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# ANTI-SEMITISM, RACISM AND DISCRIMINATION IN THE OSCE REGION

U.S. COMMISSION ON SECURITY & COOPERATION IN EUROPE

ONE HUNDRED THIRTEENTH CONGRESS, SECOND SESSION

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# HELSINKI COMMISSION HEARING

UNITED STATES COMMISSION ON  
SECURITY AND COOPERATION IN EUROPE

## Testimony :: Sen. Ben Cardin

Print

Chairman - Commission on Security and Cooperation in Europe

In 2002, the continuing phenomenon of anti-Semitism – indeed, its intensification – prompted me to work with other members of the Helsinki Commission and the OSCE Parliamentary Assembly to push for the OSCE to treat anti-Semitism and anti-Jewish violence as specific region-wide phenomena, particularly in light of the Holocaust. As a result of these efforts, in 2004 the OSCE convened a conference on anti-Semitism in Berlin. That meeting was a pivotal event in the effort to combat acts of extremism.

Most importantly, it produced a declaration that condemned acts motivated by anti-Semitism and other bias-motivated hate crimes, led to an OSCE commitment to monitor and collect hate crimes data, and paved the way for the appointment of three Personal Representatives appointed annually by the OSCE Chair-in-Office to focus on combating anti-Semitism, discrimination against Muslims, racism, xenophobia and other forms of religious intolerance, especially when that intolerance manifests itself in acts of violence.

Unfortunately, the challenges before us have not abated in the past decade. I am most profoundly alarmed by the increased instances of violence targeting people who are Jewish, who are believed by their attackers to be Jewish, synagogues, or other Jewish community buildings. On Passover eve in April, three people were murdered in Kansas outside of Jewish community centers. Three more people were murdered at the end of May at the Jewish Museum in Brussels. These attacks come when the pain and terror from the 2012 murder of four adults and three children at a Jewish school in Toulouse is still so profoundly felt. Last week, two synagogues in Paris were attacked. These horrible incidents illustrate that the physical protection of Jewish communities and their institutions is critical and more must be done to prevent such atrocities.

I am also alarmed by the electoral successes of extremist parties in a number of European countries – not only in the most recent European Union Parliament elections, but in national and local elections as well. Two countries in Europe, Hungary and Greece, have extremist parties associated with street militia. All of Greece's Golden Dawn MPs are now facing a variety of criminal charges, from attacks on immigrants to one case of alleged murder. The racist remarks of a Polish MEP in the European Parliament last week illustrate continuing prejudice towards people of African descent in the region. Most dangerously, extremism has also bled into the "mainstream." Years of anti-Roma rhetoric crudely stereotyping Roma as criminals, sometimes voiced by officials at the highest levels of government, has fueled an escalation of vigilante attacks and other repressive measures against Roma.

While acts of violence may be our greatest concern, they are not our only concern. We should pay particular attention to the patterns of intolerance that contribute to a climate in which violence may ultimately flourish. Measures to restrict the production of halal and kosher food, to ban male circumcision, to restrict religious head coverings or other symbols of faith or even architectural features such as minarets – are discriminatory. But more than that, I believe that the political discourse that has accompanied the debates over these measures has actually contributed to intolerance and bigotry.

Clearly, 10 years after the adoption of the 2004 Berlin Declaration and a decade into the OSCE's work on these specific issues, a great deal remains to be done. I hope the OSCE participating States meet this fall to review, re-examine, and re-commit to efforts to combat anti-Semitism and other forms of bigotry. The escalation of violent acts clearly demonstrates that more concrete action is needed.

Finally, I want to thank the Swiss Chair-in-Office for supporting the work of the three Personal Representatives and committing early

in this year to facilitating this hearing.



# HELSINKI COMMISSION HEARING

UNITED STATES COMMISSION ON  
SECURITY AND COOPERATION IN EUROPE

## Testimony :: Rep. Steny Hoyer

Print

House Democratic Whip - U.S. House of Representatives

“Thank you, members of the Commission, for this opportunity to make a statement. I want to thank the Commission for conducting this critical hearing as well as to extend my gratitude to the three witnesses, each of whom serves a critical function in advancing the OSCE’s mission of protecting freedom and democracy.

“Nowhere is that mission more visible today than in Ukraine, where OSCE personnel have helped oversee elections, monitor the border, and report on key security developments. OSCE is on the frontlines of the somber work of collecting bodies from the wreckage of Malaysian Flight 17 and securing the crash site.

“OSCE also continues to be focused on the scourge of racism and discrimination. In the Helsinki Final Act, signed in 1975, the participating states made this declaration: ‘The participating states will respect human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief, for all without distinction as to race, sex, language, or religion. ...[They] recognize the universal significance of human rights and fundamental freedoms, respect for which is an essential factor in the peace, justice, and well-being necessary to ensure the development of friendly relations and cooperation among themselves as among all states.’

“Your work as personal representatives to the OSCE on these issues is integral to the organization’s overall effort. Never has your work been more important.

“Anti-Semitism and other forms of racism and xenophobia have been on the rise in recent years in the OSCE region, and in recent days we have seen disturbing protests in France and elsewhere that have included anti-Semitic attacks. I sent a letter last week to the president of the Abravanel Synagogue in Paris expressing solidarity with his congregation in light of an incident on July 13, in which a mob protesting Israel’s defensive actions against Hamas besieged the synagogue and began throwing stones and other objects at the building and its security guards. At the same time, we hear too frequently of anti-Semitic and other racist chants at sporting events across the continent as well as entertainers who make comments disparaging the Holocaust and celebrating Nazism.

“We’ve seen what these forces can do, and we must never forget the tragedies of the twentieth century that took so many innocent lives. “Russia’s proxy war to ‘defend minorities’ – as they call it – in Ukraine is particularly offensive in light of this history. It cuts at the very order the OSCE and its supporters protect. The first and second world wars were instigated, in part, as a result of the pretext of ‘protecting’ ethnic minorities abroad. Russia is now using that same argument to tear at the very heart of the international order for peace and stability that was established over the last century at the cost of many American and allied lives – and we cannot let that happen.

“That’s why today’s hearing is so critically important. I thank the Commission for continuing to make these issues a priority and for making a strong stand against these forms of hatred that threaten to undermine our freedom.”



# HELSINKI COMMISSION HEARING

UNITED STATES COMMISSION ON  
SECURITY AND COOPERATION IN EUROPE

## Testimony :: Rep. Alcee Hastings

Print

Ranking Member - Commission on Security and Cooperation in Europe

“...frankly it is to protect the industry of the north from the competition of the cheap labor from the south and four million human lost jobs. Well it was four million n-word, but now we have twenty million Europeans who are the negros of Europe, twenty million young people are negros from Europe. We are treated like negros and we must destroy the minimum wage” - quote by MEP Janusz Korwin-Mikke, July 18 European Parliament debate on the minimum wage

This quote is from a public debate that took place last Wednesday in the European Parliament and a shameful example of the continuing prejudice in the OSCE region that makes today’s hearing so necessary.

Mr. Chairman, I am pleased to welcome the Personal Representatives here today to not only discuss their work in Europe, but also the numerous issues impacting minority communities in our own country that they will be addressing during their official visit to the United States.

It is timely that your visit to assess tolerance and discrimination in the United States is taking place this month on the 50th anniversary of the Civil Rights Act. A historic piece of legislation, the Civil Rights Act was signed into law July 2, 1964 by then President Lyndon B. Johnson to outlaw major forms of discrimination on the basis of race, ethnicity, gender, national origin and religion in areas ranging from voting to employment and education. Despite many advances, our country is still far from realizing the goals of that legislation.

Our Supreme Court recently reversed laws that have long protected minority voting. African-American, Latino, and Native Americans continue to experience disproportionately high unemployment, incarceration, and poverty rates. Moreover, according to the most recent government reports, African-Americans and migrants make up the bulk of hate crimes victims in this country. Images of a wave of children trying to cross the U.S. southern border – under the most desperate and dangerous circumstances – have been exploited to fuel already high levels of anti-migrant prejudice in some circles in this country. These are all issues that will be rightly reviewed by the United Nations Committee on the Elimination of All Forms of Racial Discrimination (CERD) this August when our country comes before the Committee.

The racial profiling of minorities, migrants, and Muslims in cities and at borders continues. Muslims, Sikhs, Jews and others continue to be targets of violence and hate as displayed by the tragic murders at Jewish centers in Kansas earlier this year - a testament to the need for participating States to adopt a set of concrete measurable actions to combat anti-Semitism during this year’s commemoration of the tenth anniversary of the landmark Berlin Conference. As one of the original members of this Commission to call for the OSCE to address the problem of anti-Semitism in the region, I cannot underscore enough the need to move beyond words to action to address the problem.

Increased physical attacks on Muslim women in concert with the European Human Rights Court’s decision to uphold France’s ban on face veils a measure directed against Muslim women - and efforts in several countries to adopt laws that would hamper the production of kosher and halal foods, have challenged the notion of welcoming cities for members of minority religions in several OSCE states.

Last year our Commission hosted events with both Romani and Black (African Descent) leaders from Europe who similarly requested assistance to address the unabated violence and continuing discrimination impacting their communities. A review of the OSCE's 2003 Roma Action Plan revealed that despite the passage of a decade, the situation of Europe's 15 million Roma had not drastically improved. Testimonies we heard last year from Black European leaders during the tenth anniversary of the OSCE's first racism conferences revealed similar findings. The ODIHR's Annual Hate Crimes Report and the EU Fundamental Rights Agencies findings that Roma and people of African descent are the greatest victims of violent hate crimes underscores the negative experiences of these communities.

The shameful use of anti-Black racist remarks during last week's parliamentary debate by the far-right Polish MEP underscores the need for more efforts in the OSCE region to combat racism generally and specific initiatives for people of African descent.

I reiterate earlier calls for a US led international anti-racism fund that could address issues of violence and discrimination faced by minorities and migrants and, for a global State Department office that focuses on issues of people of African descent to complement ongoing tailored State Department human rights efforts for women, religious freedom, anti-Semitism, Muslims, youth, the LGBT community, and the disabled. As the world begins preparations for the International Decade for People of African Descent beginning in 2015, it is imperative that specific initiatives be tailored to address anti-Black racism in my country and abroad in addition to generally strengthening global efforts to fight racial discrimination.

Additionally, the OSCE needs to adopt a proactive strategy to promote diversity and inclusive policies and practices in the region to meet 21st century demographic changes that are leading the entire region to be more racially, ethnically, religiously, and otherwise diverse. The OSCE could and should assist in the development of inclusive political leadership and counter recent election gains by political parties on prejudiced platforms.

I look forward to reading a final report of your country visit to the United States and follow up conversations to discuss how we might join efforts to combat discrimination in this country and throughout the OSCE region.

Thank you.



# HELSINKI COMMISSION HEARING

UNITED STATES COMMISSION ON  
SECURITY AND COOPERATION IN EUROPE

## Testimony :: Rabbi Andrew Baker

Print

Personal Representative of the CiO on Combating Anti-Semitism - Organization for Security and Cooperation in Europe

At the outset I want to express my appreciation for the role that you, Senator Cardin and Representative Smith, have played in particular and the Helsinki Commission more generally. My memory and experience go back long enough to know firsthand that so much of the OSCE and ODIHR work on fighting anti-Semitism and combating intolerance more generally—activities that include the first international conferences, important declarations, monitoring and police training programs, educational initiatives, and even my own current position and that of my two colleagues—can really be traced back to the hearings and resolutions and advocacy efforts that you initiated here. So it is a special pleasure and privilege for me to be present this morning.

The ongoing conflict in Gaza has sparked anti-Israel demonstrations in many places, with notably large numbers of angry protesters in several European capitals. Many are carrying placards and spewing rhetoric that is clearly anti-Semitic. A week ago in Paris crowds shouted “Death to the Jews,” and laid siege to a synagogue with two hundred worshippers inside, leading the Interior Minister to ban further demonstrations. But unauthorized demonstrations in France, Germany and elsewhere still continue.

Ten years ago the participating States of the Organization for Security and Cooperation in Europe (OSCE) meeting in Berlin adopted the Berlin Declaration, which stated in part that, “[We] declare unambiguously that international developments or political issues, including those in Israel or elsewhere in the Middle East never justify anti-Semitism.”

Events taking place today in the OSCE region show how important it is to remember those words. They are a stern rebuke to those who would seek to excuse the anti-Semitism or rationalize it. And they are a clear call to political leaders to speak loudly and act quickly to condemn the anti-Semitic attacks and ensure that all available legal measures are taken to prevent further outbreaks.

I would have hoped that as we are already halfway through our current mandate I could report to you on the findings of our OSCE country visits, which is a major component of our work. Unfortunately, we have so far not undertaken a single, joint visit until this one to the United States. A second visit has now been scheduled for Denmark in September. Other countries have been identified, and I know that the Swiss Chairmanship is hopeful that we might also pay visits to Russia and Turkey. But so far nothing more has been fixed. The Swiss have facilitated discussions with the UN in Geneva and the Council of Europe in Strasbourg in the belief that we might learn from their experience and take advantage of the information they have gathered. This may prove to be true, but it will only be truly demonstrated via our own country visits.

I should point out that I did make a special visit to Ukraine on my own in late April, as a way of responding to the extraordinary situation at the time and the heightened attention that contesting parties were giving to charges of anti-Semitism. That report has been completed and issued and is appended to this testimony. I should note that one of the special challenges was to separate anti-Semitic incidents that were determined to be provocations by outside actors from what might otherwise be attributed to local elements. My visit occurred at volatile time. (An OSCE military monitoring mission was being held hostage in eastern Ukraine.) And I am grateful for the assistance provided to me by the Swiss Chairmanship that made the visit possible.

Of course there have been other important and troubling developments with regard to anti-Semitism in the OSCE region which I would like to address.

The murder of four people at the Jewish Museum of Brussels in June apparently carried out by a self-radicalized Islamist extremist reminded us of the special security needs confronting Jewish communities in Europe. In many ways it was similar to the murder of three young children and a father that was carried out in Toulouse, France in 2012. I had the opportunity to address issues of security with authorities in both Belgium and France during country visits undertaken last year. While I believe they are aware of the dangers confronting Jewish communities—although the new challenges posed by radicalized Jihadists returning from Syria are only beginning to sink in—they and most other OSCE participating States have not really adjusted to this new reality. This issue was taken up at length in June 2013 in Berlin at a high level expert conference, Addressing the Security Needs of Jewish Communities in the OSCE Region: Challenges and Good Practices. A summary report of the conference is appended to this testimony. (<http://www.osce.org/odihr/105253?download=true>) Although not binding, the participants offered a number of important recommendations to participating States which are only more relevant in light of recent developments.

Members of this Commission will recall that ten years ago this year the OSCE organized a high level conference on anti-Semitism which was hosted by the German Government in Berlin and also issued the important Berlin Declaration. I know you were interested in marking this important anniversary and using it as an opportunity to reexamine the problem and to secure renewed commitments by governments. I am pleased to report that under the current Swiss Chairmanship a high level event has now been scheduled for November 12-14, and it will again be hosted by the German Government in Berlin. Both Swiss Foreign Minister (and OSCE Chairperson-in-Office) Didier Burkhalter and German Foreign Minister Frank-Walter Steinmeier will be present, and we hope that other participating States—including the US—will also attend at a similarly high level. The Berlin gathering will also include an expanded NGO forum with special attention given to student participation.

Among the issues scheduled to be discussed in Berlin are the security challenges facing Jewish communities, responding to hate on the Internet, the role of political leadership in the fight against anti-Semitism, the impact of growing opposition to ritual circumcision and kosher slaughter, and (with particular relevance to the current situation) the impact of the Middle East conflict on European Jewish communities.

For long version of testimony, please [CLICK HERE](#).



# HELSINKI COMMISSION HEARING

UNITED STATES COMMISSION ON  
SECURITY AND COOPERATION IN EUROPE

Print

## Testimony :: Alexey Avtonomov

Personal Representative of the CiO on Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions - Organization for Security and Cooperation in Europe

### Racism and Xenophobia

Racism and xenophobia continues to be a major concern in the OSCE region. ODIHR's annual report – Hate Crimes in the OSCE Region 2012 – provides us with information indicating that racist hate crimes and hate incidents continue to occur in the OSCE region. Racism in the sporting arena (monkey chants at black sportsmen and women), racist and xenophobic (“Romaphobic”) comments by political and community leaders, exclusion in the labour market, limited and marginal access to social and public services, threats in the street and other public places are also reported to ODIHR by victims of hate crimes.

In 2012, 40 participating States reported that they record hate crime data according to at least one category related to racism and xenophobia, such as "race"/colour, nationality/ethnicity/national origin, citizenship or language. Seventeen states reported statistics and six more provided some information on racist acts in 2012. Thirty-one NGOs provided information on racist incidents covering 17 countries – a significant increase in reporting compared to the 15 NGOs that provided information covering 13 countries one year before. While the number of NGOs reporting to ODIHR has increased, victims' negative experiences in police responses and a lack of capacity of NGOs to monitor and report on the phenomenon contribute to the problem of under-reporting. Only Czech Republic, Poland, Serbia and Sweden provided information on hate crimes targeting Roma and Sinti. Information from eight NGOs provided information on anti-Roma incidents in 12 participating States is also presented below.

Information provided to ODIHR highlights some major concerns over the past year such as the intolerant discourse where racist and xenophobic rhetoric stigmatising migrants and Roma, foreigners and migrants, and People of African Descent by portraying them as causes of country's economic woes and as threats to society. Worryingly, many victims do not report these incidents to law enforcement or the authorities. Excessive force against or ill-treatment of Roma, including, for example, in the course of evictions or during stop-and-search actions by the police, can contribute to a lack of trust in the authorities. This, combined with a lack of means and knowledge on the part of Roma communities to monitor and report hate crimes means that these are likely significantly under-reported. Additionally, during the recent campaigns for the European Union Parliament elections in May 2014, public and political discourses focussed on “immigration” as a political and social problem that needed to be addressed. This rhetoric provided succour to far right political parties and interests as evidenced by the subsequent successes of many of these parties in their respective elections.

Whilst acknowledging the challenge for participating States to ensure both freedom of expression and freedom of association, they must also make sure that people and communities feel secure and safe. Responses to these particular developments need to be robust, expeditious and clear. Authorities and political leaders need to abstain from using intolerant rhetoric and to firmly and unequivocally condemn all instances of hate speech in public discourse. They should also utilise the expertise of ODIHR to assist them in prevention and responses to hate crimes, hate speech, discrimination and all forms of xenophobia. The US Mission to the OSCE has provided significant support to ODIHR in this regard. They have generously provided financial support for a variety of PAD projects starting in 2011 with the Roundtable for People of African Descent in Vienna, as well as providing logistical and planning support (along with the US Helsinki Commission) for the PAD study tour in November 2013. Ambassador Baer met with the Civil Society representatives who were recipients of US funding to discuss the implementation of their respective projects combatting racism and xenophobia faced by PAD communities on the occasion of the International Day Against Racism in March 2014.

