advisory council. Although Saskatchewan and Alberta originally had such bodies, changes to their legislation in the mid-1990s removed all references to them (Garcea 2006; also relevant provincial websites and legislation).
- 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).
- The policy landscape between 2000 and 2010 is roughly the same as that which existed between 1980 and 2000. 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.

Evidence:

- Multiculturalism has been included in school curriculum for some time. This was the case throughout the 1980s and into 2000, and it remained so between 2000 and 2010.
- 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.

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. It has issued licenses to six ethnic television stations and five analogue ethnic specialty services, as well as approving 194 Canadian ethnic pay and specialty services (28 of which have been launched) and 81 non-Canadian ethnic pay and speciality services. The CRTC has also licensed 25 ethnic radio stations (CRTC 2009).

- 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. Significant progress has been made since the 1980s.

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

Yes.

Evidence:

- Since 1980, there have been incremental changes in this policy field. 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 head-dress. 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).
- There are variations, however. For example, although two provinces—Manitoba and British Columbia—exempt turban-wearing Sikhs from legislation requiring motorcyclists to wear helmets, an Ontario court sided with the provincial government in 2008, rejecting a Sikh man's claim that his religious rights were violated by this requirement (Huber 2008).
- Moreover, in 2007, incidents arose with respect to the wearing of the hijab in sporting competitions, most notably in soccer and taekwondo. Provincial organizations are permitted to set their own regulations in many cases, resulting in some variation. The Canadian Taekwondo Federation, for example, generally allows the wearing of sanctioned sport hijabs (Edmonton Journal 2007).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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 CIC 2009).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

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. 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 is now housed at Citizenship and Immigration Canada and continues to provide funding to support the integration and inclusion of ethnic, racial, religious and linguistic minorities in Canada (CIC 2009b). Applicants must meet specific criteria to qualify for funding, but ethnocultural groups are invited to apply. Citizenship and Immigration Canada also provides funding to ethnocultural groups that provide settlement programs to newcomers (see Biles 2008; Sadiq 2004). In both cases, the funding is provided to facilitate the delivery of social services.
- It could be argued that the stipulations attached to funding represent an erosion of support for ethnic organizations and activities, which at one time received core funding from the federal government. Indeed, the Migrant Integration Policy Index (Niessen et al. 2007), which includes a measure related to the public funding of immigrant organizations, provided only a partial score to Canada on this indicator because the funding is dependent on the organization meeting specific criteria. It is debateable, however, if this erosion is related to a decline in multiculturalism policies or simply to the rise of new public management, accountability measures, and other cost-cutting initiatives.

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

Partially. Varies across provinces.

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 (Council of Ministers of Education and Canadian Heritage 2009). Funding for the preservation of Aboriginal languages is provided from the federal government to the three territorial governments (Canadian Heritage 2009b), while the Aboriginal Languages Initiative provides funding for community-based projects designed to preserve and promote Aboriginal languages (Canadian Heritage 2009a).
- 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. “International language” courses are also part of the primary and/or secondary school curriculum in many provinces.

- 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.

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).
- These provisions are reproduced in a number of provincial statutes.
- The Migrant Integration Policy Index (Niessen et al. 2007) gives full marks to Canada 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.
- 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.

Denmark

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE			
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	
Denmark	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0.5	0	0	0	0	0	0	0.5	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.

Evidence:

- The constitution contains nothing that relates directly to culture or cultural rights (Duelund and Valtysson 2010).
- Although the government introduced an *Integration Act* in 1999 (which was amended in 2003 and again in 2005), the act is primarily focused on ensuring newcomers adopt Danish values and culture and become 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.
- 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.

Evidence:

- 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.”

- The Danish Ministry of 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 Education 2008). Specific references to multiculturalism could not be found, and there is no mention of broader religious studies programs or foreign-language instruction.
- Further, Szalai et al. (2009, 25) note that 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. Recently, however, Denmark has experimented with “multicultural schools” although these are intended primarily for minority children, rather than providing for the integration of multicultural principles into mainstream instruction (Szalai et al. 2009).
- 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 multi-cultural realities (Bamford and Qvortrup 2006).

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

No.

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 current 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).

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

No.

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 skull caps, 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.

5. ALLOWS DUAL CITIZENSHIP

No.

Evidence:

- Multiple citizenships are not permitted (Howard 2005). Citizenship is based on the principle of *jus sanguinis* (ethnic descent), and the criteria for naturalization have been tightened in recent years (Hedetoft 2006).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

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.
- The 1999 *Integration Act* did establish a Council for Ethnic Minorities, which is tasked with providing advice to the Minister for Refugee, Immigration and Integration Affairs on issues related to immigrants and refugees. The council meets with the minister every three months. It comprises 14 members who are

elected for four-year terms from among the more than 50 local integration councils that have been set up in Danish municipalities. Members typically represent local ethnic associations (Council for Ethnic Minorities 2010). 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).

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

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

Evidence:

- Denmark remains centrally preoccupied with the learning of Danish. As such, mother-tongue instruction has typically been rare (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 2001. 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 2007, bilingual education was institutionalized as a right in Denmark, although it is only provided to some students (notably those from European countries), and the emphasis has been more on the learning of Danish than on the mother tongue (Szalai et al. 2009). 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.
- 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. ...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 instruction of children from Member States of the European Economic Area, as well as the Faeroe Islands and Greenland" (Danish Ministry of Education 2008).
- 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.

Evidence:

- 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.”

Finland

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Finland	0	0	1	0	0	1	0	0.5	1	0	0	0	0	0	1	0	0	1	0	1	1	0	0	0	0	1.5	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

Yes.

Evidence:

- Commitments to multiculturalism in Finland are a rather recent development, and there have been significant changes over the past decade. 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 June 2010, a new prime minister was sworn in after the sitting prime minister stepped down; both represented the same political party. An abbreviated government program was introduced in 2010, and it contains no specific references to multiculturalism. However, this may be more a function of context and timing than diminished commitment with the program having been released when the global financial crisis and economic recovery were most top-of-mind (Prime Minister’s Office 2010).
- At the municipal level, 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). In 2008, the city opened an Immigration Division (City of Helsinki 2010). 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.
- Although Finland has had a Minister for Immigration Affairs since 2007, the Ministry of the Interior is responsible for immigrant integration. The Advisory Board for Ethnic Relations is an agency of the Ministry of the Interior. It 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 the Interior 2010). 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 the Interior 2010).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes.

