

# **QUESTIONNAIRE TO STATES ON ANTI-MUSLIM HATRED AND DISCRIMINATION**

## **1. Muslims within the State**

**What part of the population within your jurisdiction identify as Muslims? Are there multiple Muslim groups within your State?**

1.1 According to the last housing and population Census effected in 2011, 18% of the population of the Republic of Mauritius are Muslims. The next census was expected to be carried out in 2021 but has been postponed due to Covid-19.

## **2. The Right to Freedom of Thought, Conscience and Religion or Belief.**

**a) Does the State recognise the right to freedom of thought, conscience and religion or belief of all persons regardless of one's race, ethnicity, gender, language, nationality, religion or belief? What steps does the State take to promote respect for the right of all persons, including Muslims, to the equal enjoyment of freedom of thought, conscience and religion or belief? What are the protections provided in law and practice against coercion in matters of faith and belief, including in the right to have, adopt or change one's religious or non-religious beliefs?**

2.1 Section 3 of the Constitution of Mauritius recognises that there exists without discrimination by reason of race, place of origin, political opinions, colour, creed or sex.

(a) the right of the individual to life, liberty, security of the person and the protection of the law;

(b) freedom of conscience, of expression, of assembly and association and freedom to establish schools; and

(c) the right of the individual to protection for the privacy of his home and other property and from deprivation of property without compensation,

2.2 Moreover, there are limitation which are designed to ensure that the enjoyment of these rights and freedoms referred to, by any individual, does not prejudice the rights and freedoms of others or the public interest.

2.3 Section 11 of the Constitution of Mauritius relates to the Protection of the freedom of conscience and states as follows:

*“(1) Except with his own consent, no person shall be hindered in the enjoyment of his freedom of conscience, and for the purposes of this section, that freedom includes freedom of thought and of religion, freedom to change his religion or belief, and freedom, either alone or in community with others and both in public and in private, to manifest and propagate his religion or belief in worship,*

*teaching, practice and observance.*

*(2) Except with his own consent (or, if he is a minor, the consent of his guardian), no person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if that instruction, ceremony or observance relates to a religion that he does not profess.*

*(3) No religious community or denomination shall be prevented from making provision for the giving, by persons lawfully in Mauritius, of religious instruction to persons of that community or denomination in the course of any education provided by that community or denomination.*

*(4) No person shall be compelled to take any oath that is contrary to his religion or belief or to take any oath in a manner that is contrary to his religion or belief.*

*(5) Nothing contained in or done under the authority of any law shall be held to be inconsistent with or in contravention of this section to the extent that the law in question makes provision—*

*(a) in the interests of defence, public safety, public order, public morality or public health; or*

*(b) for the purpose of protecting the rights and freedoms of other persons, including the right to observe and practise any religion or belief without the unsolicited intervention of persons professing any other religion or belief,*

*except so far as that provision or, as the case may be, the thing done under its authority is shown not to be reasonably justifiable in a democratic society.”*

2.4 There are also various provisions under the Criminal Code relating to freedom of conscience and religion as follows:

- a) Section 183 “Interference with freedom of conscience” - provides for a fine not exceeding 100,000 rupees, and by imprisonment for a term not exceeding 2 years;
- b) Section 184 “Disturbing religious ceremony” - provides for a fine not exceeding 100,000 rupees and imprisonment for a term not exceeding 2 years;
- c) Section 185 “Outrage on religious worship” - provides for a fine not exceeding 100,000 rupees, and imprisonment for a term not exceeding 2 years;
- d) Section 206 “Outrage against public and religious morality” - provides for imprisonment for a term not exceeding 2 years and to a fine not exceeding 100,000 rupees;

**b) Does the State restrict the right of Muslims to manifest their freedom of religion or belief?**

- i. worship or assembly in connection with a religion or belief in public or in private, alone or in community with others;**
- ii. write, issue and disseminate publications offline and online material related to the rites, customs and teachings of Islam;**
- iii. observe practices related to the religious slaughter of animals; import halal meat or observe dietary requirements mandated by religious beliefs;**

