

**ACCEPT**  
PLURALISM

2013/15 A  
5. New Knowledge.  
Applying Tolerance Indicators

## APPLYING TOLERANCE INDICATORS:

### ANNEX to the report on ASSESSING TOLERANCE IN THE CURRICULUM

Jan Dobbernack,  
University of Bristol



EUROPEAN COMMISSION  
European Research Area



Funded under Socio-economic Sciences & Humanities

© 2013 Jan Dobbernack, Tariq Modood, Marko Hajdinjak, Angéline Escafré-Dublet, Nina Mühe, Anna Triandafyllidou, Hara Kouki, Zsuzsanna Vidra, Jon Fox, Nathalie Rougier, Iseult Honohan, Elena Caneva, Maurizio Ambrosini, Marcel Maussen, Michał Buchowski, Katarzyna Chlewińska, Flora Burchianti, Ricard Zapata-Barrero, Ayhan Kaya.

This text may be downloaded only for personal research purposes. Additional reproduction for other purposes, whether in hard copies or electronically, requires the consent of the author(s), editor(s). If cited or quoted, reference should be made to the full name of the author(s), editor(s), the title, the research project, the year and the publisher.

ACCEPT PLURALISM Research Project,  
Tolerance, Pluralism and Social Cohesion: Responding to the Challenges of the 21st Century in Europe  
European Commission, DG Research  
Seventh Framework Programme Social Sciences and Humanities  
Grant agreement no. 243837  
[www.accept-pluralism.eu](http://www.accept-pluralism.eu)  
[www.eui.eu/RSCAS](http://www.eui.eu/RSCAS)  
email: [anna.triandafyllidou@eui.eu](mailto:anna.triandafyllidou@eui.eu)

Available from the EUI institutional repository CADMUS  
<http://cadmus.eui.eu>  
Published by the European University Institute  
Robert Schuman Centre for Advanced Studies  
Via dei Roccettini, 9  
50014 San Domenico di Fiesole - Italy

Disclaimer: The information and views set out in this publication are those of the author(s) only and do not necessarily reflect the official opinion of the European Commission. Neither the European Commission nor any person acting on behalf of the European Commission is responsible for the use which might be made of the following information. A great deal of additional information on the European Union is available on the Internet. It can be accessed through the Europa server (<http://europa.eu>).

# ANNEX TO THE CLUSTER REPORT: ASSESSING TOLERANCE IN THE CURRICULUM

Indicators presented:

**Indicator 2.1 Civic education – teaching about diversity**

**Indicator 2.2 Integration of the country's immigration history in national history curriculum**

**Indicator 2.3 Integration of the country's historical minorities in the national history curriculum**

**Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)**

**Indicator 2.5 Organisation of mother tongue classes for native minorities**

Countries covered and teams responsible for the country assessments:

**Bulgaria:** Marko Hajdinjak, IMIR

**England:** Jan Dobbernack and Tariq Modood, University of Bristol

**France:** Angéline Escafré-Dublet, CERI Sciences Po

**Germany:** Nina Mühe, European University Viadrina, Frankfurt (Oder)

**Greece:** Anna Triandafyllidou and Hara Kouki, European University Institute (Florence)

**Hungary:** Zsuzsanna Vidra (Central European University) and Jon Fox (University of Bristol)

**Ireland:** Nathalie Rougier and Iseult Honohan, University College Dublin

**Italy:** Elena Caneva and Maurizio Ambrosini, University of Milan

**The Netherlands:** Marcel Maussen, University of Amsterdam

**Poland:** Michał Buchowski and Katarzyna Chlewińska, Adam Mickiewicz University of Poznań

**Spain:** Flora Burchianti and Ricard Zapata-Barrero, Universitat Pompeu Fabra, Barcelona

**Turkey:** Ayhan Kaya, Istanbul Bilgi University



## Detailed Comparative Country Overview for Indicator 2.1 Civic education – teaching about diversity

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
Bulgaria	Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>There is no single course in ‘civic education’. The issue of teaching about diversity is touched upon in several courses comprising the educational field “Social Sciences and Civic Education.” The State Education Requirements (SER; adopted in 2000 and still in force in 2012) say that upon completing the 8<sup>th</sup> grade, pupils should be aware of ethnic, religious and linguistic diversity in the country, and understand the importance of equality and tolerance. By the end of the 12<sup>th</sup> grade, they should be able to distinguish between different communities, to explain the role of language, religion and culture for the diversity in the society, and to demonstrate aspiration for prevention and resolution of conflict situations.</p> <p>While the “Civic Education” curriculum includes specific references to cultural, ethnic and religious diversity, a critical examination of the SER clearly shows that the overall focus is clearly on the (civic) nation and the nation-state. The main goal is the formation and strengthening of the national identity. Especially in the history classes, the curriculum is overwhelmingly dominated by learning about the national memory and the civilisational heritage of the majority. While an important segment of the education is to establish links between Bulgaria and Europe and identify the place of Bulgarians in the community of European nations, the place and role of minority communities in the Bulgarian society are insufficiently presented.</p> <p>Notes: At the time of writing of this report (November 2012), the new Preschool and School Education Act is in the Parliamentary procedure. According to an analysis made by the experts from the trade union “Education,” the new law does not envisage a special course on “Civic Education,” thus continuing the flawed practice of dispersing the elements of civic education among a large number of courses without a clear vision and rationale.</p> <p>Sources: Hajdinjak, Kosseva, Zhelyazkova (2012a); MOMH (2000); MOMH (2012a); Petrov (2012).</p>
England	High/ Medium	<p>Period of assessment: 2002-2012 Level of assessment: National</p> <p>In 2002, citizenship education became an obligatory (‘statutory’) part of the English National Curriculum and is taught to all pupils at state schools between the ages of 11-16. It covers a relatively broad spread of topics. It is also taught (though not obligatory) at the majority of primary schools.</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
		<p>The Crick Report (Advisory Group on Citizenship, 1998) provided the framework for the new subject and emphasized themes of social responsibility, community involvement and political literacy. Its recommendations have been criticized for being wedded to an acknowledgment of diversity within a framework of civic nationalism rather than human rights universalism (Osler, 2011). The Ajegbo Report (Department for Education and Skills, 2007), commissioned under the impression of the 2005 London bombings, critically remarked that existing citizenship tuition often lacked conceptual depth and the connection to practical issues; it recommended the inclusion of a new programme ‘Identity and Diversity: Living Together in the UK’.</p> <p>As part of an effort of ‘slimming down’ the national curriculum, an expert panel reporting to the Secretary of State for Education, Michael Gove, has recently (2011) suggested dropping the subject as a statutory part of the English school curriculum. Gove has framed the objective of his curriculum review as to “remove everything unnecessary from a curriculum that has been bent out of shape by the weight of material dumped there for political purposes”.</p> <p>The current trajectory of English citizenship education is thus somewhat unclear. While there have been significant advances towards the acknowledgment of diversity within citizenship education (though wedded to the nation state, rather than to cosmopolitan ideals), it is difficult to predict the outcome of the recent reform agenda.</p> <p>Notes: Citizenship curriculum is currently under view (early 2013)</p> <p>Sources: Osler (2011); Advisory Group on Citizenship (1998); Meer and Modood, (2009); Department for Education and Skills (2007).</p>
France	High	<p>Period of assessment: 2008-2012 Level of assessment: National</p> <p>Civic education classes are taught as part of the history and geography teaching from 6<sup>th</sup> grade to the end of High school.</p> <p>The decision to incorporate civic education to the French public curriculum dates back to the Ferry Law of 1882 that institute French public school as free and laïc and that supposed the suppression of religious</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
		<p>classes. Opponents of the Ferry law were concerned that public schools would <b>lack moral guidance</b>. The French education system of the Third Republic (1870-1940) therefore invested heavily on the teaching of Republican values and replaced religious education by civic education. Originally labelled as “moral instruction” and replaced in the 1950s by “civic education” (<i>éducation civique</i>) this part of the curriculum, taught by teachers of history and geography, aims at explaining to pupils their role as citizens.</p> <p>The recent change in the program (2008) address issues of diversity from the perspective of citizenship. French citizenship is defined as civic and the articulation of ethnic or religious origin as dissociated from this. It is imperative for teachers that religious and ethnic forms of belonging are kept private (i.e. not articulated in the classroom) on the part of the pupil and on the part of the teacher. This is seen as a guarantee of tolerance towards diversity.</p> <p>Notes: Curriculum is decided at the level of the state (Education Ministry). The current curriculum was revised in 2008.</p> <p>Sources: Official journal issued by the Education Ministry (8/2008 and 09/2010)</p>
Germany	Medium/ Low	<p>Period of assessment: 2002-2012</p> <p>Level of assessment: National in regard to representation of Islam and Muslims. Local in regard to diversity in general. Because of the educational autonomy of the federal states, I chose Berlin as a point of reference for this issue. Even there we can only look at official plans and papers, while individual schools and even teachers might deal with the issue very differently during classes.</p> <p>Teaching about diversity is scored as medium towards low regarding German schools, because cultural diversity has long been considered as a problem, rather than as a positive, in German society, politics and likewise in education. Since the debate about the reform of citizenship law in 2000, there is a new focus on Germany as an immigration country after decades of denial. The necessity to acknowledge this new reality in education has increasingly been recognized. In 2001 the Berlin Senate for Education has for example published material for teachers to be used for “intercultural education” in all different subjects in school. These new initiatives in some of the <i>Länder</i> and the awareness of the problem that has to be solved led us to score medium, while the practice generally tends towards a low score. The international survey “State – School – Ethnicity” published in 2002 has found that German school books in different disciplines portray</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
		<p>immigration mainly as problematic for society and politics, immigrants as the poor and as ‘others’, who are strangers to the German nation. Looking at the recently adopted Core Curriculum for Berlin schools (2012), such representations seem largely unchanged and migration and cultural diversity does not play a large role. Looking at the representation of the specific minority group of Muslims, the situation is even much worse. A survey of 2011 about the representation of Islam and Muslims in schoolbooks of different European countries has found for Germany, that in many books Islam is portrayed as a major problems and blamed for the 'bad' integration of immigrants. Muslims, who are perceived as foreigners or national others, are clearly distinguished from the “German” majority and an identity construction of “German” or “European” Muslims is not thinkable. Although the authors explain, that individual books have a more differentiated view on Islam and Muslims, a large majority portrays Muslims and their religion as backward and problematic.</p> <p>Sources: Schiffauer, Baumann, Kastoryano, and Vertovec (2002); Georg-Eckert-Institut für internationale Schulbuchforschung (2011); Senatsverwaltung für Schule, Jugend und Sport, Berlin (2011); Senatsverwaltung für Bildung, Jugend und Sport, Berlin (2008a); Tammo Grabbert (2010).</p>
Greece	Medium	<p>Period of assessment: 2002-2012                      Level of assessment: National (education curricula are decided at the national level and textbooks are common across the country)</p> <p>There is a course of civics and social studies in elementary school in grades E and F, another course on civics and social studies is offered in 3<sup>rd</sup> year of lower high school (gymnasium). There are no courses on civics in upper high school (lyceum) while there are course on religion (all years of Lyceum compulsory) and sociology (only 3<sup>rd</sup> year of lyceum, compulsory). Among optional courses, students may chose also European civilisation (1<sup>st</sup> grade in Lyceum)</p> <p>The Cross-Thematic Single Curriculum Framework (2003) in force for compulsory education promotes the “cultivation of a European conscience while, at the same time, preserving national identity and cultural self-knowledge”. However, while in terms of objectives lip service is paid to liberal principles, the civic courses taught mainly discuss the political system in Greece and in the EU. Any reference to cultural or ethnic diversity and the ways to deal with issues such as racism or discrimination is rather superficial and without any attempt to link this to the current challenges of diversity that Greek society is facing. The «Innovative Action Flexible Area» (2-3 hours per week) in primary and lower secondary school curricula, is generally used for making</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
		<p>up in hours lost from compulsory subjects (i.e. eliminate preschool because there is no flexible area so called in maternal school) and rarely if ever is it used to develop units regarding European identity, multiculturalism, globalisation and environmental protection with the help of relevant educational material (as they were originally planned to).</p> <p>Sources: Eurydice network, EACEA (2009/10); Efstratiou, D. and Sklavenitis, N. (2010) ; Triandafyllidou, A. (2011); Triandafyllidou, A. and Gropas R (2007).</p>
Hungary	Medium	<p>Period of assessment: 2010-2012 (the period of the current centre-right government) Level of assessment: National (applied locally: schools choose their own textbooks from an approved list)</p> <p>There are dozens of civic education textbooks available to schools in Hungary. Whilst we were not able to undertake a review of the content of these books, it can be gleaned from final exam requirements that students are expected to know about minority rights and ethnic and national diversity.</p> <p>The new centralised national curriculum coming into effect in September 2013 has already been criticised for its nationalistic ideological bias. This suggests that the new curriculum will not make much space for teaching about diversity. The government plans to release several new textbooks to replace some of the currently used ones.</p> <p>Survey research also shows school children displaying increasing levels of prejudice.</p> <p>This curriculum has already been criticised for emphasising Hungarian nationalism at the expense of cultural diversity.</p> <p>NB: A new centralised school system with a new national curriculum will be implemented in January 2013.</p> <p>Sources: Vidra, Zs. and Fox, J. (2011); List of Official Text Books in Public Education web site; Kósa, J. (2009); Zarándy, Z. (2003); Zarándy, Z. (2009); Final Exam Topics. Social Sciences web site; Opinion of the History Teachers' Association on the Civic Education Part of the National Framework Curriculum, document (2012); Katona, A. (2012); Ónody-Molnár, D. (2010); National Press Agency (2012); Eduline (2012).</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
Ireland	Low/ Medium	<p>Period of assessment: 1990 - 2012 Level of assessment: National</p> <p>The basis for this assessment is the official curriculum for post-primary schools and studies analysing textbooks and practices in schools.</p> <p>Civic, Social and Political Education (CSPE) has been a required course in citizenship education for Junior Cycle students (11-14/15 year olds) in second level schools since 1997. The course is based on 7 core concepts: democracy, law, human rights and responsibilities, human dignity, interdependence, development, and stewardship. It is organised in 4 units of study: (1) The Individual and Citizenship; (2) The Community; (3) The State – Ireland; and (4) Ireland and the world.</p> <p>CPSE includes Irish political institutions and international organisations, the EU and UN, as well as local and individual and community rights and responsibilities. ‘Diversity’, however, is mentioned only once in the syllabus (the ‘diversity of people on the planet’); there is no reference to immigration or the cultural, ethnic or religious diversity of the country in the syllabus or the Guidelines for Teachers. While there is a substantial practical, ‘action’ component, this tends to be implemented in a formalistic way.</p> <p>Research suggests that citizenship education is given low priority in many schools (Jeffers, 2008; Murphy, 2003; Redmond and Butler, 2003; Shannon, 2002); too little time for the programme is recommended in the curriculum; it is a residual subject for teacher allocation; and the active component is marginalised by teachers and schools.</p> <p>Analyses of CSPE textbooks (Faas &amp; Ross, 2012; O’Connor &amp; Faas, 2012; Bryan, 2008, 2010) identify discrepancies between the progressive (‘interculturalist’) rhetoric of policy documents and the content of textbooks and other curriculum material which suggest that religious and cultural diversity are new in Ireland, portray minorities as ‘strangers’, and project an image of the nation as Christian and specifically, Catholic.</p> <p>Sources: Department of Education and Skills Website; Department of Education (1996) Junior Certificate Syllabus; Department of Education and Science/NCCA (2005); Shannon (2002); Murphy (2003); Redmond &amp; Butler (2003); Jeffers (2008); Faas &amp; Ross (2012); O’Connor &amp; Faas (2012); Bryan (2008, 2010).</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
Italy	Low/ Medium	<p>Period of assessment: 2008-2012 (and comparison with the previous legislation on civic education) Level of assessment: National (legislation) but also local (practices).</p> <p>Civic education courses formally have been since the '60 in the Italian educational system, but they consisted of a few lessons and they have never been considered central in the education. In 2010 the Minister Gelmini (centre-right) introduced new civic education courses, in which the Italian constitution, citizens' duties and rights, the defence of the environment and health, etc. should be taught.</p> <p>Nevertheless, we decide to assign a score between low and medium because, although the attempt to introduce these courses should be recognized, the actual school-hours dedicated to them are very few (1 hour per week). There are few references to the diversity of the country. Finally, thanks its autonomy, every school (and every teacher) takes into account the general instruction given by the Gelmini reform, but it can decide on its own how to implement these general instructions, how/if to introduce references to diversity.</p> <p>The teaching of civic education (and of diversity) depends on sensitivity of schools and teachers. In any case, the hours dedicated to these courses are few</p> <p>Notes: Taking into account the only national level is misleading: the official documents show good intentions as regard the teaching of diversity in civic education programmes. But at local level the practices show significant discrepancy.</p> <p>Sources: Law 30.10.2008, n. 169; <a href="http://iostudio.pubblica.istruzione.it/web/28201/cittadinanza_e_costituzione">http://iostudio.pubblica.istruzione.it/web/28201/cittadinanza_e_costituzione</a>; Santerini (2010).</p>
Netherlands	High	<p>Period of assessment: 2002-2012 Level of assessment: National</p> <p>The Netherlands should score high on this indicator. In line with European policy, citizenship education has acquired a prominent position in education in secondary schools. Since 2006 citizenship education is compulsory. Because of the freedom of education the precise interpretation of the content is left to schools. Even though citizenship education (<i>burgerschapkunde</i>) became popular in the context of an assimilationist public discourse and as a way of helping to teach about democratic and “Dutch values”, it has been</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
		<p>implemented in a far more pragmatic way. Teachers and schools tend to emphasize the teaching of tolerance, anti-racism and respect for diversity. Multiculturalism, discrimination, respect, and issues related to religious and ethnic diversity and inequality are important topics in these classes.</p> <p>On the other hand it should also be mentioned that because of a lack of strict and clear guidelines, and given the lack of time and budget, in reality citizenship has little priority in many schools (at least as a special, separate aspect of the curriculum). Many schools have developed patch-work curricula and/or continue to teach existing programs under the label “citizenship education”. Inevitable there is also great variation between schools.</p> <p>For this assessment policy and practice have been most important.</p> <p>Sources: Bron and Thijs (2011); Versteegt and Maussen (2011)</p>
Poland	Medium	<p>Period of assessment: 1989-2012 Level of assessment: National</p> <p>Two school subjects in lower high school (‘Knowledge and society’, and history) contain an element of teaching about minorities (especially in historical terms), but this knowledge does not have much practical reference to the situation in Poland. In addition, very much depends on the creativity of individual teachers and schools - in schools with many students of minority background civic education lessons include more elements of multiculturalism with reference to the current situation.</p> <p>Many teachers/headmasters, particularly in smaller towns and rural areas, do not see the need for education in the field of non-existent problems (national and ethnic minorities are often seen as unimportant issues due to the fact that a very small percentage of the population in smaller towns is not Polish). In contrast, in borderlands, everyday practice of multicultural influences the curriculum in the local schools.</p> <p>Sources: Curriculum for lower high school.</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
Spain	High/ Medium	<p>Period of assessment: 2004-2012 Level of assessment: National (may include regional variations)</p> <p>A subject called Education for citizenship and Human Rights (Educacion para la ciudadania y los derechos humanos) has been created in 2004. Its content was designed explicitly to promote, among others, respect for cultural diversity and anti-racism. It is compulsory and part of the curriculum of all primary and secondary schools students. However it raised an important contention from conservative and catholic organisations mainly, which accused the State to indoctrinate students with non-consensual theories (on gender and homosexuality mainly). While Education for Citizenship has been maintained and judged in accordance to the constitution by the Supreme court, its content has been sometimes adapted by schools which decided not to teach the more «controversial» topics.</p> <p>The Minister of Education of the government formed by the Popular party (who opposed EfC) in late 2011 announced that he was considering the suppression of the subject. In summer 2012, a royal decree changed its content, suppressing in particular the content on sexuality, new types of families, and on fighting racist, xenophobic and sexual prejudices. This should be the first step towards the suppression of EpC. It would be only maintained during two years of secondary school as «Civic and Constitutional Education».</p> <p>The Autonomous Communities are elaborating 35% of the content of the curriculum and some of them (like Andalusia) announced they would preserve the content on sexualities and anti-racism. Nevertheless, it seems to be a first step towards the suppression of EfC as announced by a new draft of the relevant education law in December 2012. A similar subject would be only maintained as (compulsory) alternative for children who do not attend Religion.</p> <p>The current curricular changes regarding EfC make it difficult to assess this indicator. The extensive integration of tolerance, multicultural societies, respect for diversity makes us rank HIGH EfC as it had been applied since 2006 until now. The elimination of a reference to racist prejudices and uncertainties on the future of EfC might point toward a MEDIUM or even LOW score if Citizenship education disappears.</p> <p>Notes: This question is currently subject to changes. The assessment has to be taken carefully if used in the future.</p>

