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Applying Tolerance Indicators

## APPLYING TOLERANCE INDICATORS:

### ANNEX to the report on ASSESSING TOLERANCE IN EVERYDAY SCHOOL LIFE

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# ANNEX TO THE REPORT:

## ASSESSING TOLERANCE IN EVERYDAY SCHOOL LIFE

Indicators presented:

**Indicator 1.1 Religious tolerance, Minority dress code for pupils**

**Indicator 1.2 - Religious Tolerance Minority dress code for teachers**

**Indicator 1.3 – Ethnic And Religious Tolerance Consultation between Parents and Teachers**

**Indicator 1.4 –Religious Tolerance: School Religious Festivities Calendar Organisation**

**Indicator 1.5 – Ethnic Tolerance: School Ethnic/National Festivities Calendar Organisation**

**Indicator 1.6 – Ethnic Tolerance: Mode of Celebration of National / Ethnic Festivities**

**Indicator 1.7 – Religious Tolerance: Mode of Celebration of Religious Festivities**

**Indicator 1.8 – Religious Tolerance: Provisions for Formal Prayer for Minority Religions at School**

**Indicator 1.9 – Religious Tolerance: Collective Worship**

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## Detailed Comparative Country Overview of Indicator 1.1 Religious tolerance, Minority dress code for pupils

Country	Score	Motivations for score regarding Indicator 1.1 Religious tolerance, Minority dress code for pupils
Denmark	High	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>Religious symbols are generally allowed by law. The local school board can decide to impose restrictions, but only on the basis of 'objective grounds' for example the obstruction of communication between student and teacher required for learning. Any other grounds would be considered unlawful discrimination. Few if any bans have been introduced.</p> <p>Sources: Olsen &amp; Ahlgren 2011; Correspondence with Danish Ministry of Education; Interview with Copenhagen Municipality.</p>
England	High	<p>Period of assessment: 1998 – 2012 Level of assessment: variety of local practices.</p> <p>In practice, the majority of English schools have shown themselves accommodating towards expression of religiosity in everyday school life through religious dress. Conflicts usually only occur when its compatibility with features of school uniforms, which is near-universal at schools in England, is disputed or for a number of pragmatic reasons (e.g., 'health and safety'). Although the <i>Department of Education</i> encourages schools to accommodate religious differences, the decision about concrete terms lies with schools' governing boards. Schools are required, however, to consider the implications of their uniform code in terms of equality and anti-discrimination law, and there are precedents where school boards have been forced to revise their regulations (also in cases where regulations were seen to have <i>indirectly</i> disadvantaged minority groups). The most high profile case was that of Shabina Begum, whose right to wear the <i>jilbab</i> (instead of the <i>hijab</i> and <i>shalwar kameeze</i>) as part of her uniform was rejected by the Law Lords – though in a carefully framed judgment that tried to avoid setting precedents and based its rejection on the availability to Begum of other schools that would have accommodated the <i>jilbab</i>. In practice, the majority of English schools – because of the legal framework or a genuine commitment to multicultural inclusion – have shown themselves open to accommodate requests for religious dress or, where they haven't, provide specific reasons and seek guidance. Sources: Hill (2012); House of Lords (2006); Human Rights Act, 1998.</p>
France	High	<p>Time period of assessment: 2004-2012 Level of assessment: National (except for the regions of Alsace &amp; Moselle)</p> <p>Religious symbols are banned in French public schools (90% of the school population goes to state-funded public schools), and this applies to majority (Catholicism) as well as minority religions (Islam, Judaism, Protestantism,</p>

Country	Score	Motivations for score regarding Indicator 1.1 Religious tolerance, Minority dress code for pupils
		<p>Sikhism...). The passing of the 2004 law banning the conspicuous display of religious signs (Law 2004-28 of 15 March 2004) reinforced this principle, anchored in the organization of French public schools, since 1882.</p> <p>Fieldwork conducted for the project demonstrated that teachers and pupils consider that the absence of religious signs in French state-funded public school is a condition to guarantee tolerance. If they observe that some religious beliefs are nonetheless expressed they consider it a threat to tolerance e.g. the wearing of an Islamic veil, a Jewish Kippa or a large cross. Moreover, the fact that Catholic holidays are observed in French schools (Christmas, Easter and Pentecost) can also be regarded as an intrusion of Catholicism and a threat to tolerance.</p> <p>Sources: Law 2004-228 of 15 March 2004; Kastoryano, Escafré-Dublet 2011.</p>
Germany	Medium /High	<p>Period of assessment: 2007-2013 Level of assessment: National</p> <p>Officially there are no restrictions for religious dress codes for pupils. There is no law in any of the federal states that would enable an individual school, to exclude for example female pupils wearing headscarves. Therefore on the legal level Germany could be regarded as highly tolerant in this respect. On the other hand Muslim pupils and teachers have recurrently told about their experiences with certain schools, where the director told them at the moment of registration, that Muslim headscarves would never be permitted at the school. In other schools it seems to be an unwritten law, that Muslim pupils should not wear religious dress, because no such dress can be found with any of the pupils with Muslim background.</p> <p>Sources: Dicks, Bernd (2008); Merkur-online.de (2007).</p>
Ireland	Medium / High	<p>Period of assessment: 1990-2012 Level of assessment: National</p> <p>The basis for this assessment is the constitutional and legal framework, and the guidelines for schools set out by the Department of Education and the Joint Managerial Body of Catholic secondary schools (JMB). The Irish Constitution (Arts 40, 44) provides for freedom of worship, prohibits the establishment or endowment of any religion, and rules out religious discrimination. The main issue with regard to 'minority dress' has been with the Muslim hijab – most schools came to permit it, as long as it was in the school's uniform colours although there was no consensus on the issue.</p>