- iv. **display religious symbols, forms of dress and other personal representations of religious beliefs;**
- v. **establish and register religious organisations, charities or humanitarian institutions;**
- vi. **train and appoint clergy without intervention;**
- vii. **exercise parental liberties regarding religious education of Muslim children;**
- viii. **observe holidays or days of rest in accordance with the Islamic faith;**
- ix. **establish and maintain free and peaceful contacts with other members of their group and with persons belonging to other minorities, as well as contacts across frontiers with citizens of other States to whom they are related by religious ties;**
- x. **freedom of movement both within the country and across borders including for purposes of learning and pilgrimage.**

2.5 Mauritius is a cultural melting pot of Africans, Chinese, French, Hindus and Muslims. In order to enable the citizens to practice their religion indiscriminately, the Government of Mauritius provides religious subsidies to religious bodies, and infrastructural facilities during all religious festivals celebrated in Mauritius.

2.6 Every year the National Assembly votes budgetary provision for “Subsidy to Religious Bodies” Religious bodies affiliated to Federations, which receive an amount of subsidy based on the number of adherents. Those not affiliated but which operate as branches of international religious organizations are paid a fixed grant. Bodies which have been set up to promote languages and cultures in Mauritius, obtain grants from Government to meet expenses regarding their activities and administrative expenses.

2.7 Since all cultures and religions live together, the Government adapts the calendar each year in order to share equitably the public holidays and they are also proclaimed every year based the religion and culture of our citizens. In the Public Sector, Male officers, who profess the Muslim faith, are granted permission to attend prayers on Fridays between 12.30 and 14.00 hours, subject to the exigencies of the service and the work of the Ministry/Department not being disrupted. Officers of all faith are granted two hours’ time-off in respect of two religious festivals of their choice during the year.

2.8 Students as from primary level are taught oriental languages (according to their personal liking or cultural/religious background, they may choose between Hindi, Mandarin, Tamil, Urdu, Arabic). There exist in Mauritius, several Trust Funds, Cultural Centres, Speaking Unions and Heritage Funds for the preservation of our rich and diverse cultural heritage and for the promotion of languages. Consequently, Mauritians of all cultural backgrounds have the

opportunity to participate in religious and cultural activities of their choice and to foster harmony and mutual respect.

2.9 The State of Mauritius allows full freedom to Muslims to practice their religion. There is no restriction to worship in assembly. There are many mosques across the island and the majority of them are under the Waqf Board which benefits from Government grants.

2.10 There is freedom of movement to all people, the Government of Mauritius facilitates and monitors the organisation of Muslim pilgrimage (Hajj) through the Islamic Cultural Centre.

2.11 Dissemination and publication are also allowed. There are specific programmes relating to Islam on the national radio and television. There are also local newspapers namely, the Al-Muslimoon and Sada-é-Urdu which are published on a monthly basis.

2.12 The Mauritius Meat Authority ensures the slaughtering of animals according to Islamic rites. There is freedom to import halaal food, symbols, dress wearing. There is no restriction in display of religious or Islamic dresses. Establishment and registration of Islamic organisations is allowed by the Government. The Mosques have freedom in training and appointing clergy. Parents have full right to impart religious education to their children.

**c) Are there restrictions on the construction, maintenance and use of places of worship by Muslims in your State? Have there been any attacks on Muslim places of worship within your jurisdiction?**

2.13 The law provides for restrictions on the construction or use of a place as a place of worship which applies equally to all places of worship and not only to a particular religion. According to the Local Government Act (Section 117), approval of the Ministry of Local Government is required for construction of a place of worship and the development must comply with planning policy guidance.

2.14 The Crime Records Office (CRO) collect data in respect to cases involving offences of a religious nature in a systematic way irrespective of age, sex, geographic location, nature of offence. Eight cases have been reported against Muslim mosques and cemetery in year 2019. Out of eight cases, prosecution is not contemplated in six cases as the accused is unknown. Enquiry is still ongoing in two cases.