Country	Score	Motivations for score regarding Indicator 2.1 Civic education – teaching about diversity
		<p>Sources: Zapata-Barrero and Burchianti (2012); and Laws: Real Decreto 1190/2012, de 3 de agosto; Real Decreto 1513/2006, de 7 de diciembre; Real Decreto 1631/2006, de 29 de diciembre</p>
Turkey	Low	<p>Period of assessment: Since the early 200s when Turkey was given the status of a candidate country to the EU (Helsinki Summit 1999). -2012                      Level of assessment: National</p> <p>As a republican form of ‘unity-over-diversity’ is implemented in Turkey, a nationalist form of civic education is still available in Turkey advocating Sunni-Muslim-Turkish citizenry. The Ministry of National Education introduced new reforms in the last decade including redesigning the whole curriculum on the basis of constructivist paradigm and developing new textbooks with a “student-centered” approach (Avenstrup, 2007; Sahlberg, 2005). The reference points of the new curriculum, stated by the Ministry, are as follows: According to the first reference point, the new curriculum “draws on our country’s cultural, historical, and moral tenets and aims to maintain Turkish Republic.” The second notes that the new curriculum adopts “the norms, aims and educational stance of the European Union” (TTKB, 2009). The terms ‘tolerance’, ‘human rights’, and ‘Europeanization’ are also explicitly stated in these reforms as well as the revitalization of the Anciene Regime of the Ottoman as in the historical figure of Mehmet II, who is portrayed as someone tolerant, protective and just <i>vis-a-vis</i> non-Muslim minorities (Çayır, 2009). Furthermore, in September 2010, the Ministry of National Education released a public statement that in the first week of the school year 2010-2011, activities were going to be organised in the framework of ‘Education of Values’. The project of ‘Education of Values aimed to empower individual students against the challenges posed to social life by the globalisation process in the world. For this purpose, ‘Education of values’ planned to organise activities which student would help students re-gain social values such as citizenship, hospitality, solidarity and tolerance (MEB, 2010). Moreover, a civil initiative called Education Reform Initiative was established in Istanbul, 2003. ERI was constituted in order to ‘develop education policies that will ensure the access of all children, boys and girls, to the quality education which is their fundamental right’. Since its establishment, ERI were engaged in the organisation, preparation and implementation of a considerable number of policy-making research (<a href="http://erg.sabanciuniv.edu/en/educationreforminitiative">http://erg.sabanciuniv.edu/en/educationreforminitiative</a>). The reason for giving a low score is that the Turkish national curriculum is still promoting the idea of the homogenization of nation.</p> <p>Sources: Avenstrup (2007); Sahlberg (2005); TTKB (2009); Çayır (2009); MEB, (2010).</p>

## Detailed Comparative Country Overview for Indicator 2.2 Integration of the country's immigration history in national history curriculum

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
Bulgaria	N/A	<p>Period of assessment: 2009-2012 Level of assessment: National</p> <p>Bulgaria is (still) not an attractive destination country for immigration. Immigrants are a fairly recent phenomenon and represent below 1.5% of population.</p>
England	Medium	<p>Period of assessment: Level of assessment: National</p> <p>The 'almost complete disappearance of patriotic historiography in the West' (Paul Kennedy) and a certain democratization of historical understandings have also impacted on the teaching of the subject in British schools. The curriculum for England and Wales, where history is a statutory subject, highlights multiplicity and diversity within the British national story. At 'Key Stage 3' (between 11-14) it includes an emphasis on 'cultural, ethnic and religious diversity' and, in its treatment of British history, the consideration of 'the impact through time of the movement and settlement of diverse peoples to, from and within the British Isles'</p> <p>As in the case of the citizenship curriculum, changes the history curriculum are currently being considered in order to rectify its alleged failure to provide for clear-cut historical narratives (the 'long arc of time') and its equally alleged reluctance to emphasize positive achievements of British nation-building. The future place of 'immigration history' as part of the national curriculum is thus unclear.</p> <p>While the national curriculum acknowledges the impact of migration for British nation-building and 20<sup>th</sup> century history, whether such topics are being covered seriously and effectively largely depends on the initiative of individual teachers, which is difficult to assess for the purpose of this indicator.</p> <p>Notes: History curriculum is currently under review (2013)</p>

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
		Sources: QCA (2007); Evans (2011).
France	High	<p>Period of assessment: 2008-2012 Level of assessment: National</p> <p>The national history curriculum was recently revised to reflect the contribution of immigration history to national French history. However, it should be noted that issues remain on how this dimension of history should be taught - in the general timeline of events and not as a specific topic in link with the current situation. Past experiences of teaching of the history of Islam shows that some teachers tend to reluctantly tackle issues that may sound controversial due to the political context. This is why immigration history should not be taught in connection with current events but rather included in the regular succession of historical events. The challenge in the inclusion of immigration in historical lessons lays in the ability of the curriculum to mention the contribution of immigration history in the regular succession of historical events (not in a specific chapter). In practice, the teaching of immigration history should not be targeted at population with immigrant background specifically, but introduced to all school population. Moreover, tensions over the teaching of colonial history have not yet been resolved.</p> <p>Notes: Curriculum is decided at the level of the state (Education Ministry). The current curriculum was revised in 2008.</p> <p>Sources: Official journal issued by the Education Ministry (8/2008 and 09/2010); Deloy (1994)</p>
Germany	Medium	<p>Period of assessment: 2002-2012 Level of assessment: Local</p> <p>The integration of immigration history in national history curriculum is scored by us as medium, because although the issues of migration and history of immigration are not completely absent from history school books and curricula, they seem to be rather limited. Especially the labour migration after World War II and the subsequent changes of German society are not given a lot of space. The above mentioned study "State-School-Ethnicity" of 2002 had found, that the curricula had not adapted to the new situation of Germany having become an immigrant society after World War II, whereas they had adapted very quickly to the new situation of a reunified Germany. Where the issue of migration appeared, it was mostly connected to poverty as a reason for migrating and portrayed immigrants as</p>

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
		<p>poor, backward and strangers to the German society. The latter is rather understood as an ethnic community than a voluntary one and so the contribution of the labour migrants to the history of Germany was hardly to be found in any of the school books, whereas the participation of the ethnic German refugees from Poland, Czechoslovakia and the Baltic states to the economic growth after 1945 had been mentioned in the books.</p> <p>Recent surveys like the local one about the issue of migration within school books of Lower Saxony 2010 support the view, that migration, although increasingly becoming a topic of interest in this federal state, still is portrayed as rather problematic and migrants are mainly perceived as strangers and culturally different.</p> <p>It is a general observation that the contribution of immigrants to the economic success of the Republic after World War II and others are hardly ever mentioned, while the focus is rather on problems connected to immigration.</p> <p>Looking at the Core Curriculum for teaching history at Berlin schools, the situation does not seem to have changed considerably. Islam is explicitly mentioned only in the context of the crusades and the history of Germany after WW II does not mention the role of labour immigration in the core curriculum. Individual schools and teachers probably treat the issue nevertheless, but the general picture is rather one of perceiving migration and especially Muslim immigrants as problematic and the immigrants as backward and different from the rest of society.</p> <p>Notes: The scoring is rather an estimation based on a detailed survey of the year 2002 and the core curriculum of Berlin of the year 2012. Individual schools can however adapt their curricula and specific teachings, so that a broad and recent survey would have to be undertaken in order to make generalised statements about the teaching of the contribution of immigrants to the national project.</p> <p>Sources: Schiffauer, Baumann, Kastoryano and Vertovec (2002); Senatsverwaltung für Bildung, Jugend und Sport, Berlin (2008b); Heinrich-Böll-Stiftung (2004)</p>
Greece	Low	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>There is no attempt to integrate the country's immigration history in the national history curriculum.</p> <p>In terms of history the country is still perceived as an emigration country and its emigration history figures prominently</p>

