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5. New Knowledge.
Applying Tolerance Indicators

**APPLYING TOLERANCE
INDICATORS:**

**ANNEX to the report on
LOCAL AND NATIONAL
POLICIES OF
EXCLUSION OF
MINORITIES AND
IMMIGRANTS IN PUBLIC
LIFE**

Elena Caneva and Maurizio
Ambrosini, University of Milan



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www.accept-pluralism.eu
www.eui.eu/RSCAS
email: anna.triandafyllidou@eui.eu

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ANNEX TO THE CLUSTER REPORT:

LOCAL AND NATIONAL POLICIES OF EXCLUSION OF MINORITIES AND IMMIGRANTS IN PUBLIC LIFE

Indicators presented:

Indicator 5.1 Accommodating the need for a public place of worship

Indicator 5.2 Special requirements for ethnic or religious business

Indicator 6.2 Existence of official institutions for the representation of migrants

Indicator 6.4 Access to local voting rights for non-nationals

Countries covered and teams responsible for the country assessments:

Bulgaria: Marko Hajdinjak, IMIR

Ireland: Nathalie Rougier and Iseult Honohan, University College Dublin

The Netherlands: Marcel Maussen, University of Amsterdam

Greece: Anna Triandafyllidou and Hara Kouki, EUI

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

Italy: Elena Caneva and Maurizio Ambrosini, University of Milan

Detailed Comparative Country Overview for Indicator 5.1 Accommodating the need for a public place of worship

Country	Score	Motivations for score regarding Indicator 5.1 Accommodating the need for a public place of worship
Bulgaria	High	<p>Time period for assessment: 2009-2012 Level of assessment: national</p> <p>All larger minority religious groups have their formal places of worship – usually located in cities, towns and villages where they live. There are 1429 Muslim places of worship (approximately 1150 mosques; the rest are <i>masjids</i>, <i>tekkes</i> and <i>turbes</i>), 85 Protestant ones, 35 Catholic, 7 Armenian and 3 Jewish. For comparison, there are 2555 Orthodox Christian places of worship (churches and monasteries) in Bulgaria. These numbers do not include only the majority Bulgarian Orthodox Christian church, but also Russian, Romanian and Greek Orthodox churches.</p> <p>Note: In some parts of the country, most notably in the capital Sofia, there is a considerable resistance towards the construction of additional mosques. The demands of the Islamic community to obtain permission for construction of a second mosque in Sofia have been blocked for years through various administrative obstacles.</p> <p>Sources: National Register of Temples in the Republic of Bulgaria (2010), http://www.hramove.bg/myadmin/popup_temple.php</p>
Greece	Medium	<p>Time period for assessment: 2000 - 2012 Level of assessment: national</p> <p>Minority religious groups can apply for a permission to establish formal places for worship. The issuing and gathering of necessary documentation, however, can cause endless delays and denial of granting a license.</p> <p>Informal places of worship, such as mosques, however, operate in apartments or houses, without any administrative permit, but with the tolerance of the police.</p>

Country	Score	Motivations for score regarding Indicator 5.1 Accommodating the need for a public place of worship
		<p>Even if almost 97% of the country's population adhere at least nominally to the Greek Orthodox faith, immigration flows of the last 20 years led to the expansion of religious groups, mainly of the Muslim population in Greece. The community in the Athens area is still without its own mosque or state-appointed cleric to officiate at various religious services. Even though a bill has been approved by the Parliament in 2000 for the construction of a mosque, this has not yet started because members of the Orthodox Church are opposed to this.</p> <p>The Orthodox Church, Jews, and Muslims are the only religious groups the government recognizes as 'legal entities of public law'. Other religious organizations must be registered as 'legal entities of private law' and cannot own houses of prayer. According to law 1363/1938 and 1672/1939, authorisation to operate a place of worship has to be given by the Minister of Education, Religious Affairs, Culture and Sports, which may base its decision to issue permits on the opinion of the local Orthodox bishop and consulting documents from the mayor of the town and the local police, which has the right to prosecute religious communities who operate or build places of worship without a permit. In 2011, permissions were granted without too many problems.</p> <p>Sources: Triandafyllidou A. And Gropas R. (2007), Cultural Diversity in Greek Public and Political Discourses, EMILIE Project; Kokosalakis N. and Foka e. (2007), 'Greece: Overview of the national situation', Report for 'Welfare and Values in Europe: Transitions related to religion, minorities and gender'; ECtHR case <i>Manoussakis and others vs Greece</i>, (18748/91), September 1996; UNHCR, 2011 Report on International Religious Freedom – Greece, July 2012; National Commission for Human Rights (2002). 'Report 2001', Athens, February 2002, in Greek; National Commission for Human Rights, Annual Report 2011</p>
Ireland	High	<p>Time period for assessment: 1990 - 2012 Level of assessment: national</p> <p>The basis for this assessment is the Irish constitutional and legal framework. The Irish Constitution provides for freedom of worship, prohibits the establishment or endowment of any religion, and rules out religious discrimination. (Irish Constitution – Arts 40, 44).</p> <p>Minority religious groups are free to set up formal places of worship.</p>