**d) Are there any Islamic cultural sites in your Country? Does the State support the preservation of these sites?**

2.15 Apart from the mosques, there is the Islamic Cultural Centre which operates under the aegis of the Ministry of Arts and Cultural Heritage. Al Aqsa Mosque – the oldest mosque in Mauritius has been given the status of National Heritage and is protected and preserved accordingly.

**e) Are there any places of Islamic education (madrasas, schools or universities) in your country? If so, are they accredited, recognised or funded by the State? Are Quran classes allowed in places of Muslim worship or other religious institutions?**

2.16 There are hundreds of Madrassahs and a dozen of Islamic schools all over the island. The Quranic classes are widespread in mosques and Madrassahs. The registered teachers are paid allowances as per their qualifications from government funds as per prevailing rules and regulations of the Ministry of Education, Tertiary Education, Science and Technology.

### **3. Equality and Non-Discrimination**

**a) Please provide information and data on the prevalence and types of inequality and discrimination, reportedly experienced by Muslims in your country, including from a gender perspective.**

**b) Please provide information on domestic laws (including relevant domestically implemented international law), policies, and practices that protect against or respond to discrimination against Muslims. How do you ensure the deradicalization programme, counter-terrorism and/or preventing extremism measures or legislations do not target any specific religious or ethnic group, including Muslims?**

#### Sections 3 and 16 (protection from discrimination) of Constitution

3.1 In accordance section 16 no law can be discriminatory either in itself or in its effect. Further no one may be treated in a discriminatory manner by any person acting in the performance of any public function, any public office or any public authority.

3.2 The word “discriminatory” is defined as “*affording different treatment to different persons attributable wholly or mainly to their respective descriptions by race, caste, place of origin, political opinions, colour, creed or sex whereby persons of one such description are subjected to disabilities or restrictions to which persons of another such description are not made subject or are accorded privileges or advantages that are not accorded to persons of another such description.*”

3.3 Over the years, the State of Mauritius has established 7 National Human Rights Institutions (NHRIs) to ensure the protection of the rights of its people, namely the;

- Office of the Ombudsman, under the Ombudsman Act 1969;
- National Human Rights Commission under the Human Rights Act 1998;
- Ombudsperson for Children's Office, under the Ombudsperson for Children's Act 2003;
- Equal Opportunities Commission, under the Equal Opportunities Act 2008;
- Independent Police Complaints Commission, under the Independent Police Complaints Commission Act 2016;
- Ombudsperson for Financial Services, under the Ombudsperson for Financial Services Act 2018; and
- Ombudspersons for Sports.

3.4 The Equal Opportunities Act (EOA) ensures protection against discrimination as it prohibits both direct and indirect discrimination on the grounds of Direct and Indirect Discrimination on ground of status. "Status" is defined as: age, caste, colour, creed, ethnic origin, impairment, marital status, place of origin, political opinion, race, sex or sexual orientation. The EOA applies to Employment (including recruitment and training), Education, Provision of goods, services or facilities, accommodation, Disposal of immovable property, Companies, partnerships, sociétés or registered associations, Clubs, Access to certain premises to which the public has or is granted access and Sports. The Act also sets up an Equal Opportunity Commission which investigates complaints of discrimination and conciliates parties and may refer complaints which cannot be resolved by conciliation or where conciliation has not been successful, to the Equal Opportunities Tribunal.

3.5 The Workers' Rights Act already provides for measures against discrimination in employment and occupation. The grounds of discrimination under the act include *inter alia* HIV status, pregnancy, religion, national extraction or social origin. The Workers' Rights Act protects workers' jobs and protects workers against precarious employment and discrimination (Section 5). Extract of the Workers' Right Act is at **Annex I**.