## Hate on the internet

The OSCE have long recognized the danger of unfettered hate on the internet and tasked ODIHR to be “the link between the use of the Internet and bias-motivated violence” (MC Decision 9/09) - whilst acknowledging the challenge for participating States to ensure the freedom of expression, they also have a duty to promptly renounce statements by public officials and ensure robust intervention whenever comments expressed on the internet present a threat. For example, some of the incidents such as neo-Fascist rallies in some Roma neighbourhoods mentioned earlier, are organized and promoted online. Monitoring of these activities by law enforcement and civil society organizations is paramount in tackling this mendacious activity as well as ensuring that authorities can fulfil their tasks of providing security to all citizens and communities.

## Gender and discrimination

Through their experiences conducting focus groups with victims ODIHR recognised that there was a need for a stronger gender perspective in combatting racism and xenophobia in the OSCE region. ODIHR subsequently conducted a workshop for women of African descent in Warsaw in May, 2014. The two-day workshop covered many topics – structural racism, access to healthcare, mental health, domestic violence, lack of representation by African women (role models in public and political spheres), female genital mutilation (FGM) and many others. Many recommendations were presented specifically to OSCE. These include:

1. ODIHR Training specifically for women of African descent
2. Multicultural training for education and health personnel and officers
3. African women participation in local grassroots politics and community representation – local governments, state authorities, law enforcement, judiciary, etc.

## Anti-Romani rhetoric, racially biased policy measures and violence

The OSCE/ODIHR Status Report 2013 on the implementation of the Roma and Sinti Action plan notes negative trends in the proliferation of anti-Romani rhetoric, hate-speech, violence and biased (racist) policy measures in the OSCE region. The Status report covering the period between 2008 and 2013 notes a disturbing number of hate crimes against Roma, the use of extremist anti-Roma rhetoric, and continuing reports of police ill-treatment. The downward trends are linked to migration of Roma and Sinti who leave their homes seeking better employment opportunities and economic conditions in other countries, the scapegoating of Roma and Sinti in the context of economic difficulties and the rise of far-right political parties in some participating States which capitalize on anti-Roma sentiment among majority communities. The report notes that these parties — and, in some instances, mainstream parties as well — used anti-Roma rhetoric, including the motif of “Gypsy criminality” for electoral gains. Mainstream media also reflect negatively on Roma and Sinti leading to further intolerance.

## Intolerance against Christians

Bias against individuals on the basis of religion can take various forms. The extent and nature of attacks motivated by bias against a particular religion are influenced by a number of factors, including the minority or majority status of that religion in a given territory. Successive ODIHR hate crime reports have indicated that graffiti and vandalism against places of worship, the desecration of

cemeteries and arson attacks against churches are some of the more common types of crimes motivated by bias against Christians and members of other religions

In 2012, 35 participating States stated that they collect data on hate crimes motivated by anti-religious bias. Four participating States further disaggregate this data into sub-categories, such as "non-denominational", "Catholic", "Protestant", "other religions", or "Jehovah's witnesses". However, only seven countries provided information on this category of hate crime in 2012. The Holy See reported anti-Christian incidents in 12 participating States in 2012.



# HELSINKI COMMISSION HEARING

UNITED STATES COMMISSION ON  
SECURITY AND COOPERATION IN EUROPE

## Testimony :: Professor Talip Kucukcan

Print

Personal Representative of the CiO on Combating Intolerance against Muslims - Organization for Security and Cooperation in Europe

Enhancing Co-operation between Law Enforcement and Muslim communities

In concert with ODIHR's annual report on hate crimes and ODIHR's workshops for Muslim communities on hate crimes, concerns were repeatedly raised that verbal assaults and threats against imams, physical attacks on Muslim women wearing headscarves and desecration of mosques and other Islamic sites are often not reported to the police, because Muslims believe that their complaints will not be taken seriously or that they will be victimized again. The latest annual report from ODIHR notes that only four States reported hate crimes against Muslims. These include Austria, Serbia, Sweden and the United States, while NGOs reported hate-motivated incidents in 14 countries. However reports from Muslim communities suggest there are a number of unreported incidents throughout the region.

Intolerance against Muslims can also be seen in the numerous instances of anti-Muslim rhetoric by politicians and public figures, postings on the internet and other forms of social media. This nexus of intolerance -- hate on the internet ("Cyberhate") and intolerant discourse -- against Muslims is a burgeoning issue that participating States need to address. Whilst acknowledging the challenge for participating States to ensure the freedom of expression, they also have a duty to promptly renounce hate speech(es) by public officials and ensure robust intervention whenever comments expressed pose a threat to Muslim individuals and communities. The hostile rhetoric stigmatizing Muslims by portraying them as threats to social cohesion, who undermine social and cultural values continues to be prevalent in the OSCE region. Worryingly, despite being victims of hate crimes, many victims do not report these incidents to law enforcement or the authorities for a variety of reasons including a lack of trust in law enforcement and other state agencies. Under-reporting of anti-Muslim hate crimes and incidents is prominent and needs to be addressed by authorities.

In order to explore how to build trust and increase reporting of hate crimes by Muslim communities and enhance co-operation between law enforcement and Muslim communities in combating anti-Muslim hate crimes, ODIHR, together with the Swiss Chairmanship, held an expert conference on this issue on 28 April.

The expert conference brought together approximately 90 NGO representatives and government officials from 26 participating States. Some recommendations included suggestions to create sustainable consultation mechanisms between law-enforcement agencies and Muslim organizations in order to exchange information and views on evidence-based, comprehensive policies, strategies and programmes concerning the security of Muslim communities; to encourage the creation of alternative dispute resolution mechanisms, in particular the use of mediators, in building trust between Muslim communities and law-enforcement officers and ensuring the proper training of such people; to support civil society initiatives that seek to monitor and report anti-Muslim hate crimes, provide support for victims, raise awareness of anti-Muslim prejudice, and improve co-operation between public officials in the justice system and Muslim communities.

Hate Crime Workshops for Muslim Community-Based Organizations and Civil Society Organizations Dealing with Intolerance against Muslims

With the aim of enhancing the capacities of civil society to combat hate crimes against Muslims, since 2011, ODIHR has delivered five

workshops for non-governmental and community-based organizations. The objectives of these workshops were to provide insight on how to recognize hate crimes; to discuss how civil society organizations can monitor, report and respond to hate crimes against Muslims, based on examples of good practices from across the OSCE region; to present and inform participants about ODIHR's tools dealing with hate crimes and intolerance against Muslims. All workshops were organized in partnership with local non-governmental organizations which had close contacts with community-based organizations. In total, 147 civil society representatives and community leaders attended these workshops.

### Empowering Muslim women

Taking into account that women wearing headscarves are one of the most frequent victims of hate crimes, on 13 May 2014, in Warsaw, ODIHR held a focus group meeting on Muslim women. The event brought together 17 Muslim women activists from 13 participating States. They discussed prejudice against Muslim women, their experience of discrimination and hate crime and the activities that Muslim women organizations can conduct in order to raise awareness about gendered aspects of anti-Muslim stereotypes and support gender sensitive tolerance activities. They requested ODIHR's technical assistance and support for the empowerment of Muslim women to report and respond to violent manifestations of intolerance and discrimination against Muslim women.

### Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education

ODIHR, in partnership with UNESCO and the Council of Europe, published the "Guidelines for Educators on Countering Intolerance and Discrimination against Muslims" in October 2011. The Guidelines focus on the characteristics of intolerance and discrimination against Muslims in the school context. They provide information on the key methodological principles and approaches which must be taken into account in addressing Islamophobia through education. They offer practical strategies for educators on how to prevent and respond to the manifestations of intolerance and discrimination against Muslims. This includes, but not limited to, tackling difficult situations, in particular, when a student or a teacher experience and witness an act of intolerance and discrimination, developing codes of conduct, promoting media literacy and adopting curriculum opt-out policies. The Guidelines have been enriched with examples of good practices from across the region, on-line resources and suggested reading materials.

In partnership with UNESCO and the Council of Europe, ODIHR organized three regional meetings for educational authorities to promote the use of the Guidelines on "Countering Intolerance and Discrimination against Muslims through Education for Societies in Transition"; on "Globalization, Diversity and Social Cohesion in Educational Settings" and the third on "Challenging anti-Muslim Prejudice and Promotion of Mutual Understanding in Multicultural Societies through Education." The objectives of these roundtable meetings were to:

- 1) Raise awareness of educators about the need for challenging anti-Muslim prejudice and provide information on the most effective pedagogical approaches identified in the Guidelines;
- 2) Share examples of good practices and lessons learnt in educational efforts to counter anti-Muslim prejudice;
- 3) Collect recommendations from educators on how to implement the Guidelines in national educational systems of participating States.

The outcome of these meetings was the increased visibility of the Guidelines, which led to the publication of the op-eds in a number

of teacher newspapers and educational journals as well as promotion of the Guidelines on the websites of the ministries of education and educational centers. These promotion activities resulted in the establishment of a large network of educators dealing with intolerance against Muslims. Since the beginning of the project, ODIHR reached out approximately to 200 representatives of educational authorities, expert groups and activists dealing with this topic.

However, despite these activities conducted by ODIHR, it is possible to still observe continuing cases of attacks targeting Muslims and their property. Muslims are often portrayed as unable to integrate and Islam as incompatible with contemporary values. Discussion on the religious dress of Muslim women, ritual slaughter of animals or male circumcision seems to contribute to a perception that there is no place for Islam despite the fact that the OSCE region has been diverse and an example of peaceful coexistence for centuries. It is therefore necessary to continue our efforts and invest more to counter intolerance against Muslims.



# HELSINKI COMMISSION HEARING

UNITED STATES COMMISSION ON  
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## Testimony :: Azra Junuzovic

Print

Deputy Chief of Tolerance and Non-Discrimination Unit - Organization for Security and Cooperation in Europe

The Tolerance and Non-Discrimination Department focuses on increasing the implementation of OSCE participating States commitments to effectively prevent and respond to hate-motivated crimes and incidents. The Department also works with civil society organizations to build their capacity to recognize and monitor hate crimes. Furthermore, the Department also assists States to promote mutual respect and understanding, notably Holocaust remembrance.

### Hate Crimes and Combating Intolerance and Discrimination

Hate Crime - In line with its mandate, ODIHR has been collecting information on hate motivated crimes and incidents and responses to this phenomenon since 2008. ODIHR makes this information accessible on its website [www.hatecrime.osce.org](http://www.hatecrime.osce.org), which was launched on 17 June. ODIHR's website reveals substantial gaps in reported official data on hate crime covering 2009-2013, underlining systematic under-reporting and under-recording of this phenomenon across the region. At the same time, reports by civil society, international organizations and the media confirm that hate-motivated incidents are still a matter of concern. In 2014, 28 participating States and 105 non-governmental organizations from 40 participating States submitted information to ODIHR. The website aims to further publicize information received from participating States. Its aim is to reach out to new audience, garner the interest of experts and civil society and attract attention to this issue. Based on its findings, ODIHR provides a key observation for each participating State. ODIHR is currently processing information for the 2013 edition of the report. In 2014, ODIHR will hold a training of trainers for OSCE, UNHCR and IOM field operations and organize annual meeting for National Points of Contact on Hate Crime from OSCE participating States.

Combating Intolerance and Discrimination – In the spring, ODIHR organized two focus groups to obtain more information about experiences of discrimination and hate crimes by women of African Descent and Muslim women. As a follow-up to these events, ODIHR is planning to organize a train-the-trainer session for female civil society activists to build their capacity to raise awareness and speak about the issue of hate crime. Many activists noted the need to build effective relationships between public authorities and affected communities. To that end, ODIHR is piloting an activity in Austria. ODIHR is also planning to organize a focus group to obtain more information about experiences of racism. In April, ODIHR, in collaboration with the Swiss Chairmanship, organized an expert conference on the security of Muslim communities. This event followed on similar event organized under the Ukrainian Chairmanship in 2013. The upcoming OSCE Chair has expressed interest in organizing a similar conference on the security of Christian communities in 2015, as attacks on religious property and community centres remain a matter of concern. ODIHR organized two training events in Moldova and Italy to build the capacity of civil society organizations. ODIHR is also planning on organizing a training workshop for civil society in Poland.

### Activities to Improve Government Response

Data collection – In 2014 ODIHR will publish Hate Crime Data-Collection and Monitoring Mechanisms: A Practical Guide. Through ten practical steps, this publication gives suggestions to policy makers, criminal justice officials and civil society on how to improve their hate crime data collection mechanisms.

Legislation - ODIHR continues to distribute Hate Crime Laws: A Practical Guide. Approximately 6,000 copies of the Guide have

been distributed so far. It is available in six languages. In the last two years, despite ODIHR's efforts, no new requests have been received to review legislation.

TAHCLE - Training against Hate Crime for Law Enforcement (TAHCLE) builds on ODIHR's previous training programme named Law Enforcement Officers Programme (LEOP), which was implemented in Croatia and Poland. It is a short, compact and flexible training designed to be integrated with other training efforts, drawing on existing resources and curricula of police training institutions.

In Poland, TAHCLE was used to update the curriculum and training of around 70,000 police officers on how to recognize hate crimes. In Bulgaria, the Ministry of Interior signed the Memorandum of Understanding with ODIHR in 2011. The implementation in Bulgaria included the delivery of a training of trainers, the inclusion of TACHLE in the national curriculum for police cadets and for investigators. Following the implementation, ODIHR evaluated the programme and the results were presented to the Ministry of Interior in March 2014. In total, about 3000 Police officers were trained. ODIHR is discussing follow-up activities with the Bulgarian authorities and civil society organizations. As a follow-up to TAHCLE and as a part of a comprehensive approach to address hate crimes, ODIHR also trained civil society organizations in Bulgaria in 2013.

In Ukraine, ODIHR and the Ministry of Internal Affairs signed a Memorandum of Understanding to implement TAHCLE in 2012. In 2012-13, ODIHR took part in the work of the National Implementation Working Group (NIWG) tasked with customizing the curriculum. ODIHR has already customized the curriculum and facilitated consultation between Polish and Ukrainian officials to share experience of how TAHCLE was successfully implemented in Poland. Political turmoil at the end of 2013 led to the suspension of activities and ODIHR is now re-establishing contacts with authorities.

Montenegrin Police Academy signed the Memorandum of Understanding to implement TAHCLE in 2013 and the training of trainers session took place in November to equip 16 trainers with necessary skills to cascade the training. ODIHR conducted a follow-up visit in April 2014 to monitor implementation. TAHCLE has become an integral part of the Police Academy curriculum. Several workshops and meetings were conducted to share knowledge and skills acquired during the training. As a follow-up to TAHCLE and as a part of a comprehensive approach to address hate crimes, ODIHR also trained civil society organizations in Montenegro in 2013.

The Italian Observatory for Security against Acts of Discrimination (OSCAD) signed a Memorandum of Understanding to implement TAHCLE in May 2013. So far, ODIHR conducted six half-day workshops and trained 160 National Police and Carabinieri officers. In July 2014, ODIHR conducted a training of trainers for 29 National Police and Carabinieri instructors, who will cascade the TAHCLE programme curriculum into their training institutions.

TAHCLE programme is being implemented in Kosovo since December 2011 by the OSCE Mission in Kosovo. Around 350 police officers have been trained up to date.

Finally, four other participating States have manifested interest in implementing TAHCLE. These include Albania, Latvia, Lithuania and the former Yugoslav Republic of Macedonia. ODIHR will seek to sign a Memorandum of Understanding with at least two of them in 2014.

Prosecutors - ODIHR and the International Association of Prosecutors have developed a practical guide for prosecutors entitled Prosecuting Hate Crimes: A Practical Guide. It will be published in October 2014. Additionally, ODIHR developed a training curriculum to build prosecutors' skills in investigating hate crimes. The newly created Prosecutors and Hate Crimes Training (PAHCT) programme will be implemented in a similar way to TAHCLE

Prosecutors training was first conducted in Kosovo and in Ukraine (Crimea) in December 2011. This was followed by a trial training of trainers in July 2012 in Warsaw. In 2013, ODIHR held workshops for judges and prosecutors, or prosecutors and investigators, in Bosnia and Herzegovina, Moldova and the former Yugoslav Republic of Macedonia. In 2014, ODIHR trained prosecutors in the Kosovo region and Serbia. Implementation of PAHCT and the signing of the Memorandum of Understanding is currently being discussed with Bulgaria. Montenegro and Greece have expressed interest in its implementation. In October 2014, ODIHR will deliver a workshop for Greek prosecutors.

#### Promoting Mutual Respect and Understanding, including Holocaust Remembrance

Participating States are committed to supporting education programmes on anti-Semitism and Holocaust education. Participating States have also committed to promote remembrance of the Holocaust. In this regard, participating States were encouraged to draw on ODIHR's expertise. ODIHR has developed technical-assistance programmes in co-operation with a number of partners, including the Task Force for International Cooperation on Holocaust Education, Remembrance and Research, the Yad Vashem International School of Holocaust Studies in Israel, and Anne Frank House in Amsterdam.

The following materials have been prepared by ODIHR:

- Teaching Materials to Combat Anti-Semitism –developed in co-operation with the Anne Frank House; they aim to raise awareness among students on stereotypes and prejudices against Jews. (available at <http://tandis.odihr.pl/?p=ki-as,tm>);

- The Guide Addressing Anti-Semitism: Why and How? A Guide for Educators, developed with Yad Vashem; the Guide provides educators with facts, background information and good practices regarding how to address anti-Semitism in the classroom. (available at <http://www.osce.org/odihr/70295>);

- Preparing Holocaust Memorial Days: Suggestions for Educators is a set of recommendations for teachers on how to plan commemoration activities connected with annual Holocaust Remembrance Days. The Guide will be updated in 2012 (available at <http://www.osce.org/odihr/17827>);

- Guidelines for Educators on Countering Intolerance and Discrimination against Muslims – developed with UNESCO and the Council of Europe: The Guidelines have been developed to support educators in primary and secondary education as well as in non-formal education to counter intolerance and discrimination against Muslims. They are intended for education policymakers and officials, teacher trainers, teachers, principals and head teachers, staff in teacher unions and professional associations, and members of NGOs. (available at <http://www.osce.org/odihr/84495>)

Teaching materials on combating anti-Semitism are available in 15 languages and the implementation of teaching materials continues. In 2014, ODIHR supported the organization of a meeting for the Anne Frank House and partner organizations on designing online interactive tool on bias and discrimination. ODIHR is also preparing a brochure to publicize lessons learned on the implementation of the teaching materials. Currently, ODIHR is negotiating a Memorandum of Understanding with the Italian Ministry of Education.