Country	Score	Motivations for score regarding Indicator 5.1 Accommodating the need for a public place of worship
		<p>There are Protestant churches of many denominations (including new immigrant churches) across the country, three synagogues, a number of mosques (some attracting hundreds of people and others only a small number of people), a Sikh Gurdwara (Temple), Hindu and Buddhist Temples, a Bahá'í Centre, and others.</p> <p>Note: There are virtually no restrictions on establishing a religious group, and few restrictions on setting up places of worship, apart from normal planning requirements. Purpose built mosques have minarets, but do not call the muezzin.</p> <p>Sources: Honohan, I., & Rougier, N. (2010). <i>Tolerance and Cultural Diversity Discourses in Ireland</i>. Florence: Robert Schuman Centre for Advanced Studies; Bunreacht na hÉireann (1937) <i>The Irish Constitution</i>. Dublin: The Stationery Office. Available at: http://www.taoiseach.gov.ie/attached_files/Pdf%20files/Constitution%20of%20Ireland.pdf.</p>
Italy	Medium	<p>Time period for assessment: 1980-2012 Level of assessment: national and local</p> <p>The Italian Constitution provides for freedom of worship and the Italian State has signed several agreements with the main minority denominations (the Waldesian and the Methodist Churches, the Adventist Churches and Assemblies of God, the Jewish church, the Jehovah's Witnesses and the Buddhists).</p> <p>An agreement has not been yet signed with Muslim groups. Some attempts to enhance the dialogue with this minority have been made such as building the Assembly for Italian Islam, but have been unsuccessful.</p> <p>On the Italian territory only three Mosques are officially recognized. As a consequence, many informal places of worship have been built at a grass-roots level and applications for official recognition have been rejected. The municipality can impede the construction of a place of worship by not granting building permits or not finding a suitable area in the city plan.</p> <p>Sources: Spina, M.R. (2010). Muslims in Italy: models of integration and new citizenship, in A. Triandafyllidou Ed.(eds), <i>Muslims in 21st Century Europe. Structural and cultural perspectives</i>, Routledge, London; Ambrosini M., Caneva E. (2012), <i>Local Policies of Exclusion: The Italian case</i>, http://hdl.handle.net/1814/22317; Italian Constitution</p>

Country	Score	Motivations for score regarding Indicator 5.1 Accommodating the need for a public place of worship
		http://www.governo.it/governo/costituzione/principi.html ; Allievi S. (2010), "La guerra delle moschee. L'Europa e la sfida del pluralismo religioso."
Netherlands	High	<p>Time period for assessment: 1990 - 2012 Level of assessment: national</p> <p>Minority religious groups, including religious groups of immigrant origin such as Muslims, Hindus, Buddhists, Russian Orthodox can have their own (formal) places of worship. There is a constitutional right to religious freedom. Municipalities can decide on plans for new buildings on the basis of regular urban planning procedures. The construction of mosques is often a cause for public debate, but on the whole the comparatively high number of newly built mosque illustrates that the Netherlands score a high on this indicator.</p> <p>Sources: Maussen, M. (2009) <i>Constructing Mosques. The governance of Islam in France and the Netherlands</i>. Amsterdam: ASSR</p>
Spain	Medium /High	<p>Time period for assessment: 2000-2012 Level of assessment: national with regional differences</p> <p>There are around 22900 places of worship for Catholicism (80,46%) and 5549 places of worship for the other religions. Protestants places represent 10,83% (3077), Muslim places 4,25% (1206) and Jehova's witnesses places (2,48%) (703) of all places of worship. The agreements signed between the State and the main minority denominations - Islam, Judaism, Protestantism - representative organisations in 1992 as well as with Adventists, Jehova's witnesses, Buddhists and Orthodox in 2000, guarantee religious freedom and the freedom to establish new places of worship.</p> <p>Despite this freedom to establish new places of worship, there is a persisting opposition to the construction of new formal Mosques, especially in Catalonia, in spite of few recent Mosques which have been constructed in Madrid or near Cordoba. Many Muslim places of worship are still located in tiny locals, which are not suitable to welcome all believers. Obstacles to the opening of new and formal places refer in general to administrative reasons (local regulations, occupation of space, security, etc) or social opposition to Mosques (40 conflicts have been registered in the years 2000 solely in Catalonia). Despite these implementation problems, we rank Spain High on this indicator because minority</p>