**c) Please provide information on specific gaps and challenges with regard to the elimination of discrimination against Muslims. Are there recent examples where the State has amended or rescinded legislation in order to combat discrimination against Muslims? Do laws in your country guarantee equal rights, regardless of religion or belief, in terms of access to education, healthcare, housing and employment?**

3.6 All citizens of Mauritius are considered as equal footings. Education is a driver of our development process. Mauritius is committed to instil a quality education that would maximise the talents and potential of its citizens. Education is compulsory till the age of 16 years and no child is left out of the education system. Moreover, education is free up to Tertiary level in all public higher education institutions.

Mauritius also recognises that the good health of its citizens is key to achieving high quality of life and wellness. Primary, secondary and specialised medical treatment is free in Public Medical Institutions.

**d) Are Muslims treated differently in their applications for asylum and citizenship?**

3.7 All persons are treated equally in their application for citizenship. There is no specific treatment or discriminatory criteria related to religious belief in the processing of applications for citizenship. Citizenship is acquired either by birth, by descent or by registration.

Chapter III of the Constitution of Mauritius and the Mauritius Citizenship Act sets out all the criteria for citizenship of Mauritius.

**e) How does the State protect Muslims in potentially vulnerable situations such as (i) refugees and migrants (ii) children (iii) girls, women, and LGBT + persons (iv) persons with disabilities (v) members of recognised and unrecognised minority Muslim sects, Muslims perceived to be secular or Muslims who converted into other religions or become atheists and (v) Muslims in the context of the COVID-19 pandemic.**

3.8 Freedom of religion is guaranteed under the Constitution and the State of Mauritius ensures that same is respected throughout.

Mauritius is one of the 96 countries to have signed the "joint statement on ending acts of violence and related human rights violations based on sexual orientation and gender identity" at the United Nations, condemning violence and discrimination against LGBT people. Furthermore, in recent years, there has been a growing acceptance towards LGBT people among Mauritius' population, particularly the younger generation, with polls indicating that Mauritius is one of Africa's most LGBT-friendly countries though LGBT people still face discrimination due to conservative attitudes among the population.

**f) Representation and participation in public life: Are there Muslims in the Government and the judiciary? Are Muslims represented in other public affairs or**

**institutions, including legislative and equality bodies such as National Human Rights Institutions?**

3.9 The State of Mauritius believes in “one people, one nation” and meritocracy. Opportunities are given equally to all citizens. As such, it does not keep record of segregation by religious with a view to preserving its national unity.

**g) Hate speech by politicians: Does the State have a parliamentary or legislative code of conduct to deter politicians from making anti-Muslim, antisemitic, xenophobic, racist, homophobic, or other hateful remarks from the floor or in public appearances? Is there qualified or parliamentary immunity for hate speech?**

3.10 Section 282 of the Criminal Code prohibits doing certain acts through the internet or in a public place which is threatening, abusive or insulting with intent to stir up contempt or hatred against any section or part of any section of the public distinguished by, inter alia, creed.

**282. *Stirring up racial hatred***

(1) *Any person who, with intent to stir up contempt or hatred against any section or part of any section of the public distinguished by race, caste, place of origin, political opinion, colour, creed or sex –*

(a) *publishes, distributes, posts up, circulates, exhibits, exposes, broadcasts or transmits through the internet or in any public place, meeting or procession any writing which is threatening, abusive or insulting; or*

(b) *uses any word or makes any gesture through the internet or in any public place, meeting or procession which is threatening, abusive or insulting,*

*shall commit an offence and shall, on conviction, be liable to penal servitude for a term not exceeding 20 years and to a fine not exceeding 100,000 rupees.*

(2) *Any writing or any copy of such writing in respect of, or in connection with, which an offence has been committed under this section shall be forfeited and destroyed, or deleted, as the case may be.*

(3) *In this section –*

*“broadcast” means using radio communication, whether by sound or vision, for reception by members of the public;*

*“electronic” means relating to technology having electrical, digital, magnetic, wireless, optical, electromagnetic or similar capabilities;*

*“internet” means a publicly accessible system of global interconnected computer networks which uses the Internet Protocol as its communication protocol to provide a variety of information and communication facilities;*