Country	Score	Motivations for score regarding Indicator 1.1 Religious tolerance, Minority dress code for pupils
		<p>In 2008, the Ministers for Education and for Integration jointly agreed recommendations on school uniform policy. These were that:</p> <ol style="list-style-type: none"> <li>1. The current system, whereby schools decide their uniform policy at a local level, is reasonable, works and should be maintained.</li> <li>2. In this context, no school uniform policy should act in such a way that it, in effect, excludes students of a particular religious background from seeking enrolment or continuing their enrolment in a school. However, this statement does not recommend the wearing of clothing in the classroom which obscures a facial view and creates an artificial barrier between pupil and teacher. Such clothing hinders proper communication.</li> <li>3. Schools, when drawing up uniform policy, should consult widely in the school community.</li> <li>4. Schools should take note of the obligations placed on them by the Equal Status Acts before setting down a school uniform policy. They should also be mindful of the Education Act, 1998. As previously mentioned, this obliges boards of management to take account of ‘the principles and requirements of a democratic society and have respect and promote respect for the diversity of values, beliefs, traditions, languages and ways of life in society’.</li> </ol> <p>In 2010 further Guidelines for Catholic schools were issued by the Joint Managerial Body of Catholic secondary schools (JMB). They suggested that: ‘No pupil or staff member should be prevented from wearing a religious symbol or garment’ (p.25), but drew a distinction between the hijab, which is accepted in Catholic schools, and the niqab, the full veil worn over the face, which is not.</p> <p>Notes: The 2008 government guidelines and the 2010 JMB guidelines have no legal standing. This has been criticised by the Irish Council of Civil Liberties (ICCL) and Hogan (2011) who emphasised that Muslim students (especially) face uncertainty as a result of the government to take a firm stand and legislate. There have been reports that the hijab was not accepted in some schools.</p> <p>Sources: Honohan &amp; Rougier (2012); Irish Constitution (1937); Department of Education (2008) (Report on the need for a Guidance Note to Schools when reviewing their policies on School Uniforms); Mullally (2010) (JMB Guidelines); ICCL (2010); Hogan (2011).</p>
Poland	N/A	Generally, the issue of religious dress has not been very dominant in the Polish context. Niqab and burqa are extremely rare in Polish schools, or rather non-existent.
Romania	This indicator	<p>Period of assessment: 2007-2012</p> <p>Level of assessment: National</p>

Country	Score	Motivations for score regarding Indicator 1.1 Religious tolerance, Minority dress code for pupils
	is not applicable	<p>The current legislation does not require pupils to adopt a particular dress code.</p> <ul style="list-style-type: none"> <li>• According to law 35/2007 (On increasing security in educational institutions), schools are only required to ask pupils to wear a distinctive sign for a given educational institution (uniform, badge, scarf). These mark the students as belonging to that particular school, but do not require a particular dress code.</li> <li>• In March 2012 the Senate rejected a draft law which provided for compulsory uniforms for elementary, secondary and vocational education, in both public and private school (Realitatea.net, Legea pentru obligativitatea uniformelor în școli, respinsă de Senat).</li> </ul> <p>Therefore there is no legal permission or restriction concerning religious dress code in the public sphere. Sources: Law no. 35/2007; Realitatea.net.</p>
Sweden	High/ Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>Principally, this is formally decided by local authorities and/or school principals. According to a verdict from DO, Diskrimineringsombudsmannen (The Ombudsman on Discrimination), local prohibitions on religious dress codes such as Burqa and Niqab are not accordance with the laws against discrimination. DO's verdict involved some consequences; an earlier recommendation from Swedish National Agency for Education that allowed for local prohibitions lost its authority. Still, this verdict has no formal legal status, and the matter is not decided. When it comes to practice, the level of tolerance varies locally. In some cases there is a low acceptance, in others there is a medium acceptance implying more practical accommodation. Minor religious symbols in the form of necklaces are commonly accepted but not clothes that cover the whole face.</p> <p>Sources: Hertzberg (2011).</p>



## Detailed Comparative Country Overview of Indicator 1.2 - Religious Tolerance Minority dress code for teachers

Country	Score	Motivations for score regarding Indicator 1.2 - Religious Tolerance Minority dress code for teachers
Denmark	High	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>Religious symbols are generally allowed by law. The local school board can decide to impose restrictions, but only on the basis of 'objective grounds' for example the obstruction of communication between student and teacher required for learning. Any other grounds would be considered unlawful discrimination. Few if any bans have been introduced.</p> <p>Sources: Olsen &amp; Ahlgren 2011; Correspondence with Danish Ministry of Education; Interview with Copenhagen Municipality.</p>
England	Medium	<p>Period of assessment: since 2010 Level of assessment: National/local mix</p> <p>The language of 'equality' and 'diversity' is widespread in English education and issues arise often not as result of 'direct' discrimination but due to rules and procedures that indirectly disadvantage. There is a considerable variety of types of schools within the English state system, many of which have a religious ethos and may have special requirements for employees (agreement with which may be a precondition for employment). Equally multilayered, the legal framework consists of protections under education, human rights and employment laws, with the latter now consolidated in the <i>Equality Act 2010</i> that extended non-discrimination law to religion and introduced a 'public sector equality duty' to act against religious prejudice. Yet the current government has expressed hostility towards this duty, which it sees to entail 'unnecessary bureaucracy'.</p> <p>Successful applications for review under provisions against non-discrimination in employment usually identify 'indirect discrimination', which however can be justified with concerns about health or security. Since the <i>Equality Act 2010</i> only came recently into effect – its 'public sector duty' only in 2011 – it is somewhat difficult to assess its impact. It has been suggested that 'freedom of religion' provisions under Human Rights Act/ECHR Art. 9 are unlikely to provide successful ways for employees to pursue claims against discrimination (Sandberg 2012), while the extension of protections under employment law may offer more prospects to pursue claims for equality.</p>

Country	Score	Motivations for score regarding Indicator 1.2 - Religious Tolerance Minority dress code for teachers
		Sources: Sandberg (2012).
France	High	<p>Time period of assessment: Level of assessment: National (except for the regions of Alsace &amp; Moselle)</p> <p>Since the passing of the 1882 law that guarantee that French public school should be free from any religious belief, educators and teachers are prevented from expressing any religious or political belief in activity. Therefore, none of them should wear a religious sign or harbour his or her affiliation to a political party, for instance.</p> <p>Interviews with teachers demonstrated that they are firmly convinced that refraining from expressing their personal beliefs through any specific attire is conditional to their activity of teaching. Moreover, it can be asserted that any restrictions concerning religious dress code affect equally minority and majority religion teachers.</p> <p>Sources: Law 2004-228 of 15 March 2004; Kastoryano, Escafré-Dublet 2011.</p>
Germany	Medium	<p>Period of assessment: (2003-2013) Level of assessment: National</p> <p>The Federal Constitutional Court decided in 2003, that teachers could not be prevented from wearing headscarves, if no respective laws existed in the individual federal states. Following this decision half of the federal states created respective legal restrictions for teachers to wear religious dress. Some of the laws like the one in Berlin name all religions equally – although differences in practice can be observed – while others directly target Muslim dress and exempt Christian dress like the Bavarian law. However even in those states, where the language of the law is egalitarian, the effects of the law exclusively apply to Muslim female teachers and the public discussion that originally led to the creation of the law also debated in particular the issue of female Muslim teachers. This is one of the reasons, why the NGO Human Rights Watch found in its respective survey, that the existing headscarf bans in German were violating Human Rights. In the other half of the federal states however no such laws exist and teachers wearing religious dress are not excluded from public schools. The national scoring is therefore not possible in this respect. We could score half of the federal states as high and the other half as either medium – if they at least theoretically treat all religions equally – or low, if they exclusively</p>