Following the organization of three promotional roundtables, organized with the Council of Europe and UNESCO, ODIHR has presented the Guidelines to the Swedish authorities. ODIHR is now working with the Greek Ministry of Education to launch the Greek version of the Guidelines. In the fall, ODIHR and the Council of Europe will organize a workshop on combating hate speech and intolerance against Muslims aimed at assessing the scope of the issue.

## Holocaust Memorial Days

In 2012, ODIHR published a report "Holocaust Memorial Days in the OSCE Region". It provides a country-by-country overview of the official commemorative activities that take place in OSCE participating States on Holocaust remembrance days. The publication shows that 37 OSCE participating States have established an official memorial day dedicated specifically to the Holocaust. ODIHR is preparing an updated version of this publication that will be launched on 27 January, the International Day of Commemoration in Memory of the Victims of the Holocaust.

## Activities in 2015

ODIHR will continue assisting OSCE participating States in meeting human dimension commitments in the field of tolerance and non-discrimination to address the issue of hate crime. ODIHR will also, upon request, assist OSCE participating States in reviewing legislation pertaining to hate crimes and their alignment with international standards and OSCE commitments. Activities will include roundtables, workshops and training to exchange good practice and experience. They will be conducted in close co-operation with OSCE Field Operations and external ODIHR partners.

ODIHR's priorities for 2015 include the delivery and implementation of TAHCLE and PAHCT training activities, enhancing co-operation with participating States by improving the number of countries that report to ODIHR on hate crimes and work with civil society, with a particular focus on women. ODIHR will also seek to engage and explore opportunities to work with parliaments to raise awareness about the role of parliamentarians in addressing hate crimes and reaching out to affected communities. ODIHR will also explore how to facilitate contact and dialogue between authorities and groups affected by manifestations of intolerance and hate crimes.

As regards promotion of mutual respect and understanding, ODIHR will work with at least one participating State and sign a Memorandum of Understanding to implement the teaching materials on combating anti-Semitism. ODIHR will also continue to work with Moldova and engage with another participating State to promote Holocaust remembrance. ODIHR will reach out to participating States to promote the use of the Guidelines for Educators on Countering Intolerance and Discrimination against Muslims and, pending availability of funds, engage with educators to explore the use of the Guidelines at the teacher training colleges.

## Opportunities and Challenges

The OSCE emerged as the leading international organization in addressing hate crimes, intolerance and discrimination in the region. The tools developed by ODIHR and the recently launched hate crime reporting website have been recognized as unique resources available to participating States, civil society and experts and have furthered awareness-raising efforts on the dangers and impacts of hate crimes. ODIHR's training programmes, built on the principles of partnership, flexibility and collaboration, have attracted the attention of participating States.

However, despite these opportunities, the OSCE faces continuous challenges. Genuine political will to implement commitments to strengthen responses and prevention of hate crimes is lacking in many cases. Budgetary constraints hamper successful operation of ODIHR's programmes, in particular, TAHCLE, programmes for people of African descent and education activities on combating intolerance against Muslims.

## Strengthening Tolerance and Non-Discrimination

Recommendations to enhance the role of tolerance and non-discrimination are related to providing additional resources for ODIHR's programmatic activities, particularly TAHCLE and PAHCT.

The Department's role should be strengthened to serve as a mediator and dialogue facilitator between authorities and civil society organizations to build trust and improve the security and stability of societies.

While ODIHR has a mandate to serve as a collection point on hate crimes, ODIHR could be given the mandate to examine its key observations and dialogue with authorities to identify potential mechanisms for implementation of commitments in this area which would not be dependent on a formal invitation from a participating State.

## Annex

### List of Planned Activities in 2014 and Tentative Planned Activities in 2015

16-17 January Presentation of the TAHCLE programme to the Latvian State Police and to the Latvian Police College, Riga

21 January Co-ordination meeting between the three Personal Representatives, the ?hairmanship and ODIHR, Warsaw

26-29 January ODIHR/IHRA Roundtable on Holocaust Remembrance in Moldova, Chisinau

7 February Visit of the CiO Personal Representatives on Tolerance and Non Discrimination Issues to Switzerland, Geneva

7-11 February TAHCLE workshops on hate crime for Italian law enforcement, Rome

18-19 February Training Workshop on Hate Crime for Members of the Greek Racist Violence Recording Network, Athens

25-27 February Training of Trainers on Hate Crime against Muslims, Ankara

6-7 March Presentation of ODIHR's Hate Crime Justice Project Proposal to the Delegations, Vienna

17 March TAHCLE evaluation and prosecutor training in Bulgaria, Sofia

18 March Preparatory Committee Meeting and Human Dimension Committee; Presentation of HCRW, Vienna

20 March Roundtable on International Day of Racism, presentation of projects on building the capacity of people of African Descent, Vienna

7-9 April Needs Assessment Mission on TAHCLE in FYROM, Skopje

12-15 April Training Workshop on Hate Crime for Members of the Greek Racist Violence Recording Network, Thessaloniki

24-25 April Meeting on PAHCT (Prosecutors Hate Crime Training), Podgorica

24-25 April TAHCLE follow up and training for prosecutors, Podgorica

27-30 April Country visit of the CiO Personal Representative on Combating anti-Semitism to Ukraine, Kiev

28 April Enhancing Law Enforcement - Community Cooperation in Combating Hate Crimes against Muslims expert meeting, Vienna

13 May Muslim Women Focus Group Meeting, Warsaw

20-21 May Hate crime data collection training and workshop, Pristina

27-29 May Kosovo training prosecutors, Pristina

29-30 May Women of African Descent Focus Group Meeting, Warsaw

9-10 June Training on Hate Crime with Moldovan Ombudsman's Office, Chisinau

11-12 June Civil society training on hate crime, Chisinau

11-13 June Prosecutors training, Belgrade

19-20 June Visit of the CiO Personal Representatives on Tolerance and Non Discrimination Issues to CoE, Strasbourg

30 June – 1 July Training on Combating Hate Crimes for Civil Society Representatives, Rome

2 – 4 July TAHCLE Training, Rome

20-23 July Visit of the CiO Personal Representatives on Tolerance and Non Discrimination Issues to the United States, Washington DC

22-25 July TAHCLE Training-of-trainers, Warsaw

21-22 August OSCE Missions, UNHCR and IOM Hate Crime Training, Warsaw

10-11 September Visit of the CiO Personal Representatives on Tolerance and Non Discrimination Issues to Denmark, Copenhagen

28-30 September Training of Trainers on hate crimes for women activists, Warsaw

30 September Presentation of data collection guidelines, Warsaw

15 October Workshop to present the Greek version of the Guidelines on Intolerance against Muslims

28-29 October Focus Groups on Racism, Warsaw

29 October Presentation of Prosecutors guidelines on hate crimes, Washington DC

30 October Follow-up meeting on ODIHR/IHRA Roundtable on Holocaust Remembrance in Moldova, Chisinau

30-31 October PAHCT training in National School of Judges and Racism conference, Thessaloniki

12-14 November Berlin High Level Commemorative Event on anti-Semitism

13-14 November Annual meeting of National Point of Contact on Hate Crime. Warsaw

28 November Training on Combating Hate Crimes for Civil Society Representatives, Warsaw

10-12 December Training of Trainers for prosecutors' trainings





# TRAINING AGAINST HATE CRIMES FOR LAW ENFORCEMENT

## PROGRAMME DESCRIPTION



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# BACKGROUND

Training against Hate Crimes for Law Enforcement (TAHCLE) is a programme designed to improve police skills in recognizing, understanding and investigating hate crimes. Implementation of the programme should improve police skills in preventing and responding to hate crimes, interacting effectively with victim communities, and building public confidence and co-operation with law-enforcement agencies.

TAHCLE is designed and implemented by the Office for Democratic Institutions and Human Rights (ODIHR) of the Organization for Security and Cooperation in Europe (OSCE). The OSCE is the world's largest regional security organization, while ODIHR is the principal OSCE institution dedicated to supporting States in implementing their commitments in the area of human rights and democracy.

OSCE participating States acknowledge that hate crimes pose a threat to security and may give rise to conflict and violence on a wider scale. They have, therefore, made a number of commitments<sup>1</sup>, including to:

- investigate hate crimes promptly;
- take appropriate measures to encourage victims to report hate crimes;
- introduce or further develop professional training and capacity-building activities for law-enforcement officers addressing hate crimes; and

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<sup>1</sup> The principal commitments against hate crimes can be found in OSCE Ministerial Council, Decision No. 9/09, "Combating Hate Crimes", Athens, 2 December 2009, <<http://www.osce.org/cio/40695>>.

- Conduct awareness-raising and education efforts, particularly with law-enforcement authorities.

OSCE participating States have tasked ODIHR with the collection and publication of data on hate crimes, with identifying good practices and responses in addressing hate crimes, and with the development of programmes to assist participating States in combating hate crime.

To these ends, ODIHR has developed the TAHCLE programme. This manual describes the programme and provides information for governments interested in participating. The manual sets out how the TAHCLE programme works and explains how it can assist participating States in meeting their commitments. TAHCLE is the substantially revised and updated successor to the Law Enforcement Officer Programme, developed by ODIHR in 2004. TAHCLE is one of a number of activities undertaken by ODIHR to address the problem of hate crime in the OSCE area.<sup>2</sup> Participating States interested in further information are encouraged to contact ODIHR, either directly or through their country's mission to the OSCE in Vienna.

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2 Others include a practical handbook on hate crime laws, a resource guide for non-governmental organizations on preventing and responding to hate crimes, the ODIHR's annual report *Hate Crimes in the OSCE Region*, and other publications and activities. See <http://www.osce.org/odihr/66388>.

## WHAT IS TAHCLE?

TAHCLE is a training programme for police on responding to hate crimes. It is tailored to the needs and experiences of each country in which it is used.

TAHCLE is a short, compact and flexible training programme. It is designed to be integrated into other training efforts, drawing on existing resources and curricula of police training institutions. Typically, a TAHCLE course for police officers takes just one full day.

TAHCLE can be provided directly to police commanders, officers, cadets, trainees and investigators as pre-service or in-service training. It is best implemented, however, through a “training of trainers” methodology, in which local police are trained as instructors, and they then train their colleagues. A course to train trainers typically lasts three days.

## WHY IMPLEMENT TAHCLE?

Hate crimes are a serious problem throughout the OSCE area. They threaten the security not only of individuals, but of society at large, since they often spark broader violence and conflict. TAHCLE is intended to address the problem of hate crime by building knowledge and expertise among law-enforcement personnel on effective methods to address hate crime. TAHCLE aims to help police forces in:

- ensuring the effective investigation and prosecution of hate crimes;
- understanding the basis, context and special attributes of hate crimes;
- solidifying knowledge of domestic legislation related to hate crimes;
- contributing to crime prevention;
- encouraging public co-operation with and respect for police forces;
- building constructive ties with marginalized or threatened groups in society; and
- ensuring that police practices serve to protect and promote human rights and non-discrimination.

# METHODOLOGICAL PRINCIPLES

## Adapted and Flexible

- The design of the programme is based on local resources and needs.
- Materials are adapted to reflect a country's laws and the domestic context of hate crimes.
- Course materials are prepared in the local language.
- ODIHR works with local authorities to design an optimal approach.
- The training can be conducted directly or through a train-the-trainers approach.
- The training can be tailored to fit into the broader curriculum of a police academy.

## Interactive and Motivational

- The training is interactive, because learning by doing has been demonstrated to be the most effective approach.
- The training is motivational. It is aimed not only at building technical skills and knowledge, but also at demonstrating the adverse impact that hate crime has on society and motivating attendees to address the issue.

## Human Rights Based

- The programme follows a human rights-based approach, because respect for fundamental human rights and the prevention of discrimination are essential to guarantee the security of individuals and communities.

## Expert Led

- The training team is composed of professional trainers and police, as well as experts with comprehensive experience in prosecuting hate crimes. Ideally, the experts will have an understanding of and experience working within the local context.

## Inclusive

- Consultation with civil society and community representatives is a crucial element of course development. These groups can offer significant intelligence and information on the nature of hate crimes in a country or community and are important partners in delivering effective responses to hate crimes.

## Transparent and Accountable

- The success of the programme is dependent on the commitment and implementation efforts of the host country.
- The programme's implementation is monitored to identify difficulties that may arise, to recognize good practices that can be replicated, and to help authorities make informed decisions on further activities.
- The programme is evaluated upon its completion to help ensure its sustainability and to help integrate the initiative into comprehensive policy efforts aimed at addressing hate crime.

# PROGRAMME IMPLEMENTATION STEPS

The programme requires a political commitment from the authorities and adequate allocation of resources and time. The political commitment ensures that the programme is fully implemented and that participants understand that it has the support of their leadership.

The typical steps in the implementation of TAHCLE are outlined below.

## Step One: Initial Request

Any participating State or OSCE field operation (within the framework of its mandate) may request that ODIHR assist the participating State through the implementation of the TAHCLE programme.

## Step Two: Desk Review of the Scope of Intervention

Based on existing information and in close consultation with authorities and other relevant actors, ODIHR will suggest the optimal scale of implementation of TAHCLE. Two options are available: the delivery of training of trainers, followed by cascade training to all levels of police; and/or the delivery of introductory, one-day training sessions to key actors.

The assessment of the scope of intervention will depend on the following elements:

- the extent and nature of hate crimes in a particular country;
- the current effectiveness of the responses by police to hate crimes;
- the level of available resources and personnel; and

- how TAHCLE can be integrated into existing training initiatives and structures.

Should the authorities commit to a full implementation of TAHCLE, all of the steps below should be carried out. Should ODIHR deliver introductory one-day sessions, only step nine is of relevance.

### **Step Three: Memorandum of Understanding**

The national authorities and ODIHR sign a Memorandum of Understanding (MOU), which outlines the responsibilities of both parties and sets out a mutually agreed basis on which all phases of the programme will be implemented. A sample text of an MOU is available in the Annex 1 of this document.

### **Step Four: Nomination of a National Liaison Officer**

Following the signing of the MOU, the host State assigns a National Liaison Officer (NLO) to support programme development and implementation. The role, responsibilities and suggested qualifications of the NLO are described in Annex 2.

### **Step Five: Appointment of the National Implementation Working Group**

The host state appoints a National Implementation Working Group (Working Group), composed of staff involved in police training at all levels. The main tasks of the Working Group are to:

- provide information and recommendations on the part(s) of the training curriculum that need to be customized to match the local context;
- review and approve the curriculum before it is finalized;
- ensure that issues arising during the course of the TAHCLE delivery and implementation are dealt with effectively;

- co-ordinate follow-up activities conducted after the implementation TAHCLE; and
- define, together with ODIHR, the parameters for the monitoring and evaluation of the programme.

The Working Group could consider:

- putting in place a system to record the number and types of training sessions on addressing hate crimes that are delivered based on TAHCLE, and providing ODIHR with this information; and
- developing a communications and engagement strategy to begin or strengthen partnerships with civil society.

Meetings of the Working Group are normally convened and chaired by the NLO. Sample terms of reference for the Working Group are in Annex 3.

### **Step Six: Introductory Workshop (optional)**

As an optional but recommended step, ODIHR suggests the delivery of a one-day workshop with mid-level and senior government and law-enforcement officials to raise awareness about hate crime and explain how the TAHCLE programme works and what it entails. The workshop can also help highlight specific issues to be included in the curriculum.

### **Step Seven: Needs Assessment**

ODIHR conducts a needs-assessment visit. The assessment process relies on the NLO to co-ordinate and convene focus-group sessions and meetings with police officials and relevant authorities, such as prosecution services, institutions dealing with minority groups and human rights, civil society organizations and, where relevant, OSCE field operations and international organizations.

The objectives of the needs assessment are to:

- assess the nature and, where possible, the extent of hate-motivated violence, as well as the capacity of police, prosecutors, communities and civil society to address the issue;
- understand current police responses to hate crimes;
- identify policing structures and the legal framework relevant to hate crimes; and
- understand the approach to police training.

### **Step Eight: Customization**

ODIHR is responsible for drafting the curriculum, in consultation with the host government. First, ODIHR and the Working Group agree on the general structure and content of the curriculum. The curriculum includes sections that are standardized and sections that need to be customized. Then, ODIHR and the Working Group agree on a process that will enable ODIHR to collect the information needed for the customized part of the curriculum.

ODIHR prepares the curriculum and the training materials for review by the Working Group. Depending on local circumstances, the curriculum and other materials are translated into the host country's language either before or after approval by the Working Group. The quality and accuracy of the translation will be discussed with a national expert. This might be the NLO, a legal consultant or another person who can advise on technical terms.

### **Step Nine: Delivery of Training**

The training venue will be provided by the authorities. The ODIHR training team will generally be supplemented by national and/or international experts with police or prosecutorial experience or knowledge in other fields relevant to hate crimes, as identified in the customization process. Evaluation of the training is conducted at the end of the session through a questionnaire and a feedback session.

Those attending the training of trainers will be trained both in approaches to addressing hate crimes and in effective methods of training others.

Discussions on the workability of the different parts of the curriculum take place during the “training of trainers” practice sessions. The results of the evaluation will be used to amend the training curriculum and agenda to ensure their optimal use by the national training institutions.

### **Step Ten: Developing Tools for Improving Police Response to Hate Crimes (optional)**

As an optional component of the TAHCLE programme, at the request of the national authorities, ODIHR can assist the police in developing additional practical tools for addressing hate crimes, such as standard operating procedures, reporting forms, checklists on bias indicators or other materials that can help police implement the skills acquired during the training effectively.

### **Step Eleven: Monitoring**

With the support of the Working Group or the NLO, ODIHR will monitor the use of the curriculum during the training. The NLO will inform ODIHR about training activities in which the curriculum is going to be used. ODIHR should be invited to observe some training sessions.

The benefit of monitoring is to identify good practices, with a view to replicating these, and to identify difficulties that may arise and make appropriate modifications to the training modules, if needed.

### **Step Twelve: Evaluation and Presentation of Results**

ODIHR will facilitate the evaluation of the implementation of the programme. This includes the evaluation of the training of trainers and the evaluation of the training that is delivered in national training institutions. The composition of the evaluation team will be agreed upon with the Working Group. Ideally, it should include an international, independent

evaluator and a national expert, who could be a member of or appointed by the Working Group.

The specifics of the evaluation approach are defined in close co-operation with the Working Group. Normally, the outcomes of the programme are evaluated against the following indicators: knowledge and understanding; skills and behaviour; and attitudes and values. The results of the evaluation will be presented to the national authorities.

# THE TRAINING OF TRAINERS

## Training Approach

ODIHR trainers use a mixture of delivery approaches, including:

- interactive group work (discussions, role playing and case studies);
- presentations; and
- learning-by-doing through practice sessions, in which participants teach parts of the one-day curriculum.