Country	Score	Motivations for score regarding Indicator 5.1 Accommodating the need for a public place of worship
		<p>religions are legally free to establish new places of worship.</p> <p>Sources: Astor A. (2009), “¡Mezquita No!”: The Origins of Mosque Opposition in Spain », GRITIM Working Papers n°3.; Estruch, J. et al. (2006), Las otras religiones: minorías religiosas en Cataluña. Colección Pluralismo y Convivencia, Barcelona: Icaria; Observatorio del pluralismo religioso en España (2012), Explotación de datos. Directorio de lugares de culto. Junio 2012. [Available at http://www.observatorioreligion.es]; Planet A. I. (2012), Diversidad religiosa y migración en la España de hoy: análisis de actitudes y del marco legal” in Aja E., Arango J., and Oliver J. (Dir.), Anuario de la inmigración en España: edición 2011: la hora de la integración, Barcelona: CIDOB edicions.</p>

Detailed Comparative Country Overview for Indicator 5.2 Special requirements for ethnic or religious business

Country	Score	Motivations for score regarding Indicator 5.2 Special requirements for ethnic or religious business
Bulgaria	Medium	<p>Time period for assessment: 2009-2012 Level of assessment: national and local</p> <p>There are no special requirements and restrictions for opening and conducting ethnically or religiously specific business – neither at the national nor the municipal level. On the other hand, there are also no subsidies and support. Minority or ethnic businesses operate as any other business. According to the Denominations Act, registered religious communities can establish and participate in commercial law entities (Art. 26).</p> <p>Sources: Denominations Act, 2002. http://lex.bg/laws/ldoc/2135462355</p>
Greece	Medium	<p>Time period for assessment: 2005-2011 Level of assessment: national</p> <p>Minority or ethnic businesses operate as any other business, no legal provisions separate national from non-nationals in entrepreneurship strategies. As regards actual immigrant participation in the labour market, dependent employment is clearly the norm, with very little incidence of ethnic businesses among the largest migrant groups from Eastern Europe. Research shows that immigrants are in many respects a particularly weak segment of the workforce.</p> <p>According to national legislation, all workers should enjoy equal working conditions, social security, and support to improve skills and qualifications. Still, no support is provided to target immigrants' needs as foreign workers or their vulnerability to exploitation, irregular and temporary jobs. The Greek state obliges non EU citizens, who wish to get a residence permit so as to start a business, to fulfil additional obligations (Law 3386/2005, according to which they are required to prove the existence of sufficient financial resources, to the amount of €60,000). For those already in the county, the process of getting a business permit is more complicated than for the nationals, due to the staying permit system.</p>