Country	Score	Motivations for score regarding Indicator 1.2 - Religious Tolerance Minority dress code for teachers
		<p>target Muslim teachers. The other option would be to score the whole country as “medium”-which we chose here- because of some kind of average and also because even the ruling of the Federal Constitutional Court had not found a common ruling for this issue, but generally decided, that the exclusion of female Muslim teachers wearing headscarves would not be permissible except that the respective federal state had a law, that treated the issue. It was however not permissible referring to the Constitutional Court, that states created laws, that favoured one religion over the other.</p> <p>Sources: Migration-Info.de (2003); Human-Rights-Watch (2009).</p>
Ireland	Medium / High	<p>Period of assessment: 1990-2012 Level of assessment: National</p> <p>The basis for this assessment is the constitutional and legal framework, and the guidelines for schools set out by the Department of Education and the Joint Managerial Body of Catholic secondary schools (JMB). The Irish Constitution (Arts 40, 44) provides for freedom of worship, prohibits the establishment or endowment of any religion, and rules out religious discrimination.</p> <p>There is no official policy from either The Teaching Council or the Department of Education. The 2012 Code of Professional Conduct for Teachers which sets out the standards of professional knowledge, skill, competence and conduct which are expected of registered teachers does not include any reference to teachers’ dress. Each individual school/board of management thus determines its own rules regarding the ‘dress code’ for teachers in accordance with its respective ‘ethos’.</p> <p>The 2008 Guidance Note to Schools when reviewing their policies on School Uniforms issued by the Ministers for Education and for Integration indicated that ‘no issue of controversy has arisen regarding this point (i.e., teachers’ dress). This is an issue that school managements should consider, and they may then think it appropriate or not to develop a policy for staff’. However, ‘The overall view was that such items (i.e., niqab or burka) should not be permitted. The unanimous professional view is that by obscuring facial view, an artificial barrier between teacher and pupil is created, making proper interaction between them impossible’.</p> <p>Similarly the 2010 JMB Guidelines on the Inclusion of Students of Other Faiths in Catholic Secondary Schools state that: ‘No pupil or staff member should be prevented from wearing a religious symbol or garment’ (p.25).</p>

Country	Score	Motivations for score regarding Indicator 1.2 - Religious Tolerance Minority dress code for teachers
		<p>Notes: The 2008 government guidelines and the 2010 JMB guidelines have no legal standing, leaving each individual school to determine its own policy/regulations.</p> <p>Sources: Department of Education website; Teaching council website; Code of Professional Conduct for Teachers (2012); Department of Education (2008) (Report on the need for a Guidance Note to Schools when reviewing their policies on School Uniforms); Mullally (2010) (JMB Guidelines).</p>
Poland	N/A	Religious dress code for teachers is a non-issue in the Polish context.
Romania	This indicator is not applicable	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <ul style="list-style-type: none"> <li>• The current legislation does not include a dress code for teachers.</li> <li>• There is no legal permission or restriction concerning religious dress code in the public sphere.</li> </ul> <p>Sources: The National Law on Education of 2011 (similar provisions were also present in previous versions of this law).</p>
Sweden	Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>According to Swedish school law (2010) schools should be neutral with reference to religions. This general statement can however be interpreted in different ways. The practices concerning religious clothing among teachers vary since it is formally decided by local authorities and/or school principals. In some cases there is a low acceptance, in others there is a medium acceptance implying more practical accommodation. Minor religious symbols in the form of necklaces are commonly accepted.</p> <p>Sources: Hertzberg 2011 and Roth &amp; Hertzberg 2010.</p>

## Detailed Comparative Country Overview of Indicator 1.3 – Ethnic And Religious Tolerance Consultation between Parents and Teachers

Country	Score	Motivations for score regarding Indicator 1.3 – Ethnic And Religious Tolerance Consultation between Parents and Teachers
Denmark	High	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>Conscious efforts have been made at state and municipal level to develop concepts for ensuring that the parent-school relationship, which is given much weight in the Danish school system, is well established. This includes a special focus on immigrant parents and effort to create contact and a positive dialogue between them and the school / school staff. At the level of schools a pragmatic approach has sometimes been used to cater to what are considered special needs among immigrant parents for example sex separated parents meetings allowing mothers to attend meetings without any men present. Such accommodation has however stirred controversy in the wider public when they have reached the latter's attention.</p> <p>Sources: Olsen &amp; Ahlgren 2011; Interview with Copenhagen Municipality.</p>
England	Medium	<p>Time period of assessment: since 1998 Level of assessment: National/local mix</p> <p>In local multi-ethnic or predominantly ethnic minority contexts, the relationship between schools and the communities that they serve is varied and does not allow for strong generalizations. There is statutory guidance that envisages 'home school agreements' through which parents are to be informed about features of school life, school ethos and values (eg, punctuality). Parent Teacher Associations (PTA) exist in a significant number of English schools and are run (and funded) by parents. Yet these initiatives are not primarily intended to regulate or facilitate the consultation with ethnic minority parents, which remains dependent on local initiatives, the commitment of individual Local Educational Authorities (LEAs) and the good-will in particular of individual head-teachers and school governors. Certain preconceptions about attitudes towards education among minority parents may impede consultative efforts: the suggestion that, for example, that Bangladeshi or Pakistani parents are 'hard to reach' and refuse to engage with schools appears widespread but also flawed (Crozier and Davies 2007).</p> <p>Sources: Crozier and Davies. (2007).</p>

Country	Score	Motivations for score regarding Indicator 1.3 – Ethnic And Religious Tolerance Consultation between Parents and Teachers
France	Medium	<p>Period of assessment: 2004-2012 Level of assessment: national</p> <p>It is customary that schools organize two or three meetings with parents and teachers per academic year. There are no special provisions, however, for situation when parents are not able to communicate in the same language as teachers, though. Yet, it has been observed during fieldwork that pupils often serve as interpreters for their parents.</p> <p>Although a controversy emerged in 2012 around mothers wearing veils who were forbidden to accompany children during school outings, it was noted that no mother wearing veils were prevented from attending parent-teacher meetings inside school limits.</p> <p>Sources: Kastoryano, Escafré-Dublet 2011.</p>
Germany	Medium	<p>Period of assessment: 2008-2013 Level of assessment: National</p> <p>This is just an estimation, because no relevant research is available and the decision lies with both with the federal state and the individual schools. In Hamburg for example interpreters are provided for conversations with immigrant parents and teachers with immigrant background and respective language skills act as mediators between schools and parents. In general however the importance of learning the German language is very much stressed in the German national discourse on migrants and integration. Therefore the translation of information sheets or the use of an interpreter during conversations with parents is often perceived as going against this goal of parents being obliged to learn German.</p> <p>Sources: Augsburg, Ralf (2008).</p>
Ireland	N/A	<p>We do not believe that we can ‘apply’ this indicator in the Irish context as there are no official policies in that domain and the information is not available, as it will vary from school to school. Each school is likely to determine their own practices.</p>