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
		<p>in accounts of 20<sup>th</sup> century history including the role of the Greek diaspora in other countries.</p> <p>Sources: Triandafyllidou, A. (2011); Triandafyllidou, A. and Gropas R (2007).</p>
Hungary		Not applicable
Ireland	Medium	<p>Period of assessment: 1990-2012  Level of assessment: National  This assessment is based on the official history curriculum/syllabus for schools and existing research on the subject. It does not address the textbooks or practices of teaching history in schools.</p> <p><b>The Primary school curriculum (1999) states:</b></p> <p>SESE (<i>Social, Environmental and Scientific Education: History, Geography &amp; Science</i>) seeks to generate an appreciation of cultural and historical inheritance and cultivates an atmosphere of equality and opportunity where gender, cultural diversity, minorities and special needs are respected and valued. Prejudice and discrimination are challenged while respect and mutual understanding are promoted (p.4).</p> <p>In particular it will be important that children have opportunities to become aware of the lives of people from different social, cultural, ethnic and religious backgrounds in Ireland, Europe and the wider world (p.8).</p> <p><b>The 'assessment in history' states:</b></p> <p>The curriculum stresses the role which history may play in cultivating open, questioning attitudes to the beliefs, values and motivations of others, a tolerance towards various ethnic, cultural, religious and social groups, a sense of responsibility for the preservation of heritage, and a sense of local, national, European and global identity (p.78).</p> <p>Studies suggest that the primary curriculum emphasises diversity more than the post-primary, where in the history syllabus at Junior Certificate level, 'there is no reference to developing positive attitudes towards diversity, and the focus here is primarily on Irish history, which is linked to European and world history' (Faas and Ross 2012). Similarly, Smyth &amp; al. (2009) concluded that school principals and teachers believe that more should be done to ensure that the Irish educational system is fully inclusive, and that the curriculum and textbooks are not seen as taking adequate account of diversity.</p>

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
		<p>Notes: It should be noted that immigration in the contemporary sense is relatively recent in Ireland (from the mid-1990s) and that the curriculum has not been substantially revised since the late 1990s.</p> <p>Sources: Primary School Curriculum – History (1999); Junior Certificate - History Syllabus (1996); Faas &amp; Ross (2012); Smyth &amp; al. (2009).</p>
Italy	Low	<p>Period of assessment: From the '80 (when the first documents on interculturality were written) until 2012 Level of assessment: National (legislation) but also local (practices).</p> <p>Documents on interculturality highlight the multiethnicity of Italian schools and give some suggestions in order to face the issue and change curricula. But they give only general instruction, and every school can decide if/how to change curricula, thanks to the autonomy introduced by the Berlinguer's Reform (Centre-left) (2000).</p> <p>Even now the national history narrative reflects only the majority's view point. Curricula and textbooks which are used in classrooms have an European or Italian view, with no reference to other perspectives.</p> <p>Some teachers/schools put some references to the countries of foreign students in the curricula, but this is made informally and in an unstructured way. This occurs more often in those schools in which the amount of foreign children is high, or there is a certain sensitivity towards intercultural education</p> <p>For all these reasons we decide to assign the score low: the country's immigration history in national history curriculum is absent and the history curriculum is only about the history of the majority.</p> <p>Notes: The first difficulty in assessing this indicator is the divergence between the national level and the local level: practices often diverge from legislation (as above). Secondly, immigration is a new phenomenon in Italy compared to other European countries, so the country's immigration history have not been discussed in the curricula until now.</p> <p>Sources: Ambrosini and Caneva (2011); Law 30, 10th February 2000 (Berlinguer reform); C.M. 24/2006; "Guidelines for the reception and integration of foreign students"</p>

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
		<p><a href="http://hubmiur.pubblica.istruzione.it/web/istruzione/interculturale-normativa">http://hubmiur.pubblica.istruzione.it/web/istruzione/interculturale-normativa</a>; "The Italian strategy for the intercultural school and the integration of students of foreign origin" (2007);  <a href="http://hubmiur.pubblica.istruzione.it/alfresco/d/d/workspace/SpacesStore/cecf0709-e9dc-4387-a922-eb5e63c5bab5/documento_di_indirizzo.pdf">http://hubmiur.pubblica.istruzione.it/alfresco/d/d/workspace/SpacesStore/cecf0709-e9dc-4387-a922-eb5e63c5bab5/documento_di_indirizzo.pdf</a></p>
Netherlands	High	<p>Period of assessment: 2006-2012  Level of assessment: National</p> <p>A major reorientation in the teaching of Dutch history has been the development of a "canon" that should form the basis for teaching at all educational levels (primary and secondary, vocational and pre-university). Whereas some politicians had hoped to see a "canon" that would stress "pure" Dutch identity, eventually a canon was developed that included important elements of immigration and multiculturalism, and of colonial history and the history of slavery. These issues are now an important part of the curriculum that is being taught in Dutch schools.</p> <p>The canon was developed between 2006 and 2008 and since 2010 it has been translated into teaching objectives and examination requirements.</p> <p>For this assessment policy has been most important.</p> <p>Sources: Official website Dutch canon for history teaching: <a href="http://entoen.nu/">http://entoen.nu/</a>;  <a href="http://www.geschiedenis.nl/index.php?go=home.showBericht&amp;bericht_id=2910">http://www.geschiedenis.nl/index.php?go=home.showBericht&amp;bericht_id=2910</a></p>
Poland	Low/ Medium	<p>Period of assessment: 1989-2012  Level of assessment: National</p> <p>Cultural otherness is accepted as an exotic adornment of life that from time to time can be staged to the public, or even mentioned in a classroom. The existing miniscule minorities prove the assumption of the exercised in the past, but also still found in the present 'Polish tolerance'.</p> <p>The curriculum of history and 'knowledge of society' contains very few elements of multicultural education (especially</p>

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
		<p>in historical perspective), they do not refer to the contemporary situation. The dominant message in history lessons is a story of the common effort to build the nation's independence and recovery. A lot depends on the individual decisions of teachers who can choose different textbooks (more or less 'progressive'). If the school has students of ethnic / national minority/immigrant background, it is more likely that there will be elements of teaching on immigration and minorities in the curriculum.</p> <p>Notes: In statistical terms, multiculturalism in Polish schools is minimal. Official data indicate that there are only up to four thousand foreign students attending Polish public schools – a drop in the sea of five million pupils. However, this data can be inadequate because the methodology of their gathering is patchy. Many children coming from minority or immigrant families can stay unregistered. The public opinion is not really interested in the issue, which is perceived as marginal. Only conflicts about the implementation of multicultural education, which surface now and again, attract media attention.</p> <p>Sources: Curriculum for lower high school; Czerniejewska (2008); Raport EAOEA 2009/2010</p>
Spain	Low	<p>Period of assessment: 1990-2012 Level of assessment: National (but regional differences)</p> <p>There is virtually no history of immigration in the national curriculum and no real integration of immigration history has been observed at Autonomous Communities level. This can be explained by the fact that foreign immigration is still very recent in Spain (less than 20 years). Spanish emigration to America (mainly) and Europe and internal rural flight is covered by the programme on industrial revolutions (although not extensively).</p> <p>Sources: History curriculum</p>
Turkey	Low	<p>Period of assessment: Since the early 200s when Turkey was given the status of a candidate country to the EU (Helsinki Summit 1999) - 2000 Level of assessment: National</p> <p>Despite the fact that Turkey has always been a country of immigration since the late 19<sup>th</sup> century, and also recently a</p>

Country	Score	Motivations for score regarding Indicator 2.2 Integration of the country's immigration history in national history curriculum
		<p>country of forced domestic migration (Kurds), of transit migration, and of immigration, phenomena related to migration have not been discussed in the curricula. Still there only tribal migrations are discussed in class as they are related to the migration of early Turkish tribes from the Central Asia to Anatolia, together with the founding myths of the Turkish nation such as <i>Ergenekon</i> (Barut, 2001; TESEV, 2004; HÜNEE, 2006; Kaya et al., 2009; Basak Foundation, 2010).</p> <p>Furthermore, Turkey has recently become a positively induced net migration country, which means that the number of incoming immigrants is becoming more than the number of outgoing emigrants. This is a very new phenomenon for Turkey, which has been known to be a traditional country of emigration. Turkey has recently adopted some migration and integration laws in line with the Europeanization process introducing free health services and primary education services to those so-called illegal transit migrants who are destined to go to western hemisphere using Turkey as a transit country. However, there is no sign yet that such changes will become embedded into the curriculum. The reason for the Low score is that the curriculum does not refer to the fact that migration has always been an important element of the construction of the Turkish nation.</p> <p>Sources: HÜNEE (2006); İçduygu (2008); Basak Foundation (2010); Kaya, Ayhan et al. (2009); TESEV</p>

## Detailed Comparative Country Overview for Indicator 2.3 Integration of the country's historical minorities in the national history curriculum

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
Bulgaria	Medium	<p>Period of assessment: 2009-2012 Level of assessment: National</p> <p>Before 1989, the history curriculum was strongly influenced by the governmental propaganda and was clearly nationalistic, with numerous stereotypes and prejudiced regarding minorities (especially Turks). After the democratisation in 1989, a gradual reform started, during which textbooks and curriculum were substantially revised and changed. One of the aims of the reform was the removal of stereotypes about minorities and neighbouring states. Textbooks used today present a balanced and more modern narrative about the historical facts, and acknowledge the multi-ethnic and multi-religious composition of the Bulgarian nation.</p> <p>However, the textbooks pay little attention to the contribution of minorities to the historical and cultural development of the state and the nation. The historical narrative remains clearly ethnocentric. The national heroes and historical myths reflect only the majority perspective. Furthermore, a continuous presence (although on a much smaller scale) of certain stereotypes can be noted regarding the Muslim minorities (Turks and Pomaks), which have to carry the burden of being former 'enemies of the nation.' As such, they continue to be viewed with scepticism and distrust.</p> <p>Notes: The teachers have a decisive role for the way material is presented in history classes. While some teachers continue to reproduce persistent clichés and stereotypes, most try to present the historical facts in a balanced and tolerant way and discuss them with the pupils.</p> <p>Sources: Hajdinjak, Kosseva, Zhelyazkova, 2012a; Zhelyazkova, Avramov, Kosseva, Petkashev, 2012.</p>
England		Not applicable
France	Low	<p>Period of assessment: 2008-2012 Level of assessment: National</p>

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
		<p>In an effort to teach a history that “everyone can relate to”, the national history curriculum tends to overlook the experience of minorities, should they be based on regional, religious or immigrant affiliation. Historian Jean-François Chanet, however, demonstrated that the Universal imperative has not been imposed unilaterally on local realities as it is often claimed (Weber 1976). When looking at the practice of teaching from 1879 to 1940, he found that teachers have accommodated regional identities in the content of their teaching. They have organised activities and school staffs have arranged for the celebration of local festivities. He therefore showed that there was a certain margin of interpretation in between the legal framework and its implementation. This situation can be observed today (Falaize 2008). There might be some accommodation at the local level, especially in the case of regions that have a strong identity, but it is clearly not in the guidelines of the national curriculum issued by the Education Ministry.</p> <p>Sources: Official journal issued by the Education Ministry (8/2008 and 09/2010); Chanet 1996; Falaize 2008</p>
Germany		Not applicable
Greece	Low	<p>Period of assessment: 2000-2012                      Level of assessment: National                      There are no provisions for integrating the point of view of any historical minority into the mainstream history curriculum taught in Greek schools.</p> <p>Telling is the following incident concerning a sixth grade history textbook: In Greece, history is taught based on a single, compulsory textbook for each school grade. Overall, the teaching of history serves as a nation's official memory and is key to national identity construction. Over the past decade however, a reform plan of Greek education led to the rewriting of textbooks across all disciplines, including history. A team was assigned the task of authoring a new history textbook for 6<sup>th</sup> graders in all public primary schools examining the history of Greece from the 1400s until approximately 1981. This book would permit the class to correlate historical content and concepts and promote understanding of history. The history of minorities was seen within this light. In September 2006, the book was circulated, but reactions against it took on a strong public character protesting against the distortion of 'Greek identity'. Reactions came from within the Conservative party New Democracy (then in government) far right wing parties like LAOS, from intellectuals and from the media. The protest launched resulted in the withdrawal of the textbook in September 2007.</p>

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
		Sources: Gropas, R. Kouki, H. and Triandafyllidou, A. (2011); Triandafyllidou, A. (2011); Triandafyllidou A. and Gropas R (2007).
Hungary	Low	<p>Period of assessment: 1993-2012 Level of assessment: National, with some local variation</p> <p>Minorities are hardly present in history teaching. When they are, they appear in conflict with the majority. History teaching does not emphasise mutual co-existence, nor does it account for the contributions of minorities to Hungarian society. Roma, the most numerous minority, are absent from history textbooks and the curriculum in general.</p> <p>In the new National Core Curriculum (to take effect in September 2013), greater attention is paid to the history of Hungarians living in the neighbouring countries. There is no increased attention to minorities living in Hungary.</p> <p>There is no significant difference between how the national minorities (Germans, Slovaks, Romanians, etc) and the ethnic minority (the Roma) are presented in history teaching.</p> <p>Notes: By 'historical minorities' we mean both 'national' and 'ethnic' minorities. The first refers to twelve nationalities and the second refers to the Roma.</p> <p>The time period begins with the first (1993) National Core Curriculum was introduced. History teaching on minorities has not improved through subsequent changes to the curriculum.</p> <p>Sources: Vidra, Zs. and Fox, J. (2011); Múlt-kor (2007); Kereszty, O. (2009); Köznevelés online (2012).</p>
Ireland	Medium	<p>Period of assessment: 1990-2012 Level of assessment: National</p> <p>This assessment is based on the official history curriculum/syllabus for schools and existing research on the subject. It does not address the textbooks or practices of teaching history in schools.</p>

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
		<p><b>The Primary school curriculum (1999) states:</b></p> <p>SESE (<i>Social, Environmental and Scientific Education: History, Geography &amp; Science</i>) seeks to generate an appreciation of cultural and historical inheritance and cultivates an atmosphere of equality and opportunity where gender, cultural diversity, minorities and special needs are respected and valued. Prejudice and discrimination are challenged while respect and mutual understanding are promoted (p.4).</p> <p>In particular it will be important that children have opportunities to become aware of the lives of people from different social, cultural, ethnic and religious backgrounds in Ireland, Europe and the wider world (p.8).</p> <p><b>The 'assessment in history' states:</b></p> <p>The curriculum stresses the role which history may play in cultivating open, questioning attitudes to the beliefs, values and motivations of others, a tolerance towards various ethnic, cultural, religious and social groups, a sense of responsibility for the preservation of heritage, and a sense of local, national, European and global identity (p.78).</p> <p>Studies suggest that the primary curriculum emphasises diversity more than the post-primary, where in the history syllabus at Junior Certificate level, 'there is no reference to developing positive attitudes towards diversity, and the focus here is primarily on Irish history, which is linked to European and world history' (Faas and Ross 2012). Similarly, Smyth &amp; al. (2009) concluded that school principals and teachers believe that more should be done to ensure that the Irish educational system is fully inclusive, and that the curriculum and textbooks are not seen as taking adequate account of diversity.</p> <p>Notes: It should be noted that immigration in the contemporary sense is relatively recent in Ireland (from the mid-1990s) and that the curriculum has not been substantially revised since the late 1990s.</p> <p>Sources: Primary School Curriculum – History (1999); Junior Certificate - History Syllabus (1996); Faas &amp; Ross (2012); Smyth &amp; al. (2009).</p>
Italy	Low	<p>Period of assessment: 1990s-2012</p> <p>Level of assessment: National and local</p>