Evidence:

- 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.

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

Yes.

Evidence:

- The *Act on Television and Radio Operations* (1998) outlines the conditions for granting media licences. Section 10 provides that “when declaring licences 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.

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

Little evidence found, although no indication that there have yet been significant challenges or calls for exemptions.

Evidence:

- 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.
- No other evidence of dress code exemptions could be found, but it appears that Finland has not yet encountered any significant challenges or public backlash related to headscarves, turbans or other religious clothing.

5. ALLOWS DUAL CITIZENSHIP

Yes.

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 2010).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

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 and culture. 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 2010). These grants have supported linguistic and cultural minorities since the 1990s, and in 2009, more than 70 grants totalling €400,000 were distributed to immigration and ethnic minority organizations (Ministry of Education and Culture 2010). Local authorities also provide some funding to ethnic minority organizations.
- In 2009, the Arts Council established a sub-committee for multiculturalism which provides grants to immigrant and minority artists (Arts Council of Finland 2010).

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

Yes.

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 (Finnish National Board of Education 2010), 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). At present, mother-tongue language classes are available in about 50 different languages (ibid.).
- In discussing the education of cultural minorities, the Finnish National Board of Education (2010) 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, in addition to Finnish (or Swedish), they will also have a command of their own native language.” 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.).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Evidence:

- While there is an Ombudsman for Minorities and various protections against racism and discrimination, no evidence of a comprehensive affirmative action policy for ethnic minorities could be found (see Ombudsman for Minorities 2010).
- 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). Quotas have also been established to ensure government committees, advisory boards and working groups comprise at least 40 percent women (Ombudsman for Equality 2010).

France

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
France	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0	1	1	0	0	0	0	0	0	1	2	2

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.

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.”
- 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 is 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 is recognized as a two-way process that involves migrants as well as the host society. Nonetheless, it is 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).
- Until recently, there were several other organizations undertaking work related to immigration and integration. These include the Fonds d’ Action Social pour les Travailleurs Immigrés et leurs Familles (FAS), the Service Social d’ Aide aux Emigrants (SSAE), the Office des Migrations Internationales (OMI), the Direction de la Population et des Migration (DPM), and the Haut Conseil à l’Intégration (HCI). Most of these have now been centralized into the National Agency for the Welcoming of Foreigners and Migrants (ANAEM— Agence Nationale de l’ Accueil des Etrangers et des Migrations) (Schiff et al. 2008b).

- 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).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

Evidence:

- Although the school curriculum includes references to recognizing and respecting other cultures, the guidelines do not incorporate multiculturalism or interculturalism (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).

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

Only weakly and not explicitly.

Evidence:

- Radio and television broadcasting is 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 hearing-impaired) 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 which does not permit the differentiation of groups on the basis of race, ethnicity or religion.

- 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.

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).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

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 2006, following the riots in Paris's suburbs, a new agency was created—the Agency for Social Cohesion and Equal Opportunities or ACSÉ—which now oversees many of the programs formally delivered through the FAS/FASILD and other agencies (Agency for Social Cohesion and Equality of Opportunity 2010). ACSÉ works to promote social cohesion, diversity, civic participation, crime prevention and anti-discrimination. It has funded more than 32,000 projects and has a grant program that associations can access to support their core operations. The ACSÉ also provides support to organizations delivering a variety of integration services, including language classes and employment initiatives (Agency for Social Cohesion and Equality of Opportunity 2010).

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

No.

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 and are not an initiative of the French government. 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.
- 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). Moreover, 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).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Evidence:

- 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.

Germany

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE			
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	
Germany	0	0	0.5	0	0	0	0	0	0	0	0	0.5	0	0.5	0	0	1	1	0	0.5	0.5	0	0	0	0	0	2	2.5

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

Not explicitly, although there is increasing recognition of immigrant integration as a permanent feature of the country's landscape; this is particularly the case at the municipal level.

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.).
- 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).
- 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).
- 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 (Regierung Online 2007).

- 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). 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.).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

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).
- 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.”
- Indeed, as Wagner and Blumenreich (2009, 48) explain, “Intercultural education is not an official component of general school education.” In addition, 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).
- 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).

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

No, only very weakly.

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 focussing primarily on the diversity of the German-speaking regions.
- However, the 2007 National Integration Plan commits to “have journalists and actors of foreign origin increasingly included in editorial departments and programmes” (Bundesregierung 2007).
- 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.

Evidence:

- A 2002 court ruling guaranteed Muslims the right to sacrificial animal slaughter (Mahlmann 2008), while a 2003 judgment allowed women to wear the hijab while teaching. In the latter case, however, given that state governments have responsibility for education, many simply enacted local policies that prohibited teachers from wearing the hijab (Leise 2007).
- Although the wearing of turbans does not yet seem to have caused considerable controversy, a report on measures to combat discrimination does note that prohibitions on jewellery, 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.

5. ALLOWS DUAL CITIZENSHIP

No.

Evidence:

- 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; this was a change from earlier policy, which had permitted dual citizenship to some extent (Leise 2007; see also Howard 2005).
- 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.

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).
- 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 migrants associations, recognizing these as instrumental in the development and delivery of integration and immigration policies (Bundesregierung 2007).
- 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.).

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

To some extent, but limited and uneven.

Evidence:

- 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).
- 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). 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 (ibid.).

- 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).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

Evidence:

- The *German General Equal Treatment Act* came into effect in August 2006. As in most other European countries, it protects employees against discrimination on the basis of several grounds, including race, ethnic origin and religion.
- There does not yet appear to be any policy of affirmative action. 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 debateable 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."
- Nonetheless, in a bulletin released by the government at the time that the 2007 National Integration Plan was adopted, it was noted that "all actors are called on to pull their weight—first and foremost the government. The Federal Minister of Justice pointed out that every fourth trainee in Germany comes from a migrant background. This is true of only about two percent of trainees in the civil service, however. In future, public-sector employers aim to set a good example" (Regierung Online 2007).