Country	Score	Motivations for score regarding Indicator 1.3 – Ethnic And Religious Tolerance Consultation between Parents and Teachers
Poland	N/A	The practices vary as they depend on the attitudes of individual headmasters and teachers. There are no provisions for teachers-parents consultations.
Romania	This indicator cannot be evaluated	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>There are no specific legal provisions regarding the language to be used in consultations between parents and teachers.</p> <p>The Romanian Constitution states that persons belonging to national minority groups are guaranteed the right to education in their mother tongue.</p> <p>The existing provisions for ethnic/ linguistic minorities in Romania are framed in such a way as to address the needs of historical ethnic groups concentrated in certain areas for the country. Art. 10 of the Law on Education states that teaching can be organized in the Romanian language as well as the languages of minority groups and international languages. Moreover, each student must be granted access to teaching in his/her native language if necessary in a school located in the nearest town, when possible. Additionally, according to art. 363 of the same law, there are several universities with curricula taught entirely in Hungarian (Romania's most significant linguistic minority).</p> <p>While these are general provisions ensuring access to education in one's maternal language, it can be inferred that in such cases consultations between teachers and parents belonging to minority groups are also encouraged and held in the language of that group.</p> <p>Sources: The Constitution of Romania; The National Law on Education of 2011 (similar provisions were also present in previous versions of this law).</p>
Sweden	Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>This varies according to different municipal and/or local practices. In some cases moderate efforts are given in this regard. In others there are more sustained efforts to include and inform minority parents. Some case-studies indicate that the relations between migrant parents and schools sometimes are strained, because of asymmetric</p>

<b>Country</b>	<b>Score</b>	<b>Motivations for score regarding Indicator 1.3 – Ethnic And Religious Tolerance Consultation between Parents and Teachers</b>
		power relations, language difficulties, etc.  Sources: Dahlstedt & Hertzberg 2010, Dahlstedt 2005.



## Detailed Comparative Country Overview of Indicator 1.4 –Religious Tolerance: School Religious Festivities Calendar Organisation

Country	Score	Motivations for score regarding Indicator 1.4 –Religious Tolerance: School Religious Festivities Calendar Organisation
Denmark	Medium /High	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>Schools tend take into consideration the religious holidays of minorities so that students can have their absences justified. Moreover, many schools attempt to take minority holidays into account in the planning of the school year. They also tend to celebrate or draw positive attention to minority religious holidays for example Eid. Religious holidays are, however, usually seen mostly as cultural events, not as religious ones in the strict sense.</p>
England	Medium /High	<p>Time period of assessment: 1996 Level of assessment: national/local mix</p> <p>The practices that individual Local Educational Authorities (LEAs) adopt usually reflect the composition of the communities they serve. While it is common for schools with relatively small numbers of ethnic minority children not to expand their official calendars, in other parts of the country – such as in some London boroughs – Diwali (Hindu), Guru Nanak’s Birthday (Sikh) and Eid-ul-Fitr and Eid-ul-Adha (Muslim) may be official school holidays in addition to Easter and Christmas, or it may be up to individual schools to decide upon these taking into account the composition of the student body. Where this is not the case, there are exemptions for individual pupils in place and absences must be authorized on days ‘set aside exclusively for religious observance by the religious body to which the parents belong’ (Education Act 1996).</p> <p>While there are high levels of positive accommodation in many diverse parts of the country, the situation is generally less advanced in areas with smaller numbers of post-immigration groups where issues are resolved predominantly through exemptions, not through an expansion of the official school calendar. While the national level pictures points to a moderately acceptant situation, it does not preclude local authorities and schools from adopting significantly more inclusive arrangements.</p>

Country	Score	Motivations for score regarding Indicator 1.4 –Religious Tolerance: School Religious Festivities Calendar Organisation
France	N/A	<p>Period of assessment: 2004-2012 Level of assessment: national</p> <p>French school are completely secularized, therefore no religious festivities are included in the calendar organization, only holidays may be scheduled, which is different from the actual organization of festivities in the schools limits.</p> <p>Sources: Kastoryano, Escafré-Dublet 2011.</p>
Germany	Medium	<p>Period of assessment: 2012-2013 Level of assessment: National</p> <p>In most of the federal states there are legal rulings about the possibilities for pupils of non-Christian religion to ask for justified absences on certain religiously important days. Regarding Muslims, the biggest non-Christian group, the different states offer 2 to 3 free days per year during the most important Muslim holidays, the end of Ramadan and the sacrificial feast. The federal state of Hamburg has lately concluded a contract with its Muslim communities, which among others contains the right for 3 specific religious holidays for Muslims. Although this had been practiced in Hamburg even before, the symbolic importance of this kind of contract which enhances the status of the Muslim community vis-à-vis the state, has been praised also by other federal states.</p> <p>Sources: Focus-online (16.08.2012).</p>
Ireland	Low / Medium	<p>Period of assessment: 1990-2012 Level of assessment: National</p> <p>The basis for this assessment is the constitutional and legal framework, and directives from the Department of Education. The Irish Constitution (Arts 40, 44) provides for freedom of worship, prohibits the establishment or endowment of any religion, and rules out religious discrimination.</p> <p>Since 2004 school terms have been standardised under a series of agreements, the latest being the Circular 0034/2011 which deals with the standardisation of the school year from October 2011 to Easter 2014. The dates for the start and the end of the school year are not standardised but the dates for the Christmas, Easter</p>