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
		<p>In Italy when we speak of historical minorities, we are referring to national and territorially (usually on the border of the state) concentrated minorities. These minorities have always been formally protected by the Italian Constitution (art.6). In 1999 actions to protect both the historical linguistic minorities (e.g. the Germans in Alto Adige or the Francophones in Valle d'Aosta) and other minorities were implemented thanks to the law n. 482. Totally 12 linguistic minorities were formally recognized. By that time in the territories where these minorities live the history and languages of minorities were integrated in the curricula (the German minority in the Alto Adige province is a case in point), but with differences among territories. In some regions the minorities' views and languages are represented and taught in a systematic way at school, in other regions they are taught more informally (recent research on these issues has been conducted by Iannàccaro, 2010).</p> <p>So, taking the national context into account we decide to assign the score low because the history of linguistic minorities is integrated in the curricula only in those territories where these minorities live, and with great differences among territories.</p> <p>Notes: In some territories there is a high level of integration of minorities' history in the curricula, but there are few local cases. If we have to assess this indicator at national level, taking into account the whole Italian context, the score is low for the reasons explained.</p> <p>Sources: Law 482/99 (1999); Ambrosini, Caneva (2010); Iannàccaro (2010); <a href="http://www.minoranze-linguistiche-scuola.it/">http://www.minoranze-linguistiche-scuola.it/</a></p>
Netherlands	High	<p>Period of assessment: 2006-2012 Level of assessment: National</p> <p>A major reorientation in the teaching of Dutch history has been the development of a “canon” that should form the basis for teaching at all educational levels (primary and secondary, vocational and pre-university). Whereas some politicians had hoped to see a “canon” that would stress “pure” Dutch identity, eventually a canon was developed that included important elements of immigration and multiculturalism, and of colonial history and the history of slavery. These issues are now an important part of the curriculum that is being taught in Dutch schools.</p> <p>The canon was developed between 2006 and 2008 and since 2010 it has been translated into teaching objectives and examination requirements.</p>

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
		<p>“Historical minorities” are an important part of the national narrative, as the Netherlands is commonly considered to be a country of minorities. Especially in higher education the tensions and alternative viewpoints in discussion history are discussed.</p> <p>For this assessment policy has been most important.</p> <p>Sources: Ohliger (2005); Official websites Dutch canon for history teaching: <a href="http://entoen.nu/">http://entoen.nu/</a>; <a href="http://www.geschiedenis.nl/index.php?go=home.showBericht&amp;bericht_id=2910">http://www.geschiedenis.nl/index.php?go=home.showBericht&amp;bericht_id=2910</a></p>
Poland	Low/ Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>The curriculum of history and 'knowledge of society' contains very few elements of multicultural education (especially in historical perspective), they do not refer to the contemporary situation. The dominant message in history lessons is a story of the common effort to build the nation's independence and recovery. A lot depends on the individual decisions of teachers who can choose different textbooks (more or less 'progressive'). If the school has students of ethnic / national minority/immigrant background, it is more likely that there will be elements of teaching on immigration and minorities in the curriculum.</p> <p>National and ethnic minorities appear in curriculum only as a statistic (indicating the ethnic homogeneity of the population).</p> <p>Sources: Curriculum for lower high school; Czerniejewska (2008); Raport EAOEA 2009/2010.</p>
Spain	Medium	<p>Period of assessment: 2000-2012 Level of assessment: National (but regional differences)</p> <p>No specific part of the national curriculum is dedicated to the history of minority nations in Spain. The history programme is centred on the formation of Spain as a state and does not present the history of all territories and</p>

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
		<p>nations which compose contemporary Spain. However, each Autonomous community can establish a share of the history curriculum (35%). History of the Bask country, of Catalonia or Galicia can be integrated in the curriculum of the corresponding Autonomous communities. It seems that the Bask or Catalan history curricula are covering their national history but with strong differences between textbooks and schools.</p> <p>The history of Spanish gypsies is not integrated in the curriculum.</p> <p>We rank Spain in a medium position regarding this indicator due to the possibility for the Autonomous communities (AC) to integrate minority nations' history in the curriculum but without this history being part of the national curriculum (and consequently, no student from outside the AC being taught about this history).</p> <p>Sources: History curriculum: national and regional (Basque country and Catalonia).</p>
Turkey	Low	<p>Period of assessment: Since the early 200s when Turkey was given the status of a candidate country to the EU (Helsinki Summit 1999)-2012 Level of assessment: National</p> <p>Officially recognized minorities – Greeks, Jews and Armenians- are recognized in the history curriculum. But the term minority still bears negative connotations as if they constitute a challenge against the indivisible unity of the nation.</p> <p>The term 'minority' has a delicate history in Turkey, as it often has negative connotations in the popular imagery. There are three legally recognized minorities in Turkey according to the Lausanne Treaty signed between Turkey and the Allied Powers in July 1923. Non-Muslims such as the Greeks (Roumi), Jews and Armenians were officially recognized as minorities. In Turkish popular memory, minorities are often believed to be the causes of the dissolution of the Ottoman Empire as they were believed to have collaborated with the European powers to dismantle the Empire. The best way to explain the sources of such a kind of scepticism and fear among the state elite vis-a-vis minorities is to refer to the "Sèvres Syndrome", which is based on a fear deriving from the post-World War I era characterized with a popular belief regarding the risk of the break-up of the Turkish state (Öniş, 2004: 12).</p> <p>Recently, Circassians, Assyrians, Armenians, Roma and similar groups have again raised the issue that they are misrepresented in the national curricula with a lot of stereotypes such as "Assyrians as a dangerous group trying to</p>

Country	Score	Motivations for score regarding 2.3 Integration of the country's historical minorities in the national history curriculum
		<p>divide the country”, “Circassian Ethem (a commander of Circassian origin in the Turkish War of Independence) fighting against Mustafa Kemal”, “Roma being dirty, non assimilable”, and “Armenians as traitors”. This is why a Low score is given here.</p> <p>Sources: Öniş (2004).</p>

### Detailed Comparative Country Overview for Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
Bulgaria	Medium/ High	<p>Period of assessment: 2009-2012 Level of assessment: National</p> <p>The Public Education Act defines education as secular (Article 5). Article 4 (2) prohibits restrictions or privileges based on race, nationality, sex, ethnic or social origin, religion or public position. Article 4 of the Regulation for Implementation of the Public Education Act specifies that religions can be studied in secular schools “in historical, philosophical and cultural frame” through syllabuses of different courses, while an elective subject “Religion” can be introduced in the curriculum in accordance with the instructions prepared by the Ministry of Education and Science. Religion is therefore not a compulsory but elective subject, which is offered if a sufficient number of children request it. Although in theory instruction in all traditional religions in Bulgaria (Orthodox Christianity, Islam, Catholicism, Protestantism, Judaism, Armenian church) should be available, in practice the Ministry of Education and Science has introduced only two courses to date: Religion – Orthodoxy and Religion – Islam, thus accommodating only the two largest religious communities. The main obstacles for introduction of instruction in other religions are a small number of potential students and the lack of qualified teachers. Pupils who do not want to study religion can select classes in philosophy and ethics.</p> <p>Notes: In recent years, there have been growing suspicions both in the society and among the security services that classes in Religion – Islam are being used for dissemination of radical Islamic ideas. Several imams and Islamic teachers were investigated on such suspicions. The cases have grabbed much media attention, fuelling the social predispositions marked by the increasing intolerance towards Islam.</p> <p>Sources: Hajdinjak, Kosseva, Zhelyazkova, 2012a; Hajdinjak, Kosseva, Zhelyazkova, 2012b; Public Education Act, 1991.</p>
England	Medium/ High	<p>Period of assessment: 1998-2012 [1988 (Education Reform Act)] Level of assessment: National/local</p> <p>There is a significant number of Church of England and other faith schools in education across England that offer</p>

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
		<p>types of religious instruction different from 'religious education' in non-religious state schools. In these latter schools, religious education (RE) has to be provided but usually implies an understanding of religions, rather than (doctrinal) instruction <i>in</i> a particular faith or denomination. Parents can withdraw their children from RE. There is no statutory national curriculum for RE –the syllabuses have to be agreed by Standing Advisory Councils on Religious Education (SACREs) that operate in individual educational authorities. However, agreed syllabuses have to reflect the position that Great Britain is 'in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. SACREs have to include representatives from the (i) Church of England, (ii) other faiths or other Christian denominations, (iii) teacher associations and (iv) the local authority, which each have to be 'broadly representative' of the local communities that they represent.</p> <p>Over the last decades the social value of religions (in the plural) is emphasized by a majority of politicians across party political lines (though in opposition to organisations such as the National Secular Society). This perspective can work together with a positive reference to Britain as a multi-faith society.</p> <p>Although the primacy of the Church of England is enshrined, within this framework relatively high degrees of acceptance of non-CoE faiths and denominations is possible. In terms of the content of RE, much depends on initiatives by local authorities, which have the final say over how much acknowledgment of multi-faith diversity there is in religious education.</p> <p>Sources: Jackson and O'Grady, (2007); Department for Children (2010).</p>
France		<p>Period of assessment: 1882-2012 Level of Assessment: National (with the exception of the regions of Alsace and Moselle)</p> <p>Since the law of 1882 that proclaimed that all French public schools should be <i>laïc</i>, there are no religious classes in French schools.</p>
Germany	Medium/ High	<p>Period of assessment: 2011-2012 Level of assessment: Local (the federal organisation of education gives authority over educational issues to the individual <i>Länder</i>, hence no general national scoring is possible)</p>

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
		<p>The organisation of religious classes in Germany is scored as medium instead of high, because religious education is not compulsory in any of the federal states, however the states vary highly in regard to the provision of alternatives. There is always some kind of alternative option, usually “ethics” or “philosophy”, which is supposed to be religiously neutral. However religious education in other than Christian religions is not offered in all federal states. Some offer a kind of education about Islam, which is not denominational. The latter is often offered in the context of mother tongue education for Muslim pupils. Islamic denominational religious education, which would be comparable to the Christian education, is only offered in Berlin and only at primary school level. Due to a specific legal situation in the federal state of Berlin, the Muslim organisation “Islamische Föderation” has been able to win the right to teach at public schools in court. In many other states, governments are still struggling with the necessity of cooperating with Muslim communities, as there is no single representative body that could speak for all Muslims. Certain states are creating cooperations with different Muslim communities with the intention to introduce religious education as soon as possible.</p> <p>Sources: Mühe (2011)</p>
Greece	Low	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>Religion is a subject that is taught from 3<sup>rd</sup> grade in elementary school (age 8) until the end of the upper high school (lyceum). It is an obligatory course for all pupils. There are no alternative arrangements for students from a minority religious background. Upon request of their parents students can be exempted from the religion course and not participate in it. If however there is no teacher available to oversee them they have to stay in the class without actually taking the course.</p> <p>The daily routine of the school starts with a common prayer that is uttered in public by a pupil. There is no formal provision for exempting oneself from the prayer. Of course a pupil may just stand in line with her/his mates but not pray.</p> <p>Sources: Eurydice network, EACEA (2009/10); Efstratiou, D. and Sklavenitis, N. (2010); Triandafyllidou, A. (2011); Triandafyllidou, A. and Gropas R. (2007)</p>

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
Hungary		Not applicable
Ireland	Medium	<p>Period of assessment: 1990-2012 Level of assessment: National</p> <p>The basis for this assessment is the constitutional and legal framework, the structure of the school system and the official curriculum for primary and post-primary schools.</p> <p>Article 44 of the Constitution guarantees freedom of religion and the right to be exempted from religious classes.</p> <p><b><i>In Primary Education</i></b> 98% of primary schools are religious; the majority are Catholic. A range of Protestant, Jewish and Muslim Schools are also recognised by the Department of Education.</p> <p>In religious schools, while faith formation forms part of the school day, pupils can be exempted from religious classes.</p> <p><i>Multidenominational schools</i> do not provide for faith formation or religious observance during school hours but do facilitate faith formation on school premises outside school hours.</p> <p><b><i>In Secondary Education</i></b></p> <p>In addition to the denominational religious education provided in secondary schools (mainly Catholic or Protestant), an examinable subject, Religious Education, is available in the junior and senior cycle curriculum since the mid 2000s. The syllabus places emphasis on the value of religious diversity and on mutual respect for people of all beliefs. A stated aim of Religious Education is ‘to provide students with a framework for encountering and engaging with a variety of religious traditions in Ireland and elsewhere’.</p> <p>Notes: The religious ethos of most primary schools is supported by the ‘integrated curriculum’, introduced in 1971, in which religion is integrated with other subjects throughout the school day.</p>

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
		<p>According to Mawhinney (2007), the practice of an integrated religious curriculum in 98% of Irish primary schools endangers the freedom of religion of children who do not want to be exposed to doctrinal teaching. When an integrated curriculum is taught, 'opting-out' is not a viable solution. A child cannot be opted out of unscheduled and potentially continuous religious teaching woven into the fabric of daily education.</p> <p>Sources: Honohan &amp; Rougier (2012); Irish Constitution (1937); Mawhinney (2007); NCCA (2006)</p>
Italy	Medium	<p>Period of assessment: From '80 (revision of Lateran Treaty) until 2012 Level of assessment: National (legislation, National Instructions enacted by the Minister of education), and local (practices)</p> <p>In Italy Catholicism is by far the most widespread religion and the other religions are in the minority. Catholicism has always been part of the Italian educational system: although in the 1980s by the revision of the Lateran Treaty (1929) Catholicism was no longer considered the religion of the State and it was removed as a compulsory school subject, it remained part of the school curricula. Today every student can decide to attend or not religious (i.e. Catholic) classes. For those who do not attend them, there are some alternative arrangements, but they are not well organized and structured. Every school makes some arrangements based on its resources, without offering alternative complete courses. Some teachers of religion teach history of religion in their religion classes, or make comparisons among religions, or give some information on other religions, but they do this voluntary and autonomously.</p> <p>We decide to assign the score medium because religious courses include only the teaching of the majority religion and the majority point of view. Nevertheless, pupils are not obliged to attend religious classes, but they can be exempted from them.</p> <p>Sources: D.P.R. 11 February 2010; Ambrosini, Caneva (2011).</p>
Netherlands	Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p>