Country	Score	Motivations for score regarding Indicator 5.2 Special requirements for ethnic or religious business
		<p>Sources: MIPEX Europe, Greece; Law for Practising a Profession for non-nationals; Triandafyllidou A. (2009), Migration and Migration Policy in Greece. Critical Review and Policy Recommendations, IDEA Project Policy Report , European Working Conditions Observatory, Employment and Working Conditions of migrant workers- Greece, May 2007; Rath, J., Eurofound (2011), Promoting ethnic entrepreneurship in European cities, Publications Office of the European Union, Luxembourg; van Heelsum, A (2012), Ethnic entrepreneurship - Case study: Athens, Greece, Publications Office of the European Union, Luxembourg; Labrianidis, L. and Hatziprokopiou, P. (2010), 'Migrant entrepreneurship in Greece: Diversity of pathways for emerging ethnic business communities in Thessaloniki', <i>Journal of International Migration and Integration</i>, 11, 2, pp 193-217</p>
Ireland	N/A	<p>The Irish team could not apply this indicator as the material required to establish this is not readily available in the Irish context</p> <p>Note: There are 'ethnic' businesses' (e.g., halal shops) in many towns around the country, and special 'ethnic' or 'religious' products/ foods (i.e., kosher food) are available in supermarkets. There are few restrictions on opening hours of small shops.</p>
Italy	Medium	<p>Time period for assessment: 2008-2012 Level of assessment: national and local</p> <p>The Italian state does not ask for special requirements for some types of ethnic businesses (i.e. sole traders), but for other types of business (companies, corporations) reciprocity clauses are in force. In addition, there are local differences: in recent years in some regions local policies of exclusion have been enacted by some mayors to impede ethnic businesses - Laws on urban safety (law n. 125/2008 and Ministry Decree 5th August 2008), introduced by the so-called Security Package, have been used to this intent.</p> <p>Many restrictions have been introduced for ethnic business, justified by the necessity to respect urban standards and decorum or preserve the Italian culture and tradition: the ban on opening new take-away restaurants and kebab shops in the city centre, regulations on opening times of food shops, the obligation to have two toilets in phone centers, etc.</p>

Country	Score	Motivations for score regarding Indicator 5.2 Special requirements for ethnic or religious business
		<p>However, the number of ethnic shops is increasing in Italian towns: about 90,000 immigrants are registered as self-employed in the retail sector (Caritas-Migrantes,2012)</p> <p>Sources: Ambrosini M., Caneva E. (2012), Local Policies of Exclusion: The Italian case, http://hdl.handle.net/1814/22317; Caritas-Migrantes (2012), Dossier statistico immigrazione', IDOS, Roma; Law n. 125/2008 and Ministry Decree 5th August 2008, http://www.camera.it/parlam/leggi/081251.htm</p>
Netherlands	Medium/ high	<p>Time period for assessment: 1990-2012 Level of assessment: national</p> <p>Minority or ethnic business operate as any other business. In the context of overall liberalisation, the conditions and regulations for opening and operating businesses (shops, restaurants) have been loosened some 25 years ago, which also provided additional opportunities for “ethnic” business. Regulations for being open at night or on Sundays are now more relaxed than 30 years ago, and they can be decided on by municipalities mostly. Needless to say that all business are subject to public scrutiny with regard to hygiene, financial administration, personnel policy etc.</p> <p>There are no subsidies for halal butchers in the Netherlands. Some cities try (or have tried) to stimulate the forming of “ethnic neighbourhoods” that can also become “tourist attractions” (e.g. “Chinatowns”).</p> <p>Sources: Kloosterman, R. and Rath, J. (eds) (2003) <i>Immigrant entrepreneurs</i>. London: Berg Publishers</p>
Spain	Medium	<p>Time period for assessment: 2000-2012 Level of assessment: national</p> <p>There is no particular regulation in relation with ethnic businesses. Licenses are in principle distributed by local authorities if the business' characteristics fit ordinary legal requirements. The creation of ethnic business enclaves has accompanied the settlement of immigrants during the years 2000s.</p>

Country	Score	Motivations for score regarding Indicator 5.2 Special requirements for ethnic or religious business
		<p>The multiplication of such businesses in determined areas and their specificities (late opening of corner shops in particular) have generated wrong perceptions in society, and public debates about the supposedly lax policy toward immigrants' businesses and shops, while there is in fact no legal difference between 'ethnic' and 'local' businesses.</p> <p>Sources: Solé, C. and Parella, S. (2005) <i>Negocios Étnicos, los comercios de los inmigrantes nocomunitarios en Cataluña</i>. Barcelona: CIDOB edicions.</p>

Detailed Comparative Country Overview for Indicator 6.2 Existence of official institutions for the representation of migrants