Country	Score	Motivations for score regarding Indicator 1.4 –Religious Tolerance: School Religious Festivities Calendar Organisation
		<p>and mid-term breaks are standardised.</p> <p>Discretionary days: Every school must be open for tuition for a minimum of 183 days at primary level and 167 days at post-primary level. Schools can use any remaining days at their discretion to extend the summer holiday period or to close on religious or other holidays.</p> <p>It is impossible to determine every single school's practices but for example:</p> <ul style="list-style-type: none"> <li>- Educate Together (i.e., multi-denominational) schools may mark festivals such as Chinese New Year, Easter, Bealtaine, Hindu Festival of Lights, Harvest Festivals, Samhain, Ramadan and Eid, Hannuka and Christmas. However the range of such activities within an individual school will be determined by local conditions.</li> <li>- In both the Muslim National School in Dublin and the North Dublin Muslim National School, eight days are taken at the end of Ramadan and five days holiday are taken for Eid al-Adha. Both of these occasions are Islamic festivals.</li> <li>- The 2010 JMB Guidelines on the Inclusion of Students of Other Faiths state that: 'It may be appropriate to acknowledge some of the major feasts of other traditions, especially those of students in your school'. However, 'This approach is only appropriate if the feast days, festivals and seasons of the Christian calendar are clearly and prominently acknowledged and celebrated also. Otherwise the characteristic spirit of the school is compromised'.</li> </ul> <p>As the official 'standard' school calendar includes breaks for Christmas and Easter and all state schools also close on Good Friday (and not any other 'religious' holidays) – it can be considered that it tends to follow the Catholic/Christian 'national majority religion'. However, as individual schools/boards of management can use their 'discretionary days' for religious holidays according to their respective ethos, this can also be considered to represent 'minimal tolerance'.</p> <p>Notes: There is no official policy regarding 'the justification of absence/presence' of students on these particular days/holidays – the only information available refers to the possibility to 'opt-out' of Religious Education classes). The JMB guidelines have no legal standing, leaving each individual Catholic school to determine its own policy/regulations.</p> <p>Sources: Circular 0034/2011; Educate Together (2006); Islamic Foundation of Ireland website; Mullally (2010) (JMB Guidelines).</p>

Country	Score	Motivations for score regarding Indicator 1.4 –Religious Tolerance: School Religious Festivities Calendar Organisation
Poland	Medium /High	<p>Period of assessment: 1989-2012 Level of assessment: National</p> <p>Based on an estimate, there is more than medium level tolerance in some instances meaning that minority holidays are integrated into the school calendar. There are no special provisions in educational policies that would regulate these issues. In cities / areas where minorities account for a certain proportion of the population (mainly Orthodox believers in eastern Poland), holidays other than the Catholic are celebrated by the whole community, and schools function in accordance with local traditions.</p> <p>Sources: Buchowski &amp; Chlewińska 2011.</p>
Romania	Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>According to Law no. 147/2012 (which modified art. 139 of the Labour Code) all the religious legal holidays are part of the Christian Orthodox religion (Easter, Christmas and the Dormition of the Mother of God). However, the same law states that people belonging to other legally established religions other than Christian may be exempted from work (and school) for two days for each of the three annual religious holidays. (*One of the three religious holidays mentioned by this law is scheduled during the summer vacation, thus not affecting the school curriculum.)</p> <p>Sources: Law no. 147/2012 (similar provisions were also present in previous versions of the law).</p>
Sweden	Medium	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>The school calendar of festivities and activities follows closely that of the national majority religion. Whether minority and immigrant students can have their absences justified or not are decided on locally, by principals. Requests for rescheduling of some activity or exam may be individually examined and possibly accommodated, but also not recognized. There is a diversity of practices, following the decentralized model of governance.</p> <p>Sources: Hertzberg 2011.</p>

### Detailed Comparative Country Overview of Indicator 1.5 – Ethnic Tolerance: School Ethnic/National Festivities Calendar Organisation

Country	Score	Motivations for score regarding Indicator 1.5 – Ethnic Tolerance: School Ethnic/National Festivities Calendar Organisation
Denmark	Medium	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>Minorities may have their absences for participation in national or cultural holidays justified. Schools do not, however, take national or cultural holidays of minorities into account in the school year since it is perceived that there would be too many different holidays to make the school year work. Some caution should, however, be applied here since there is no very clear or conscious distinction made between cultural/national minority holidays and religious ones. Religious minority holidays are seen as cultural holidays.</p> <p>Sources: Interview with Copenhagen Municipality.</p>
England	N/A	
France	N/A	<p>Period of assessment: 1882-2012 Level of assessment: national</p> <p>There is no organization of national festivities in French public schools (it should be noted that the National celebration of Bastille day on 14 July is always included in summer vacations).</p> <p>Sources: Kastoryano, Escafré-Dublet 2011.</p>
Germany	Medium	<p>Period of assessment:2010-2013 Level of assessment: National</p> <p>In Germany no differentiation is made between national and religious holidays of immigrant minorities. Even the</p>

Country	Score	Motivations for score regarding Indicator 1.5 – Ethnic Tolerance: School Ethnic/National Festivities Calendar Organisation
		national majority has only one national holiday, the day of German Unity (Tag der deutschen Einheit), that is equally applied to all federal states. All other festivities have religious connotation. Likewise national holidays of immigrant communities have never been an issue within the debate, different from religious holidays.
Ireland	Low	<p>Period of assessment: 1990-2012 Level of assessment: National</p> <p>Schools close for the Irish national holiday, St Patrick’s Day on 17th of March (or another day of that date falls on a weekend) – no other ‘ethnic/national festivities’ (i.e., Chinese New Year) are officially recognised which implies that the school calendars follows the ‘national majority holidays’.</p> <p>Notes: There is no official policy regarding ‘the justification of absence/presence’ of students on these particular days/holidays – the only information available refers to the possibility to ‘opt-out’ of Religious Education classes).</p> <p>Sources: Circular 0034/2011.</p>
Poland	Low/ Medium	<p>Period of assessment: 1989-2012 Level of assessment: National</p> <p>Minority national celebrations may be taken into account but national/majority events and celebrations prevail in most schools. Religious festivities are more permissible than ethnic/national in Polish school because of the prevailing view shared by teachers and headmasters that equal rights and duties apply to all pupils and that a unified policy in the national state should be executed.</p> <p>Sources: Buchowski &amp; Chlewińska 2011.</p>
Romania	Low	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <ul style="list-style-type: none"> <li>• The same Law no. 147/2012 also establishes the days in which people are exempt from work or school for national celebrations, which do not include celebrations for ethnic minorities.</li> </ul>

Country	Score	Motivations for score regarding Indicator 1.5 – Ethnic Tolerance: School Ethnic/National Festivities Calendar Organisation
		<ul style="list-style-type: none"><li data-bbox="527 267 1915 332">• Unlike in the case of religious minorities, the law does not provide persons belonging to ethnic minority groups with the option of requesting free days for other celebrations.</li></ul> Sources: Law no. 147/2012.
Sweden	Medium	Period of assessment: 2000-2012 Level of assessment: National  Once again, this is matter for municipalities or local school principals to formally decide. An estimate is that minority absences with reference to religious festivities are justified. In some cases, however, this is likely not to be the case.  Sources: Hertzberg 2011.