*“writing” –*

(a) *means any newspaper, pamphlet, drawing, engraving, picture, illustration, placard, handbill, emblem, image, printed matter or any other written work; and*

(b) *includes –*

(i) *any writing by electronic means; or*

(ii) *any communication, whether in the form of speech or other sound.*



3.11 The National Assembly (Privileges, Immunities and Powers) Act provides immunity in respect of civil and criminal proceedings in specified circumstances to the speaker or a member of the national assembly, to persons who act under the lawful authority of the national assembly (Section 3 and 5). The circumstances which amount to a contempt of the National Assembly are prescribed in section 6 of the said Act.

**“3. Immunity from legal proceedings**

*No civil or criminal proceedings may be instituted against the Speaker or any member for words spoken before, or written in a report to, the Assembly or any committee, or by reason of any matter or thing brought by him in the Assembly by petition, Bill, resolution, motion or otherwise.”*

...

**6. Contempt of Assembly**

*(1) Subject to subsection (2), each of the following acts, matters and things, constitutes the offence of contempt of the Assembly—*

...

*(c) refusing or wilfully failing to obey any rule or order of the Assembly, or any order of a committee acting within the scope of its authority;*

...

*(h) creating or joining in any disturbance which interrupts or is likely to interrupt the proceedings of the Assembly or of any committee while the Assembly or committee is sitting;*

*(i) misbehaving in a disrespectful, indecorous, improper or disorderly manner, within the precincts of the Assembly at any time between the commencement and final termination of a sitting on any day on which the Assembly meets;*

...

*(2) No statement shall be held to be a defamatory statement under subsection (1) (n) unless it is punishable under section 288 of the Criminal Code.*

*(3) Any person who commits the offence of contempt of the Assembly shall, on conviction, be liable to imprisonment for a term not exceeding 3 months or to a fine not exceeding 1,000 rupees.*

**7. Prosecution subject to Standing Orders**

*No prosecution for an offence under this Act shall be instituted except by the Director of Public Prosecutions and in accordance with the procedure laid down in that behalf in the Standing Orders of the Assembly.”*

3.12 The Standing Orders of the National Assembly restricts the contents of speeches:

**“Contents of Speeches**

*40. (1) A Member shall confine his or her observations to the subject under discussion and may not introduce matter not relevant thereto.*

*(2) It shall be out of order to use unbecoming words or expressions or to use offensive language about Members of the Assembly.*

...

**Points of Order**

*41. (1) Any Member deviating from the provisions of these Orders may be immediately called to order by the Speaker or the Chairperson, or by a Member rising to a point of order. A Member*

*rising to a point of order shall direct attention to the point he or she desires to bring to notice and submit it to the Speaker or the Chairperson for decision.*

...

**Conduct**

*48. The Speaker or the person presiding shall order any Member or Members whose conduct is grossly disorderly to withdraw immediately from the House during the remainder of that day's sitting. But if on any occasion the Speaker or the person presiding deems that his or her powers under the previous provisions of this Order are inadequate, he or she may name such Member or Members, in which event the same procedure shall be followed as is provided by Standing Order 49."*

Standing order 49 deals with Suspension of Members

**h) Online hate speech: Does the State monitor and investigate incidents of anti-Muslim hatred and discrimination online, including perpetrators' tools and tactics (e.g. use of bots, doxing, misinformation)? What data does the State have on how online hatred, harassment and political manipulation are affecting Muslims? Does the State have arrangements with private actors (e.g. social media companies) to access their data on the incidence or effect of anti-Muslim hatred and discrimination online on those targeted?**

3.13 To prevent the internet being used for the dissemination of discriminatory or racist messages, the Information and Communication Technologies Act prohibits the use of an information and communication service in the following circumstances: -

- (a) the transmission or reception of a message which is grossly offensive, or of an indecent, obscene or menacing character; or
- (b) for the purpose of causing annoyance, inconvenience or needless anxiety to any person; and
- (c) the transmission of a message which is of a nature likely to endanger or compromise State defence, public safety or public order.