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
		<p>For this assessment the “dual nature” of the Dutch education should be taken into account. In the Netherlands both governmental and non-governmental schools are equally financed. Religious non-governmental schools teach religion classes, which in the case of more or less orthodox schools tend to privilege the religion of the school (often, but not necessarily, also that of parents and pupils). However, these schools will also teach in a more general way about other religious and non-religious worldviews.</p> <p>In the case of governmental schools there is a constitutional right of parents to have religious classes in the school building if they demand so. However, in reality it is quite uncommon for this type of special religious classes to be organised in public schools. These schools will normally provide more general classes on the “history of religions” and/or classes on societal and ethical issues. Religious parents can choose to send their children to a religious non-governmental school.</p> <p>However, when a city district alderman of Moroccan origin (Ahmed Marcouch) brought up the issue of providing for Islamic religious teaching in public schools (in 2008) (because so he claimed this would help prevent the teaching of more radical messages in obscure places) his idea was met with hostility. In our view this illustrates that having special religious classes in governmental schools is in practice difficult. However, in response to parliamentary questions on the matter the Minister of Education confirmed that there is a constitutional right to religious education if parents request this, also in public schools.</p> <p>For this assessment both legal arrangements and practice has been important.</p> <p>Sources: Groof et al. (2011); Rath et al. (2001); Debate around proposal Marcouch:  <a href="http://www.voo.nl/Nieuws/Godsdiensstles_welkom_op_openbare_school">http://www.voo.nl/Nieuws/Godsdiensstles_welkom_op_openbare_school</a></p>
Poland	Medium	<p>Period of assessment: 1989-2012                      Level of assessment: National</p> <p>Religious education in schools was finally authorized by the new Polish Constitution adopted on 2<sup>nd</sup> April 1997. Article 53 § 4 states that ‘the religion of a church or religious association with regulated legal status can be taught</p>

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
		<p>in schools, but the freedom of conscience and the religion of others shall not be infringed'.</p> <p>In the case of minors, the decision about attending religious classes is taken by their parents, and after reaching 18 years of age, it lies with the students themselves. Formally, the submission of a declaration of attendance is required to attend these classes. In fact, schools very often enforce the practice of negative statement, which is required of students who do not want to attend these lessons. Regulations specify that the statement can be expressed in the simplest form and does not need to be renewed in subsequent years, but may be changed. Therefore, there are no obstacles to changing the declaration during the school year or after becoming a major.</p> <p>Usually the duty is fulfilled by an obligation to spend this time in the library or it is not implemented at all, so usually students are allowed to do what they want, which is an illegal practice.</p> <p>The school should organise courses in ethics (or in any minority religion) if no less than 7 students declare their willingness to participate in them. If this requirement is not met, courses should be organised for inter-class or inter-school groups. The rules for the submission of statements of attendance in it are the same as in the case of religion. Interestingly enough, religious classes (Roman-Catholic) are held as mandatory 2 teaching hours per week, while the number of teaching hours of ethics classes can be limited to one by the headmaster's decision.</p> <p>Notes: The undisputed domination of Roman-Catholicism and its transparent omnipresence allows educators and administrators to find easy excuses for not arranging classes in ethics. Students show passivity in this respect. Their disinterest is paired with a special sort of cunningness. Very good and excellent marks in religion help to raise the grade point average in the final certificate. They also show/exhibit conformism towards their parents' expectations and cultural tradition.</p> <p>Sources: <i>Dziennik Ustaw</i>, No. 78 pos. 483, 1997; Dolata (2005); Raport EAOEA 2009/2010.</p>
Spain	High	<p>Period of assessment: 1992-2012 Level of assessment: National</p> <p>Religious classes are integrated in the general curriculum, cover primary and secondary education and are given during school time. Religious classes are not compulsory. There is an alternative course of History of religions which</p>

Country	Score	Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)
		<p>can be attended by the students who are not following religious classes. These ones can also decide to attend no other class.</p> <p>In secondary schools, 55% students attend catholic religious classes, 0,1% other religions, 3,6% the History of religions class and 41% no religious class. There is a legal obligation to open a class of religion if 10 students of the same religion in the same school ask for it. It concerns the religions which signed an agreement with the State (Protestantism, Islam, Judaism and Buddhism).</p> <p>However there are important problems to implement this norm and the number teachers and classes of minority religions is far under the actual number of students who ask for religious class or are believers of these religions. Only 7 out of 19 Autonomous communities have actually classes of minority religion. Reasons for the lack of implementation are the lack of resources and accredited professors of minority religion mainly, the lack of demand from students' parents. But the lack of interest from the state has also came up during interviews, especially for economic reasons as the state is the one paying for professors of religion (there are 15000 professors of Catholicism).</p> <p>The legal framework and openness to accommodate minority religions makes us rank Spain high on this indicator but the problems in the implementation might point to a position between medium and high.</p> <p>Sources: Dietz, 2007; Zapata-Barrero and Burchianti, 2011</p>
Turkey	Low	<p>Period of assessment: 2008-2012 Level of assessment: National</p> <p>Religious education is provided by the state schools with a strong bias on Sunni-Islam, discriminating against the Alevi minority. Those students belonging to religions other than Islam are exempted from compulsory religion courses at school. Our research (ACCEPT Pluralism) reveals that some Alevi groups are content with the willingness of the ruling party, Justice and Development Party (AKP) to include the Alevi belief and practices in the curriculum of the compulsory course on Religion and Ethics, which is believed to be promoting Sunni Islam, while some other actors believe that this is an attempt to Sunnify the Alevis through a discourse of tolerance. The governments' initiative for</p>

Country	Score	<b>Motivations for score regarding Indicator 2.4 Organisation of religious classes (does not apply to schools that are completely secularized)</b>
		<p>the revision of the curriculum to include the Alevi belief and practices has failed to respond to religious and cultural diversity challenges posed by Alevi with a reference to respecting/recognizing Alevi belief and culture as a distinct and peculiar identity in schools. We argue that although the government's initiative can be regarded as an attempt to tolerate religious differences of the Alevi and the co-existence of Alevi children in school life with the Sunni majority, the inclusion of Alevi belief in the curriculum of the compulsory religion course does not necessarily lead to the recognition of Alevi culture as a unique identity (Kaya and Harmanyeri, 2010). As the course on religious culture and morality promotes Sunni-Islam, a Low score is given here.</p> <p>Sources: Kaya and Harmanyeri (2010).</p>

## Detailed Comparative Country Overview for Indicator 2.5 Organisation of mother tongue classes for native minorities

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
Bulgaria	Medium	<p>Period of assessment: 2009-2012 Level of assessment: National</p> <p>The Constitution of the Republic of Bulgaria states that Bulgarian is the official language (Art. 3 of the Constitution). At the same time, the Constitution guarantees to the citizens with mother language different from Bulgarian the right, together with the compulsory study of Bulgarian, to study and use their language (Art. 36). The Public Education Act specifies that minority children can study their mother tongue in the municipal schools under the protection and control of the State along with the mandatory studying of Bulgarian. The legislation thus guarantees only the right to study one's mother tongue, but not also the right to have instruction in other courses in mother tongue.</p> <p>The following mother tongues are available in the Bulgarian municipal and state schools: Turkish, Armenian and Hebrew in grades 1-8, and Romani in grades 2-8.</p> <p>Notes: The practical problem is that the legislation does not provide guarantees that the study of mother tongue will be really ensured. In reality, the mother tongue education is hampered by the fact that the Ministry of Education has been exceptionally slow (either intentionally or due to incompetence) to implement the Constitutional requirements and legislative provisions. Despite being obliged to do so by the Public Education Act, the Ministry has not yet issued State Education Requirements (SER) for the mother tongue educational content. On the one hand, education in mother tongue must comply with the SER, and on the other hand, such SER do not exist. Another problem are textbooks, which have not been updated and reprinted since 1992-1993.</p> <p>Sources: Constitution of the Republic of Bulgaria, 1991; Public Education Act, 1991; Zhelyazkova, Avramov, Kosseva, Petkashev, 2012.</p>
England	Low	<p>Period of assessment: 1985-2012 Level of assessment: National</p>

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
		<p>One of the foundational statements of British multicultural education, the Swann Report, made clear its “fundamental opposition to the principle of any form of 'separate provision' (Swann 1985, para. 2.5) and that “mother tongue maintenance, although an important educational function, is best achieved within the ethnic minority communities themselves rather than within mainstream schools” (para 3.15).</p> <p>The main focus is thus on ‘English as an additional language’ (EAL), and so on support for recently arrived children to quickly acquire proficiency in English, rather than on ‘mother tongue’ education. It is government policy to integrate children into the classroom even if they are not fully proficient in English. For complete beginners there may be special classes but this – just as the employment of bilingual teaching assistant – is a matter for individual schools.</p> <p>While the pedagogical and developmental benefits of bilingualism are occasionally highlighted (see Department for Education and Skills, 2003), the policy and educational focus is usually on the acquisition of English only. Keen to increase the proficiency of pupils in foreign languages, some measures have been introduced to increase the quality and time accorded to language instruction, which potentially can include the teaching of minority community languages, too. But systematic effort to support minority communities through ‘mother tongue’ classes do not appear to be in the making.</p> <p>Sources: Department for Education and Skills (2003); Swann (1985).</p>
France	Medium	<p>Period of assessment: 1974-2012 Level of assessment: National</p> <p>Teaching of mother tongue for immigrant minority children can be arranged on school premises but is not paid by the state. It is arranged by the consulates of some countries of origin according to the bilateral agreements signed with the French state (mostly in the 1970s by Italy, Morocco, Algeria and Portugal). However, the number of schools that provide such classes is limited (86,312 students in primary and secondary schools in 2011 out of a total of 10 million). Moreover, it is not considered to be fostering integration and therefore should not be regarded as instance of acceptance of diversity.</p>

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
		<p>Notes: Teaching of the Culture and the Language of Immigrants Country of Origin (Enseignement des Langues et Cultures d'Origine) and have often been criticised for the nationalistic aims pursued by consulates.</p> <p>Sources: Website of the Ministry of Education: Les Enseignement des Langues et Cultures d'Origines (<a href="http://eduscol.education.fr/pid24109-cid52131/enseignements-de-langue-et-de-culture-d-origine.html#lien5">http://eduscol.education.fr/pid24109-cid52131/enseignements-de-langue-et-de-culture-d-origine.html#lien5</a> )</p>
Germany	Varied	<p>Period of assessment: 2000-2010 Level of assessment: Local</p> <p>No national scoring is possible due to high discrepancies between federal states. In the beginning of labour migration the children of immigrants were offered some kind of mother tongue classes in the school building, which were however organised by the respective embassies and mainly turned around religion and other issues regarding the country of origin.</p> <p>After the recognition of Germany as a country of immigration national and local politics started to favour the teaching of German language over the mother tongue classes for children of immigrants and some states, like Bavaria, ended the mother tongue classes altogether. The general scoring on the national level would rather be low to middle, as the national debate about the importance of the German language for integration hardly leaves room for the support of mother tongue classes.</p> <p>Berlin carries out a new school experiment of so called Europe Schools (Staatliche Europa Schule Berlin), where regular teaching is offered in nine different language composition of German and another language.</p> <p>The federal state of North Rhine Westphalia has lately introduced a new concept of supporting so called "languages of origin" (Herkunftssprachen) at public schools. Different from the former mother tongue classes, the teaching of languages of the immigrant parents of grandparents shall be offered at schools with considerable numbers of pupils of a certain background as relevant subject instead of a second foreign language. This is probably the most progressive project in this regard at the moment, as the acknowledgement of mother tongues as resources is an outspoken aim of the project.</p> <p>Notes: Organisation of mother tongue classes is not regarded as progressive in every case. As most of the children from migrant communities today are born and raised in Germany, considering any other language as</p>

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
		<p>their “mother tongue” can be perceived as supporting their perceived otherness. New approaches therefore have to struggle with the two-fold aim to both support the bilingualism of children of immigrants and all the chances that go with it, and to avoid a strong othering at the same time.</p> <p>Sources: Die Landesregierung Nordrhein-Westfalen, (2012); Abgeordnetenhaus Berlin (2007); Niveri (2008)</p>
Greece	High	<p>Period of assessment: 1993-2012 Level of assessment: National but applies to only one region where the minority lives</p> <p>With regard to <b>native minority groups</b>, the only officially recognised minority of Greece is a religious one: the Muslims of western Thrace (in the north-western border with Turkey), who are protected by the Lausanne Treaty of 1923. In line with this treaty the Muslims of western Thrace enjoy a special set of cultural, religious and educational rights including bilingual schools mostly known as minority schools. The number of schools, their composition and their functioning are governed by a labyrinth of rules and administrative procedures. Minority schools offer a bilingual education, in Greek and in Turkish including the study of the Quran in primary school. Minority schools are considered private school governed closely by the law on public schools. Minority schools are funded by the state with a strong contribution in recent years by municipalities to make it up for deficient state funding and the poor quality of schools. In addition a special Ministerial programme funded by European and national funds has been operating since 1997 in the region of Thrace with the aim of training the teachers and supporting the schools in the region for delivering to the needs of minority pupils too (<a href="http://www.museduc.gr">www.museduc.gr</a>).</p> <p>Sources: Tsitselikis, K. (2012); <a href="http://www.museduc.gr">www.museduc.gr</a></p>
Hungary	High	<p>Period of assessment: 1993-2012 Level of assessment: National with some local variation</p> <p>The 1993 Minority Act provides minorities the right to organise language classes in their national languages. The state provides the financial means to have these classes when and where parents demand them.</p> <p>For the Roma, these classes are usually not language but minority culture classes. This is because few Roma want instruction in any of the Romani languages (most Roma in Hungary are mono-lingual in Hungarian).</p> <p>Notes: As most ethnic and national minorities in Hungary have more or less become Hungarian over the</p>

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
		<p>generations, these language classes typically feature as second language classes. This allows us to assign a high score on this indicator, but it should be recognised that this is not a pressing issue in Hungary today.</p> <p>Sources: Report of the Parliamentary Commissioner for the Rights of National and Ethnic Minorities on the Situation of Primary School Education of National and Ethnic Minorities, document (2011)</p>
Ireland	Low	<p>The Department of Education’s Value for Money Review (2011) emphasised that ‘migrant students should be encouraged to maintain a connection with their mother culture/language, as enhancing their mother tongue proficiency also enhances their ability to speak English’ (p.187).</p> <p>The Intercultural Education Strategy (2010:47) similarly states that: ‘Mother tongue is an asset and not a hindrance. Accordingly, it should be utilised in learning environments’.</p> <p>However it also argues that: ‘Given the diversity of cultures now present in Ireland, it is not possible to commit to teaching all mother tongues in mainstream education provision; communities, however, can adopt their own measures for teaching their language to interested parties’.</p> <p>Sources: Honohan &amp; Rougier (2012) (WP5); Irish Constitution (1937); DoE (2011) (Value for money); DoE (2010) Intercultural Education Strategy; Website of the Curriculum online</p>
Italy	Low	<p>Period of assessment: From 1980s-2012 Level of assessment: National and local</p> <p>Although the documents on interculturality which have been enacted for the '80 recognised the multi-ethnic and multi-religious composition of students in Italian schools, and gave instruction to change curricula, nothing has been made to arrange mother tongue classes for minorities. The documents on interculturality and the instructions given at European level suggest to protect plurilinguism of our societies, but in Italian schools there are not teaching of mother tongue.</p> <p>Some schools organize mother tongue courses but they are not within the school hours and they are leisure time activities. They are few and far between.</p>