### Detailed Comparative Country Overview of Indicator 1.6 – Ethnic Tolerance: Mode of Celebration of National / Ethnic Festivities

Country	Score	Motivations for score regarding Indicator 1.6 – Ethnic Tolerance: Mode of Celebration of National / Ethnic Festivities
Denmark	Medium	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>Schools do not organise celebration of minority national or cultural festivities in the strict sense. This is partly due to the perception that there would be too many holidays to celebrate with the many nationalities in schools with many children with immigrant background and partly due to the non-distinction made between national/cultural holidays and religious ones. The latter are conceived as the more important ones for minorities and are taken more into consideration by schools.</p> <p>Minorities can always have their absences justified if they are uncomfortable with participating in majority holiday celebration.</p> <p>Sources: Interview with Copenhagen Municipality.</p>
England	N/A	
France	N/A	<p>Period of assessment: 1882-2012 Level of assessment: national</p> <p>There is no organization of National or Ethnic Festivities in French schools.</p> <p>Sources: Kastoryano, Escafré-Dublet 2011.</p>
Germany	N/A	
		We do not believe that we can 'apply' this indicator in the Irish context as there are no official policies in that



Country	Score	Motivations for score regarding Indicator 1.6 – Ethnic Tolerance: Mode of Celebration of National / Ethnic Festivities
Ireland	N/A	domain - for either the actual ‘celebrations’ and/or the policies regarding the justification of student’s ‘absence’ (the only information available relates to the possibility to ‘opt-out’ of Religious Education) Each school is likely to determine their own practices according to their respective ethos
Poland	Low/Medium	<p>Period of assessment: 1989-2012 Level of assessment: National</p> <p>Minority students are generally allowed to be exempted from participation in majority festivity celebration, although there are school where national celebrations are obligatory. There are no specific regulations concerning this area of school life.</p> <p>State educational policy is mostly geared towards the local authorities’ actions and responsibility, i.e. in fact no general policy is applied. Despite the adoption of all EU legal recommendations in the field of education and protection of minority rights, a discrepancy between European provisions and their actual application is a salient characteristic of the educational system in Poland.</p> <p>Sources: Czerniejewska 2008.</p>
Romania	This indicator cannot be evaluated from a legal standpoint.	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <ul style="list-style-type: none"> <li>• The law is silent about the school’s role in organizing national / ethnic festivities.</li> <li>• It is not a common practice for educational institutions to engage in such activities, and Law no. 147/2012 specifically states that those are not working days. Exceptionally, a school is free to organize a festivity before or after a given national celebration, which are likely to be optional for pupils belonging to minority ethnic groups.</li> </ul> <p>Sources: Law no. 147/2012.</p>
Sweden	Medium	Period of assessment: 2000-2012

Country	Score	Motivations for score regarding Indicator 1.6 – Ethnic Tolerance: Mode of Celebration of National / Ethnic Festivities
	/Low	<p>Level of assessment: National</p> <p>The school calendar is organised on the basis of the dominant nation celebrations. Whether deviations are allowed or not is a matter for local decisions, at schools. An estimate is that absence of minority or immigrant children on days of their group’s ethnic or national day celebrations is not justified; religious festivities are more legitimate as a cause for absence than secular.</p> <p>Sources: Roth 2012.</p>

## Detailed Comparative Country Overview of Indicator 1.7 – Religious Tolerance: Mode of Celebration of Religious Festivities

Country	Score	Motivations for score regarding Indicator 1.7 – Religious Tolerance: Mode of Celebration of Religious Festivities
Denmark	Medium /High	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>Schools tend to organise events both in relation to majority and minority religious celebrations although in some places it is discussed whether or not a more 'secular' approach should be taken to core religious events, i.e. that less attention should be given to such events overall, both majority and minority. However, events are perceived more as cultural than as religious events. They are in the main organised in order to create understanding for the (potential) value of the religion/culture in question. Students, minority as well as majority, are able to not to participate in school events relating religious celebrations with which they feel uncomfortable.</p> <p>Sources: Interview with Copenhagen Municipality.</p>
England	Medium	<p>Time period of assessment: 1988 Level of assessment: no coherent national-level picture</p> <p>It is for individual schools to decide whether to recognize and celebrate minority religious festivals. The 'mainly or wholly Christian character' of collective worship at English schools (see indicator 1.9. below) does not preclude such celebrations or activities on the occasion of non-Christian holidays. Although no coherent overview of where such celebrations take place, it is reasonable to assume most cases of such celebrations will be in state schools with a high degree of diversity in its student body</p> <p>In parts of the British press, such celebrations are viewed with suspicion and generate fodder for tabloid headlines (Daily Mail: '<i>Primary school cancels nativity play because it interferes with Muslim festival of Eid</i>'). The same newspaper also addressed efforts to include Muslim religious imagery in displays across Birmingham during winter: '<i>notorious local authority attempts to stamp out Christmas</i>'. However, such instances of non-acceptance are balanced by numerous attempts to provide for an inclusive atmosphere at individual schools.</p>

Country	Score	Motivations for score regarding Indicator 1.7 – Religious Tolerance: Mode of Celebration of Religious Festivities
		Sources: See for example the London Borough of Brent, as an example for provisions in a highly multi-faith environment: Brent Standing Advisory Council on Religious Education (2006).
France	N/A	<p>Period of assessment: 1882-2012                      Level of assessment: national</p> <p>French school are completely secularized, therefore no religious festivities are organized in French schools.</p> <p>Sources: Kastoryano, Escafré-Dublet 2011.</p>
Germany	Medium	<p>Period of assessment: 2008-2013                      Level of assessment: National</p> <p>Each school deals with this differently. Celebrations of non-Christian religious festivities in school are rare, even if individual reports about it can be found (<a href="http://www.traugott-weise-schule.de/erwachsene/projekte/zuckerfest/">http://www.traugott-weise-schule.de/erwachsene/projekte/zuckerfest/</a>). Generally all children participate in the Christian festivities, although they are not obliged to. This has not been a major debate in Germany yet.</p> <p>Sources: Topcu, Canan (2008).</p>
Ireland	N/A	<p>We do not believe that we can ‘apply’ this indicator in the Irish context as there are no official policies in that domain - for either the actual ‘celebrations’ and/or the policies regarding the justification of student’s ‘absence’ (the only information available relates to the possibility to ‘opt-out’ of Religious Education)                      Each school is likely to determine their own practices according to their respective ethos</p>
Poland	Low/Medium	<p>Period of assessment: 1989-2012                      Level of assessment: National</p> <p>Varies from school to school as it depends on teachers and headmasters. In some schools, students are able to be exempted from participation in the celebration of majority festivities.</p>