The training of trainers and the training delivered by national training institutions should each involve a maximum of 30 participants per session. The length of the training of trainers depends on the curriculum they will eventually deliver to others. In general, the training of trainers to deliver a one-day training programme lasts about three days.

The methodological principles outlined above form the basis of both the three-day training of trainers and the one-day police training that they eventually deliver.

## Three-day Train-the-Trainers Agenda

The agenda for the training of trainers is designed to provide participants with:

- knowledge about hate crime laws and strategies for investigation and response;
- skills for conducting training for police officers; and

- an understanding of the importance of examining their own biases.

The training gives participants the opportunity to experience, practice and discuss the curriculum in the following sessions:

- presentation of the curriculum that police trainers will deliver to others – participants experience parts of the training;
- practice sessions – participants deliver parts of the curriculum to their peers. Participants split up into small groups and simulate the delivery of the module to the rest of the group. Every presentation is followed by a feedback-and-assessment discussion;
- feedback sessions on training techniques – participants will share information about their training experience, discuss difficult questions and situations, and exchange tips on how to overcome difficulties; and
- short sessions where trainers can share their own reflections about prejudice and stereotypes.

A sample agenda for the training of trainers can be found in Annex 4.

### Curriculum for Trainers

The curriculum is a resource to support trainers when delivering the training for police. The curriculum consists of 12 basic modules, which enable police trainers to enhance:

- recognition and understanding of the hate crime dynamic and its impact on victims;
- understanding of the legal framework related to hate crime;
- acquisition and realization of practical skills to respond to and investigate hate crimes; and
- the sensitivity of participants to their particular role in responding to hate crimes.

Each module is designed on the same model and contains the following elements:

- the objectives and desired outcome of the module;
- the anticipated duration of the session;
- detailed instructions for implementing the activities;
- optional activities that can be used to extend or enhance the concept of the module; and
- tips and frequently asked questions.

The curriculum also contains:

- sample training agendas;
- sample case studies, developed on the basis of real cases drawn from the local context, as well as from other experiences;
- handouts; and
- an evaluation questionnaire.

The table of contents for the curriculum is included in Annex 6.

### **One-day police training**

The agenda for the one-day training of police is structured to have participants:

- understand the dynamics of hate crimes and their impact on victims;
- understand the legal framework related to hate crime;
- acquire skills to respond to and investigate hate crimes; and
- examine their own prejudices.

The one-day training ends with officers working in small groups on case studies, enabling participants to apply the learning they have gained from the day. A sample agenda of the training for police can be found in Annex 5.

# ANNEXES

## ANNEX 1: Sample Memorandum of Understanding

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**Memorandum of Understanding  
between  
The Ministry of Interior of [participating State X]  
and  
The OSCE Office for Democratic Institutions  
and Human Rights (ODIHR)  
regarding  
Implementation of the Training against  
Hate Crimes for Law Enforcement Programme**

The Ministry of Interior of [participating State X] and the OSCE Office for Democratic Institutions and Human Rights OSCE (ODIHR),  
On the basis of mutual interests and convinced that hate crimes constitute a violation of human rights and a threat to the rule of law and democratic stability,

Recalling the provisions of:

- The OSCE Strategy to Address Threats to Security and Stability in the Twenty-First Century (2003),
- The Athens OSCE Ministerial Council Decision No. 9/09 on Combating Hate Crimes,
- The International Convention on the Elimination of All Forms of Racial Discrimination (1965),

Recognizing that the ODIHR's Training against Hate Crimes for Law Enforcement programme (hereinafter referred to as TAHCLE) was

developed in order to provide OSCE participating States with police training on hate crimes,

Convinced that a partnership between the Ministry of Interior of [participating State X] and the ODIHR on the implementation of TAHCLE will assist in achieving mutual goals and objectives in the fight against crimes motivated by hatred,

Have agreed as follows:

**The Ministry of Interior of [participating State X] shall:**

1. Appoint a National Liaison Officer as its authorized representative to work with ODIHR and co-ordinate the implementation of TAHCLE;
2. Appoint a National Implementation Working Group to advise on the customization of the curriculum, to ensure effective implementation of TAHCLE, and to facilitate monitoring, evaluation and follow-up activities;
3. Appoint [number] of officers to be trained as trainers to deliver TAHCLE and [number] of officers to receive the one-day TAHCLE training programme;
4. Facilitate TAHCLE planning and delivery, including through the provision of logistical and infrastructure support for the needs assessment mission, the train-the-trainer portion of the programme and the subsequent direct delivery of TAHCLE to police officers;
5. Ensure institutionalization of relevant parts of the training curriculum into the national police training curriculum for cadets and in-service training;
6. Invite ODIHR to observe training sessions and assist with programme evaluation.

**ODIHR shall:**

1. Appoint a liaison officer as its authorized representative to work with the Government of [participating State X] in implementation of the TAHCLE programme;

2. Offer an introductory, one-day workshop to familiarize officials with TAHCLE and to raise awareness of key issues to consider when addressing hate crimes;
3. Undertake a needs assessment mission to establish the basis for designing a customized TAHCLE curriculum for [participating State X];
4. Draft a curriculum and consult with the National Implementation Working Group to customize it appropriately;
5. Provide the curricula and training materials for TAHCLE in the required quantity, as well as providing for their translation into [official language of participating State X].
6. Conduct comprehensive “training of trainers” [or, conduct one-day training sessions] for designated officers from the structures of the Ministry of Interior of [participating State X].
7. Conduct a post-implementation evaluation and provide support to the Ministry of Interior in following up on the programme.

Signed in [city] on [date] in two originals, in [official language of participating State X] and English, both texts being equally authentic. In case of any difference in interpretation, the English text shall prevail.

For the Ministry of Interior of  
[participating State X]

For ODIHR

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## **ANNEX 2: Sample Terms of Reference of the National Liaison Officer**

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### **The Role of the National Liaison Officer (NLO)**

The NLO is the principal contact point for the day-to-day planning and operations of TAHCLE and serves as the key liaison between ODIHR and the government. Hence, the NLO is tasked to:

- co-ordinate the agenda for the needs assessment visit with the ODIHR training team, which may include meetings with police representatives, front-line officers, prosecutors, officials from other justice-sector agencies/ministries, and civil society organizations;
- convene and chair the National Implementation Working Group and co-ordinate its activities;
- co-ordinate the training of trainers component of TAHCLE, by ensuring the selection criteria are met for participants, and organize logistical issues relating to training in consultation with ODIHR;
- provide comments and input into the customization of the materials; and
- provide ODIHR with information relating to the number of training sessions and types of training undertaken, and the number and types of officers trained.

### **Qualifications:**

- police officer with investigative experience or with substantial experience in training others;
- professional experience of at least eight years;
- ability to communicate professionally in English; and
- understanding of issues relating to hate crimes and community engagement would be an asset.

## **ANNEX 3: Sample Terms of Reference of the National Implementation Working Group**

---

The role of the National Implementation Working Group (the Working Group) is to advise on the customization of the curriculum for the Training against Hate Crimes for Law Enforcement (TAHCLE) programme, to ensure effective implementation of TAHCLE, and to facilitate monitoring, evaluation and follow-up activities.

Another function of the Working Group is to serve as an expert group that will conduct follow-up activities after the implementation of TAHCLE, and particularly the institutionalization of the curriculum at police academies. Meetings of the Working Group are normally convened and chaired by the National Liaison Officer.

### **Composition:**

- The size of the Working Group should be small; ODIHR recommends five to six people:
- Ministry of Foreign Affairs representative (International Organizations or Human Rights Department);
- Ministry of Interior Human Rights Department representative;
- Police representative;
- National Training Institution representative;
- Justice Ministry representative; and/or
- Prosecutor's Office representative.

Additionally, the presence of a representative of the Human Rights Commission or Ombudsperson is desirable.

## The Role of the Working Group

The Working Group is tasked primarily with:

- providing information and recommendations on the part(s) of the training curriculum that need to be customized for the local context;
- ensuring that issues arising during the course of TAHCLE's delivery and implementation are dealt with effectively;
- co-ordinating follow-up activities after the implementation TAHCLE; and
- defining, together with ODIHR, the parameters for the monitoring and evaluation of the programme.

Other issues or activities the Working Group will be asked to address are:

- reviewing translations with ODIHR of materials to/from English and ensuring the quality of the final materials;
- agreeing with ODIHR on the selection criteria for participants in the training of trainers;
- agreeing on and developing an action plan for cascade training on addressing hate crimes for all levels of the police;
- ensuring the incorporation of the materials developed by ODIHR into the national police curricula (with ODIHR's assistance, when relevant);
- Putting in place a system to record the number and types of training sessions on addressing hate crimes that are delivered based on TAHCLE, and providing ODIHR with this information; and
- Developing a communications and engagement strategy with civil society to create or strengthen partnerships.

## ANNEX 4: Sample Agenda of the Training of Trainers

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### Training of Trainers for Police Responding to and Investigating Hate Crimes: Agenda

Day 1	
09:00 – 09:45	Introduction Pre-evaluation
09:45 – 12:00	
12:00 – 13:00	Lunch
13:00 – 17:00	Presentation of one-day training
17:00 – 19:00	Break
19:00 – 20:00	Dinner
20:00 – 20:45	Discussion of stereotypes and expectations

Day 2	
09:00 – 09:15	Questions or activity
09:15 – 09:30	Principles of adult learning
09:30 – 10:30	Case studies
10:30 – 10:45	Break
10:45 – 11:45	Debrief of training curriculum
11:45 – 12:15	Discussion of difficult training experiences
12:15 – 12:45	Introduction to practice sessions
12:45 – 13:30	Lunch
13:30 – 14:30	Preparation of practice sessions
14:30 – 17:00	Practice session
17:00 – 17:30	Practice session: Introductions to training
17:30 – 18:00	Discussion on issues of communication
18:00 – 18:45	Activity: Personal items

### Day 3

09:00 – 09:15	Questions or activity
09:30 – 10:30	Discussion of difficult questions
10:30 – 12:30	Practice session
12:30 – 13:15	Lunch
13:15 – 13:45	Discussion of logistical issues
13:45 – 14:15	Questions and answers
14:15 – 15:30	Practice session: Case studies
15:30 – 17:00	Closing and evaluation

## ANNEX 5: Sample Agenda of the Training of Police

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### Training for Police

#### Responding to and Investigating Hate Crimes:

#### Agenda

09:00 – 09:15	Introduction
09:15 – 09:30	Assessment and community statements
09:30 – 09:45	Definition of hate crimes
09:45 – 10:15	Hate crimes legislation
10:15 – 10:30	Break
10:30 – 11:00	Exploring diversity
11:00 – 11:30	Impact of hate crimes
11:30 – 12:15	Examining the evidence: Bias indicators
12:15 – 13:00	Lunch break
13:00 – 13:30	Communities most at risk of hate crimes
13:30 – 14:00	Barriers to investigating hate crimes
14:00 – 15:00	Response and investigation
15:00 – 15:15	Break
15:15 – 16:30	Case studies
16:30 – 17:00	Closing and evaluation

## ANNEX 6: Sample Table of Contents of the Curriculum

	Module Title	Purpose	Time (minutes)
1	Introduction	<ul style="list-style-type: none"> <li>• Introduce the trainers</li> <li>• Explain the goals of the training</li> <li>• Develop ground rules</li> </ul>	15
2	Assessment and community statements	<ul style="list-style-type: none"> <li>• Assess the extent of bias and prejudice in the local context</li> <li>• Understand the extent of degrading language, slurs and jokes used in the local context</li> </ul>	30
3	Definition of hate crimes	<ul style="list-style-type: none"> <li>• Discuss the specific attributes of hate crimes</li> </ul>	15
4	Hate crimes legislation	<ul style="list-style-type: none"> <li>• Acquire a basic understanding of national hate crime provisions</li> <li>• Introduce international and regional obligations</li> </ul>	30
5	Exploring diversity	<ul style="list-style-type: none"> <li>• Increase awareness about diversity in the group and in society</li> <li>• Develop understanding about the impact of bias, prejudice and harassment</li> </ul>	30
6	Impact of hate crimes	<ul style="list-style-type: none"> <li>• Increase understanding of the harm caused by hate crimes</li> <li>• Gather reports on hate-motivated incidents from the participants</li> </ul>	30
7	Examining the evidence: Bias indicators	<ul style="list-style-type: none"> <li>• Define the process for assessing evidence of bias motivation</li> </ul>	45
8	Communities most at risk of hate crimes	<ul style="list-style-type: none"> <li>• Identify groups that are likely to be the targets of hate crimes</li> </ul>	30
9	Barriers to investigating hate crimes	<ul style="list-style-type: none"> <li>• Identify barriers to investigation</li> <li>• Develop strategies to overcome those barriers</li> </ul>	30

10	Response and investigation	<ul style="list-style-type: none"> <li>• Identify the steps and techniques to provide practical and effective responses to hate crimes</li> <li>• Identify and discuss investigative techniques</li> </ul>	60
11	Case studies	<ul style="list-style-type: none"> <li>• Develop and practice skills and strategies to respond to hate crimes</li> </ul>	75
12	Closing and evaluation	<ul style="list-style-type: none"> <li>• Fill out the evaluation questionnaire</li> <li>• Share feedback on the training</li> </ul>	15

**Note:** The agenda for one-day training on preventing and responding to hate crimes does not contain a module entirely focused on community policing. However, strategies for investigating and responding to hate crimes through effective community policing are contained in 8 of the 12 modules (modules 2, 5, 6, 7, 8, 9, 10 and 12).

## Annex 7: OSCE Commitments relevant to Hate Crimes

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### Ministerial Council Decisions on participating States' commitments relating to hate crimes:

- “collect, maintain and make public, reliable data and statistics in sufficient detail on hate crimes and violent manifestations of intolerance, including the numbers of cases reported to law enforcement, the numbers prosecuted and the sentences imposed. Where data-protection laws restrict collection of data on victims, States should consider methods for collecting data in compliance with such laws” (MC Decision No. 9/09);
- “enact, where appropriate, specific, tailored legislation to combat hate crimes, providing for effective penalties that take into account the gravity of such crimes” (MC Decision No. 9/09);
- “take appropriate measures to encourage victims to report hate crimes, recognizing that under-reporting of hate crimes prevents States from devising efficient policies. In this regard, explore, as complementary measures, methods for facilitating, the contribution of civil society to combat hate crimes” (MC Decision No. 9/09);
- “introduce or further develop professional training and capacity-building activities for law-enforcement, prosecution and judicial officials dealing with hate crimes” (MC Decision No. 9/09);
- “in co-operation with relevant actors, explore ways to provide victims of hate crimes with access to counselling, legal and consular assistance as well as effective access to justice” (MC Decision No. 9/09);
- “promptly investigate hate crimes and ensure that the motives of those convicted of hate crimes are acknowledged and publicly condemned by the relevant authorities and by the political leadership” (MC Decision No. 9/09);
- “ensure co-operation, where appropriate, at the national and international levels, including with relevant international bodies

and between police forces, to combat violent organized hate crime” (MC Decision No. 9/09);

- “conduct awareness raising and education efforts, particularly with law enforcement authorities, directed towards communities and civil society groups that assist victims of hate crimes” (MC Decision No. 9/09);
- “nominate, if they have not yet done so, a national point of contact on hate crimes to periodically report to the ODIHR reliable information and statistics on hate crimes” (MC Decision No. 9/09);
- “consider drawing on resources developed by the ODIHR in the area of education, training and awareness raising to ensure a comprehensive approach to the tackling of hate crimes” (MC Decision No. 9/09);
- “increase their efforts, in co-operation with civil society to counter the incitement to imminent violence and hate crimes, including through the Internet, within the framework of their national legislation, while respecting freedom of expression, and underlines at the same time that the opportunities offered by the Internet for the promotion of democracy, human rights and tolerance education should be fully exploited” (MC Decision No. 10/07);
- “collect and maintain reliable data and statistics on hate crimes and incidents, to train relevant law enforcement officers and to strengthen co-operation with civil society” (MC Decision No. 10/07);
- “facilitate the capacity development of civil society to contribute in monitoring and reporting hate-motivated incidents and to assist victims of hate crime” (MC Decision No. 13/06);
- “collect and maintain reliable data and statistics on hate crimes which are essential for effective policy formulation and appropriate resource allocation in countering hate motivated incidents and, in this context, also invites the participating States to facilitate the capacity development of civil society to contribute in monitoring and reporting hate motivated incidents and to assist victims of hate crimes” (MC Decision No. 13/06);

- “promote capacity-building of law enforcement authorities through training and the development of guidelines on the most effective and appropriate way to respond to bias-motivated crime, to increase a positive interaction between police and victims and to encourage reporting by victims of hate crime, i.e., training for front-line officers, implementation of outreach programmes to improve relations between police and the public and training in providing referrals for victim assistance and protection” (MC Decision No. 13/06);
- “Strengthen efforts to collect and maintain reliable information and statistics on hate crimes and legislation, to report such information periodically to the ODIHR, and to make this information available to the public and to consider drawing on ODIHR assistance in this field, and in this regard, to consider nominating national points of contact on hate crimes to the ODIHR” (MC Decision No. 10/05);
- “Strengthen efforts to provide public officials, and in particular law enforcement officers, with appropriate training on responding to and preventing hate crimes, and in this regard, to consider setting up programmes that provide such training, and to consider drawing on ODIHR expertise in this field and to share best practices” (MC Decision No. 10/05);
- “consistently and unequivocally [speak] out against acts and manifestations of hate, particularly in political discourse” (MC Decision No. 10/05);
- “Combat hate crimes which can be fuelled by racist, xenophobic and anti-Semitic propaganda in the media and on the internet, and appropriately denounce such crimes publicly when they occur” (MC Decision No. 12/04);
- “condemn publicly, at the appropriate level and in the appropriate manner, violent acts motivated by discrimination and intolerance” (MC Decision No. 4/03).

# Guidelines for Educators on Countering Intolerance and Discrimination against Muslims

*Addressing  
Islamophobia through  
Education*



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on Countering  
Intolerance and Discrimination  
against Muslims**

*Addressing Islamophobia  
through Education*

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## FOREWORD

Promoting mutual understanding and respect for diversity, along with countering all forms of intolerance and discrimination, must today, more than ever, be absolute priorities for the international community, in order to maintain peace and stability at both the global and regional levels. The attitudes and tensions that lead to inter-communal conflict are often deeply rooted in stereotypes and misconceptions, and one of the most pressing contemporary challenges is to promote knowledge about, and understanding of, different cultures. Educators play a fundamental role in meeting this challenge.