Greece

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Greece	0	0	0	0	0	0.5	0	0	0.5	0	0	0	0	0	1	0	0	0	0	0	0	0.5	0.5	0.5	0.5	0.5	2.5

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.

Evidence:

- 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.” They suggest that Greece has few programs in place to help immigrants integrate and that the issue is often set aside because Greece’s Directive on long-term residence comes into effect in 2011. Integration and cultural diversity have thus been viewed as problems for the future.
- Social inclusion of immigrants is referred to as a “main priority” in Greece’s *National Strategy Report on Social Protection and Social Inclusion 2008-2011*, and it is noted that a National Committee for Social Inclusion of Immigrants has been struck. However, few specifics are given, and there is no reference to multiculturalism (Government of Greece 2008).
- 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.).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Only weakly.

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, 13 and 36).
- 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). 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 25 cross-cultural schools, which provide instruction to students with a "particular social, cultural or religious identity" (Ministry of Education, Lifelong Learning and Religious Affairs 2010; see also Eurybase 2008b). 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.

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

Yes, although it is a somewhat weak commitment.

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.
- 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."

- 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 not 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 evidence of exemptions, but neither does there appear to have been much public debate on these issues.

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.
- 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 23 months of public service, which is nearly twice the required duration of service for active soldiers (War Resisters International 2008).
- 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.

5. ALLOWS DUAL CITIZENSHIP

Yes.

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."

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

No.

Evidence:

- 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. Indeed, it is noted that immigrants' participation in "mainstream" organizations is virtually non-existent (Gropas and Triandafyllidou 2005).

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

No.

Evidence:

- Government policy explicitly promotes the learning of Greek by immigrant children (Dallas 2007). In the 2008-2011 *National Strategy Report on Social Protection and Social Inclusion*, it is noted that "the first Greek learning project has been announced in the framework of the National Strategic Reference Framework (NSRF) 2007-2013 with a budget of 14 million euro related to 3,670 individuals. The main objective of the suggested action is teaching the Greek language to immigrants, repatriated immigrants, refugees and other unemployed from vulnerable social groups (seeking asylum, victims of trafficking), since insufficient knowledge of the Greek language inhibits their social inclusion" (Government of Greece 2008).
- Where language is mentioned in curriculum guidelines and other government documents, it tends to pertain specifically to immigrants' learning of Greek. The only specific mention of bilingual instruction is in reference to programs in foreign schools that offer Greek courses for expatriates living abroad; here, instruction is provided in Greek and the mother tongue of the expatriate student (Eurybase 2008b). Such programs do not appear to be offered in Greece.
- 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 (Eurybase 2008b).
- In 1997, a Programme for the Education of Muslim Minority Children was developed in an effort to improve educational outcomes; this included the production of trilingual dictionary software (English/Greek/Turkish) although again, the clear aim is on facilitating the learning of Greek (Eurybase 2008b).
- All of this aside, a recent report (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.

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).
- 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).
- 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

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Ireland	0	0	0	0	0	0	0	0	0.5	0	0	0.5	1	1	1	0	0.5	0.5	0	0	0.5	0	0	0	1	1.5	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.

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.”
- 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.
- Mac Éinrí (2005) suggests that there has not yet been a formal integration policy in Ireland, while Boucher (2008, 6) decries the lack of a coherent integration policy; he refers to the approach as a “collection of policy statements and piece-meal, reactive policy responses to immediate, experiential policy problems.”
- In 2005, the government established the Irish Naturalisation and Immigration Service (INIS), which is structured as a “one-stop shop” for immigrants. It deals with entry policy, visas, asylum and citizenship (Irish Naturalisation and Immigration Service 2009). Although Mac Éinrí (2005) mentions that an Immigration Integration Unit was also proposed, it does not appear that such a body has yet been created, although an Office of the Minister for Integration was established in 2007. Crawley and Crimes (2010) argue that no strategic policy framework has yet been adopted. Nonetheless, the minister did publish a statement on integration in 2008. The statement was entitled *Migration Nation* and made various commitments to developing programs and institutional supports to facilitate newcomers’ integration in Ireland. Although the statement mentions the importance of “respecting cultural differences,” it provides little affirmation or mention of multiculturalism (Office of the Minister for Integration 2008).
- 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.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

Evidence:

- A national Intercultural Education Strategy is currently being prepared; consultations commenced in 2008, and a report is expected in 2010 (Fitzgibbon 2009; Office of the Minister for Integration 2010).
- 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.”
- A report on Ireland’s education system, which was prepared by the OECD (2009), confirms that there is no policy stipulating that the curriculum and textbooks recognize diverse cultural backgrounds and no funding is provided to schools to assist them in developing curriculum or teaching materials that would promote cultural diversity or intercultural education.

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

Yes, but only very recently.

Evidence:

- A new *Broadcasting Bill* was enacted in 2009. It established the Broadcasting Authority of Ireland 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 2010).
- 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.
- Nonetheless, training in cultural sensitivity is provided to a limited degree both in-house and through professional journalism programs (Fitzgibbon 2009).

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

Some, but inconsistent and not widespread.

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).
- Nonetheless, the wearing of the hijab does not appear to be a significant issue. Some far-right parties have proposed banning headscarves, but most schools allow them, so long as the colour conforms with uniform policies (Kermalli 2008).
- However, in 2007, Ireland's police force, the Garda Reserve, demanded a Sikh officer wear a regular helmet instead of his turban (BBC 2007); this policy appears to still be enforced.

5. ALLOWS DUAL CITIZENSHIP

Yes.

Evidence:

- Ireland permits foreign nationals to naturalize and still retain any prior citizenships (Irish Naturalisation and Immigration Service 2010; 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 prior to the birth of the child (Irish Naturalisation and Immigration Service 2010; see also Mac Éinrí 2005).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Limited.