Country	Score	Motivations for score regarding Indicator 1.7 – Religious Tolerance: Mode of Celebration of Religious Festivities
		<p>But, as mentioned earlier, these issues are not subject to public debate and academic reflection which may be partly explained by the demographic situation, i.e. the low number of minorities and immigrants.</p> <p>The dominant role of Roman-Catholicism in Polish society, which is correlated to the presence of this religion in public spaces and the strong position of the Roman-Catholic Church in politics is responsible for the marginal status of other religions.</p> <p>Sources: Buchowski &amp; Chlewińska 2011; Dolata 2005.</p>
Romania	This indicator cannot be evaluated from a legal standpoint.	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <ul style="list-style-type: none"> <li>• The law is silent about the celebration of religious holidays in school.</li> <li>• In general terms, the law has secular approach. According to Art. 7 (1) of the National Law on Education, religious preaching is prohibited in educational and training institutions.</li> </ul> <p>Generally, it is relatively uncommon for schools to organize religious celebrations especially since Law no. 147/2012 grants students and teachers a free day on such occasions. Exceptionally, a school is free to organize a festivity before or after religious holiday and this sometimes happens before Christmas. Such an event would be optional for pupils belonging to other religious groups.</p>
Sweden	Medium /Low	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <p>The school organises festivities in relation to the national majority celebration days. Exceptions are uncommon. Whether participation in these festivities is obligatory or not for minority and migrant children is dependent on local decisions and practices. Principles have the right to decide.</p>

### Detailed Comparative Country Overview of Indicator 1.8 – Religious Tolerance: Provisions for Formal Prayer for Minority Religions at School

Country	Score	Motivations for score regarding Indicator 1.8 – Religious Tolerance: Provisions for Formal Prayer for Minority Religions at School
Denmark	Medium /High	<p>Period of assessment: 2010-2012                      Level of assessment: National w. emphasis on the capital</p> <p>Schools tend to facilitate individual prayer and worship also by providing space for such activities on school grounds during breaks, also for groups. Schools also work to provide mutual understanding of religious and non-religious thought systems and practices.</p> <p>Sources: Interview with Copenhagen Municipality.</p>
England	Medium	<p>Time period of assessment: since 1988                      Level of assessment: national</p> <p>In the case of Muslims, only one of the five daily prayers that devout practitioners might observe falls regularly within the school-day and can be accommodated during the afternoon break. The facilities required are a washing space and a tidy room, which can be easily provided in most school settings.</p> <p>Even though there is no complete account of how such accommodations take place in England, it is reasonable to assume that facilities exist in most schools that cater for a significant number of Muslim pupils, though perhaps not always to a very high standard.</p> <p>For Friday prayers, where communal prayer at a mosque may be requested, the 1988 Education Act allows for children to be excused from school premises to receive religious education (subject to a written request by parents).</p> <p>Sources: Dobbernack and Modood. (2011); See for example the guidance issued by the London Borough of Ealing (no date).</p>
France	N/A	<p>Period of assessment: 1882-2012                      Level of assessment: national</p> <p>French school are completely secularized, therefore no formal prayer are organized on school premises.</p>

Country	Score	Motivations for score regarding Indicator 1.8 – Religious Tolerance: Provisions for Formal Prayer for Minority Religions at School
		Sources: Kastoryano, Escafré-Dublet 2011.
Germany	Low/Medium	<p>Period of assessment: 2009-2013 Level of assessment: Local</p> <p>The scoring is based on an estimate of locally varying practices mainly regarding Berlin. A recent court case in the German capital in the third level of jurisdiction finally decided against a boy, who wanted to pray in school. The Muslim boy originally applied to the court, when his school prohibited his daily ritual prayer inside the school building. Although the court saw the religious freedom of the boy at stake and decided in favour of his prayer, the Senate for Education appealed against this decision and was given right in the second instance, which had finally been confirmed by the third level. The court however ruled, that this was not a general decision for all schools, as the religious freedom of the students was generally an important value, which however could not be met in this specific case due to great conflicts at this school. Other schools even in the same city provide rooms for religious service or neutral rooms for pupils of all religions to be used. The court case seems however to have changed this practice as it was seen as an example by certain schools.</p> <p>Sources: Mühe, Nina (2011).</p>
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.</p> <p>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>There is no ‘official policy’ on this issue – each school develops its own policy/guidelines according to its ethos.</p> <p>The 2010 JMB Guidelines on the Inclusion of Students of Other Faiths in Catholic Secondary Schools states that (p.14):</p> <p>All Catholic schools, where possible, should consider setting up a sacred space or prayer room in their school. The prayer room should have contemporary images and symbols from the Christian tradition and a focus on the Bible</p>

Country	Score	Motivations for score regarding Indicator 1.8 – Religious Tolerance: Provisions for Formal Prayer for Minority Religions at School
		<p>in the room. It is a matter of debate for each school whether they want the Blessed Sacrament to be present in the room. (...) Depending on the numbers of students of other faiths present in a school, it needs to be decided whether the prayer room is considered to be a specifically Catholic place of worship or a place of welcome for those of all faiths. A prayer space in a Catholic school could acknowledge other faiths in the prayer room. This could be done in the following ways:</p> <ul style="list-style-type: none"> <li>- Prayer mats, small cushions and chairs provided in the room to cater for people’s different styles of praying.</li> <li>- Including the symbols from other faith traditions in the room. This could be done in one area of the room, designated as the interfaith corner. Images of the Buddha, the Jewish Menorah (candelabra) and the Qur’an, for example, could be placed in this interfaith space. Quotations from Scripture could be placed in this space.</li> </ul> <p>Notes: The JMB Guidelines however have no legal standing and there have been instances where (Muslim) pupils have been denied an area where they could pray during the lunch hour (Honohan &amp; Rougier, 2012).</p> <p>Sources: Irish Constitution (1937); Honohan &amp; Rougier (2012); Mullally (2010); JMB Guidelines.</p>
Poland	N/A	<p>This has not been debated in Poland. The Polish school system is formally secular and Muslims in Polish Schools are extremely rare.</p> <p>Minorities organize their rituals and pray within the available options, i.e. the hours of instruction for the teaching of their own religion.</p>
Romania	High	<p>Period of assessment: 2006-2012</p> <p>Level of assessment: National</p> <ul style="list-style-type: none"> <li>• While the law does not target individual prayer/worship in particular, it does protect the freedom of religion in general, by stating that “the prevention of the freedom to exercise religious activities that occur under the law, is punishable by criminal sanctions” (Art. 13(3) of Law no. 489/2006).</li> </ul>



Country	Score	Motivations for score regarding Indicator 1.8 – Religious Tolerance: Provisions for Formal Prayer for Minority Religions at School
		<ul style="list-style-type: none"><li data-bbox="527 267 1730 297">• There have been no recorded incidents or tensions, in the absence of regulations in this field.</li></ul> Sources: Law no. 489/2006 on the freedom of religion and the status of religious cults.
Sweden	Medium /low	Period of assessment: 2000-2012 Level of assessment: National  Practices depend on municipalities and vary. In most cases there are only celebrations in relation to majority religious festivities and all are expected to participate. However, minority students can be exempted from participating.  Sources: Roth 2012.