Recognising this, the international community has repeatedly made commitments to counter intolerance and discrimination that stress the role of education. The 1969 UN Convention on the Elimination of All Forms of Racial Discrimination calls for states to develop and put into practice effective measures in the field of education to combat prejudices that lead to racial discrimination and to promote understanding, tolerance and friendship among nations and ethnic groups. The 1974 UNESCO Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms emphasises the crucial role of education in promoting a culture of peace and human rights. The 2005 Ljubljana Decision of the OSCE Ministerial Council encourages public and private educational programmes that promote tolerance and non-discrimination and, through education, raise public awareness of the existence and the unacceptability of intolerance and discrimination. The “White Paper on Intercultural Dialogue” launched by the Council of Europe in 2008 suggests that a widely shared effort in managing cultural diversity is needed and stresses the importance of the learning and teaching of intercultural competence. The 2010 Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education encourages Member States to promote educational approaches aimed at combating all forms of discrimination and violence.

In line with these instruments, the specific need to counter intolerance and discrimination against Muslims has been recognized by the OSCE, the Council of Europe and the UNESCO. To help states ensure that these commitments are given meaningful effect, the OSCE Office for Democratic Institutions and Human

Rights, the Council of Europe, and UNESCO have worked together to develop these guidelines for educators to counter intolerance and discrimination against Muslims. These guidelines aim to assist educators in identifying manifestations of intolerance and discrimination against Muslims in schools and to provide suggestions on how to prevent and respond to this phenomenon. We hope that the guidelines will be widely used in curriculum planning and development, and in pre-service and in-service training of teachers.

**Ambassador Janez Lenarčič**  
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Democratic Institutions and Human Rights*

**Thorbjørn Jagland**  
*Secretary General  
Council of Europe*

**Irina Bokova**  
*Director-General  
UNESCO*

## 1. INTRODUCTION

These Guidelines have been developed to support educators in countering intolerance and discrimination against Muslims. They are intended for a wide audience, including education policymakers and officials, teacher trainers, teachers, principals and head teachers, staff in teacher unions and professional associations, and members of NGOs. The Guidelines are relevant for both primary and secondary education and can also be used in non-formal education settings.

Intolerance and discrimination against Muslims are not new phenomena. However, they have evolved and gained momentum in recent years, particularly under conditions of the “war on terror”, the global economic crisis, anxieties about national identity and difficulties in coping with the increased diversity in many societies. Such developments have contributed to a growth in resentment and fear of Muslims and Islam that have often been fuelled by sections of the media and by some political discourse. Muslims are often portrayed as extremists who threaten the security and well-being of others. The ideologies based on ideas of “us versus them” have reinforced the prejudiced image of Muslims as “enemies,” in the absence of shared histories or accurate knowledge of different cultures and religions. As a result of such stereotypes, many Muslims experience a range of discrimination including, but not limited to: verbal and physical aggression; religious profiling; lack of equal opportunities in employment, housing, health care and education; and restrictions on public expression of religion. Moreover, Muslims often face multiple levels of discrimination, based not only on religion, but also on ethnic, economic, citizenship and gender considerations.

These stereotypes have impact not only on young people but also on their parents, as well as on teachers and other education professionals. This presents a new challenge for educators. While teachers cannot be expected to resolve the political and social tensions among communities, they can have a central role in shaping the attitudes and behaviours of young people. The actions and approaches adopted by teachers and school administrators can be crucial in promoting respect for diversity and mutual understanding, both in schools and in society. Effective partnerships with the media and civil society can also foster the social change that education in and for human rights seeks to encourage.

Various intergovernmental organizations, including the United Nations, the Organization for Security and Co-operation in Europe (OSCE) and the Council of Europe, have adopted documents addressing intolerance and discrimination against Muslims. The UN Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance has issued two reports on the situation of Muslim and Arab people in various parts of the world

before and after the the events of 11 September 2001.<sup>1</sup> OSCE participating States have collectively condemned acts of violence and discrimination against Muslims and strongly rejected the association of any religion or culture with terrorism.<sup>2</sup> Taking into account the international obligations of Council of Europe member states, the European Commission against Racism and Intolerance (ECRI), the Council's independent human rights monitoring body, also issued a set of general policy recommendations on combating this specific form of intolerance.<sup>3</sup> Moreover, it should be noted that discrimination based on religion is prohibited by many international instruments<sup>4</sup> and that many OSCE, Council of Europe and UNESCO documents underscore the importance of addressing intolerance and discrimination through education.<sup>5</sup>

These Guidelines take into consideration the fact that educational environments differ greatly among and within countries. There are schools where Muslim students and staff are in the minority, schools where the majority of the staff and students are Muslim, and schools with no Muslim students or teachers at all. The Guidelines in this document, therefore, should be considered carefully in light of the specific contexts in which they are applied. Educators should also be aware of their own possible biases and the possibility that certain school policies or practices might constitute direct or indirect discrimination against Muslims.

Intolerance and discrimination against Muslims are forms of racism, xenophobia and other related intolerance, of which there are many, that teachers and administrators might encounter in schools. Therefore, most of the strategies and approaches set out in this paper are applicable to dealing with any form of intolerance and discrimination. In general, strategies to help with learning to live together, education to promote mutual respect and understanding, and citizenship and human rights education lay a base for a more cohesive and peaceful society. Useful international frameworks in this field include the UN World Programme for Human Rights Education and the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education.

---

1 Report of the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance, "The Situation of Muslims and Arab Peoples in Various Parts of the World", 13 February 2006 (E/CN.4/2006/17); and Report of the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination Xenophobia and Related Intolerance, "The Situation of Muslims and Arab Peoples in Various Parts of the World in the Aftermath of the Events of 11 September 2001", 3 January 2003 (E/CN.4/2003/23), <<http://www2.ohchr.org/english/issues/racism/rapporteur/issues.htm>>.

2 OSCE Ministerial Council Decision No. 6/02, "Tolerance and Non-Discrimination", Porto, 7 December 2002, <<http://www.osce.org/mc/40521>>; OSCE Ministerial Council Decision No. 12/04, "Tolerance and Non-Discrimination", Sofia, 7 December 2004, <<http://www.osce.org/mc/23133>>; OSCE Ministerial Council Decision No. 10/05, "Tolerance and Non-Discrimination", Ljubljana, 6 December 2005, <<http://www.osce.org/mc/17462>>.

3 ECRI General Policy Recommendation No.5 on Combating Intolerance and Discrimination against Muslims, <[http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation\\_n5/Rec5%20en21.pdf](http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation_n5/Rec5%20en21.pdf)>.

4 Article 2, Universal Declaration of Human Rights, G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948), <<http://www.un.org/en/documents/udhr/>>; Article 2, International Covenant on Civil and Political Rights, United Nations General Assembly Resolution 2200A [XXI], (1966) <<http://untreaty.un.org/cod/avl/ha/iccpr/iccpr.html>>; Article 14, Convention for the Protection of Human Rights and Fundamental Freedoms, 4 November 1950, Europ.T.S. No. 5; 213 U.N.T.S. 221, <<http://conventions.coe.int/treaty/en/Treaties/Html/005.htm>>.

5 A list of these instruments and documents is provided in Chapter 6.

While there are similarities between different forms of intolerance, racism and xenophobia, there are also aspects unique to each target group. Strategies, therefore, need to be specifically designed to address stereotypes aimed at particular groups. The rapid and widespread emergence of stereotypes about Islam and Muslims in recent years also indicates the need for a separate resource such as these Guidelines.<sup>6</sup> This resource is part of a series of documents that aim to combat various forms of discrimination. The previous document in the series was entitled *Addressing Anti-Semitism: Why and How? A Guide for Educators*.<sup>7</sup>

These Guidelines has been produced as the result of a broad consultation process. Many experts, drawn from youth organizations, academia, government and a range of international organizations, have contributed their insights and recommendations in the compilation of this document. These contributors are listed in the Acknowledgments, and we are grateful to them all for the invaluable assistance they provided.

We are fully aware of the fact that the publication of these Guidelines, by itself, is not enough to address intolerance and discrimination against Muslims through education. Educators need additional support, in the form of training and teaching materials focusing on more specific issues. The Guidelines should be considered to be a first step in this direction. Moreover, the implementation of the suggested strategies and approaches for educators in these Guidelines requires the support of policymakers and educational administrators. We therefore encourage all educational authorities to take the necessary measures to counter intolerance and discrimination against Muslims through education, in accordance with international human rights standards.

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<sup>6</sup> There are reports indicating that intolerance and discrimination against Muslims is on the rise in North America and Europe. In September 2010, Amnesty International warned that “fear, discrimination and persecution against Muslims” are on the rise in the United States. Amnesty International Statement, “Amnesty International is concerned with the growing number of crimes committed against Muslims”, 10 September 2010, <<http://www.amnestyusa.org/document.php?id=ENGUSA20100910004&lang=e>> and

“The European Union Minorities and Discrimination Survey (EU-MIDIS) Data in Focus Report 2: Muslims (2009)”, which included responses from 14 different EU states, found that one in four Muslims who participated in the survey said they had experienced discrimination in the last 12 months and 11 per cent said they had been the target of a racist crime <[http://www.fra.europa.eu/fraWebsite/eu-midis/eumidis\\_muslims\\_en.htm](http://www.fra.europa.eu/fraWebsite/eu-midis/eumidis_muslims_en.htm)>.

<sup>7</sup> *Addressing Anti-Semitism: Why and How? A Guide for Educators* (Warsaw: OSCE/ODIHR and Yad Vashem, 2007), <<http://www.osce.org/odihr/29891>>.

**“Is this really an issue for us, as there are no/few Muslim students in our school?”**

*Promoting respect, non-discrimination and equal opportunities are issues for everyone. If intolerant and discriminatory attitudes are left unchallenged, they could become ingrained, leaving students to enter society with unfounded prejudices and an inadequate understanding of diversity. In schools with few or no Muslim students, teachers might never encounter incidents of intolerance against Muslims, being left with the impression that such intolerance is not an issue they need to address. These attitudes might only manifest themselves once a Muslim student enrolls in a school. In some instances, a perception could emerge that the problem of racism began only with the arrival of a Muslim student, which can lead to a “blame the victim” mentality. Moreover, in schools where there are very few Muslims, they are more likely to suffer from feelings of marginalization and isolation. Young people who are segregated might, however, also have intolerant or biased attitudes, which might be based on misinformation or stereotyping.*

## 2. MANIFESTATIONS OF INTOLERANCE AND DISCRIMINATION AGAINST MUSLIMS

### 2.1 Definitions and Conceptual Approach

These Guidelines use the general term “intolerance and discrimination against Muslims”, as this is the most widely used by intergovernmental organizations, including the OSCE, UNESCO and the Council of Europe. There are other terms that similarly refer to intolerance and discrimination against Muslims, including “Islamophobia” and “anti-Muslim racism”. “Islamophobia”, a term which is widely used by NGOs and frequently appears in the media, tends to denote fear, hatred or prejudice against Islam and Muslims. “Anti-Muslim racism” places the issue of intolerance against Muslims in the broader framework of racism and implies the racialization of a religious category.<sup>8</sup> The term stresses the multi-dimensional aspect of intolerance against Muslims, which can be based on factors beyond religion. Although these various terms are not synonymous and they address different aspects of the problem, they are often used interchangeably.

Intolerance and discrimination against Muslims encompass discriminatory attitudes and behaviour towards individuals, groups or property that are perceived to be Muslim or are associated with Muslim people or Islam. They can manifest themselves in a variety of forms, ranging from the systemic to the individual level. These include disparaging remarks and hatred in public discourse, and direct or indirect discrimination and hostile behaviour, such as physical assaults and verbal aggression. Manifestations of intolerance and discrimination against Muslims must be understood within the context of the particular society in which they occur. In particular, it should be kept in mind that intolerance and discrimination against Muslims are often intimately linked to other forms of discrimination and can overlap with anti-immigrant sentiments, xenophobia, racism or gender bias. This can multiply the types of discrimination faced by some individuals.

The term “tolerance” has a range of meanings and implications and can mean different things to different people. In these Guidelines it has been used in line with the meaning defined by the UNESCO Declaration on the Principles of Tolerance (1995).<sup>9</sup> As such, tolerance refers to respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human. It is not

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8 In the “Explanatory Memorandum to the ECRI General Recommendation No. 7 on National Legislation to Combat Racism and Racial Discrimination”, it was stated the term “racism” is used in a broader sense, including phenomena such as xenophobia, anti-Semitism and intolerance, and explained that it has covered religion, in addition to other grounds of direct and indirect racial discrimination. See ECRI General Policy Recommendation No. 7 on National Legislation to Combat Racism and Racial Discrimination & Explanatory Memorandum (Strasbourg, 17 February 2003), <[http://www.coe.int/t/dghl/monitoring/ecri/activities/GPR/EN/Recommendation\\_N7/ecri03-8%20recommendation%20nr%207.pdf](http://www.coe.int/t/dghl/monitoring/ecri/activities/GPR/EN/Recommendation_N7/ecri03-8%20recommendation%20nr%207.pdf)>.

9 Declaration of Principles on Tolerance, Gen. Conf. Res. 5.61, UNESCO Doc. 28 C/Res. 5.61 (Nov. 16, 1995, <<http://www.unesco.org/cpp/uk/declarations/tolerance.pdf>>.

concession, condescension or indulgence, but an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others.

“Intolerance and discrimination against Muslims” is not a legal concept in its own right. However, certain manifestations of intolerance or discrimination against Muslims may be illegal under a state’s criminal, civil or administrative legislation. Beyond the legal dimension, it is widely recognized that intolerance and discrimination can be harmful to society, not only in terms of negative effects on individuals but also because of the potential threat posed to social tranquillity, stability and security. This underscores the importance of addressing the problem on many levels, including in schools. Since intolerance and discrimination against Muslims often grow from prejudice, stereotypes and lack of knowledge about Islam and Muslim cultures, education can play a fundamental role in changing attitudes and promoting mutual understanding and respect.

As used in this document, the word “Muslim” does not necessarily refer only to someone who holds certain religious beliefs or engages regularly in certain religious practices. Rather, it refers to the broad cultural heritage and framework in which someone was born, and to the community with which he or she is associated through relatives. Muslims vary enormously in terms of nationality, language, social class, lifestyle, political outlook and religious observance. For some, their “Muslimness” may be a relatively insignificant aspect of their identity; for others, it may be central to their daily lives.

## **2.2 Manifestations of Intolerance and Discrimination against Muslims in Schools**

Manifestations of intolerance and discrimination in a school setting can encompass a broad range of acts. While these are most often committed by students, there are sometimes also instances of intolerance or discrimination by teachers or school administrators.

*The worst forms of discrimination may be criminal offences that can and should be referred to appropriate authorities. Such acts can include:*

- *threats;*
- *destruction or desecration of property or vandalism; and*
- *violent attacks or assaults on individuals.*

*There are also manifestations that may be considered normal playground or school-yard behaviour, but that can be seriously detrimental. These include such acts as:*

- *excluding;*
- *verbal abuse;*
- *derogatory comments;*
- *name-calling;*

- *joking about identity or faith;*
- *spreading lies and false rumours; and*
- *physical bullying, such as hitting, kicking, shoving and spitting, which can cross the line into criminal behaviour.*

### Verbal abuse or derogatory comments can take extreme forms

*In a school in California, a boy walked up to a 17-year-old girl at lunch-time and screamed, "Her father is bin Laden! She is going to blow up the school.... She has a bomb under her sweater! Everybody run, this jihad girl is going to kill us!"<sup>10</sup>*

School administrators should be especially alert to school policies and practices that may have discriminatory effects.<sup>11</sup> These can include dress codes, access to learning about one's own religion, lunch menus or holiday schedules. Particular attention should be given to how school policies affect Muslim girls. For example, some reports suggest that female students wearing a veil are more likely to be placed in lower academic streams or encouraged to avoid academic subjects.<sup>12</sup> Muslim girls may also be left out of certain activities offered by the school, either through an assumption that they would not want to participate or through lack of tailored provisions, such as single-sex swimming.<sup>13</sup> Within the existing national legislation of a country with regard to religious practice in the school environment, school policies and practices should be set up, in partnership with communities and parents, to prevent and counter discrimination against Muslim students.

Discriminatory and intolerant behaviour can be nourished by false and misleading representations of Muslims. Of particular relevance in school settings are inaccurate and misleading representations of Muslims and Islam in textbooks. The omission of information on the culture and history of Muslims in textbooks also poses a problem. The role of textbook revision is fundamental in this regard, not only in ensuring that content is accurate and comprehensive, but also in addressing the underlying assumptions and connotations that a text

<sup>10</sup> American-Arab Anti-Discrimination Committee Research Institute Report on Incidents of Discrimination in Educational Institutions (2003–2007) (Washington DC: ADC Publications, 2008), pp. 17–18. See also Cristi Hegranes, "Suffer the Little Muslims: A look at the appalling discrimination against Middle Eastern students countenanced by Bay Area public schools" (San Francisco Weekly, 17 August 2005), <<http://www.ing.org/about/islampage.asp?num=42>>.

<sup>11</sup> ECRI General Policy Recommendation No. 7 on National Legislation to Combat Racism and Racial Discrimination stipulates that the law should prohibit direct and indirect discrimination, <[http://www.coe.int/t/dghl/monitoring/ecri/activities/GPR/EN/Recommendation\\_N7/ecri03-8%20recommendation%20nr%207.pdf](http://www.coe.int/t/dghl/monitoring/ecri/activities/GPR/EN/Recommendation_N7/ecri03-8%20recommendation%20nr%207.pdf)>.

<sup>12</sup> "Report of the OSCE-ODIHR Round Table on Addressing Intolerance and Discrimination against Muslims: Youth and Education" (Vienna: 17 December 2008), p. 9.

<sup>13</sup> Yasemin Karakaşoğlu and Sigrid Luchtenberg, "Islamophobia in German Educational Settings: Actions and Reactions", in *Confronting Islamophobia in Educational Practice*, Barry van Driel (ed.) (Stoke-on-Trent: Trentham Books, 2005), pp. 42–43.

may evoke in a student's mind.<sup>14</sup> Problems may also arise from stereotypes appearing in media resources used by schools.<sup>15</sup>

### 2.3 The Impact of Intolerance

Discrimination and intolerance have a serious impact on individuals and on their communities. Students who are discriminated against can develop a sense of isolation, fears, negative feelings and other reactions. Discrimination and intolerance in schools may have a particularly negative impact on individuals, since school is supposed to be a safe place where students have the opportunity to develop their skills, capacities and personalities.