Evidence:

- 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). Since 2008, the Minister of Integration has allocated funding to local governments, national sporting bodies and faith-based groups. It appears, however, that “mainstream” organizations are 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).
- Nonetheless, the Ministry does resource the Fund for Initiatives for the Integration of Legally Resident Immigrants. The fund disbursed €3 million in 2006 and a further €1 million in 2007. The amount of funding disbursed in subsequent years is not clear. Most of the recipients are “mainstream” service providers delivering various integration programs. In theory, however, ethno-specific agencies can apply and would be eligible to receive the funds, so long as their proposed programs meet with the eligibility criteria. Eligible projects included “strategies and actions that will contribute to the successful integration of legally resident immigrants and their families into Irish society, [such as] education and employment supports, language training, capacity building, intercultural activities” (Pobal 2009, 1). One group that has received support through the fund is AkiDwA, which is an Afro-specific network of women that undertook research on gender-based violence and the health needs of African women (Pobal 2009).
- Still, it is noted in one recent report that “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).

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

Limited.

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.*).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

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

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE				
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010		
Italy	0	0	0	0	0.5	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	1.5	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.

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.
- 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, several “intercultural centres” have been 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 Rome, for example, four assistant city councillors are chosen by immigrants, and there is a Foreign Citizen’s Council of Representatives (Bodo and Bodo 2010). Still, 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).
- 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.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No, very little evidence. Where evidence does exist, the programs tend to focus on “interculturalism” rather than multiculturalism per se.

Evidence:

- Responsibility for school curriculum is quite decentralized, and there is thus significant variation. Nonetheless, 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 recent 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.
- 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. Intercultural interaction is emphasized in the guidelines, and schools have begun to offer intercultural education programs; these programs vary widely.

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

No.

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.

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

No.

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. Debates over the headscarf have been less pronounced, although some towns have enacted laws to ban the hijab and burqa (Islamic Human Rights Commission 2004).
- In a recent report, 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.” The report further notes that within Italian decrees, there is no mention of any requirement to provide reasonable accommodation.

5. ALLOWS DUAL CITIZENSHIP

Yes.

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.

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 (*ibid.*).
- 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. Kosic and Triandafyllidou (2005) note further that immigrants' civic engagement 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. Kosic and Triandafyllidou (2005) note in addition that very few immigrant associations receive public funding; some are in fact self-funded, with members' contributions supporting their activities.

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

No.

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.” They note further that the Chinese community in Rome has worked for many years to establish a Chinese school but without any success, while attempts to have an Arabic school officially recognized in Milan have caused much public debate and resulted, at one point, in the temporary closure of the school.
- 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.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

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

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
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	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.

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.”
- 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 pieces of legislation are the *Immigration Control and Refugee Recognition Act* and the *Aliens Registration Act*. Foreign Residents Information Centres have also been established in several cities to provide advice to immigrants (Immigration Bureau 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).
- 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.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

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). There is no specific mention of multiculturalism or cultural diversity.
- 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).
- 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.

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 2010a, 2010b). 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.

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

No evidence found.

Evidence:

- There have been no bans on wearing the hijab in public, and Song (2008) notes that incidents of harassment against Muslims seem to be decreasing. 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).

5. ALLOWS DUAL CITIZENSHIP

No.

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.

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.). 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.”

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

No.

Evidence:

- In 1991, a memorandum of understanding was signed by Japan and South Korea to encourage extra-curricular 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).
- 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 2003). 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.

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 as recently as 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).

Netherlands

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Netherlands	1	1	0	0	0	0	0	1	0.5	0	0	0.5	1	1	0.5	0.5	0.5	0.5	0	1	0	0	1	0	2.5	5.5	2

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.

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 late 1990s to integration and assimilation. 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.

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.
- 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, that “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).

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

Partially.

Evidence:

- Two policy documents, one on Minorities (*Minderhedennota*) and the other on the Media (*Medianota*), were released in 1983, and both signalled 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.). 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 artifact 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, Moraccans and Turks), as well as a radio station called FunX, which caters to ethnic minority urban youth (van Hamersveld and Bina 2008).
- Nonetheless, 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.

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

Some, but mixed.

Evidence:

- Policies related to dress are typically set by schools, employers and other private institutions, and religious headwear is generally permitted, although some schools have banned the niqab, citing security concerns (Entzinger 2006; *The Economist* 2003). The debate often seeps from the private sphere into the public sphere. 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). There were changes in the governing coalition, however, and as of yet, such a ban has not been passed.
- The Equal Treatment Commission has sometimes intervened in disputes related to dress, although its rulings have favoured both sides. In one instance, 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 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.

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).
- At present, “the basic rule is that once an individual has become a Dutch citizen by means of naturalisation, he must give up his old nationality” (Immigratie-en Naturalisatiedienst 2010). Some exceptions are granted, however; these include refugees, immigrants who marry a Dutch citizen, and those whose countries of origin prohibit renunciation, among others (Immigratie-en Naturalisatiedienst 2010; 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

Limited.

Evidence:

- While funding for ethnic minorities was widespread in the 1970s and 1980s, the practice has declined precipitously in the current period. While Entzinger (2006) notes that funding for so-called intercultural activities is still available, support is generally not provided to initiatives that involve a single ethnic group. Moreover, organizations have been encouraged to become more financially independent (van Hamersveld and Bína 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 the organizations continue to exist, they are less influential (Michalowski 2005).
- The MIPEX does find that some public support is given to immigrant organizations that are involved in public consultations at the national level (Niessen et al. 2007). These are not, however, organizations specifically tasked with furthering the goals of ethnic minorities; rather, the funding supports their provision of advice to the government.

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

No.

Evidence:

- 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). In the early 1990s, however, the mood began to shift, with mother-tongue instruction increasingly viewed as detrimental to integration (Entzinger 2006).
- 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.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

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).

- 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 in a recent report it decried the lack of government-sponsored initiatives to encourage private employers to adopt codes of good conduct (Commissie Gelijke Behandeling 2004).