Country	Score	Motivations for score regarding Indicator 6.2 Existence of official institutions for the representation of migrants
Bulgaria	N/A	<p>Time period for 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> <p>There are no official institutions for the representation of migrants at local or national level. For now, this issue has not even been discussed in the public space.</p>
Greece	Medium	<p>Time period for assessment: 2010-2012 Level of assessment: national</p> <p>Since 2010 there have been institutions set up at the local level for the representation of migrants. However, their role is just consultative, while only a minority of municipalities has taken the decision to actually set up these councils.</p> <p>The local government reform programme Kallikratis set up in 2010 has also introduced the setting up of Migrant Integration Councils (MICs) in the 325 Municipalities of the country. They include elected municipal councillors, representatives of migrant communities in each municipality and representatives of related non-governmental organizations. The MIC of the Municipality of Athens held its first meeting in May 2011. Local integration councils aim to record and investigate problems faced by permanently residing migrants and to strengthen social cohesion.</p> <p>However, in practice, MICs are entrusted only with a consultative role on issues pertaining to migrant integration in local communities. 5 to 11 members may or may not be immigrants, but just municipal councillors, while the number is fixed and does not depend on the population of each municipality. Moreover, the decision to form such councils and their composition depends each time on the town council in question.</p>

Country	Score	Motivations for score regarding Indicator 6.2 Existence of official institutions for the representation of migrants
		<p>Legal provisions are vague and constitute just guidelines, while the actual practice depends on the political will of each municipality. Up to date (early 2013), only 15% of municipalities have applied this provision.</p> <p>Sources: European Site of Integration, Greece; Municipality of Athens; MIPEX Europe, Greece; Ministry of Interior, Planning of Functioning of MIC, December 2010; Sarris, N. (2012), The contribution of MICs to the perspective of migrants' integration in Greece, in National Centre for Social Research, <i>Migrants' Integration: Ideas, Politics, Practices</i>, Athens: National Centre for Social Research, pp 37-60, in Greek.</p>
Ireland	Medium	<p>Time period for assessment: 1990-2012 Level of assessment: national</p> <p>There is currently no functioning national migrant representative institution. A Ministerial Council was established in 2010 to advise the Minister of State for Integration on issues faced by migrants in Ireland. The Council consisted of 74 members chosen from applicants, and four regional fora.</p> <p>Expressions of interest from migrants were sought, and around 500 applications received. Positions were unpaid and voluntary. Applicants were required to have been legally residing in the State for more than two years or to have acquired citizenship. Council members were appointed for five years. Each regional forum was to meet two or three times a year.</p> <p>Inaugural meetings of the regional fora took place in 2010, but, there have been no subsequent activities, and it seems the Council is no longer in operation.</p> <p>There are four Local Authority Integration Fora in the Dublin area, and two others in Cork (also covering the south-east) and Limerick (which also covers the mid-west and north-west). These are funded by the relevant local government authorities. These are non-statutory, loosely consultative bodies, composed of migrant civil society and religious groups with elected steering committees. Members are voluntary and unpaid.</p>

Country	Score	Motivations for score regarding Indicator 6.2 Existence of official institutions for the representation of migrants
		<p>Note: Questioned on the Ministerial Council's activities in the Dáil in February 2012, the Minister for Justice and Equality stated that 'The position is that no meetings of the Ministerial Council on Integration were held in 2011 as the future of the Council is under consideration and I will make a decision on the matter shortly'.</p> <p>Sources: Honohan, I., & Rougier, N. (2012) <i>Tolerance and Cultural diversity in Ireland, Concepts and Practices</i>. ACCEPT Country Synthesis Report 2012/22. Florence: Robert Schuman Centre for Advanced Studies; OPMI website: http://www.integration.ie/website/omi/omiwebv6.nsf/page/aboutus-ministerialcouncil-overview-en#more; Dáil Éireann Debate (2012). Vol. 755, No. 2, 14.02.12.</p>
Italy	Medium	<p>Time period for assessment: 1998-2012 Level of assessment: national and local</p> <p>In 1998 the Turco-Napolitano law created three representative bodies for migrants, two at the national level and one at the local level, whose aim was to supervise and examine migrants' economic, social and cultural issues, and to propose solutions. Nevertheless, the two national bodies were unsuccessful and they were disbanded by the Bossi-Fini law (2002). Only the local bodies (i.e. the Immigrant Territorial Councils) still exist today.</p> <p>At the local level, two others bodies have been set up: the Municipal Consultative Bodies (Consulte comunali) (which are made up of Italians and immigrants) and the Additional Foreign Councillor (Consigliere straniero aggiunto). All these bodies are consultative and the immigrant members of these bodies often are not elected but are chosen from the migrants' associations. Because of their weakness, many of them failed and were not set up again.</p> <p>Sources: Ambrosini M., Caneva E. (2012), <i>Local Policies of Exclusion: The Italian case</i>, http://hdl.handle.net/1814/22317; Asgi, Fieri (2005), 'La partecipazione politica degli stranieri a livello locale', Working Paper, Rapporto commissionato dall'assessorato alla Solidarietà sociale, Politiche giovanili e Programmazione sanitaria della Provincia di Torino, Fieri, Torino, available on line at: http://www.fieri.it/ricerca_partecipazione_2005.php</p>