## Detailed Comparative Country Overview of Indicator 1.9 – Religious Tolerance: Collective Worship

Country	Score	Motivations for score regarding Indicator 1.9 – Religious Tolerance: Collective Worship
Denmark	(Medium /High)	<p>Period of assessment: 2010-2012 Level of assessment: National w. emphasis on the capital</p> <p>There are no collective worship organised in schools in the strict sense. However school have events relating to Christmas and the Ramadan which are considered cultural events and in connection with which efforts are made to provide mutual respect and understanding. Students can always be exempted from such events if they feel uncomfortable with participating.</p> <p>Sources: Interview with Copenhagen Municipality.</p>
England	Medium	<p>Time period of assessment: since 1944 Level of assessment: national/local mix</p> <p>The 1944 Education Act provides for a daily act of collective worship at all non-faith state schools, which must be <i>'wholly or mainly of a broadly Christian character'</i>. This provision has been clarified to mean that <i>'only a majority of acts in each term must meet that requirement. Moreover, any act of worship can contain non-Christian material'</i>. Parents can withdraw their children from this act of worship. Schools can apply for an exemption from the 'Christian requirement' and decide upon an alternative arrangement for worship (such as for example in the London Borough of Brent). In such cases in multi-faith areas, there is evidence that schools attempt to reflect the composition of the communities they serve by expanding modalities of religious celebration. While the national level pictures points to a moderately acceptant situation, it does not preclude local authorities and schools from adopting significantly more inclusive arrangements.</p> <p><b>Sources:</b> See for example the provisions adopted by the London Borough of Brent (2006).</p>
France	N/A	<p>Period of assessment: 1882-2012 Level of assessment: national</p> <p>French school are completely secularized, therefore no collective worship are organized on school premises.</p>

Country	Score	Motivations for score regarding Indicator 1.9 – Religious Tolerance: Collective Worship
		Sources: Kastoryano, Escafré-Dublet 2011.
Germany	Medium	<p>Period of assessment: 2008-2013 Level of assessment: National</p> <p>This issue is again very hard to score on a general basis, as it is not only under the authority of each federal state but also the individual schools. Collective worship does not exist in all public schools. In certain schools, which celebrate for example Christmas, non-Christian students are not obliged to participate.</p> <p>Sources: Topcu, Canan (2008).</p>
Ireland	Low / Medium	<p>Period of assessment: 1990-2012 Level of assessment: National</p> <p>The basis for this assessment is the constitutional and legal framework, and the guidelines for schools set out by the Joint Managerial Body of Catholic secondary schools (JMB).</p> <p>The Irish Constitution (Arts 40, 44) provides for freedom of worship, prohibits the establishment or endowment of any religion, and rules out religious discrimination.</p> <p>There is no ‘official policy’ on this issue –each school develops its own policy/guidelines according to its ethos.</p> <p>The 2010 JMB Guidelines on the Inclusion of Students of Other Faiths in Catholic Secondary Schools states that (p.11): Prayer and sacramental experience need to be a central feature of a Catholic school. Prayer can take many forms and can occur intermittently throughout the day. This needs to be made very clear to parents who may feel sensitive about it. The ethos of the school permeates the school day.</p> <p>When there is a prayer before class, students of other faiths should be encouraged to show reverence during the prayer, promoting respect for the prayer experience. They do not have to participate in the prayer but could be encouraged to use the time to pray quietly in their own way, thus honouring the spirituality of all of the students. The importance of prayer can be emphasised and fostered by holding regular assemblies for the whole school</p>

Country	Score	<b>Motivations for score regarding Indicator 1.9 – Religious Tolerance: Collective Worship</b>
		<p>which include a formal time for prayer and reflection. Classes can take it in turns to take responsibility for the preparation of a short, inclusive prayer service and even highlight important festivals of other faith traditions throughout the year during these assemblies (e.g. Ramadan, Diwali or Hanukkah).</p> <p>Notes: The JMB guidelines have no legal standing, leaving each individual Catholic school to determine its own policy/regulations.</p> <p>Sources: Irish Constitution (1937); Mullally (2010) (JMB Guidelines)</p>
Poland	Low/Medium	<p>Period of assessment: 2002-2012 Level of assessment: National</p> <p>In Poland there is formally no collective worship outside of religion classes. The law permits the recitation of prayers before and after school, which ‘should be an expression of the common aspirations of students as well as the tact of teachers and educators’ (The Constitution, Article 53 § 6). Minorities organize their rituals and pray within the available options, i.e. the hours of instruction for the teaching of their own religion.</p> <p>National celebrations are sometimes accompanied by prayers and masses but the children of the minority are not forced to participate in such ceremonies. However, these decisions depend mainly on the management of the school (directors and teachers). There is a growing opposition to the presence of any form of religious ritual in schools in general - an increasing number of parents oppose to the presence of the Catholic religion in the learning process.</p> <p>Sources: Buchowski &amp; Chlewińska 2011; Polish Constitution.</p>
Romania	High	<p>Period of assessment: 2000-2012 Level of assessment: National</p> <ul style="list-style-type: none"> <li>• The current legislation does not make direct reference to collective worship/ prayer, this may occur during some religion classes.</li> </ul>

Country	Score	Motivations for score regarding Indicator 1.9 – Religious Tolerance: Collective Worship
		<ul style="list-style-type: none"> <li data-bbox="489 235 1894 472">In accordance with Art. 18. Of the Law on Education does regulate the teaching of religion in schools, as follows: The curricula of primary, secondary and vocational education include religion as a subject of study. Upon written request of the student or his/her parents or legal guardian if the student is underage, the student can be exempt from religion classes. Moreover, students belonging to religious faiths recognized by the state can exercise their constitutional right to freedom of religion. They must be provided with the alternative of participating in a religion class of their own confession (regardless of their number of students requesting the class).</li> </ul> <p data-bbox="468 509 1094 537">Sources: The National Law on Education of 2011.</p>
Sweden	Medium	<p data-bbox="468 581 905 609">Period of assessment: 2000-2012</p> <p data-bbox="468 613 852 641">Level of assessment: National</p> <p data-bbox="468 686 1915 818">This varies, depending on local practices and decisions made by local principals. In some cases there is no accommodation of minority students while in other cases, exemptions are made and space is provided for individual prayer. In a limited number of cases, prayer in groups is facilitated and there are active attempts at providing understanding between different groups of religious and non-religious affiliations.</p> <p data-bbox="468 857 800 885">Sources: Hertzberg 2011.</p>

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## 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