New Zealand

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
New Zealand	0.5	0.5	0.5	0.5	1	1	0	1	1	0.5	0.5	0.5	1	1	1	0	1	0.5	0	0	1	0	0	0	2.5	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

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

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 (Spoonley 2005).
- 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.
- Nonetheless, there is a government body, called the Office of Ethnic Affairs, which was launched in 2001 and provides advice to governments on ethnic communities. Its purpose is “to contribute to a strong, self-directed ethnic sector, and to promote the advantages of ethnic diversity for New Zealand (Office of Ethnic Affairs 2010). 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.). However, a briefing to the incoming Minister for Ethnic Affairs notes that it is the minister’s job to “advocate for Ethnic communities in government. There is no legislation, Crown entities or statutory bodies associated with this portfolio” (Department of Internal Affairs 2008). The briefing further notes that ethnic communities have lobbied for a multiculturalism act and while there is not currently such legislation, there are protections related to anti-discrimination and human rights.
- 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 other words, 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.

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 (Keown et al. 2005).

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

Yes.

Evidence:

- NZ On Air is the country's broadcasting commission. It is an independent agency, created in 1989 and funded by the government to provide support for the production of local broadcasting content. One of its core values is diversity in projects, people and platforms, and it is committed to "promoting difference and competition to support the best ideas for the widest range of New Zealanders" (NZ On Air 2010).
- The creation of NZ On Air was mandated 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. This includes 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.
- The act also created the Broadcasting Standards Authority, which oversees complaints about programming in New Zealand.

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

Some, although there are limitations and evidence of disputes.

Evidence:

- New Zealand courts prohibit headwear inside courtrooms, although an exemption is allowed for religious headwear, most notably the turban (Kumar 2010). Nonetheless, 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 also have a uniform exemption for religious headwear (Human Rights Commission 2010b).

- Still, in June 2010, a Sikh man was denied access to Auckland's Manurewa Cosmopolitan Club because he was wearing a turban in breach of the club's no-headwear policy. At a subsequent club meeting, only five of the club's 304 members voted to amend the policy and allow an exclusion for religious headwear (Times of India 2010).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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

Limited.

Evidence:

- The Connecting Diverse Communities program is a whole-of-government approach to social cohesion that was launched in 2007. It aims to increase cross-cultural understanding and to strengthen relationships between the country's diverse ethnic and religious communities. Although it brings together a number of programs and initiatives that have been undertaken by several government departments to further these goals, very few of the programs are specifically aimed at funding ethnic organizations. Much of the focus is on public engagement and the compilation of best practices, rather than targeted funding per se (Ministry of Social Development 2010).
- Some funding is available, however, through the Chinese Poll Tax Heritage Trust. The trust was established in 2005 as a gesture to Chinese migrants who had paid a head tax. 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 2010a). 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 2010a). Grants are small and typically less than \$5,000.
- The Migrant Levy Fund is administered by the Department of Labour using funds assessed on immigration applications. It funds 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 Local Government and Community Branch of the Department of Internal Affairs also administers several community grant and funding schemes. These support various community organizations and local initiatives, although they are not explicitly aimed at ethnic organizations (Department of Internal Affairs 2010b). There are also a number of grants available through the Lottery Grants program, although again these are not explicitly targeted at ethnic organizations (Department of Internal Affairs 2010c).

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

Yes.

Evidence:

- New Zealand's Curriculum Framework includes learning languages other than English. Schools may thus adopt second language programs for students. At present, 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 2010).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

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 and 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 2010a). 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 recent report on EEO in New Zealand recommended the creation of a stronger monitoring agency (*ibid.*).
- However, the Equal Employment Opportunities Trust 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 (Equal Employment Opportunities Trust 2010).

Norway

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Norway	0	0	0	0	0	0.5	0	0	0	0	0	0.5	0	0	0	0	0	1	0	0	1	0	0	0.5	0	0	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.

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).
- Moreover, the Ministry of Children, Equality and Social Inclusion houses a directorate on Integration and Diversity which in its mission statement notes that the government will “promote a tolerant and multicultural society and combat racism. Diversity enriches us all” (Ministry of Children, Equality and Social Inclusion 2010b). Nonetheless, the focus appears to be largely on the incorporation of immigrants and minorities into Norwegian society rather than on the preservation and promotion of minority cultural heritages.

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Increasing.

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 notes that a “multicultural perspective” must be integrated into the school curriculum and that teaching

materials reflect the “multicultural reality.” There are 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 be 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.

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

No.

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).

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

Very limited.

Evidence:

- Although examples of dress code exemptions were not widespread prior to 2000, there is now some limited evidence. For example, in 2009, the Norwegian government announced that it would allow Muslim policewomen to wear the hijab (*Al Arabiya News* 2009).

5. ALLOWS DUAL CITIZENSHIP

No.

Evidence:

- Norwegian law requires that those who acquire Norwegian citizenship renounce their other citizenships (Norwegian Directorate of Immigration 2010).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

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 2010a). 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 2010a).

- 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 2010a).

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

Yes.

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.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Very limited.

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).
- In 2003, the practice of reserving some academic positions for women was found to be unlawful, although more “moderate” gender quotas were deemed permissible (Lismoen 2003).

Portugal

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Portugal	0	0.5	0.5	0	0.5	0.5	0	0	0.5	0	0	0	1	1	1	0	0	1	0	0	0	0	0	0	1	2	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.

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). ACIDI 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). ACIDI also works to combat racism and discrimination, as well as collaborating with NGOs and immigration associations. 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 works to strengthen consultation and dialogue between the government and organizations that represent immigrants and ethnic minorities. It also issues statements related to migrant rights and participates in policy-making processes related to immigrant integration (Abranches 2009). Associations that have been legally recognized by the High Commission have the right to participate in the Consultative Council and to be consulted on matters concerning immigrants and ethnic minorities (Sardinha 2009).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

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

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.). The 2007 National Immigrant Integration Plan includes 122 specific measures; Martins (2008) argues that underlying many of these is a commitment to creating a new space for immigrants’ citizenship within Portuguese society. This includes a recognition of “multiculturality” and diversity.
- A 2010 report on cultural policies in Portugal finds a number of examples of intercultural education programs, many of which have been supported by the Ministry of Education. These include arts programs, sports activities, anti-racism initiatives, and programs to connect Roma and other students (Lima and Gomes 2010).