Country	Score	Motivations for score regarding Indicator 6.2 Existence of official institutions for the representation of migrants
Netherlands	Medium	<p>Time period for assessment: 2000-2012 Level of assessment: national</p> <p>During the period of Ethnic Minorities Policy (1983-1989) ethnic organisations and representative councils for immigrant populations were seen as important. However, since the mid-1990s most municipalities have ended subsidies for this type of institution. The remaining official institutions mostly have a consultative character.</p> <p>At the national level several platforms still exist, including the <i>Centraal Inspraak Orgaan Turken</i> (for Turks) and the <i>Contact Orgaan Moslims en Overheid</i> (a council with most Muslim groups/denominations). Also at the municipal level platforms exist and sometimes they are also subsidized. An example is the <i>Stichting Platform Islamitische Organisaties Rijnmond</i> (SPIOR) located in Rotterdam. This type of platform is usually important for municipal authorities when discussing specific policies and issues related to immigrant communities. However, these platforms do not have “real administrative local political power”.</p> <p>Sources: Heelsum, A. (2004) <i>Migrantenorganisaties in Nederland</i> (two volumes) Utrecht: FORUM.</p>
Spain	Medium	<p>Time period for assessment: 1995-2012 Level of assessment: national with important regional differences</p> <p>There are consultative bodies of immigrants at the national level, at the level of the Autonomous Communities, and at the local level, in general in cities with an important share of resident immigrants.</p> <p>The national Forum for the Social Integration of Immigrants (<i>Foro para la Integración de los Inmigrantes</i>) has been established in 1995 and is composed of representatives of immigrants’ organisations, pro-immigrant associations and institutional representatives. Its mission is only consultative but it can also issue recommendations on issues related to migration.</p> <p>Other forums at regional and local levels are generally organised along the same lines: consultative bodies, mixed representation of immigrant associations and local pro-immigrant associations. These consultative bodies are not</p>

Country	Score	Motivations for score regarding Indicator 6.2 Existence of official institutions for the representation of migrants
		<p>always achieving the real participation of immigrants and their organisations through associationism and have been criticised precisely for the lack of empowerment of immigrants. Nevertheless, consultative bodies at national or Autonomous communities' levels have effectively played a role in designing integration and citizenship governmental plans.</p> <p>Sources: De Lucas J. et al. (2008), Los derechos de participación como elemento de integración de los inmigrantes, Fundacion BBVA; Zapata-Barrero R. and Zaragoza J. (2006), Political rights of immigrants in Spain, EMILIE report – WP5</p>

Detailed Comparative Country Overview of Indicator 6.4 Access to local voting rights for non-nationals