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
		<p>Teaching of mother tongue exists for native minorities, i.e. the linguistic minorities situated in specific territories of Italy (usually the border territories). In these territories in many schools the mother tongue of minorities (and also culture of minorities) is taught, and many subjects are taught in mother tongue. Nevertheless, the differences among territories are many, depending on financial resources and on interest of families and schools in teaching the mother tongue (Iannàccaro, 2010).</p> <p>We decide to assign the score low because mother tongue classes are only available for some native minorities (i.e. linguistic minorities) and in specific territories (the Italian regions with special statutes where these minorities live).</p> <p>Notes: We need to distinguish immigrant minorities and native (i.e. linguistic) minorities. For immigrant minorities mother tongue classes do not exist (if they exist are very few and taught out of school hours). For native minorities mother tongue is taught in the curricula and subjects are often taught in mother tongue. But this occurs only in those territories where there are important linguistic minorities, and with several differences among schools.</p> <p>Sources: Iannàccaro (2010) ; <a href="http://www.minoranze-linguistiche-scuola.it/">http://www.minoranze-linguistiche-scuola.it/</a>; “Guide for the development and implementation of curricula for plurilingual and intercultural education” <a href="http://www.coe.int/t/dg4/linguistic/">http://www.coe.int/t/dg4/linguistic/</a></p>
Netherlands		Not applicable
Poland	Medium	<p>Period of assessment: 1989-2012 Level of assessment: National</p> <p>Polish schools give the opportunity to organize native language lessons for children from ethnic and national minorities, but do not encourage it and do not promote this type of activities. If the parents of the children organize such an initiative, it can be arranged within the walls of the school. Funding for this type of extra-curricular activities may be obtained from the EU programs, or sometimes from the Ministry of Education (rarely).</p> <p>The Ministry of National Education invites schools to cooperate with NGOs which are prepared for and can initiate the promotion of multiculturalism and teaching mother tongue classes, as well as positive attitudes of</p>

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
		<p>students and their families towards cultural, ethnic and religious diversity.</p> <p>These commendations are neither mandatory nor universal. They take place mainly in the so-called ‘good schools’ and often function as attractive or decorative appendages to the schools’ curricula, rather than comprise a permanent feature in teaching programs or general educational policy. The majority of teachers and their superiors do not see a need for this type of education, mostly because of the small number of migrant children and children representing national, ethnic, or religious minorities.</p> <p>Sources: Sułkowska-Kądziołka (2007) ; Todorowska-Sokolovska (n.d.)</p>
Spain	Medium	<p>Period of assessment: 2010-2012                      Level of assessment: National (with important differences at regional and school level).</p> <p>There are two programmes at national level which offer mother tongue classes to student of immigrant families, associated to two countries, Portugal and Morocco, who provide the language professors. Both programmes are called ELCO (Teaching of language and culture of origin). Both programmes are ancient (early 1980s). There are differences between both programmes. The ELCO Portugal now enrol twice more native students than foreign students (around 6000 students in the country) while no native student is enrolled in the ELCO Morocco. This one has two modalities: the A form is taught during lecture hours, mainly integrated in Islam religious classes, and the B form is taught outside lecture hours.</p> <p>There are also particular small-scale programmes at regional level (for example Romanian language and culture in Andalusia). Mother tongue classes are also often organized at school level, as a particular project of the school and outside lecture hours. But there are not much resources for such classes which are often organised by voluntary organizations. In addition, these language classes are often only attended by immigrant student and not by natives, which is perceived as contrary to intercultural education.</p> <p>Sources: Etxeberria, 2005; Mijares-Molina, 2011.</p>

Country	Score	Motivations for score regarding Indicator 2.5 Organisation of mother tongue classes for native minorities
Turkey	Medium	<p>Period of assessment: Since the early 2000s when Turkey was given the status of a candidate country to the EU (Helsinki Summit 1999)-2012 Level of assessment: National</p> <p>There has recently been a good deal of improvement on this issue. However, it is still limited as, for instance education in Kurdish language at school, is still considered to be a challenge before national unity. The Second Constitutional Package (2002) provided the right to open private courses in minority languages, which initiated the demand for education in one's mother tongue. Article 8 of the Package amended the Law on the Establishment of Radio and Television Enterprises and lifted the restrictions on broadcasting in the different languages and dialects traditionally used by Turkish citizens in their daily lives. Article 11 allowed for education in languages and dialects that are not traditionally used by Turkish citizens in their daily lives. The Article did not grant the right to be educated in one's mother tongue, but rather the permission to open private courses for the purposes of education in one's mother tongue.</p> <p>In 2009 the Kurdish initiative was launched with a view to extend cultural and linguistic rights to the Kurdish minority, whose condition is seen as a major problem in EU accession talks. In this sense, various civil society organizations (both Kurdish and Turkish) as well as the BDP (Peace and Democracy Party) became publicly very visible. The demand for education in Kurdish is often debated along the lines of the separatist discourse. Most recently, TZP Kurdi (<i>Tevgera Ziman u Perwerdehiya Kurdi, Kürt Dil ve Eğitim Hareketi</i>, Movement for Kurdish Language and Education) initiated the "Anadilde eğitim istiyoruz" (We want education in the mother tongue) campaign, and in the scope of the campaign they called for boycotts between 20 and 25 October 2010, thereby becoming even more visible in the media (<i>Vatan Daily</i>, <a href="http://haber.gazetevatan.com/">http://haber.gazetevatan.com/</a>, 15.09.2010) (Kaya, 2013). This is why a Medium score is given here.</p> <p>Sources: Kaya, Ayhan (2013).</p>



## FURTHER READINGS AND COUNTRY REPORTS

### [ACCEPT PLURALISM Tolerance Indicators Toolkit](#)

By Anna Triandafyllidou, European University Institute (2013)

Download your copy from: <http://www.accept-pluralism.eu/Research/ProjectReports/ToleranceIndicatorsToolkit/ToleranceIndicators.aspx>

### [Tolerance and Cultural Diversity Discourses in Bulgaria](#)

By Marko Hajdinjak and Maya Kosseva with Antonina Zhelyazkova, IMIR (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23257>

### [Concepts and Practices of Tolerance in France](#)

By Riva Kastoryano and Angéline Escafre-Dublet, CERI Sciences Po', Paris (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23254>

### [Tolerance Discourses in Germany: How Muslims are Constructed as National Others](#)

By Nina Mühe, Europe – University Viadrina (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23404>

### [Tolerance and Cultural Diversity Discourses and Practices in Greece](#)

By Anna Triandafyllidou and Hara Kouki, European University Institute (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23261>

### [Tolerance and Cultural Diversity Concepts and Practices in Hungary](#)

By Zsuzsanna Vidra, Jon Fox, Anikó Horváth, Central European University and University of Bristol (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23402>

### [Tolerance and Cultural Diversity in Ireland. Concepts and Practices](#)

By Iseult Honohan and Nathalie Rougier, University College Dublin (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23258>

### [Overview Report on Tolerance and Cultural Diversity Concepts and Practices in Italy](#)

By Maurizio Ambrosini and Elena Caneva, University of Milan (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23259>

### [Tolerance and Cultural Diversity Discourses in the Netherlands](#)

By Marcel Maussen with Thijs Bogers and Inge Versteegt, University of Amsterdam (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23514>

### [Tolerance of Cultural Diversity in Poland and Its Limitations](#)

By Michał Buchowski and Katarzyna Chlewińska, Adam Mickiewicz University in Poznań (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/24381>

### [Tolerance and Cultural Diversity Concepts and Practices in Spain](#)

By Ricard Zapata-Barrero, Flora Burchianti, Blanca Garcés-Mascareñas, GRITIM – Universitat Pompeu Fabra (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/24378>

**Comprehensive Report on Turkey: The Myth of Tolerance**

By Ayhan Kaya, Istanbul Bilgi University (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23260>

**Tolerance and Cultural Diversity in the UK**

By Jan Dobbernack, Tariq Modood and Nasar Meer, University of Bristol (2012)

Download your copy from: <http://cadmus.eui.eu/handle/1814/23256>

**Bibliography**

- Bader, V. (2013). Concepts of tolerance and toleration. Moral minimalism and more demanding moralities. Hard to Accept. Perspectives on Intolerance, Toleration and Respect. J. Dobbernack and T. Modood. Basingstoke, Palgrave.
- Fox, J. and Z. Vidra (2011). Roma segregation in education institutions. Tolerance and cultural diversity in schools: comparative report. M. Maussen and V. Bader. Florence, Robert Schuman Centre for Advanced Studies: 73-85.
- Fox, J. and Z. Vidra (2011). Roma segregation in educational institutions. Tolerance and cultural diversity in schools. Comparative Report. M. Maussen and V. Bader. Florence, European University Institute 73-85.
- Heyd, D. (2003). Education to toleration: some philosophical obstacles resolved. The culture of toleration in diverse societies. Reasonable tolerance. C. McKinnon and D. Castiglione. Manchester, Manchester University Press: 196-207.
- Joppke, C. (2004). "The retreat of multiculturalism in the liberal state: theory and policy." The British Journal of Sociology **55**(2): 237-257.
- Joppke, C. (2007). "Beyond national models: Civic integration policies for immigrants in Western Europe." West European Politics **30**(1): 1-22.
- Kastoryano, R. and A. Escafré-Dublet (2010). Tolerance and cultural diversity discourses in France. San Domenico di Fiesole, European University Institute.
- Kennedy, P. M. (1973). "The decline of nationalistic history in the West, 1900-1970." Journal of Contemporary History **8**(1): 77-100.
- Kymlicka, W. (1995). Multicultural citizenship: a liberal theory of minority rights. Oxford, Clarendon Press.
- Leiter, B. (2012). Why tolerate religion? Princeton, Princeton University Press.
- Meer, N. and T. Modood (2009). "The Multicultural State We're In: Muslims, 'Multiculture' and the 'Civic Re-balancing' of British Multiculturalism." Political Studies **57**(3): 473-497.
- Modood, T. (2007). Multiculturalism. A Civic Idea. Cambridge, Polity.
- Mouritsen, P. (2008). Political Responses to Cultural Conflict: Reflections on the Ambiguities of the Civic Turn. Constituting Communities. Political Solutions to Cultural Conflict. P. Mouritsen and K. E. Jørgensen. London, Palgrave: 1-30.
- Mouritsen, P. and T. V. Olsen (2011). "Denmark between liberalism and nationalism." Ethnic and Racial Studies iFirst: pp. 1-20.
- Scanlon, T. (2003). The difficulty of tolerance: essays in political philosophy. Cambridge, Cambridge University Press.
- Schiffauer, W. (forthcoming 2013). The logics of toleration: Outline for a comparative approach to the study of tolerance. Hard to Accept. Perspectives on Intolerance, Toleration and Respect. J. Dobbernack and T. Modood. Basingstoke, Palgrave.

Triandafyllidou, A. (forthcoming 2013). National identity and diversity: Towards plural nationalism. *Hard to Accept. Perspectives on Intolerance, Toleration and Respect*. J. Dobbernack and T. Modood. Basingstoke, Palgrave.

## BULGARIA

- Constitution of the Republic of Bulgaria*. 1991. <http://www.parliament.bg/?page=const&lng=en>
- Hajdinjak, Marko, Maya Kosseva, Antonina Zhelyazkova. 2012a. *Modernity and Tradition: European and National in Bulgaria* [http://www.imir-bg.org/imir/books/Modernity\\_and\\_tradition.pdf](http://www.imir-bg.org/imir/books/Modernity_and_tradition.pdf). Sofia: IMIR. [http://www.imir-bg.org/imir/books/Modernity\\_and\\_tradition.pdf](http://www.imir-bg.org/imir/books/Modernity_and_tradition.pdf)
- Hajdinjak, Marko, Maya Kosseva, Antonina Zhelyazkova. 2012b. *Tolerance and Cultural Diversity Discourses in Bulgaria*. Sofia: IMIR. [http://www.imir-bg.org/imir/reports/ACCEPT\\_Synthesis-report\\_Bulgaria.pdf](http://www.imir-bg.org/imir/reports/ACCEPT_Synthesis-report_Bulgaria.pdf)
- МОМН. 2000. *Наредба № 2 от 18.05.2000 г. за учебното съдържание: Държавни образователни изисквания за учебно съдържание – Приложение № 4 към чл. 4, т. 4. Културно-образователна област: Обществени науки и гражданско образование* (Decree № 2 from 18 May 2000 for the Education Content: State Education Requirements for the Education Content – Annex № 4 to art. 4, par. 4. Cultural-Educational Field: Social Sciences and Civic Education). Sofia: Ministry of Education, Youth and Science. [http://www.minedu.government.bg/opencms/export/sites/mon/left\\_menu/documents/process/nrdb\\_2-00\\_uch\\_sadarjanie-pril4.pdf](http://www.minedu.government.bg/opencms/export/sites/mon/left_menu/documents/process/nrdb_2-00_uch_sadarjanie-pril4.pdf)
- МОМН. 2012а. *Проект - закон за предучилищното и училищното образование* (Preschool and School Education Act). Sofia: Ministry of Education, Youth and Science.
- Public Education Act*. 1991. [http://www.mon.bg/opencms/export/sites/mon/en/top\\_menu/vocational\\_education/Law\\_for\\_the\\_Public\\_Education.pdf](http://www.mon.bg/opencms/export/sites/mon/en/top_menu/vocational_education/Law_for_the_Public_Education.pdf)
- Petrov, Yulian. 2012. *Какво няма в новият образователен закон* (What is Missing from the New Law on Education). February 18. <[http://www.podkrepa-obrazovanie.com/index.php?option=com\\_content&task=view&id=622&Itemid=1](http://www.podkrepa-obrazovanie.com/index.php?option=com_content&task=view&id=622&Itemid=1)
- Zhelyazkova, Antonina, Orlin Avramov, Maya Kosseva, Lubomir Petkashev. 2012. *Educational Problems of Turkish Children in Bulgarian Schools*. Sofia: IMIR. [http://www.imir-bg.org/imir/reports/Educational\\_Problems\\_of\\_Turkish\\_Children\\_in\\_Bulgarian\\_Schools.pdf](http://www.imir-bg.org/imir/reports/Educational_Problems_of_Turkish_Children_in_Bulgarian_Schools.pdf)

## ENGLAND

- Advisory Group on Citizenship. (1998) *Education for citizenship and the teaching of democracy in schools (Crick Report)*. Available online at <http://dera.ioe.ac.uk/4385/1/crickreport1998.pdf>, accessed on 12 September 2012.
- Department for Children, S. a. F. (2010) *Religious education in English schools: Non-statutory guidance 2010*. Available online at <http://media.education.gov.uk/assets/files/religious%20education%20guidance%20in%20schools.pdf>, accessed on 12 March 2011.
- Department for Education and Skills. (2003) *Aiming High: Raising the Achievement of Minority Ethnic Pupils*. Consultation document. Available online at <http://www.ligali.org/pdf/ahconsultation.pdf>, accessed on 12 October 2011.
- Department for Education and Skills. (2007) *Curriculum Review: Diversity and Citizenship*. Available online at

[https://www.education.gov.uk/publications/eOrderingDownload/DfES\\_Diversity\\_and\\_Citizenship.pdf](https://www.education.gov.uk/publications/eOrderingDownload/DfES_Diversity_and_Citizenship.pdf), accessed on 12 September 2012.