*Students subject to discrimination or intolerance in schools have been reported as developing a number of negative effects, including:*<sup>16</sup>

- *low self-esteem;*
- *self-segregation;*
- *internalized oppression;*
- *disengagement from school activities;*
- *not fulfilling their potential;*
- *attraction to violent extremist ideologies;*
- *drop out/school refusal;*
- *health problems/depression; and*
- *suicidal thoughts.*

#### Is it “only” a joke?

*Jokes and name-calling are not always harmless. Even if they are expressed without bad intentions or only “for fun”, they are hurtful to the target. If left unanswered, the person responsible may think that his or her behaviour is acceptable or even condoned. A failure by school authorities to address jokes and name-calling aimed at Muslim students – or any other target group – may embolden perpetrators to harsher forms of intolerance, including physical violence.*

14 Falk Pingel, *UNESCO Guidebook on Textbook Research and Textbook Revision, 2nd revised and updated version* (Paris: UNESCO, 2010), p. 67; Alliance of Civilizations, Report of the High-Level Group, 13 November 2006), p. 26 (Recommendations 3 and 4), p. 34 (United Nations: New York, 2006).

15 According to a study carried out in the United States, nearly 45 per cent of words received daily by an average person in the United States come from television, followed by almost 27 per cent from the Internet. See Roger E. Bohn and James E. Short, “How Much Information? 2009 Report on American Consumers,” University of California, San Diego, Updated January 2010, p. 27, Table 9, <[http://hmi.ucsd.edu/pdf/HMI\\_2009\\_ConsumerReport\\_Dec9\\_2009.pdf](http://hmi.ucsd.edu/pdf/HMI_2009_ConsumerReport_Dec9_2009.pdf)>.

16 George J. Sefa Dei, Josephine Mazzuca, Elizabeth Mclsaac and Jasmine Zine, *Reconstructing Dropout: A Critical Ethnography of the Dynamics of Black Students' Disengagement from School* (Toronto: University of Toronto Press, 1997).

## 2.4 Intolerance or Free Speech?

There can be a tension between freedom of expression and respect for non-discrimination and the diversity of religious and non-religious beliefs. Freedom of expression does include the right to be critical or even disparaging of religions or religious practices. However, international instruments draw a clear line on this dichotomy, prohibiting any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence.<sup>17</sup>

According to UNESCO, the respect for freedom of expression and respect for religious beliefs and symbols are two indissociable principles that should go hand in hand with a view to overcoming the still prevailing ignorance of each other's ways and lives, and of promoting peace, tolerance and dialogue among civilizations, cultures, peoples and religions.<sup>18</sup>

Further, while “name-calling” and other disparaging comments may be legally protected forms of free speech, this does not mean they are appropriate or acceptable in a school classroom.

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<sup>17</sup> International Covenant on Civil and Political Rights, United Nations General Assembly Resolution 2200A [XXI], (1966), < <http://untreaty.un.org/cod/avl/ha/iccpr/iccpr.html> >.

<sup>18</sup> UNESCO Executive Board Document, *Respect for Freedom of Expression and Respect for Sacred Beliefs and Values and Religious and Cultural Symbols* (174 EX/ 42) and Decision 46, adopted by its 174th session (174 EX/Decision 46, 2006). Also see *Report on UNESCO Action in Favour of the Respect for Freedom of Expression and Respect for Sacred Beliefs and Values and Religious and Cultural Symbols* (176 EX/23) and Decision 23, adopted by its 176th session (176 EX/Decision 23, 2007).



### 3. METHODOLOGICAL PRINCIPLES AND APPROACHES

There are several key points and approaches that should be considered when addressing intolerance against Muslims in school settings. First, teachers are responsible not only for teaching about the subject matter, but also for promoting mutual respect and understanding among the students. Therefore, they should take seriously and react to any expressions of anti-Muslim views or use of stereotypes. Teachers should find sensitive ways to address such actions and attitudes with the student population in general, and should reach out both to students who have been hurt or distressed and to students who have expressed such views. While addressing these issues, teachers need to make sure that Muslims are not perceived or presented always simply as “victims”. Rather, they should be recognized as individuals who have their own lives and personalities and whose identity is made up of many different components.

Teaching about intolerance and discrimination against Muslims needs to be integrated in the school curriculum and can be structured as part of broader lessons on citizenship, human rights, tolerance and anti-racism. These can address anti-Muslim stereotypes specifically and can confront them in even and measured ways.

In schools and within school curricula, it is important for portrayals of Islam and Muslims – and of all religions or beliefs and their adherents – to be accurate, fair and respectful. A number of international instruments set out that education is intended not only to provide strictly academic or technical training but that it should also inculcate such values as human rights, tolerance, pluralism, anti-racism and international and inter-communal harmony.<sup>19</sup>

The sections below set out briefly a number of methodological principles and approaches that can contribute to promoting mutual understanding and respect in general and, within this context, confront anti-Muslim sentiments.

#### 3.1 A Rights-Based Approach

A human rights-based approach to education can give students and teachers a sound framework within which to assess behaviours and attitudes in a school setting. This approach guarantees the right to respect in the learning environment and incorporates respect for students’ identity, participation and integrity.<sup>20</sup> Hu-

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19 “The Hague Recommendations Regarding the Education Rights of National Minorities and Explanatory Note”, developed under the auspices of the OSCE High Commissioner on National Minorities, 2006, <<http://www.osce.org/hcnm/32180>>.

20 UNESCO/UNICEF, *A Human Rights-Based Approach to Education for All* (New York and Paris: UNESCO/UNICEF, 2007).

man rights norms are universal, encompassing all nations, ethnic groups and religions. A human rights-based approach places the focus on common values and principles, rather than on differences. It highlights the equal rights and standing of every individual, regardless of his or her religion, ethnic origin, gender or other factors. Schools report an improvement in behaviour once students understand they have the right to be protected from discrimination, abuse or violence, as well as the responsibility to accord this right to others.<sup>21</sup>

### Anti-discrimination legislation for schools in Sweden

*The Discrimination Act has been in effect since January 2009 in Sweden, addressing discrimination in all sectors of society.<sup>22</sup> An earlier Act had been developed specifically for schools, with supporting common guidelines, but anti-discrimination legislation in Sweden was consolidated, and a single Equality Ombudsman appointed. The Act prohibits discrimination on the grounds of sex, ethnic origin, religion or other belief, sexual orientation or disability. It applies to both public and privately run facilities, including pre-schools, school-age childcare, primary and secondary schools, and adult education institutions. The Act prohibits direct and indirect discrimination, instructions to discriminate, harassment and reprisals. It also requires schools to undertake active measures to prevent discrimination and to have an equal-treatment plan describing these measures.*

***Some basic human rights principles relevant to preventing intolerance and discrimination against Muslims include:<sup>23</sup>***

- *the equal dignity and rights of all human beings;*
- *non-discrimination, including on the basis of religion;*
- *equality of all before the law; and*
- *freedom of thought, conscience and religion or belief.*

The rights-based approach also requires that students, families and communities be consulted and involved. Co-operation between schools and other concerned stakeholders is key to countering intolerance and discrimination.

21 UNICEF/UK, *Rights Respecting Schools Award, Information Leaflet* (London: UNICEF/UK, 2009), p. 2, <<http://www.unicef.org.uk/Documents/Education-Documents/UNICEF-RRSA-2011.pdf>>.

22 Swedish Code of Statutes, Discrimination Act, Issued on 5 June 2008, SFS 2008:567 (Published: 25 June 2008), <[http://www.do.se/Documents/pdf/new\\_discrimination\\_law.pdf](http://www.do.se/Documents/pdf/new_discrimination_law.pdf)>.

23 The bullet points are drawn directly from Universal Declaration of Human Rights, G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948), <<http://www.un.org/en/documents/udhr/>>.

### 3.2 A Participatory Approach

Students and educators will not necessarily change their behaviour just because they are told to. Students learn best when the method is participatory, with learners experiencing and experimenting. This can involve a number of whole-school approaches, both inside and outside the classroom, such as:

- *involvement of students in school governance activities, for example the development of codes of conduct;*<sup>24</sup>
- *creation of opportunities for debate on school or other issues; and*
- *participation in community-based events and activities.*

On another level, a good practice in developing curriculum related to minorities – including religious minorities – is that the curriculum should be developed with the active participation of bodies representative of the minorities in question.<sup>25</sup> This approach helps ensure accuracy and sensitivity in the materials, as well as providing a sense of ownership by Muslims if they are in a minority situation.

#### Providing advice on religious education and worship in schools

*In the United Kingdom, the Standing Advisory Council on Religious Education (SACRE), which provides advice for local education authorities on issues concerning religious education and worship in schools, consists of four committees, one of which includes the representatives of Christian denominations other than the Church of England and the representatives of other faiths. The Council has recently offered advice on the revised guidelines for Muslim pupils in the schools of Leicester.*<sup>26</sup>

### 3.3 Opening Space for Discussion

Schools should seek to provide opportunities for discussion about stereotypes and portrayals of Muslims. Discussions might take place in the classroom or in outside contexts, or might draw on outside experts or visitors. Students are gi-

<sup>24</sup> Useful guidance can be found in Elisabeth Bäckman and Bernard Trafford, *Democratic Governance of Schools* (Strasbourg: Council of Europe, 2006).

<sup>25</sup> “The Hague Recommendations regarding the Education Rights of National Minorities & Explanatory Note.”, <<http://www.osce.org/hcnm/32180>>.

<sup>26</sup> Jill Maybury, *The Effective SACRE: A Survey of Good Practice* (Birmingham University Religious Education Centre, 2003), p. 8, <[http://www.nasacre.org.uk/downloads/Effective\\_SACRE.pdf](http://www.nasacre.org.uk/downloads/Effective_SACRE.pdf)>.

ven the opportunity to explore and discuss the roots of negative stereotypes in cultural, historical or social dimensions. Subjects for discussion might include any aspect of discrimination or stereotyping of Muslims, or could focus on issues where misunderstanding is especially acute, such as the role of women in Islamic societies. They should address both conscious and unconscious expressions of stereotypes of Muslims. Discussions can touch also on types of prejudice other than anti-Muslim, perhaps comparing different targets of discrimination and drawing on international human rights standards to demonstrate the universality of basic concepts of non-discrimination.

Nonetheless, educators should exercise caution when addressing stereotypes that have not been raised by the students. It is important to note the power of images and the danger of introducing new stereotypes that may remain in the minds of students. Moreover, if there are Muslim students in the class, teachers should be sensitive to any issues that may arise in the context of the discussions.

Some of the most common stereotypes of Muslims that might be manifested in school are summarized in the following box.

### ***Six recurring stereotypes in public discourse about Muslims***

#### **1. *All the same***

Muslims are seen as all being much the same as each other, regardless of their nationality, social class and political outlook, and regardless of whether they are observant in their beliefs and practice.

#### **2. *All are motivated by religion***

It is thought that the single most important thing about Muslims, in all circumstances, is their religious faith. So, if Muslims engage in violence, for example, it is assumed that this is because their religion advocates violence.

#### **3. *Totally “other”***

Muslims are seen as totally “other” – they are seen as having few if any interests, needs or values in common with people who do not have a Muslim background. A consequence is that Muslims are not seen as possessing insights or wisdom from which people with different religious or cultural backgrounds may learn and benefit.

#### **4. *Culturally and morally inferior***

Muslims are seen as culturally and morally inferior and prone to being

irrational and violent, intolerant in their treatment of women, contemptuous towards world views different from their own, and hostile and resentful towards “the West” for no good reason.

### **5. Threat**

Muslims are seen as a security threat. Globally, they are engaged in “a clash of civilizations”, and within those countries where they make up a minority, they are an “enemy within”, in tacit or open sympathy with international terrorism and bent on the “Islamization” of the countries where they live.

### **6. Co-operation is impossible**

As a consequence of the previous five perceptions, it is claimed that there is no possibility of active partnership between Muslims and people with different religious or cultural backgrounds, working as equals on tasks that require dialogue and patient negotiation.

*The educational responses to the stereotypes listed above need to include teaching that:*

- *There is, and always has been much diversity within Islam and much internal debate and deliberation;*
- *People of Muslim background have a range of different attitudes towards religious belief and practice, as do people born into other traditions;*
- *Muslims and people with different religious or cultural backgrounds have a great deal in common;*
- *People belonging to various religious or cultural communities, including Muslims, Christians, Jews and others, can and do have positive impacts on each other, and frequently work and live together in close co-operation and partnership; and*
- *Islamic cultures and civilizations have made substantial contributions over the centuries to science and technology, the arts and architecture, and law, ethics and philosophy.*

*Chapter 6 provides information about websites and publications that illustrate these points in detail.*

### 3.4 Ongoing Assessment of the Situation

As a general rule, schools should monitor, in co-operation with all educational stakeholders, manifestations of intolerance against any group on an ongoing basis, in order to take preventive and protective action as needed and to avoid any escalation. Making assessments regarding student behaviours and attitudes is a challenging enterprise. Quantitative and qualitative indicators need to be defined carefully. Anonymous surveys can serve as a useful tool for collecting information from those students who are willing to share their experiences without disclosing their identity. This can be done in partnership with educational researchers affiliated with universities, where there are ethical protocols ensuring the safety and anonymity of students. Another method of assessment is through focus-group discussions.

#### Ask students about manifestations of hate and intolerance

*It is possible to get qualitative, reliable information about the climate of tolerance in the school or in parts of it by organizing focus groups. A focus group consists of students who will provide feedback to an external moderator on their personal experiences or feelings regarding one or more issues. Focus groups dealing with manifestations of intolerance in the school can provide valuable information on developments and trends that otherwise might not be apparent to school administrators. As participants of focus groups are easily identifiable, it is very important that the moderator creates a safe environment in which participants are able to express themselves without fear. In this regard, it is recommended that an experienced person, for example, someone from a non-governmental organization dealing with discrimination and intolerance, should be asked to moderate the discussion and present the results.*

### 3.5 Teaching about Religions and Cultures

Teaching about religions – including Islam – can contribute to understanding and to reducing intolerance and discrimination. More generally, teaching about mutual understanding and respect for diversity can help to reduce discrimination, and the problems associated with it, in schools.

It is important to distinguish between teaching about religions (ethics, culture, philosophy and history) and religious education, which is intended to convey doctrinal information about the beliefs of a particular religion. At different levels, both can play an important role in building a culture of mutual respect and understanding.

## Two examples of teaching about religions, including Islam<sup>27</sup>

### *A Textbook on the History of Religions in the Russian Federation*

<http://standart.edu.ru/doc.aspx?DocId=735>

*Available online only in Russian.*

In 2006, the “History of Religions” textbook was published, in both Russian and Tatar, and is now in use not only in schools in the Tatarstan region but also in certain other regions of the Russian Federation. The book presents Muslims as equal citizens in Russia and as part of Russian history and culture. It challenges the prejudiced view that Muslims are foreigners in Russia and alien to Russian culture. The textbook pays attention to the connection of Islam with global, local and national cultures and histories; it deals with the historical and contemporary developments of Islam in Tatarstan and Russia, and the influence of Islam on cultural assets in the whole of the country.

### *Teaching and Learning About Islam*

Peer Scholar Harvard Pilot in the USA

<http://isites.harvard.edu/icb/icb.do?keyword=k65556&pageid=icb.page338102>

Ten public middle and secondary school master teachers from across the United States are being recruited for a two-year pilot project entitled “Teaching and Learning About Islam and Muslim Civilizations: Piloting a Peer Scholar Model with Public School Teachers”. The project has three primary goals: 1) to provide public school educators with an opportunity to deepen their understanding of religion in general, and Islam in particular, from an academic, non-sectarian perspective; 2) to pilot a new continuing education model that recognizes teachers as capable scholars, skilled professionals and competent public intellectuals; and 3) to build a network of teacher-scholars who can serve as resources for other educators seeking guidance on how to teach about religion in intellectually sound ways from the non-sectarian perspective appropriate for public schools.

When teaching about religions, it is crucial for teachers to present materials in a balanced, objective and professional manner, and to have the competence to deal with potentially controversial issues concerning religious diversity. In general, it is a sound principle for schools to direct their attention at teaching the histories, cultures and traditions of religious communities that are represented

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<sup>27</sup> More examples and the listing and links are available at TANDIS, Diversity Education, <<http://tandis.odhr.pl/?p=ki-de,tools>>.

among the student body and teaching staff in a particular school.<sup>28</sup> When developing curricula on different religions, it is good practice to ensure that all relevant religious communities can be involved in a meaningful way in the process. There should also be a method available for challenging any teaching materials that are perceived to be disrespectful or inaccurate, for example, through national anti-discrimination bodies (such as the office of an equality ombudsman).

Teaching about world history and cultures, in addition to teaching about religions, should include lessons on the diverse history and cultures of Muslims both within a specific country and globally. Such lessons should provide information on Muslim artists, writers, politicians and scientists that disproves the negative stereotypes held about Muslims. To this end, teachers should help students to realize that – just as in the case of their own cultural identities – Muslims’ cultural identities are not monolithic, but are dynamic and diverse. Teachers should not, however, aim to deconstruct all traditions or forms of collective identity. Rather, they should help students to strike the right balance between the individual and the collective, and to prevent exclusion.

*Exploring Muslim Contributions to the Foundations of Modern Civilization*

<http://www.1001inventions.com/media/video/library>

“1001 Inventions” is a global educational initiative exploring Muslim contributions to the foundations of modern civilization, through touring exhibitions and accompanying materials, including a downloadable handbook for teachers. For example, Oscar-winning actor and screen legend Ben Kingsley has taken the starring role in a short feature film “1001 Inventions and the Library of Secrets” about the scientific heritage of Muslim civilization. In the movie, Kingsley takes on the role of a mysterious and cantankerous librarian who takes a group of school children on an enlightening journey to meet pioneering scientists and engineers from the history of Muslim civilization. The librarian is then revealed to be 12th century engineering genius Al-Jazari.

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<sup>28</sup> Please see *Toledo Guiding Principles on Teaching about Religion and Beliefs in Public Schools*, (Warsaw: OSCE/ODIHR, 2007), page 37, < <http://www.osce.org/odihr/29154>>. The principles were developed by the OSCE/ODIHR Advisory Panel of Experts on Freedom of Religion or Belief to provide guidance to schools and educators on the sensitive issue of teaching about religion.

## 4. STRATEGIES IN SCHOOLS

The following suggestions are designed for educators who want to combat intolerance against Muslims, develop awareness in the classroom, and respond to anti-Muslim comments or outbursts in the school setting. They are presented under three headings: reaction and response; preventive and protective policies; and activities for reflection.

### 4.1 Reaction and Response to Discrimination, Violence and Other Serious Incidents

What should be done when a student or a teacher is witness to, or victim of, anti-Muslim discrimination or intolerance? The first step is to take the report of the victim seriously, in order to avoid a worsening of the situation and secondary victimization. In this regard, it is very important that there are student-friendly reporting mechanisms available to allow students to speak up against violence and bullying motivated by intolerance.