3.14 The Independent Broadcasting Authority (IBA) was created in 2001 to oversee the provision of radio and television broadcasting services. Its objects also include the preservation and promotion of the plural nature of Mauritian culture by ensuring that licensees include, in their services, programmes reflecting the linguistic and cultural diversity of Mauritius. A Standards Committee set up under the IBA is responsible for the drawing up of a code of ethics for licensees and a code of advertising practice.

3.15 The Code of Conduct for Broadcasting Services, in its Preamble, stresses on the upholding of the fundamental principle "that the freedom of all broadcasting licensees is indivisible from, and subject to, the same restraints as those relevant to the individual person, and

is founded on the individual's right to be informed and to freely receive and disseminate opinions.”

3.16 Broadcasting licensees may not broadcast “any material which is indecent, obscene or offensive to public morals or offensive to the religious convictions or feelings of any section of the population or likely to prejudice the safety of the State or the public order or relations between sections of the population.

3.17 The Authority has set up a Complaints Committee which considers and adjudicates, inter alia, on any complaint of breaches or anticipated breaches of the codes and unjust or unfair treatment or the likelihood of such treatment in a broadcast programme. Upon complaints made to the police, an investigation is carried out by the police and if charges are found to be substantiated, the office of the Director of Public Prosecutions advises prosecution.

**i) Incitement to hatred or violence: How is the prohibition of incitement to national, racial or religious hatred in international human rights law incorporated into domestic legislation? Are there specific offences in law regarding crimes of anti-Muslim hatred? do the laws provide for imposition of enhanced penalties for crimes committed with anti-Muslim motivation? Is there a law on ‘takfirism’?**

3.18 The Independent Broadcasting Authority Act:

#### **4. Objects of Authority**

*The Authority shall—*

- (a) ...
- (i) *ensure that broadcasting services—*
  - (i) *are of such a nature as not to encourage or incite crime or racial hatred leading to disorder or offending public feeling;*
  - (ii) *give adequate coverage to information, education, culture, entertainment and recreation; and*
  - (iii) *are impartial and accurate;*

3.19 The Information and Communication Technologies Act:

#### **18. Functions of Authority**

*(1) The Authority shall—*

- (a) ...
- (m) *take steps to regulate or curtail the harmful and illegal content on the Internet and other information and communication services;*
- (n) ...
- (o) *entertain complaints from consumers in relation to any information and communication*

*service in Mauritius and, where necessary, refer them to the appropriate authorities;*

...

There are no specific laws –

- (a) that provide for the imposition of enhanced penalties for crimes committed with anti-Muslim motivation
- (b) on ‘takfirism’

**j) Countering Violent Extremism: Are State strategies and practices to prevent/counter violent extremism grounded in human rights law? How does the State define ‘violent extremism’? Are the impacts on women and ethnic and religious groups on rights-limiting measures assessed?**

3.20 Counter Violent Extremism: Violent Extremism is discouraged by peer pressure group. There are several counter terrorism legislation but they do not target any specific group whether based on creed or not. Examples as follows:

- Prevention of Terrorism Act
- Convention for the Suppression of the Financing of Terrorism Act
- the Prevention of Terrorism (International Obligations) Act
- Anti-Money Laundering and Combatting the Financing of Terrorism and Proliferation (Miscellaneous Provisions) Act 2019 (amends several legislation) (from SLO)

**k) Reporting, documenting and remedy:**

- i. **Is there a specific State mechanism for reporting or recording incidents of anti-Muslim hatred or discrimination? Does the State take other measures to improve monitoring increase reporting and the documenting of such crimes? Is the number of such incidents rising or falling?**
- ii. **Do you collect information on who the perpetrators of hate crimes are? If so, who are they and what are the common motives?**
- iii. **If applicable, what percentage of prosecutions of hate crimes in which Muslim identity was an aggravating factor are successful? How does the State ensure that victims of anti-Muslim hate speech, crimes or discrimination are provided with effective access to justice and remedies, including Muslim women and girls (e.g. does the State fund programme to help victims)?**
- iv. **Does the State provide security for Muslim schools or cultural sites (if so, please elaborate)? Are Muslims allowed to form community security groups? Are there cases of anti-Muslim violence, harassment, or desecration targeting individuals or**