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.

Evidence:

- 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).

- 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 has 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. The High Commission also instituted the Immigration and Ethnic Minority—Journalism for Tolerance award, which recognizes exceptional reporting or journalism related to anti-racism or combating xenophobia.

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

No.

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.

5. ALLOWS DUAL CITIZENSHIP

Yes.

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 are still prevented from becoming citizens until they have satisfied residency requirements (Fonseca et al. 2005).
- 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, Belgium, Denmark, Finland, Germany, the Netherlands and Norway, which are regarded as “restrictive”).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Evidence:

- 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 (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.
- 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.

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)."

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No formal policy.

Evidence:

- Portugal has a legal framework that prohibits discrimination on a number of grounds. This includes Law 18/2004 which 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

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Spain	0	0	0.5	0	0	0.5	0	0	0.5	0	0	0	0	0	0	0	0.5	0	1	1	0	0	0.5	0	1	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

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.

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 2008–2010 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).
- Meanwhile, the 2007–2010 Strategic Plan for Citizenship and Integration recognizes 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 Catalan government has also taken measures to recognize cultural diversity. In 2000, it created a Secretariat for Immigration, which is attached 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 2009–2012 plan commits to promoting the integration of immigrants to

“a common public culture based on pluralism” (Ministry of Social Action and Citizenship 2010b). With respect to the involvement of civil society, in 2008, a Citizenship and Immigration Table was created to provide advice to the government on matters related to immigration and citizenship; it is composed partly of NGOs, including those representing immigrants and minorities (ibid.).

- 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).
- 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. In 2008, the Municipal Immigration Council approved a three-year immigration plan that states “more than ever, our goal is to build a single city: a plural city, not a plurality of cities. Barcelona’s model of integration needs to find its cornerstone in what unites us rather than what divides us. In this sense, we are working towards a Barcelona in which our citizens share common rights and responsibilities, in which respect for diversity becomes a key element and a driving force behind social, economic and cultural opportunities. And this entails embracing interculturalism as a central characteristic of the city’s immigration policy” (Ajuntament de Barcelona 2008, 3). The plan is based on the principles of equality, cultural diversity and living together. The plan further states that “intercultural relations take place in a specific milieu and context. For this reason, the cultural heritage of the host society and its language are the essential foundations upon which interculturalism should be approached. A heritage that will become further enriched over time as a result of the contributions of new arrivals, just like what has happened historically” (Ajuntament de Barcelona 2008, 34).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

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

Evidence:

- In the 2007 Strategic Plan on Citizenship and Integration, the government notes that it is important that immigrants learn about the EU’s basic values, the norms and habits of Spanish life, and the country’s official languages, but also states that one objective of the plan is to promote “the understanding by Spanish society as a whole of migration, to improve the sense of community between cultures while valuing diversity and fostering the values of tolerance and respect, and to *support the conservation and knowledge of immigrants’ cultures of origin*” (Ministry of Labour and Social Affairs 2007, 22; emphasis added). This opens the door to the inclusion of multicultural principles in school curriculum.
- Indeed, the plan commits the government to integrating intercultural civic education, to fostering intercultural knowledge and skills and to the “conservation of languages and cultures of origin” (Ministry of Labour and Social Affairs 2007, 25). It also says it will include an “immigration and interculturality perspective” in childhood and youth programs (Ministry of Labour and Social Affairs 2007, 32).
- In this vein, the Ministry of Education has developed a Resource Centre for Attention to Cultural Diversity in Education (CREADE), which is intended to provide information and training on cultural diversity in schools (Villarroya 2009).

- Even so, in the 2007–2008 school year, when the Ministry of Education introduced into the curriculum a program called “Education for citizenship and human rights,” which was aimed at promoting tolerance, there was strong opposition from religious schools and the Catholic church. They resented the introduction of a compulsory subject that was perceived as imposing views about the moral upbringing of students; it was argued that this conflicted with the right to freedom of education (Villarroya 2009).

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

Varies, but evidence in Catalonia, in particular.

Evidence:

- 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. 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 state public broadcaster, RTVE, is obliged to respect Spain’s “political, religious, social, cultural and linguistic diversity”; it strives to produce programming that is reflective of quality, plurality and cultural diversity” (quoted in Villarroya 2009, 28).

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

No.

Evidence:

- There is little evidence of substantive debate over turbans, although the headscarf has ignited some controversy. There are no national guidelines with respect to the wearing of the hijab with the regions able to set their own policies, particularly in schools and courthouses. Some girls have been expelled from school for wearing the hijab, while a female lawyer was removed from a courtroom (Govan 2010).

5. ALLOWS DUAL CITIZENSHIP

Generally, no. Permitted only in specific instances.

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 Argentina, Bolivia, Chile, Costa Rica, the Dominican Republic, Ecuador, Guatemala, Honduras, Nicaragua, Paraguay, and Peru, as well as Andorra, Philippines, Equatorial Guinea and Portugal. 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.

Evidence:

- The 2007 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 (Ministry of Labour and Social Affairs 2007).
- In the 2008 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 humanitarian assistance, as well as to the Red Cross, the Association for Catholic Migration Commission, and the Spanish Commission for Refugee Aid. 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 Education, Social Policy and Sport 2008).
- 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 (Ministry of Social Action and Citizenship 2010a).

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

Yes.

Evidence:

- Mother-tongue instruction and preservation have been longstanding goals of the Spanish government. In the section on education in the 2007 Strategic Plan on Citizenship and Integration, the government commits to the "conservation of languages and cultures of origin" (Ministry of Labour and Social Affairs 2007, 25). Further, Spain's National Action Plan for Social Inclusion, which was passed in 2008, commits the government to strengthening foreign language acquisition beginning at the primary school level. It also aims to promote agreements with the autonomous regions to develop bilingual and trilingual teaching programs; the aim is full linguistic competence (Ministry of Education, Social Policy and Sport 2008).
- Since the 1990s, the government has supported the Arabic Language and Moroccan Culture Learning Programme as well as 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 addition, in secondary schools, Portuguese is an optional subject (ibid.).
- 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).