The responses in the list below focus mainly on physical harassment or attacks against Muslim students, but some can also be applied to other manifestations of intolerance and discrimination against Muslims in school. The points are also generally applicable to any instances of violence in a school setting.<sup>29</sup>

#### **React immediately**

- *If needed, provide immediate assistance, including medical treatment;*
- *Ask for the support of school psychologists and social workers;*
- *Interview students and teachers immediately, as the sooner they are interviewed, the clearer their memories about the details of the incident will be; and*
- *Do not assume that the problem will go away by itself. Some might continue to behave the same way or might increase the level of violence if they are not identified and confronted.*

#### **Explain and refer**

- *Explain to victims or witnesses what you can do and what you cannot do;*
- *Ask victims or witnesses if they want to stay anonymous, and explain that all or some of their personal details will have to be disclosed if there is to be an official complaint; and*
- *Refer to the relevant school policy (such as anti-bullying or anti-racism regulations) and the sanctions or consequences for such incidents.*

<sup>29</sup> Many of the points are drawn from *Preventing and Responding to Hate Crimes – A Resource Guide for NGOs in the OSCE Region* (Warsaw: OSCE/ODIHR, 2009), pages 46-49, <<http://www.osce.org/odihhr/39821>>.

### **Listen**

→ Provide a safe space where victims or witnesses will feel confident they will not be overheard. Listen carefully to the student. Remember, describing an incident is often difficult and upsetting.

### **Validate**

→ Value the information received. One of the biggest fears of victims is that they will not be believed. The response from the first person they talk to is important in determining if they will continue seeking the assistance they need.

### **Take notes**

- Be sure to note whether the person reporting is a victim, an eyewitness, or is reporting something he or she has heard. The school may develop a standard template for reports; and
- It can be important to record direct quotations from the victims or the witnesses. These may include particular descriptive phrases used by the interviewee to describe the incident or his or her feelings.

### **Further actions**

*Depending on the gravity of the incident, the teacher and/or the school administration have several possible avenues of action:*

- *Involve the parents of the students – both the perpetrator and the victim;*
- *Suggest remedies, including disciplinary penalties;*
- *Report to the police, if appropriate; and*
- *Undertake discussions in the classroom or in the school about the incident. However, reference to a specific victim or perpetrator should not be made without his or her authorization.*

## **4.2 Prevention and Protection**

Reports of incidents should be the signal that it is urgent to implement preventive strategies that ensure the protection of all students and teachers, including Muslims. As a general rule, these strategies should be developed in a participatory manner, together with students and parents. The implementation of these strategies should be monitored and their results assessed. Some tested strategies that have proven effective are described below.<sup>30</sup>

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<sup>30</sup> OSCE/ODIHR and Vad Yashem, *Addressing Anti-Semitism: Why and How? A Guide for Educators* (Warsaw: OSCE/ODIHR and Vad Yashem, 2007), <<http://www.osce.org/odihr/29891>>. Although this publication focuses on anti-Semitism, many of the strategies and approaches it sets out are applicable also to other forms of intolerance and discrimination, including against Muslims.

***Establishing a constructive environment:*** Teachers and students should create an inclusive atmosphere in which everybody feels safe to discuss sensitive issues openly. Ground rules that allow for an honest discussion in a respectful way should be developed, with the participation of students. Teachers should be aware of hierarchies in the classroom and try to integrate all learners into this process.

#### ***Ground rules for discussion***

***Some examples of ground rules that have led to more constructive discussions in many schools include:***

- *All participants must be treated with respect and courtesy;*
- *Only views can be attacked, not people;*
- *There must be a reason for a challenge: That is, a student or teacher cannot simply say “that’s rubbish” but, instead, must come up with a reason for his or her opposition or query;*
- *All participants must be allowed to state their opinion without interruption. Sometimes, the use of a “talking stick”, whereby only the holder of that stick can speak, can help in regulating the flow of debate; and*
- *Participants should use questions to help others develop their views.*

***Establishing codes of conduct:*** Such codes of conduct should address issues of intolerance and discrimination, including against Muslims.

***Enhancing student democracy:*** Student participation mechanisms, including councils or youth parliaments, can function to represent student views and provide an avenue for inclusion of students with different religious and cultural backgrounds in positions of representation and influence.<sup>31</sup>

***Encouraging Muslim student organizations:*** In schools with a minority Muslim population, Muslim student clubs or societies may provide recognition and solidarity for students who otherwise feel marginalized or misunderstood. Student coalitions, involving students from different cultural and religious backgrounds, can generate mutual understanding and respect, helping to counter intolerance and discrimination against Muslims.

***Enhancing home–school liaison:*** Outreach to parents regarding curricular and extra-curricular activities can help build a more solid foundation for anti-discrimination activities.

***Providing information on religious accommodation:*** Schools should raise awareness among parents and students on the extent of religious accommodation in the school, according to the existing legal or administrative framework. This includes prayer rooms, holiday issues and school or sports uniforms that accommodate the need for modesty.

<sup>31</sup> Lynn Davies and Hiromi Yamashita, “School Councils - School Improvement”, *Report of the London Secondary Schools Councils Action Research Project* (London: School Councils UK, 2007).

***Muslim Pupils in State Schools: Recommendations of the Canton of Zurich***  
[http://tandis.odihhr.pl/documents/hre-compendium/CD SECT 1 laws/Muslim Pupils Guidelines\\_Switzerland ENGL.pdf](http://tandis.odihhr.pl/documents/hre-compendium/CD SECT 1 laws/Muslim Pupils Guidelines_Switzerland ENGL.pdf)

After consultations with representatives of Muslim communities in 1989, the Department of Education of the Zurich Canton, Switzerland, issued guidelines on the integration of Muslim pupils in state schools. The guidance is presented under various headings, including issues regarding exemption from classes during religious holidays, non-obligatory religious teaching, participation in class camps and excursions, and clothing restrictions. The recommendations were subsequently revised, on the basis of feedback and experience from Muslim discussion partners, teachers and local education authorities. In 2009, the Ministry of the Canton of Zurich decided to transform these recommendations into general recommendations for students from all religions. Other cantons of Switzerland also adopted similar recommendations.<sup>32</sup>

***Supporting and mentoring of students:*** Schools should pay particular attention to newcomers and/or students with academic difficulties and offer specific support. However, this should not lead to reinforcing the misperception that students belonging to certain communities have to attend special classes. The decisions on the need for specific educational support must be based on objective criteria concerning the needs of students, not their religious, ethnic or cultural background.

***Implementing curriculum opt-out policies:*** Students should be allowed to opt out of teaching of religion (as opposed to teaching about religion or religions in general, which may be compulsory).<sup>33</sup> In other areas, such as sports or science, the situation is more complex. While opt-out policies may be appropriate and schools should try to be sensitive to parent and student concerns, they may also be bound by the legal and administrative frameworks in place.

### **4.3 Activities to Promote Reflection and Critical Thinking**

Students may not be aware of the existence of anti-Muslim sentiment. While some may have been exposed to the problem in one way or another and have a basic idea of what constitutes intolerance against Muslims, others may believe that anti-Muslim sentiment is a legitimate expression of contemporary concerns. In some cases, teachers may find it difficult to make their students understand that manifestations of intolerance against Muslims are a broad social problem. Teachers and educators, therefore, may need to develop and implement learning activities that proactively encourage critical thinking and reflection among the school population. There is an extensive range of activities that can be undertaken

<sup>32</sup> More information is available in German at <<http://unterricht.educa.ch/de/handreichungen-kantone>>.

<sup>33</sup> ODIHR, Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools, (Warsaw: OSCE/ODIHR, 2007), page 69, <<http://www.osce.org/odihr/29154>>.

with students to foster awareness of intolerance and discrimination against Muslims, and to reflect critically on their causes and effects. The following section presents some suggestions, which are accompanied with a number of illustrative examples.

### ***In-school discussions on sensitive issues***

Schools and classrooms should be safe spaces to discuss sensitive issues, including discrimination based on religious affiliation or belief, racism, conflict and hatred. Such discussions will be most effective if there are ground rules, so students can share their views and experiences without fear of humiliation or scorn. Discussing issues, rather than driving racist views underground, can be the best way to promote remedial action and improve behaviour.

#### ***What Do We Do with a Difference? France and the Debate over Headscarves in Schools***

[http://tj.facinghistory.org/system/files/What\\_Do\\_We\\_Do\\_With\\_A\\_Difference.pdf](http://tj.facinghistory.org/system/files/What_Do_We_Do_With_A_Difference.pdf)

This is a resource that looks at the issue from a range of points of view, using a national debate to examine and develop an educational framework for considering integration, tolerance and cultural acceptance.

#### ***Both Muslim and Canadian? (A school activity from the MENTORS anti-Islamophobia Education Kits)***

[http://tandis.odihr.pl/?p=ki-mu,pi\\_mu](http://tandis.odihr.pl/?p=ki-mu,pi_mu)

In this activity, which has been suggested by MENTORS in its anti-Islamophobia Education Kits, students receive a colour poster that shows women, men and children of different racial backgrounds, with some (but not all) of the women wearing hijab, and engaged in various activities and roles. They include a police officer, doctor, musician, school bus driver, a man cooking in the kitchen, a woman and a girl playing sports, and a film director. The caption on the poster reads: “Who Am I?” Students are first asked to identify those who are “Canadian”. In most instances, blonde-haired and fair-skinned people are identified (even in multi-ethnic classrooms) as being “Canadian”. Students are then asked to identify the “Muslims”. In most cases, it is the darker skinned people or women wearing hijab. Finally, it is revealed that everyone in the picture is both Canadian and Muslim. This activity allows us to critically examine, reframe and expand the boundaries that define “Us” and “the Other”. The website contains an article “Anti-Islamophobia Education” that provides information on “Anti-Islamophobia Education Kits” developed by MENTORS.

#### ***Anna Lindh Foundation resource on coping with religious diversity at school***

<http://www.euromedalex.org/fr/node/11244>

In February 2009, the Anna Lindh Foundation produced a resource tool for

teachers working with students aged 14–18, on “How to Cope with Diversity at School”. This resource was developed to enable students to learn more about people with different cultural and traditional backgrounds, in the belief that such knowledge and understanding will reduce ignorance, suspicion or fear of those who are different from themselves. It contains chapters dealing with various sensitive issues, including art, clothing, creation, family, food, language, life and death, media, money, peace and war, earth and worship. The Foundation is also conducting teacher-training workshops to present the resource to teachers and non-formal educators. The resource is available in Arabic, English and French.

### *Case studies*

Students can discuss questions such as the following: “Is there any issue related to intolerance or discrimination against Muslims in our town or city?”, “In our educational system?”, “In our school?”, “In our society?”, “In our neighbourhood?”; “How are such issues being dealt with?”; “Can we learn from other contexts?” If prepared case studies are not available, students can research cases and issues on the Internet, and present their findings, for example, researching the demography of the Muslim population, or the diversity within it. The following box provides some examples of such Internet resource tools.

#### *Euro-Islam.Info*

<http://www.euro-islam.info/>

Euro-Islam.info, sponsored by GSRL Paris/CNRS France and Harvard University, is an online information tool on Muslims living in Europe and North America. It provides up-to-date news stories, in-depth country profiles and analysis of contemporary issues related to Islam and Muslims, and a database of recent publications and upcoming policy and academic events.

#### *Frontline Muslims*

<http://www.pbs.org/wgbh/pages/frontline/shows/muslims/>

This Internet-based resource provides substantial information about the diversity of Islamic belief and practice, much of it in the form of interviews across a range of countries, cultures and contacts.

#### *Islam in Europe*

<http://islamineurope.blogspot.com/>

This website is a source of news and commentary on issues affecting Muslims in Europe.

### ***Islamophobia Watch***

**[www.islamophobia-watch.com](http://www.islamophobia-watch.com)**

This is a non-governmental initiative seeking to provide online information on manifestations of intolerance and discrimination against Muslims throughout the world. This includes biased public discourse, discriminatory practices and hate crimes.

### ***Describing life experiences***

Teachers can provide opportunities for students to share life experiences. The classroom can be a place where diversity is appreciated and students' experiences are not marginalized, trivialized or invalidated. Many learners will find it easier to start talking about discrimination and intolerance against Muslims if they have an opportunity to focus on their own experiences, for example, discrimination based on multiple identities. At the same time, students should learn to abstract from their own experience and to differentiate, rather than generalize. Examples of co-operation and solidarity among different religious groups, including Muslims, should also be shared.

### ***Training Courses for Youth Activists from Different Backgrounds***

**[http://youth-partnership-eu.coe.int/youth-partnership/documents/Euromed/HRE/Report\\_Alex\\_evalmtg\\_AS\\_VK\\_for\\_print.pdf](http://youth-partnership-eu.coe.int/youth-partnership/documents/Euromed/HRE/Report_Alex_evalmtg_AS_VK_for_print.pdf)**

The Council of Europe organized two training courses, each of three weeks, for young multipliers (individuals who, through their roles or positions in society, are able to influence a larger audience or groups of people) from Council of Europe member states. On one course, half the participants were from Turkey; on the other course, half the participants were from Arabic-speaking countries, particularly in North Africa. For the participants from Europe, the aim was to allow youth leaders, youth activists from NGOs, youth social workers and young civil servants working in the youth field to learn about the outlook, culture and language of Turkey or North Africa. The aim was to enable them to deal more effectively with young people from migrant communities in Europe.

### ***Change the Story: A “virtual” encounter***

**<http://www.changethestory.net>**

Workshops and encounters can also be “virtual”, with resources such as Change the Story aiming to transform negative perceptions. The website for this project is broken down into three sections: Meet Your Neighbor, Change the Story and Change the World. It provides educational information on Islam, including a section on women in Islam, a timeline of events in Muslim-American history, and a Qur'an/Bible/Torah comparison.

### *Being a Canadian Muslim Woman in the 21st Century*

[http://www.ccmw.com/activities/act\\_projects\\_1\\_Toolkit.html](http://www.ccmw.com/activities/act_projects_1_Toolkit.html)

The Canadian Council of Muslim Women (CCMW) initiated this project with the aim of increasing understanding of the challenges that Muslim female students (aged 14–18) face in the education system, and developing resources that can be used by educators. The project also aims to empower young Muslim girls/women and their peers to understand and face these challenges. Awareness-raising activities are designed based on an educational toolkit developed within the framework of this project.

### *Connecting the school with the wider community*

It may be worthwhile to involve parents, other family members and the wider community, including community-based associations, in the learning process, as they provide the context (both positive and negative) in which students are motivated to learn. Ideally, a wider network in support of mutual understanding may emerge from these efforts.

### *Two police officers visit a school in the United Kingdom*

[http://www.namp-uk.com/index.php?option=com\\_content&view=article&id=6&Itemid=6](http://www.namp-uk.com/index.php?option=com_content&view=article&id=6&Itemid=6)

Two men, one with spiky hair, leather jacket and jeans, and the other one wearing full Muslim dress, a beard and a Taqiyah (Muslim cap), visited a school in the United Kingdom. Pupils were asked which one was the imam and which was the detective. Needless to say, they were confounded when the young trendy man turned out to be the imam and one wearing full Muslim dress was the police officer. The latter told stories of being stopped at airports and having to show his police ID.

### *Oral histories*

Resources that tell stories relevant to discrimination or intolerance against Muslims can help students to personalize the representation of being a Muslim, for they enable them to recognize something familiar, while, at the same time, discovering something new. Such resources can be especially useful for students who may have very limited contacts with Muslims.

### *This is Where I Need to Be:*

*Oral Histories of Muslim Youth in New York City*

<http://publishspi.org/donate/diversity>

This tool points out the diversity of backgrounds and orientations among

adolescents. The resource includes a teacher's curriculum guide and a companion website. The guide features five lesson plans and sets of reproducibles that can be taught over the course of one or two sessions, a semester or an entire year. The website provides additional print, web and literary resources, as well as an oral history primer with suggestions on how to incorporate this form of storytelling and historical research into the school curriculum.

### ***Joining campaigns***

A human rights perspective can inspire action and wider discussion. Such activities are an important component of human rights education and can help students understand more about how human rights standards can be put into practice in specific contexts.

***Anti-Muslim Discrimination Awareness Raising Campaign in Switzerland***  
<http://www.ncbi.ch/fr/nos-ateliers/prejuges/islamophobie-3/>  
*Available in only German and French.*

The National Coalition Building Institute (NCBI) organized 30 public discussions in the German-speaking part of Switzerland, aiming to reduce fear and prejudice towards Muslims and to raise awareness of the specific forms of intolerance that Muslims face. Concrete ways of acting against discrimination were presented. The events were organized with and for various associations and religious institutions, and were carried out in collaboration with partners of different religious and cultural backgrounds.

### ***Critical literacy and media skills***

Deconstructing the politics of representation and demystifying stereotypes are key critical skills. Media skills can be developed through examining a selection of literature, films, cartoons, advertising, websites, computer games and other forms of cultural representation and image-making that show Muslims both negatively and positively, and analyzing the language and images that are used. Further, such education can enable people to be skilful creators and producers of media messages themselves.

***Alliance of Civilizations Website on Media Literacy Education***  
[http://www.aocmedialiteracy.org/index.php?option=com\\_content&task=view&id=3&Itemid=4](http://www.aocmedialiteracy.org/index.php?option=com_content&task=view&id=3&Itemid=4)

There is a substantial archive of articles about media literacy in relation to religion and culture at the website of the Alliance of Civilizations. It provides a user-friendly tool that will help educators, researchers, policymakers and

students find the information they are looking for in a timely and organized manner.

***How Muslims are Portrayed by the Media? (Islamophobia Education Pack Exercise)***

<http://www.srtrc.org/uploaded/ISLAMOPHOBIA%20ED%20PACK%20FINAL%20PDF.pdf>

Islamophobia Education Pack, produced by Show Racism the Red Card, offers some classroom exercises that aim to develop skills for critical review of the media. One of these activities involves circulating some news headlines to students that misrepresent Muslims or make overgeneralizations about them. Students are asked to identify “loaded” or strong language that is used to add to the headline bias. They are asked questions like: “Do you ever see/hear people like you or your friends in the media?” and “How do the media affect your parents’ attitudes or the attitudes of other adults who you know?”

***Using theatre***

There are theatre groups that present interactive drama in schools to highlight social issues such as racism or extremism. These types of performances are most effective if they are part of a longer programme of exploring social issues. Schools do not have to rely on outside organizations, however, as students can create their own dramas around “race issues”, either as full productions or by using role play in the classroom to promote empathy and to trace the impact of racist behaviour.

***Theatre Maralam***

<http://www.maralam.net>

*Available only in German.*

This is a professional company based in Zurich that uses interactive theatre techniques to promote cross-cultural collaboration. The subject of a recent production was al-Qaida terrorism and personal, ideological and political reactions to it in Switzerland, both among young Muslims and the general population. The production promoted discussion of the racist attitudes that Muslims are confronted with and the formation of European-Muslim identities in the younger generation. The company provides workshops and discussion forums to accompany the performances, individually tailored to the needs of each school or institution.