- Evans, R. J. (2011). 'The Wonderfulness of Us (the Tory Interpretation of History)' *London Review of Books*, 17 March: 9-12.
- Jackson, R. and K. O'Grady. (2007) 'Religions and education in England: social plurality, civil religion and religious education pedagogy', in R. Jackson, S. Miedema, W. Weisse and J. P. Willaime (ed.) *Religion and education in Europe: developments, contexts and debates*, Münster: Waxmann.
- Meer, N. and T. Modood. (2009) *Migration, Identity and Citizenship. Approaches for Addressing Cultural Diversity in 21st Century Britain*. EMILIE Project. Available online at [http://emilie.eliamep.gr/wp-content/uploads/2009/11/final\\_d6\\_uk.pdf](http://emilie.eliamep.gr/wp-content/uploads/2009/11/final_d6_uk.pdf), accessed on 3 September 2012.
- Osler, A. (2011). 'Teacher interpretations of citizenship education: national identity, cosmopolitan ideals, and political realities' *Journal of Curriculum Studies*, 43(1): 1-24.
- QCA. (2007) *Programme of study for key stage 3 and attainment target*. Qualifications and Curriculum Authority. Available online at <http://media.education.gov.uk/assets/files/pdf/h/history%202007%20programme%20of%20study%20for%20key%20stage%203.pdf>, accessed on 12 August 2012.
- Swann, J. (1985) *The Swann Report 1985: Education for all (Final Report of the Committee of Inquiry into Education of Children from Ethnic Minority Groups)*, London: HMSO.

## FRANCE

- Chanet, J.-F. (1996) *L'école républicaine et les petites patries*, Paris, Aubier.
- Deloye, Y. (1994) *Ecole et citoyenneté. L'individualisme républicain de Jules Ferry à Vichy*, Paris, Presses de la FNSP
- Escafré-Dublet, Kastoryano, *Tolerance in discourses and practices addressing cultural and religious diversity in French schools*, ACCEPT Pluralism Report for Work Package 3: National Case Studies of Challenges to Tolerance in School Life, 2011.
- Falaize, B. (2008) *Enseigner l'histoire de l'immigration à l'école*, Paris, CNHI INRP
- Ministère de l'éducation nationale, *Programme d'enseignement d'histoire-géographie-éducation civique pour les classes de sixième, de cinquième, de quatrième et de troisième du collège*, Bulletin Officiel spécial n°6 du 28 août 2008 (<http://www.education.gouv.fr/cid22116/mene0817481a.html>)
- Ministère de l'éducation nationale, *Programme d'enseignement commun d'histoire-géographie en classe de première des séries générales*, Bulletin officiel spécial n°9 du 30 septembre 2010, (<http://www.education.gouv.fr/cid53319/mene1019675a.html>)

## GERMANY

- Abgeordnetenhaus Berlin: *Kleine Anfrage und Antwort "Unterricht in der Muttersprache an Berliner Schulen"*, 24.10.2007, Dr.16/11249, online: <http://www.mutlu.de/themen/bildung/838647.html>
- Georg-Eckert-Institut für internationale Schulbuchforschung (2011): "Keine Chance auf Zugehörigkeit? Schulbücher europäischer Länder halten Islam und modernes Europa getrennt", online: [http://www.gei.de/fileadmin/bilder/pdf/Presse\\_interviews/Islamstudie\\_2011.pdf](http://www.gei.de/fileadmin/bilder/pdf/Presse_interviews/Islamstudie_2011.pdf)
- Grabbert, Tammo (2010): "Migration im niedersächsischen Schulbuch", polis 3/2010.
- Heinrich-Böll-Stiftung (2004): "Schule und Migration, 6. Empfehlung der Bildungskommission der Heinrich-Böll-Stiftung", online: [http://www.migration-boell.de/web/integration/47\\_126.asp](http://www.migration-boell.de/web/integration/47_126.asp)
- Mühe, Nina (2011): "(In-) Tolerance towards religious minorities in German schools: Religious diversity challenges in regard to Muslim religious practice and education"; ACCEPT-PLURALISM; 2011/18;

- 3.National Case Studies -School Life; Final Country Reports; online: <http://cadmus.eui.eu/handle/1814/20974>
- Niveri, Liisa: "Zweisprachige Schüler. Was Deutschland von den Finnen lernen kann.", in: Spiegel-online, 09.05.2008, online: <http://www.spiegel.de/schulspiegel/ausland/zweisprachige-schueler-was-deutschland-von-den-finnen-lernen-kann-a-552614.html>
- Die Landesregierung Nordrhein-Westfalen, Pressemitteilung: "Nordrhein-Westfalen stärkt Unterricht in der Herkunftssprache für Schülerinnen und Schüler mit Zuwanderungsgeschichte.", 08.01.2012, online: <http://www.nrw.de/presse/nordrhein-westfalen-staerkt-unterricht-in-den-herkunftssprachen-fuer-schuelerinnen-und-schueler-mit-zuwanderungsgeschichte-8419/>
- Schiffauer, Werner, Baumann, Gerd, Kastoryano, Riva and Vertovec Steven (ed.) (2002): "Staat – Schule – Ethnizität. Politische Sozialisation von Immigrantenkinder in vier europäischen Ländern", Waxmann, Berlin
- Senatsverwaltung für Bildung, Jugend und Sport, Berlin 2008 a: "Rahmenlehrplan für die Sekundarsufe I: Sozialkunde", online: [http://www.berlin.de/imperia/md/content/sen-bildung/schulorganisation/lehrplaene/sek1\\_sozialkunde.pdf](http://www.berlin.de/imperia/md/content/sen-bildung/schulorganisation/lehrplaene/sek1_sozialkunde.pdf)
- Senatsverwaltung für Bildung, Jugend und Sport, Berlin 2008 b: "Rahmenlehrplan für die Sekundarsufe I: Geschichte", online: [http://www.berlin.de/imperia/md/content/sen-bildung/schulorganisation/lehrplaene/sek1\\_geschichte.pdf](http://www.berlin.de/imperia/md/content/sen-bildung/schulorganisation/lehrplaene/sek1_geschichte.pdf)
- Senatsverwaltung für Schule, Jugend und Sport, Berlin Juli 2011: "Interkulturelle Bildung und Erziehung. Handreichung für Lehrkräfte an Berliner Schulen", online: [http://www.berlin.de/imperia/md/content/sen-bildung/politische\\_bildung/interkult.pdf](http://www.berlin.de/imperia/md/content/sen-bildung/politische_bildung/interkult.pdf)

## GREECE

- Eurydice network, EACEA, Organisation of the education system in Greece 2009/2010, [http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase\\_full\\_reports/EL\\_EN.pdf](http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf) (accessed 26 Nov 2012)
- Efstratiou, D. and Sklavenitis, N. (2010) Structures of education and training systems: Greece, 2009-2010: [http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/structures/041\\_el\\_en.pdf](http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/structures/041_el_en.pdf) (accessed 26 November 2012)
- Triandafyllidou, A. (2011) Intolerance of difference in Greek Schools. The Case of Migrant and Roma Children, ACCEPT PLURALISM Project report, available at: <http://cadmus.eui.eu/handle/1814/19793>
- Triandafyllidou, A. and Gropas. Ruby (2007) Greek education policy and the challenge of migration. An intercultural view of assimilation, EMILIE project report, available at: [http://emilie.eliamep.gr/wp-content/uploads/2009/07/wp3\\_greece\\_final.pdf](http://emilie.eliamep.gr/wp-content/uploads/2009/07/wp3_greece_final.pdf) (accessed 26 November 2012)
- Government Gazette, Issue 1: 124, 17 June 1996, Law 2413 on Greek Education Abroad, *Intercultural Education and other provisions*. Government Gazette, Issue 2: 1789, 28 September 1999, Ministerial Decree on *Intercultural Education: Establishment and functioning of reception and support classes*.
- Gropas, R. Kouki, H. and Triandafyllidou, A. (2011) Identity construction programmes of non-state, professional and collective actors: Greece, IME Project report, ELIAMEP, Athens, February 2011, available at <http://fass.kingston.ac.uk/public/ime/>
- Tsitselikis, K. (2012) *Old and New Islam in Greece. From Historical Minorities to Immigrant Newcomers*, Amsterdam: martinus Nijhoff Publishers.
- [www.museduc.gr](http://www.museduc.gr)

**HUNGARY**

Katona, A. (2012) "NAT – kerettantervek – helyi tanterv. Ember és társadalom – történelem." available at:

[http://www.moderniskola.hu/sites/default/files/field/image/tanevnyito/ember\\_es\\_tarsadalom.pdf](http://www.moderniskola.hu/sites/default/files/field/image/tanevnyito/ember_es_tarsadalom.pdf)

Kereszty, O. (2009) "Egy európai összehasonlító felmérés tanulságai a történelemdidaktika hazai értelmezéséhez." available at: <http://www.ofi.hu/tudastar/egy-europai>

Kósa, J. (2009) "Hogyan lehet a történelem és társadalomismeret tanítása során a tanulók előítéletes gondolkodásának csökkentésére törekedni?" available at: [http://epa.oszk.hu/00000/00035/00135/pdf/EPA00035\\_upsz\\_200908-09\\_229-232.pdf](http://epa.oszk.hu/00000/00035/00135/pdf/EPA00035_upsz_200908-09_229-232.pdf)

Vidra, Zs. and Fox, J. (2011) "The Embodiment of (In)Tolerance in Discourses and Practices Addressing Cultural Diversity in Schools In Hungary: The case of Roma." available at: <http://cadmus.eui.eu/handle/1814/19797>

Zarándy, Z. (2003) "Társadalomismeret-oktatás és demokráciára nevelés." available at: <http://epa.oszk.hu/00000/00035/00069/2003-03-vt-Zarandy-Tarsadalomismeret.html>

Zarándy, Z. (2009) "Társadalomismeret-oktatási program a multikulturális sokszínűség és esélyegyenlőség jegyében." available at: <http://www.ofi.hu/tudastar/tarsadalomismeret/tarsadalomismeret-090617-1>

**(On-line) newspaper articles**

EduLine (2012) "Több száz tankönyv kerülhet kukába az új alaptanterv miatt" available at: [http://eduline.hu/kozoktatas/2012/3/26/Tobb\\_szaz\\_tankonyv\\_kerulhet\\_kukaba\\_az\\_uj\\_al\\_79IPFF](http://eduline.hu/kozoktatas/2012/3/26/Tobb_szaz_tankonyv_kerulhet_kukaba_az_uj_al_79IPFF)

Köznevelés online (2012) "A Történelemtanárok Egylete a NAT történelemre vonatkozó részének visszavonását kéri" available at: <http://koznev.hu/cikk/koznevelés-online/a-tortenelemtanarok-egylete-a-nat-tortenelemre-vonatkozó-reszenek-visszavonását-keri/>

Múlt-kor (2007) "A roma történelem oktatását szorgalmazzák" available at: <http://www.mult-kor.hu/cikk.php?id=18703>

National Press Agency (2012) "Hoffmann: 2013 szeptemberétől lehetnek új tankönyvek" available at: [http://www.hirado.hu/Hirek/2012/03/27/13/Hoffmann\\_2013\\_szeptemberetol\\_lehetnek\\_uj\\_tankonyvek\\_a\\_kozoktatasban.aspx](http://www.hirado.hu/Hirek/2012/03/27/13/Hoffmann_2013_szeptemberetol_lehetnek_uj_tankonyvek_a_kozoktatasban.aspx)

Ónody-Molnár, D. (2010) "Előítéleteség ellen rációval. Szemléletváltás kell a tanárképzésben" available at: [http://nol.hu/lap/karrier/20100527-eloiteletesseg\\_ellen\\_racioval](http://nol.hu/lap/karrier/20100527-eloiteletesseg_ellen_racioval)

**IRELAND**

Bryan, A. (2008) The co-articulation of national identity and interculturalism in the Irish curriculum: educating for democratic citizenship?, *London Review of Education*, 6(1), 47-58

Bryan, A. (2010) Corporate multiculturalism, diversity management, and positive interculturalism in Irish schools and society', *Irish Educational Studies*, 29(3), 253-269

Bunreacht na hÉireann (1937) *The Irish Constitution*. Dublin: The Stationery Office. Available at: [http://www.taoiseach.gov.ie/attached\\_files/Pdf%20files/Constitution%20of%20Ireland.pdf](http://www.taoiseach.gov.ie/attached_files/Pdf%20files/Constitution%20of%20Ireland.pdf).