Country	Score	Motivations for score regarding 6.4 Access to local voting rights for non-nationals
Bulgaria	Low	<p>Time period for assessment: 2011-2012 Level of assessment: national</p> <p>Local voting rights (municipal elections) are limited only to those non-nationals who are citizens of a Member State of the European Union and who fulfil the following criteria: they are 18 years old or more on election day; they have a clean criminal record; they enjoy a durable or permanent residence status in the Republic of Bulgaria and have resided in the respective municipality at least during the last six months; they are not deprived of the right to vote in the Member State of which they are nationals; and have stated in advance, by a written declaration the desire to exercise their right to vote in the respective municipality.</p> <p>Non-nationals from third countries have no local voting rights regardless of the length of their residence in Bulgaria.</p> <p>Sources: Election Code (2011) http://www.venice.coe.int/docs/2011/CDL-REF%282011%29008-e.pdf ; Hajdinjak, Marko, Maya Koseva, Antonina Zhelyazkova. 2012. <i>Tolerance and Cultural Diversity Discourses in Bulgaria</i>. Sofia: IMIR. http://www.imir-bg.org/imir/reports/ACCEPT_Synthesis-report_Bulgaria.pdf.</p>
Greece	Low	<p>Time period for assessment: 2010-2012 Level of assessment: national</p> <p>Local voting rights were granted to foreign residents in 2010 with restrictions. However, this law has been repealed cancelling this right (2012-2013).</p> <p>Before the legal reform of 2010, national citizenship in Greece was based on the right of blood principle (<i>ius sanguinis</i>). According to Law 3838/2010 foreign residents who have lived in the country for five years are provided full local political rights (the right to vote and stand for elections). However, immigrants who wish to register to vote must also satisfy one of the following conditions: be in possession of a long term EU resident status or a national stay</p>

Country	Score	Motivations for score regarding 6.4 Access to local voting rights for non-nationals
		<p>permit of ten years or indefinite duration; be parents of a Greek citizen; be married to a Greek or EU citizen; or hold a special identity card issued to ethnic Greeks from Albania.</p> <p>The new law introducing these rights was passed in March 2010 and it prescribed that the election lists for the then upcoming local elections of November 2010 be open for registration until the end of August 2010. The aim was to give sufficient time to migrants and co-ethnic Greek Albanians to register to vote. But the number of those registered has been rather small. The total number of immigrants who registered was 10,097, alongside 2,665 co-ethnics from Albania. Thus there was a total of 12,762 new voters for the November 2010 local election. This number was only a fraction of the more than 60,000 people that were expected to satisfy the requirement and, certainly, a number too low to shape electoral outcomes in the different municipalities where they voted.</p> <p>The ruling Conservative Party ND and the extreme right wing party Golden Dawn have been particularly vocal in their criticisms against this law. The current Prime Minister has taken a stance against it many times; in effect, a new bill was presented to Parliament two weeks after the current coalition government led by the New Democracy party took power in late June 2012. On 13 November 2012, the Council of State found that the 3838/2010 law provision about giving local political rights to non-nationals is in breach of the Constitution – interpreting the Constitution’s letter in a much more restrictive way than in the past (the constitutionality of the law had been supported in the Parliamentary debate in March 2010 by all the main parties including not only the Socialists but also New Democracy). After this decision of the Council of State, the Prime Minister called for the law to be repealed.</p> <p>Note: The issue of Local voting rights is in flux at the time of completing the report.</p> <p>Sources: Law 3838/2010 on Greek Citizenship in Greek; Mipex Europe, Greece; Christopoulos, D. (2009), Country Report: Greece, EUDO Citizenship Observatory; Triandafyllidou, A. and Maroukis, T. 2010. Migration in 21st century Greece, Athens: Kritiki, in Greek; Ministry of Interior (2011), How is the 3838/2010 applied? Report; Christopoulos, D (2011). The Imminent Future of Greek Citizenship After the 2010 Citizenship Reform, EUDO Citizenship Observatory; Hellenic League for Human Rights (2012), Legislating Citizenship Issues through Leaks, Press Release, in Greek.</p>