- Further, the Catalan government has produced a series of materials aimed at assisting immigrants to learn Catalan; many of the materials are produced in the mother tongues most commonly spoken by newcomers (Ministry of Social Action and Citizenship 2009).

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.

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. A Council for the Promotion of Equal Treatment and Non-discrimination on the Grounds of Racial or Ethnic Origin 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 2010). 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 Education, Social Policy and Sport 2008).
- 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 recent 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).
- Article 35 of Law 62/2003 deals with employment and 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” (quoted in 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.

Sweden

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
Sweden	1	1	1	0	1	1	0	1	1	0	0	1	0	0	1	1	1	1	1	1	1	0	0	0	3	5	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.

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.).
- 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 is not a government ministry responsible for multiculturalism, per se, the Ministry of Integration and Gender Equality oversees issues related to integration and anti-discrimination. The ministry notes that “The goal of the integration policy is to ensure equal rights, obligations and opportunities for all, irrespective of their ethnic and cultural background” (Ministry of Integration and Gender Equality 2009).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Yes, although typically expressed in the language of “interculturalism.”

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).
- 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 (2006, 3-4) notes “the internationalisation of Swedish society and increasing cross-border mobility place great demands on people’s ability to live together and appreciate the values that are to be found in cultural diversity. Awareness of one’s own cultural origins and sharing a common cultural heritage provides a secure identity which it is important to develop, together with the ability to empathise with the values and conditions of others.” Schools are thus tasked with teaching students not just about Swedish culture and heritage, but also developing an appreciation and understanding of other cultures.

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

Yes.

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).

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

Yes.

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 skull caps in place of the standard-issued cap (World Jewish Congress 2006).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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 (Ministry of Integration and Gender Equality 2010).

6. THE FUNDING OF ETHNIC GROUP ORGANIZATIONS OR ACTIVITIES

Yes.

Evidence:

- The government has provided grants to immigrant and ethnic minority organizations for a long time; 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).
- In 2001, the government adopted a policy for non-governmental organizations and popular movements and noted that “people should have the best possible opportunities to organise themselves and take part in non-governmental organisations (NGOs) and popular movements of various kinds” (Ministry of Integration and Gender Equality 2008, 1). Although the policy is somewhat imprecise, it does include grants to women’s organizations, for the securing of space for public meetings, for sport, and to organizations promoting outdoor activities. It is noted that grants are also available for projects related to culture, social policy and youth.
- The MIPEX does find that immigrant organizations are provided funding from the national government, but these funds are not intended to specifically support ethnic activities. Rather, they are meant to support the organizations’ provision of advice to the government (Niessen et al. 2007).

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

Yes.

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).
- 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 2000). 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.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

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 (Human Rights 2010). The Office of the Ombudsman Against Discrimination oversees compliance with the act.
- 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).
- 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). In fact, there is evidence to the contrary. 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 against discrimination on the basis of ethnic origin (Diakit  2006).

- 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

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE				
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010		
Switzerland	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	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.

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 around migration is quite hardened, and policies toward undocumented migrants and family reunification have become more restrictive (Kaya 2005). 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. Still, in a recent report on cultural policy in Switzerland, Weckerle (2010, 13) notes that “being a multilingual and multicultural society, Switzerland is very much concerned with the integration of various cultural groups, among them Swiss and foreign cultures.”
- 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).
- The 2007 Ordinance on Integration (OIE) 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 2007).

- 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.
- At an institutional level, the Federal Committee on Foreigners and the Federal Committee on Refugees were replaced by the Federal Commission for Migration Affairs in 2008. The Commission has 30 elected members, many of whom have a migration background; it provides advice to the federal government on migration policy, but this largely does not relate to multiculturalism (Kaya 2005).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

No.

Evidence:

- Educational offerings vary widely in Switzerland, as curriculum is the responsibility of the 26 cantons (Swiss Conferences of Cantonal Ministers of Education 2010a). 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.

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.

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.

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

No evidence found.

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 (Buaras 2010).
- 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; the ban has not yet been enacted as law, however (Evrova 2010).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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.

Evidence:

- Since 2001, the federal government has annually provided funding ranging from 10–14 million Swiss francs to support a number of integration projects. Between 2008 and 2011, 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 (Federal Office for Migration 2010).

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.

Evidence:

- 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 2010a).
- 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 2010b). This commitment was reaffirmed in a 2004 national strategy on language education (Swiss Conference of Cantonal Ministers of Education 2010b). 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 many cantons (Swiss Conference of Cantonal Ministers of Education 2010b).
- 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).

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

No.

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

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE				
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010		
United Kingdom	0	0	0	0	1	0.5	0	1	1	1	1	1	1	1	1	1	1	0	1	1	0	0	0	0.5	0.5	1	2.5	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

No.

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 2009a), 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 will inform the government’s continuing race equality strategy, and a report was expected in 2010 (Department for Communities and Local Government 2009b).
- Although several government agencies have mandates related to multiculturalism, the Department for Communities and Local Government is probably most directly involved, as it is responsible for “building cohesion” and “tackling anti-social behaviour and extremism” (Department for Communities and Local Government 2010). 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 2009).

2. THE ADOPTION OF MULTICULTURALISM IN SCHOOL CURRICULUM

Partially.

Evidence:

- Rhetoric related to multiculturalism education has been present since the 1970s, but national policy has been less evident, given that education is a delegated responsibility. 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 (Figuroa 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). By the early 1990s, most local boards had integrated multiculturalism into their curriculum (Bleich 1998).
- Although responsibility for the delivery of education and curriculum continues to be delegated to local authorities, the Department for Children, Schools and Families, which was created in 2007, does set broader policy. It is guided by *The Children's Plan: Building Brighter Futures* which, among other things, places on schools a *duty* to promote community cohesion, in addition to diversity, human rights and equity. Consistent with broader discourse in the UK, "multiculturalism" is generally not used in policy documents. Nonetheless, *The Children's Plan* highlights citizenship education as a central part of the strategy. The curriculum is to include "a new strand of work examining the key concepts of identity and diversity and encouraging exploration of what it means to be a citizen in the UK today" (Department for Children, Schools and Families 2007, 73-74).
- 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, noting "the multicultural, anti-racist policies and practices in education that were slowly developing during the 1980s had more or less disappeared by the 1990s" and 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."