**their property, educational facilities or Muslim cultural or religious sites (if so, please provide details)?**

3.21 Racial discrimination and hate speech are not tolerated in Mauritius. The Government of Mauritius is committed to ensuring that no one threatens the racial harmony prevailing in Mauritius. It has also taken measures to ensure that the relevant Human Rights norms and standards are implemented by all stakeholders and the laws have means to combat intolerance, negative stereotyping, stigmatization and discrimination, incitement to violence and violence against persons based on religion or belief.

**4. State practices to promote tolerance and understanding, including with private and public actors.**

**a) Training/ awareness raising: What training on anti-Muslim hatred and discrimination issues does the State provide to (i) police (ii) security forces (iii) judiciary (iv) teachers and (v) local religious actors to support their role as key actors in preventing incitement to hatred or violence? What form does that training take?**

4.1 The Government of Mauritius funds the operations of Cultural centres to promote inter-cultural exchange and encourage inter-cultural dialogues.

**b) Removing barriers: How does the State use public office to eliminate barriers between religious or belief communities and promote an inclusive society? Do such policies and practices include civil society and in particular, Muslims within those initiatives? Does the State have any initiatives (including non-legislative) in place to counter stigmatization and negative stereotyping of Muslims and incitement to religious hatred (e.g. facilitating exchange of information and resources on the ‘Istanbul Process’ and implementation of HRC Resolution 16/18, interfaith dialogues) and/or promote interfaith tolerance, understanding and public discussion?**

4.2 The Government has set up Cultural centres to cater for specific cultural needs of each and every cultural group. The national television broadcast on specific channels programmes for each cultural group.

4.3 Moreover, in the educational sector, cultural diversity is maintained as the complete set (eight subjects are taught) encompassing all the existing languages of the country.

4.4 To mark diverse cultures, pupils/students are encouraged to celebrate festivals and share typical sweets /cakes as well as dress traditionally to mark the diverse cultures.

c) **Tackling extremism: Has the State identified whether sectors of their population are at risk of radicalisation from extremist groups? What information is available on those groups' recruiting techniques and mechanisms for targeting alienated youth? Is extremism in the political system an issue for the State?**

4.5 Such problems of extremism have not yet manifested in Mauritius.

d) **Media: Does the State require private or public media entities to have professional ethics and/or press codes that sanction anti-Muslim stereotyping, hatred and discrimination? Are there policies and regulations to promote pluralism and diversity of the media (including online), and which promote equal, universal and non-discriminatory access to and use of means of communication?**

4.6 Journalists and the local media at large enjoy a long tradition of freedom and pluralism. Freedom of the press is guaranteed by the Mauritian Constitution and is an essential component of the right to freedom of expression.

e) **Online platforms: How does the State create an environment for open robust debate and dialogue, including through a free and open Internet, in line with the rights to freedom of thought, conscience and religion or belief, freedom of opinion and expression, and non-discrimination? How does the State engage with social media companies to address online harassment of Muslims and coordinate efforts in response? Does the State regulate website-hosting companies that host hateful or harassing content? Does the State impose liability for web host hateful or harassing content?**

4.7 Information & Communication Technologies Authority (ICTA)

Misuse of telecommunication equipment and information and communication services for the transmission or reception of messages which are grossly offensive, indecent, obscene or menacing character or which is likely to cause annoyance, humiliation, inconvenience, distress or anxiety or which is of a nature likely to endanger or compromise State defense, public safety or public order, are referred to in the provisions of section 46 (g), (ga), (h) and (ha) of the ICT Act 2001 (as amended) - **Annex II**.

4.8 Information already provided at Paragraph 3.13.