Country	Score	Motivations for score regarding 6.4 Access to local voting rights for non-nationals
Ireland	High	<p>Time period for assessment: 1990-2012 Level of assessment: national</p> <p>While political rights in national elections are confined to Irish (and British) citizens, since 1963 those who have been resident for a minimum of six months have political rights to vote and stand in local elections.</p> <p>Thus Ireland has among the most favourable conditions in the EU for political participation by migrants and, according to the latest Migrant Policy Index (MIPEX, 2011), on this indicator, 'Immigrants benefit from Ireland's traditionally inclusive political community, a strong point for its integration policy. Tying third with the Netherlands after Finland and Norway, Ireland leads on local voting rights'.</p> <p>Sources: Honohan, I., & Rougier, N. (2012) <i>Tolerance and Cultural diversity in Ireland, Concepts and Practices</i>. ACCEPT Country Synthesis Report 2012/22. Florence: Robert Schuman Centre for Advanced Studies; MIPEX (2011) http://www.mipex.eu/</p>
Italy	Low	<p>Time period for assessment: 1990-2012 Level of assessment: national</p> <p>Local voting rights are limited to European citizens, but in practice the citizens of the new member States are neither informed nor encouraged to vote, while non-nationals from third countries have no local voting rights. They can vote and participate in the country's political life only when they naturalize. They can naturalize after 10 years of legal residence, plus 4 years on average for the examination of the application, and a discretionary answer from the Italian authorities. (EU citizens can naturalize after four years of legal residence). In Italy, naturalizations by marriage covered in 2010 46.2% of the total of naturalizations granted to adult foreigners. Across the EU 2.4 out of 10 foreign residents are naturalized; in Italy only 1.4% (Caritas-Migrantes, 2012)</p> <p>Sources: Zincone, G. (2006). <i>Familismo legale. Come (non) diventare italiani</i>, Laterza, Bari; Caritas-Migrantes (2012), <i>Dossier Statistico Immigrazione</i>, IDOS, Roma; Ambrosini M., Caneva E. (2012), <i>Local Policies of Exclusion: The Italian case</i>, http://hdl.handle.net/1814/22317</p>

Country	Score	Motivations for score regarding 6.4 Access to local voting rights for non-nationals
Netherlands	Medium	<p>Time period for assessment: 1985-2012 Level of assessment: national</p> <p>Since 1985 non-nationals who have been residing legally in the Netherlands for a minimum of 5 years have the right to vote in municipal elections.</p> <p>Sources: Maussen, M. and Bogers, T. (2011) <i>Tolerance and cultural diversity discourses in the Netherlands</i>. ACCEPT-Pluralism</p>
Spain	Medium	<p>Time period for assessment: 1990-2012 Level of assessment: national</p> <p>Foreigners (non-EU) have the right to vote in local elections only if a reciprocity agreement has been signed with the country of origin. It concerns the following countries: Norway (since 1990), Argentine, Colombia, Peru, Trinidad and Tobago, Chile, Ecuador, Cape Verde, Paraguay, Iceland, New Zealand, Bolivia and Uruguay (since 2009). Since Morocco has integrated a reciprocity clause in its new constitution, Moroccans should be allowed to vote in the next local elections, which is opposed by certain representatives of the right-wing Popular party or Convergencia i Unió.</p> <p>Sources: Cebolla Boado H., González Ferrer A. (2008), “Dimensión política de la integración de los inmigrantes en España: la nacionalidad y el voto”, in Cebolla Boado H., González Ferrer A., <i>La inmigración en España (2000-2007). De la gestión de flujos a la integración de los inmigrantes</i>, Madrid, CEPC, p. 199-126; Moya D., Viñas A. (2012), “El sufragio de los extranjeros en las elecciones municipales de 2011 en España” in Aja E., Arango J., and Oliver J. (Dir.), <i>Anuario de la inmigración en España: edición 2011: la hora de la integración</i>, Barcelona: CIDOB edicions; Zapata-Barrero, R. (2009) “¿Existe un enfoque propio de gestión de la inmigración? Filosofía práctica de la política de gobernabilidad en España” en R. Zapata-Barrero (ed.) <i>Políticas de gobernabilidad de la inmigración en España</i>, Barcelona: Ariel, p.21-31.</p>

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About ACCEPT PLURALISM – project identity

Acronym	ACCEPT PLURALISM
Title	Tolerance, Pluralism and Social Cohesion: Responding to the Challenges of the 21st Century in Europe
Short Description	<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>
Website	www.accept-pluralism.eu
Duration	March 2010-May 2013 (39 months)
Funding Scheme	Small and medium-scale collaborative project
EU contribution	2,600,230 Euro
Consortium	17 partners (15 countries)
Coordinator	European University Institute Robert Schuman Centre for Advanced Studies
Person Responsible	Prof. Anna Triandafyllidou
EC officer	Ms. Louisa Anastopoulou, Project Officer, Directorate General for Research and Innovation, European Commission