Department of Education (1996) *Junior Certificate – Civic, Social and Political Education Syllabus*. Available at: [http://www.education.ie/en/Schools-Colleges/Information/Curriculum-and-Syllabus/Junior-Cycle-/Syllabuses-Guidelines/jc\\_civics\\_sy.pdf](http://www.education.ie/en/Schools-Colleges/Information/Curriculum-and-Syllabus/Junior-Cycle-/Syllabuses-Guidelines/jc_civics_sy.pdf)

- Department of Education (1996) *The Junior Certificate History Syllabus*. Available at: [http://www.education.ie/en/Schools-Colleges/Information/Curriculum-and-Syllabus/Junior-Cycle-/Syllabuses-Guidelines/jc\\_history\\_sy.pdf](http://www.education.ie/en/Schools-Colleges/Information/Curriculum-and-Syllabus/Junior-Cycle-/Syllabuses-Guidelines/jc_history_sy.pdf)
- Department of Education (1999) *Primary School Curriculum: Social, Environmental and Scientific Education – History*. Dublin: The stationary Office. Available at: [http://www.curriculumonline.ie/en/Primary\\_School\\_Curriculum/Social\\_Environmental\\_and\\_Scientific\\_Education\\_SESE\\_/History/History\\_Curriculum.pdf](http://www.curriculumonline.ie/en/Primary_School_Curriculum/Social_Environmental_and_Scientific_Education_SESE_/History/History_Curriculum.pdf)
- Department of Education (2010) *Intercultural Education Strategy, 2010-2015*. Dublin: Department of Education and Skills and the Office of the Minister for Integration.
- Department of Education (2011) *Language Support for Migrants: A Value for Money Review of expenditure on the education of migrant students at primary and post-primary level who do not speak English (or Irish) as a first language 2001/02-2008/09*. Dublin: Department of Education. Available at: [http://www.education.ie/en/Publications/Value-For-Money-Reviews/new\\_language\\_support\\_migrants\\_2011.pdf](http://www.education.ie/en/Publications/Value-For-Money-Reviews/new_language_support_migrants_2011.pdf)
- Department of Education and Science/NCCA (2005) *Civic Social and Political Education. Junior Certificate. Guidelines for Teachers*. Dublin: The Stationary Office. Available at: [http://www.education.ie/en/Schools-Colleges/Information/Curriculum-and-Syllabus/Junior-Cycle-/Syllabuses-Guidelines/jc\\_cspe\\_guide.pdf](http://www.education.ie/en/Schools-Colleges/Information/Curriculum-and-Syllabus/Junior-Cycle-/Syllabuses-Guidelines/jc_cspe_guide.pdf)
- Fass, D., & Ross, W. (2012) Identity, diversity and citizenship: A critical analysis of textbooks and curricula in Irish schools. *International Sociology*, 27(4), 574-591.

## ITALY

- Ambrosini M., Caneva E. (2010) “Tolerance and Cultural Diversity Discourses in Italy”, <http://cadmus.eui.eu/handle/1814/19776>
- Ambrosini M., Caneva E. (2011) “The Embodiment of Tolerance in Discourses and Practices Addressing Cultural Diversity in Italian Schools”, <http://accept-pluralism.eu/Research/ProjectReports/CaseStudiesSchool.aspx>
- Caneva E. (2012) “Interculturalism in the classroom. The strengths and limitations of teachers in managing relations with children and parents of foreign origin”, *Italian Journal of Sociology of Education*, n. 3, pp. 34-58.
- Casacchia O., Natale L., Paterno A., Terzera L. (2008), ‘Studiare insieme, crescere insieme? un’indagine sulle seconde generazioni in dieci regioni italiane’, FrancoAngeli, Milano.
- Colombo M. (2012) “Relazioni scolastiche nelle classi ad elevata concentrazione di alunni di origine immigrata. Riflessioni da un’indagine in Lombardia”, *Mondi Migranti*, n. 2, pp. 149-165.
- Iannàccaro G. (2010), “Lingue di minoranza e scuola. A dieci anni dalla Legge 482/99”, <http://www.minoranze-linguistiche-scuola.it/pubblicazioni/>
- Santagati M. (2012), “Scuola, terra d’immigrazione. Stato dell’arte e prospettive di ricerca in Italia”, *Mondi Migranti*, n. 2, pp. 41-85.
- Santerini M. (2010), “La scuola della cittadinanza”, Laterza, Bari.

## Laws and official documents

- Law 30, 10th February 2000 (Berliguer reform)
- Law 30.10.2008, n. 169 (Gelmini reform)
- C.M. 24/2006 “Guidelines for the reception and integration of foreign students”  
<http://hubmiur.pubblica.istruzione.it/web/istruzione/intercultura-normativa>

“The Italian strategy for the intercultural school and the integration of students of foreign origin” (2007)  
[http://hubmiur.pubblica.istruzione.it/alfresco/d/d/workspace/SpacesStore/cecf0709-e9dc-4387-a922-eb5e63c5bab5/documento\\_di\\_indirizzo.pdf](http://hubmiur.pubblica.istruzione.it/alfresco/d/d/workspace/SpacesStore/cecf0709-e9dc-4387-a922-eb5e63c5bab5/documento_di_indirizzo.pdf)

Law 482/99 (1999)

D.P.R. 11 February 2010 [http://hubmiur.pubblica.istruzione.it/web/istruzione/prot3981\\_10](http://hubmiur.pubblica.istruzione.it/web/istruzione/prot3981_10)

“Guide for the development and implementation of curricula for plurilingual and intercultural education”  
<http://www.coe.int/t/dg4/linguistic/>

### Web sites

[http://iostudio.pubblica.istruzione.it/web/28201/cittadinanza\\_e\\_costituzione](http://iostudio.pubblica.istruzione.it/web/28201/cittadinanza_e_costituzione) (web site on civic education teaching)

<http://www.minoranze-linguistiche-scuola.it/> (web site of the Minister of Education on minorities' languages at school)

### THE NETHERLANDS

Bron, J. and Thijs, A. (2011) “Leaving it to the schools: citizenship, diversity and human rights education in the Netherlands” in *Educational Research*, Vol. 53(2), pp.123-136

Groof, J. de et al. (2011) “Reflecties op de omgang met religious en levensbeschouwelijk verschil in het onderwijs in Vlaanderen en Nederland. *TOBR*, Vol.5(1-2), pp.3-35

Ohliger, R. (2005) “Privileged migrants in Germany, France and the Netherlands” in H.Schissler and Y.Soyzal (eds) *The nation, Europe and the world. Textbooks and curricula in transition*. Berghahn Books, pp.36-60

Rath, J. et al. (2001) *Western Europe and its Islam*. Leiden: Brill.

Sunier, T. (2009) “Teaching the Nation: Religious and Ethnic Diversity at State Schools in Britain and the Netherlands” in *Teachers College Record*.

Versteegt, I. and Maussen, M. (2011) *The Netherlands: Challenging diversity in education and school life*. ACCEPT-Pluralism. Working paper 11/2011

### POLAND

Curriculum for lower high school  
([http://bip.men.gov.pl/men\\_bip/akty\\_prawne/rozporzadzenie\\_20081223\\_zal\\_4.pdf](http://bip.men.gov.pl/men_bip/akty_prawne/rozporzadzenie_20081223_zal_4.pdf))

Czerniejewska I. 2008, *Edukacja wielokulturowa w Polsce w perspektywie antropologii*, nieopublikowana praca doktorska, (unpublished PhD thesis), Poznań: Uniwersytet im. Adama Mickiewicza

Dolata R. 2005, *Najważniejsze wyzwania stojące przed polską oświatą*, Instytut Spraw Publicznych. Analizy i Opinie, nr 45

*Dziennik Ustaw*, 16<sup>th</sup> July 1997, No. 78 pos. 483

([http://bip.men.gov.pl/men\\_bip/akty\\_prawne/rozporzadzenie\\_20081223\\_zal\\_4.pdf](http://bip.men.gov.pl/men_bip/akty_prawne/rozporzadzenie_20081223_zal_4.pdf))

Organizacja systemu edukacji w Polsce 2009/2010, Raport EAOEA (Agencja Wykonawcza d. Edukacji, Kultury i Sektora Audiowizualnego)

Sułkowska-Kądziółka A. 2007, Wybrane programy edukacyjne dla mniejszości romskiej w Małopolsce, in: Borek P. (ed.) *Romowie w Polsce i Europie*, Kraków: Wydawnictwo Naukowe Akademii Pedagogicznej

Todorowska-Sokolovska V. (n.d.) *Dzieci imigrantów. Nowe edukacyjne wyzwanie dla polskich szkół*, Fundacja Termopilska

### SPAIN

- Etxeberria F. (2005), «Lenguas inmigrantes en la escuela en España», *Cuadernos Interculturales*, 3(5), p. 9-30
- Zapata-Barrero R. and Burchianti F. (2011), *Tolerance to cultural diversity in Spanish schools. Discourses and practices*, ACCEPT PLURALISM Work package 3, December. [Available at: <http://cadmus.eui.eu/handle/1814/19870>]
- Javier García Castaño F. J. and Carrasco Pons S. (eds) (2011), *Población inmigrante y escuela: conocimientos y saberes de investigación*, Madrid: Ministerio de Educación (IFIIE).
- Fernández-Soria, J. M. (2008), “Educación para la Ciudadanía y los Derechos Humanos: controversias en torno a una asignatura (o entre ética pública y ética privada)”, *Trasatlántica de Educación*, 4.
- Mijares-Molina L. (2011), «El programa de enseñanza de lengua y cultura de origen (ELCO) Marroquí» in Javier García Castaño F. J. and Carrasco Pons S. (eds), *Población inmigrante y escuela: conocimientos y saberes de investigación*, Madrid: Ministerio de Educación (IFIIE).
- Dietz G. (2007), “Invisibilizing or Ethnicizing Religious Diversity? The Transition of Religious Education Towards Pluralism in Contemporary Spain”, in Jackson R., *Religion and education in Europe: developments, contexts and debates*, Münster: Waxmann Verlag, p. 103-131.
- Legal documents
- Ley Orgánica 2/2006, de 3 de mayo, de Educación.
- Real Decreto 1513/2006, de 7 de diciembre, por el que se establecen las enseñanzas mínimas de la Educación Primaria.
- Real Decreto 1631/2006, de 29 de diciembre, por el que se establecen las enseñanzas mínimas correspondientes a la Educación Secundaria Obligatoria.
- Real Decreto 1190/2012, de 3 de agosto, por el que se modifican el Real Decreto 1513/2006, de 7 de diciembre, por el que se establecen las enseñanzas mínimas de la Educación Primaria, y el Real Decreto 1631/2006, de 29 de diciembre, por el que se establecen las enseñanzas mínimas correspondientes a la Educación Secundaria Obligatoria.

## TURKEY

- Aventstrup, R. (2007). The challenge of curriculum reform and implementation: Some implications of a constructivist approach. <http://tedp.meb.gov.tr>
- Basak Foundation (2010). *Ses Duy: You Have the Choice Here My Voice: The Effect of Migration on Children and Young People 2004-2010*. Istanbul: Research Publication.
- Çayır, Kenan (2009). “We Should Be Ourselves before Being a European”: The New Curriculum, New Textbooks and Turkish Modernity,” *Kuram ve Uygulamada Eğitim Bilimleri / Educational Sciences: Theory & Practice* 9 (4), Güz / Autumn 2009: 1659-1690
- Hünee, Hacattepe Üniversitesi Nüfus Etüdüleri Enstitüsü (2006). *Türkiye Göç ve Yerinden Olmuş Nüfus Araştırması Raporu*. Ankara: HÜNEE.
- İçduygu, Ahmet (2008). “Rethinking irregular migration in Turkey: Some Demo-Economic Reflections”, CARIM Report. Florence: European University Institute.
- Kaya, Ayhan (2013). *Europeanization and Tolerance in Turkey: The Myth of Toleration*. London: Palgrave.
- Kaya, Ayhan and Ece Harmanyeri (2010). “Tolerance and Cultural Diversity Discourses in Turkey,” FP7 Project entitled *Accept Pluralism: Tolerance, Pluralism and Social Cohesion: Responding to the Challenges of the 21st Century in Europe*, Overview of National Discourses on Tolerance and Cultural Diversity, <http://www.eui.eu/Projects/ACCEPT/Home.aspx>
- Kaya, Ayhan et al. (2009). *Günümüz Türkiye’sinde İç Göçler: Geri Dönüş mü, Entegrasyon mu? (Domestic Migration in Contemporary Turkey: Return or Integration?)*. Istanbul Bilgi University Press.

- MEB, The Ministry of National Education, Talim ve Terbiye Kurulu Başkanlığı (2010), İlk Ders Değerler Eğitimi Genelgesi, September, <http://www.meb.gov.tr/duyurular/duyurular2009/BasinMusavirligi/ilkders.pdf>
- Öniş, Ziya (2004). "Turkish Modernization and Challenges for the New Europe," Perceptions (Autumn): 5-28.
- Sahlberg, P. (2005). Curriculum reform and implementation in the 21st century: Policies, perspectives and implementation. Paper presented at the International Conference on Curriculum Reform and Implementation in the 21st Century, İstanbul. Retrieved August 20, 2009, from <http://www.pasisahlberg.com/downloads/Turkey%20ICC%202005%20Proceedings.pdf>
- TESEV (2004) "Return to Villages Following the Internal Forced Migration". İstanbul: TESEV.
- TTKB, Talim ve Terbiye Kurulu Başkanlığı. (2009). MEB müfredat geliştirme süreci. [http://ttkb.meb.gov.tr/programlar/prog\\_giris/prog\\_giris\\_1.html](http://ttkb.meb.gov.tr/programlar/prog_giris/prog_giris_1.html) accessed on 10 August 2009

## About ACCEPT PLURALISM – project identity

<b>Acronym</b>	<b>ACCEPT PLURALISM</b>
<b>Title</b>	<b>Tolerance, Pluralism and Social Cohesion: Responding to the Challenges of the 21st Century in Europe</b>
<b>Short Description</b>	<p>ACCEPT PLURALISM questions how much cultural diversity can be accommodated within liberal and secular democracies in Europe. The notions of tolerance, acceptance, respect and recognition are central to the project. ACCEPT PLURALISM looks at both native and immigrant minority groups.</p> <p>Through comparative, theoretical and empirical analysis the project studies individuals, groups or practices for whom tolerance is sought but which we should not tolerate; of which we disapprove but which should be tolerated; and for which we ask to go beyond tolerance and achieve respect and recognition.</p> <p>In particular, we investigate when, what and who is being not tolerated / tolerated / respected in 15 European countries; why this is happening in each case; the reasons that different social actors put forward for not tolerating / tolerating / respecting specific minority groups/individuals and specific practices. The project analyses practices, policies and institutions, and produces key messages for policy makers with a view to making European societies more respectful towards diversity.</p>
<b>Website</b>	<a href="http://www.accept-pluralism.eu">www.accept-pluralism.eu</a>
<b>Duration</b>	March 2010-May 2013 (39 months)
<b>Funding Scheme</b>	Small and medium-scale collaborative project
<b>EU contribution</b>	2,600,230 Euro
<b>Consortium</b>	17 partners (15 countries)
<b>Coordinator</b>	European University Institute Robert Schuman Centre for Advanced Studies
<b>Person Responsible</b>	Prof. Anna Triandafyllidou
<b>EC officer</b>	Ms. Louisa Anastopoulou, Project Officer, Directorate General for Research and Innovation, European Commission