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

Yes.

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).

- 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)(1) 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 “programming will reflect the diversity of the UK and explore ethnic, cultural, religious and non-religious groups, enabling the wider community to understand their customs, convictions and concerns” (BBC 2010a). This may include “using voices and faces from a range of regional and ethnic backgrounds and communities of interest, and [featuring] religion and ethics as part of its genre mix” (ibid.). Further, “minority religions in the UK (and including the major belief systems of Judaism, Hinduism, Sikhism, Islam and Buddhism) as well as secular beliefs will receive mainstream coverage” (ibid.).

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

Yes, although there is variation.

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 2010b), and the uniform of the Metropolitan Police Service was adapted in 2001 to include the hijab as an option (Hopkins 2001).
- 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).

5. ALLOWS DUAL CITIZENSHIP

Yes.

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 citizenships 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.

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 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 (Big Lottery Fund 2010). A number of ethnic groups have received funding through this program.
- 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 provides grants to eligible organizations whose programming relates to the promotion of race equality and redress of disadvantage (Department for Communities and Local Government 2009c). In order to qualify for funding, groups must meet specific criteria and deliver programs that meet the objectives set by the government. There is also an Ethnic Minority Achievement Grant, which is not specifically designed for ethnocultural groups, but rather for schools and local authorities engaged in strategies to address disparities between minority and non-minority pupils (Qualifications and Curriculum Development Agency 2010).

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

No.

Evidence:

- 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 viewed as a tool for enhancing pupils’ English language ability, rather than for an important part of 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.”

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes.

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.

- In addition, in 2009, the government announced targets for hiring and appointments to public bodies. By 2011, it is hoped that 11 percent of new appointments will be ethnic minorities (Government Equalities Office 2009).
- The government has also introduced to Parliament a new bill related to equality. It proposes anti-discrimination measures, as well as positive action measures for addressing disadvantage, including that based on race and religion. It is intended to replace nine existing pieces of discrimination legislation and more than 100 statutory instruments with a single act.

United States

	Affirmation			School Curriculum			Media			Exemptions			Dual Citizenship			Funding Ethnic Groups			Bilingual Education			Affirmative Action			TOTAL SCORE		
	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010	1980	2000	2010
United States	0	0	0	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0	0	0	0.5	0.5	0	0	0	0.5	0.5	0.5	1	1	1	3	3	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.

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 2010). 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 assist[ing] State and local units of government, private and public organizations, and community groups with preventing and resolving racial and ethnic tensions, incidents, and civil disorders, and in restoring racial stability and harmony.” 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.

Evidence:

- 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 (2010a) does list, as one of its responsibilities, “prohibiting discrimination and ensuring equal access to education,” 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*.

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.

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 “facilitate the development of, and ensure universal access to, non-commercial high-quality programming and telecommunications services”; it does this through the provision of grants and various support programs (Corporation for Public Broadcasting 2010a). In addition, the CPB supports the National Minority Consortia, which selects and funds programming targeted at African Americans, Native Americans, Latinos, Asian Americans, and Pacific Islanders (Corporation for Public Broadcasting 2010b). The CPB also helps support more than 1,000 local radio and television stations.
- 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.
- 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 State’s cultural make-up (Federal Communications Commission 2010). In other words, the emphasis is on workplace diversity, as opposed to programming diversity.

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

Rare.

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 2009 and 2010, 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 1986 ruling by the Supreme Court supported the prohibition of religious dress in the armed forces, and a Department of Defense Directive 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).

5. ALLOWS DUAL CITIZENSHIP

Partially. Not technically permitted, but occurs in practice.

Evidence:

- 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.

Evidence:

- 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.

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 half of all states having English-only laws.

Evidence:

- In the state of New York, the Office for Bilingual Education and Foreign Language Studies 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 2010a). 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 2010b). In New York, there are more than 520 districts with programs for the 220,000 limited English proficient (LEP) students who come from 170 language backgrounds (*ibid.*).
- In the state of Texas, bilingual education programs are targeted at LEP students, but also native English speakers who may wish to learn a second language (Texas Education Agency 2010b). There are also seven districts that offer two-way dual language programs, in which instruction is provided to native English- and native Spanish-speaking students in both mother tongues (Texas Education Agency 2010a). The emphasis in bilingual education is on Spanish, however, and there is little evidence that such programs are targeted at non-native English speakers with other language profiles.
- Florida has programs that assist approximately 227,000 LEP students in learning English (Florida Department of Education 2010). 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. One-way Developmental Bilingual Education and Dual Language programs are among the available curriculum streams (*ibid.*). 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 (*ibid.*).
- 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 2010).
- At the same time, Hero and Preuhs (2006) note that English-only laws exist in 50 percent of all states; since their study, Idaho, Kansas and Arizona have also passed English-only laws. 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.
- It should be noted, moreover, that where bilingual education or mother tongue language instruction is offered, it appears to be positioned more as a transitional measure that will help non-native English speakers more quickly acquire English language skills and/or provide native English speakers with some

exposure to foreign languages, a skill that is deemed to be desirable. Indeed, the federal Department of Education's Office of English Language Acquisition, (under Title III of the *No Child Left Behind Act of 2001*) which provides funding and support to schools administering programs for non-native English speakers, notes that its mandate is to "help ensure that English language learners and immigrant students attain English proficiency and achieve academically" and to "assist in building the nation's capacity in critical foreign languages" (U.S. Department of Education 2010b). The goal, in other words, does not appear to be cultural maintenance.

8. AFFIRMATIVE ACTION FOR DISADVANTAGED IMMIGRANT GROUPS

Yes.

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 (EEOC 2010). The U.S. Equal Employment Opportunity Commission has the authority to investigate cases of discrimination and enforce relevant federal laws.
- 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.

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