***The Play House***

<http://theplayhouse.org.uk/tapestry/>

In the United Kingdom a company called The Play House has produced an innovative performance for schools called Tapestry, which juxtaposes a

religious extremist with a far-right extremist, both feeling they should do something to protect their community and claiming that a violent reaction is the only way. The pupils are invited to interview the characters, while still in role, after the performance, engaging in dialogue and questioning the assertions that they make.

### ***TEA Project***

<http://teaproject.com>

From the United States comes the “TEA Project” (theatre, engagement and action), which uses interactive theatre techniques to recover the voices of people that have been silenced because of their colour (or “race”), class, ethnicity or religion. The project aims to dramatize the dynamics of conflict in United States’ communities, especially clashes of culture and threats locking Muslims and the rest of the society into conflict. Conflict arises when a person feels something they care about is threatened by the decisions and actions of another. The TEA project reveals the concealed side of conflict by dramatizing it on stage and (like Tapestry) facilitating conversation about it after the performance.

### ***Using art and artists***

Muslim youth have become active in using arts such as hip hop, spoken-word poetry, comedy and visual arts, including theatre, to portray and combat the discrimination they face, as well as to speak out against radicalism and extremism. The work of such artists can be integrated into activities, lessons or school events to bring a new understanding of Muslim youth that challenges common misperceptions and stereotypes, and allows the struggles of these youth to be expressed and discussed.

### ***Case Study: Poetic Justice – Muslim Hip Hop***

<http://www.ocf.berkeley.edu/~sfhh/2005/11/french-islamic-hip-hop.html>

French rapper Médine, whose first CD was entitled September 11, and his second Jihad, is, in fact, passionate in his denunciations of extremists and eager to reach Muslim youth to promote tolerance. Britain’s Mecca2Medina also began rapping at the suggestion of an imam of their mosque. “Suicide bombing is not the answer!” they chanted to a Muslim crowd at a concert staged after the 7 July 2005 London bombings. Muslim hip hop has even made its way into international political forums. For example, the Dutch group Outlandish performed a live percussion version of “Look Into My Eyes” at the Islamophobia conference held in Copenhagen, Denmark in May 2006, at which many religious leaders, politicians and community leaders were present.

### ***Benefiting from exhibitions***

Visitors can get first-hand experience of different cultures through exhibitions. They obtain a glimpse of how people think, live and believe in different religions, and see each religion in its various dimensions – including aesthetic, moral, organizational, theological – and in relation to current social issues.

#### ***The Intercultural Museum in Oslo, Norway***

<http://www.visitoslo.com/en/intercultural-museum-interkulturelt-museum-ikm.49115.15723r663.tlp.html>

This museum works from a multicultural standpoint, and its focus is on the history of immigration and cultural change in Norwegian society. One of the areas is a long-term exhibition entitled “Holy Rooms”, displaying information about religious minorities in Norway. Over two floors, visitors can see reconstructions of sacred spaces from six of Oslo’s religious traditions: a Roman Catholic church, an Orthodox Jewish synagogue, a Pakistani Muslim mosque, a Tamil Hindu temple, a Vietnamese Buddhist temple and a Sikh gurdwara. Trained guides take visitors, primarily school groups, through the museum and explain the different traditions.

#### ***Exhibition “Islam, the Heritage of All Human Beings” from Spain***

<http://translate.google.com/translate?client=tmpr&hl=en&u=http%3A%2F%2Fwww.webislam.com%2F%3Fid%3D11977&langpair=es|en>

In 2009, the Alava provincial government of Spain organized an itinerant exhibition, which toured the province of Alava and Spanish cities, inviting students to explore Islam in depth and confront their prejudices. The exhibition was called “Islam, Patrimony of Humanity”, and was organized in co-operation with the Libyan Arab Basque Centre and the Foundation of Islamic Culture, with the aim of fighting racism and xenophobia in classrooms. The exhibition showed different aspects of the Islamic world, including differences between “Arab” and “Muslim”.

### ***Working with schools in other countries***

Twinning and partnering arrangements can be set up with schools in other countries to work jointly on common themes of global interest, such as cultural diversity and climate change. In this way, students from different social and cultural backgrounds come together for more direct dialogue and to get to know each other better, learning about the differences and similarities in their views and experiences.

#### ***Euro-Arab Network for Sustainability***

<http://www.solarnet.tv/projects/dialogue/blog/4>

This project brings together teachers and students (between 15 and 18 years

old) of the UNESCO Associated Schools from both Oman and Germany to work on the theme of sustainability. The project is aimed at acquainting students with each other's culture and traditions, initiating them in each other's language, and helping them learn more about global concerns, such as the importance of water conservation and of biodiversity in general, and to take appropriate action. Students develop questionnaires for interviews, produce campaign materials and discuss research findings. Their motivation for learning is enhanced by these direct exchanges with other cultures. Interest in knowing "others" and appreciation towards different cultures is increased through their exchanges.



## 5. POTENTIAL CHALLENGES

Promoting diversity and countering intolerance and discrimination is a challenging and multi-faceted undertaking. Teachers and educators need to be aware of the potential pitfalls that can derail or complicate efforts to address prejudices in a school setting. Some of the issues to keep constantly in mind are:

- *the need to communicate effectively and regularly with parents, in order to prevent any negative reaction to policies or activities;*
- *the importance of exercising care when taking new types of action, of being patient, and of remembering that change takes time;*
- *the danger of singling out one identifier – Muslim – rather than recognizing intolerance and discrimination as a very complex set of issues;*
- *the value of looking at the larger picture in regard to exclusion, prejudice and discrimination, recognizing that, while intolerance against Muslims is a problem, it is part of a larger web of problems, including intolerance or discrimination on the basis of “race”, gender, disability or other factors;*
- *the benefits of a holistic approach that includes the broader community beyond the school. Some of the suggestions presented in these Guidelines can be most effectively implemented in parallel with supportive national or regional educational policies. In addition, initiatives by individual teachers or schools often work best when they enjoy the active support of a school community;*
- *Teachers’ professional development is essential to building core teaching competences for tackling intolerance and discrimination against Muslims and for addressing other diversity issues in the classroom. This requires pre-service and in-service training of teachers, which will better equip them to address sensitive issues concerning mutual understanding and respect for diversity; and*
- *Teachers may also need to have practical resources and materials to use in classrooms to counter anti-Muslim stereotypes and prejudices. Beyond any local resources that may be available, many international organizations also maintain websites where information is accessible. These include the websites of ODIHR’s Tolerance and Non-Discrimination Information System (TANDIS), the Council of Europe, and the United Nations Economic, Social and Cultural Organization (UNESCO), particularly the UNESCO Associated Schools Network (ASPnet). Moreover, there are many non-governmental initiatives that have provided online educational resources and tools to deal with intolerance and discrimination against Muslims.*

*Information on these resources and materials is provided in Chapter 6.*

The problems of intolerance and discrimination are dynamic and are constantly shifting as a result of political events, migration, economic trends and other factors. The rapid increase of anti-Muslim sentiment in many countries in recent years is just one example of this and poses a challenge to all. Muslims contribute to their societies in a multitude of ways, playing an increasingly visible role in public life. Muslims, especially the young, infuse new energy into existing models of social interaction, highlighting the benefits of cultural and religious diversity. However, stereotypes, misunderstandings and fears with regard to Islam are also typical symptoms of a widespread lack of adequate knowledge. Teachers and schools are the first line of defence against intolerance and discrimination, and they have a central role in shaping the behaviours and attitudes of their pupils.

These Guidelines addressed to educators are meant as a resolute response to combating intolerance against Muslims in the school environment and are intended to help teachers lay the foundation for more just and peaceful societies.

## 6. RESOURCES AND INFORMATION TOOLS

### 6.1 Useful Websites

There is a wealth of information available on the Internet for teachers and teacher educators on challenging and preventing intolerance and discrimination against Muslims.

#### **A** INTERNATIONAL ORGANIZATIONS

The websites of intergovernmental organizations provide useful sources of information on combating intolerance and discrimination against Muslims. In addition to various educational tools, materials and publications, they contain documents concerning the relevant normative framework and policy recommendations.

##### **1. OSCE Office for Democratic Institutions and Human Rights (ODIHR)**

<http://www.osce.org/odihr>

ODIHR is OSCE's main institution dealing with the human dimension of security. It has been active in various areas including election observation, democratic development, human rights, rule of law, and tolerance and non-discrimination. ODIHR's activities in the field of tolerance and no-discrimination cover the following issues: hate crimes, racism, xenophobia, anti-Semitism and intolerance against Muslims, and freedom of religion or belief. Through its website, the Tolerance and Non-Discrimination Information System (<http://tandis.odihr.pl/>), ODIHR provides information on these issues for 56 OSCE participating States and NGOs.

##### **a) TANDIS Education Corner on Combating Intolerance and Discrimination against Muslims**

<http://tandis.odihr.pl/?p=ki-mu,toolsmuedu>

ODIHR's Tolerance and Non-Discrimination and Information System (TANDIS) offers a webpage on Intolerance and Discrimination against Muslims, which includes a corner on education. This provides links to tools, guides, teaching materials, reports and other documents. Many of the illustrative practices and initiatives presented in this book are drawn from TANDIS Education Corner on Combating Intolerance and Discrimination against Muslims.

##### **2. Council of Europe**

The 47 member countries of the Council of Europe now cover virtually the entire European continent. The Council seeks to develop common and democratic principles throughout Europe, based on the European Convention on Human Rights and other reference texts on the protection of individuals.

#### **a) European Commission against Racism and Intolerance (ECRI)**

[http://www.coe.int/t/dghl/monitoring/ecri/default\\_en.asp](http://www.coe.int/t/dghl/monitoring/ecri/default_en.asp)

ECRI is the Council of Europe's independent human rights monitoring body specialized in combating racism, racial discrimination, xenophobia, anti-Semitism and intolerance. ECRI's activities cover all measures needed to combat violence, discrimination and prejudice against persons or groups of persons on the grounds of their "race", colour, language, religion, nationality or national or ethnic origin. Its website provides access to its various thematic general policy recommendations and regular country reports.

#### **b) Council of Europe Webpage on Education**

<http://www.coe.int/education/>

The Council of Europe programme "Learning and Living Democracy for All" reflects a growing worldwide consensus that education has a key role in promoting democracy and human rights, and is one of society's strongest bulwarks against discrimination and intolerance. The programme draws on the good practice in the Council of Europe member states, and facilitates exchange and co-operation. This webpage is devoted to the organization's activities in the field of education, including the "Learning and Living Democracy for All" programme. It provides access to relevant legal texts and publications for decision makers, education professionals, NGOs and other target audiences.

### **3. European Union**

The EU's main human rights body is the Fundamental Rights Agency. It was established in 2007 by a legal Act of the European Union and is based in Vienna, Austria.

#### **a) Fundamental Rights Agency (FRA):**

<http://www.fra.europa.eu/fraWebsite/>

FRA, as an advisory body, helps to ensure that the fundamental rights of people living in the EU are protected. It collects evidence about the situation of fundamental rights across the European Union and provides advice, based on evidence, about how to improve the situation. The FRA also informs people about their fundamental rights, including in relation to combating intolerance and discrimination against Muslims. It has issued several reports on intolerance and discrimination against Muslims in the EU.

### **4. United Nations**

At the UN level, UNESCO (<http://www.unesco.org/new/en/unesco/>) and the Alliance of Civilizations initiative (<http://www.unaoc.org/>) have been dealing with combating intolerance and discrimination through educational awareness-raising.

**a) UNESCO Website on Human Rights Education**

<http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/human-rights-education/>

UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. UNESCO's mission is to contribute to the building of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information. UNESCO's website on education presents UNESCO's work in human rights education, guided by the World Programme for Human Rights Education. It provides various online resources, including publications, projects and legal instruments.

**b) AoC Clearinghouse: Education about Religions or Beliefs**

<http://www.aocerb.org/>

This site focuses on primary and secondary education about religions and beliefs. It features material on civic education, mutual respect and understanding, ethics education and other forms of education aimed at enabling people to learn to live together. It is intended to be useful to policymakers, educators and researchers in these fields.

**5. Organisation of Islamic Cooperation (OIC)**

<http://www.oic-oci.org/index.asp>

The Organisation of Islamic Cooperation, established in 1969, is an intergovernmental organization consisting of 57 member states, spread over four continents. It has recently established the "Islamophobia Observatory", in order to regularly monitor and report about manifestations of intolerance and discrimination against Muslims across the world. Moreover, the Islamic Educational, Scientific and Cultural Organization, as a specialized OIC institution, helps to strengthen co-operation among member states in the field of education, science and culture.

**a) Islamophobia Observatory**

[http://www.oic-oci.org/page\\_detail.asp?p\\_id=182](http://www.oic-oci.org/page_detail.asp?p_id=182)

This website includes annual reports on manifestations of Islamophobia and responses since 2008 and a monthly bulletin based on the collection of news reports on Islamophobia from a range of online media resources.

**b) ISESCO Webpage on Dialogue among Civilizations**

[http://www.isesco.org.ma/english/dialogue/dialogue.php?idd=TDD\\_REF\\_SP](http://www.isesco.org.ma/english/dialogue/dialogue.php?idd=TDD_REF_SP)

This webpage provides access to the reports of various conferences and symposiums organized by ISESCO since 1999, in relation to promotion of dialogue among civilizations.

## **B. EDUCATIONAL CENTRES AND RESEARCH INSTITUTIONS**

### **1. Anna Lindh Foundation**

<http://www.euromedalex.org/Home/EN/Home.aspx>

The purpose of the Anna Lindh Foundation is to bring people together from across the Mediterranean to improve mutual respect between cultures and to support civil society working for the common future of the region. It provides access to educational resources and materials from over 40 Euro-Mediterranean countries.

### **2. Anne Frank House**

[www.annefrank.org](http://www.annefrank.org)

Anne Frank House is a museum and educational centre. It provides substantial guidance on teaching about anti-Semitism and racism and, more generally, tolerance and anti-bias education.

### **3. Facing History and Ourselves**

[www.facinghistory.com](http://www.facinghistory.com)

This organization engages teachers and students from diverse backgrounds in the examination of racism, prejudice and intolerance, in order to promote the development of a more humane and informed citizenry. Its resources for teachers include stories about identity, religion, migration and belonging in a changing world. It also provides information about relations between different religious or non-religious belief groups, including Muslims, Christians, Jews and others.

### **4. Gallup Center for Muslim Studies**

<http://www.gallup.com/se/127907/gallup-center-muslim-studies.aspx>

The Gallup Center for Muslim Studies is a non-partisan research centre dedicated to providing data-driven analysis, advice and education about the views of Muslim populations around the world. The research centre informs the global community about Muslims' opinions and beliefs, often correcting common public misperceptions, on such topics as employment and entrepreneurship, global coexistence, education, religion, culture, democracy and the media.

### **5. Georg Eckert Institute 1001 Ideas Project**

<http://www.1001-idee.eu/>

The Project provides teaching materials online to expose teachers to new perspectives on Islam and Muslim communities. Its goal is to introduce a pluralistic perception of Muslims and Islamic traditions, cultures and history into European teaching. The project focuses mainly on Germany, Austria and the German-speaking regions and cantons of Switzerland, but several items are also available in English translation.

## **6. Institute on Religion and Civic Values**

<http://www.ircv.org>

IRCV is a national, non-profit research institute in the United States that aims at strengthening civil society by exploring issues at the intersection of faith, citizenship and pluralism, and to serve as a catalyst to align public policy-making with the core values of the country. It provides materials for teachers, including lesson plans, handbooks, essays and guidelines. Topics covered include Europe and the Islamic world, and Muslim women throughout the centuries.

## **7. Morningside Center for Teaching Social Responsibility**

<http://www.morningsidecenter.org/>

The Morningside Center for Teaching Social Responsibility was founded by teachers in 1982. Its aim is to help people develop the skills and convictions they need to shape a just, peaceful and democratic society. Its website includes lesson plans and ideas for classroom activities to do with current affairs, focusing mainly on social awareness, conflict resolution and diversity.

## **8. Muslim Educational Network, Training and Outreach Service (MENTORS)**

<http://www.mentorscanada.com>

MENTORS is a not-for-profit Muslim organization that provides professional support to Muslim schools, teachers and students, and seeks accommodation for Muslim students within the Canadian public school system. MENTORS has produced anti-Islamophobia resource kits (for both primary and secondary schools), which aim to empower young Muslim girls and boys to counter intolerance and discrimination. The kits include multimedia resources, such as posters and videos, and interactive activities that help students understand and challenge racism and Islamophobia. The first component in the kits focuses on Muslim girls in seven secondary schools in the greater Toronto area. The second component focuses on young Muslim men and identity formation. MENTORS has also developed a guide of frequently asked questions about Islam and Muslims and an original video entitled "At First Glance: Challenging Islamophobia".

## **9. Show Racism the Red Card**

<http://www.srtrc.org/>

The aim of Show Racism the Red Card is to produce anti-racist educational resources, which harness the high profile of professional footballers to combat racism. The organization has produced an anti-Islamophobia educational pack, accompanied by a film about intolerance against Muslims intended for use in schools and youth work settings.

## **10. Tanenbaum Center**

<http://www.tanenbaum.org>

The Tanenbaum Center is a secular, non-sectarian organization providing education and tools to resolve religious tensions in schools, at work and in war zones. Its website stores resources for training educators to prepare students to thrive in multicultural, multi-religious societies.

## **11. Teaching Tolerance**

<http://www.tolerance.org/teach/index.jsp>

Teaching Tolerance is a project of the Southern Poverty Law Center in the United States. It provides online lesson plans and ideas, with a particular, but not exclusive, emphasis on issues to do with ethnicity and religion.

## **12. World of Difference Institute**

[http://www.adl.org/education/edu\\_awod/awod\\_classroom.asp](http://www.adl.org/education/edu_awod/awod_classroom.asp)

The World of Difference Institute conducts classroom activities and develops lesson plans for anti-bias and mutual respect and understanding across the whole age-range in schools.

# **C. NON-GOVERNMENTAL ORGANIZATIONS**

## **1. CEJI**

<http://www.ceji.org/>

CEJI - A Jewish Contribution to an Inclusive Europe works with individuals and organizations of all religious and cultural backgrounds to promote a diverse and inclusive Europe. Its diversity-education programme focuses on combating anti-Semitism, Islamophobia, gender-based discrimination and homophobia.

## **2. Change the Story**

<http://www.changethestory.net>

This website is part of Intersections, a United States-based initiative dedicated to building respectful relationships among diverse individuals and communities, in order to forge common ground and to develop strategies that promote justice, reconciliation and peace. Its online resource aims to transform harmful stereotypes about Muslims and apply techniques of interfaith dialogue and action to local communities.

## **3. Cohesion Bradford**

<http://www.cohesionbradford.org/>

This website explains and explores national and local initiatives in community cohesion in schools and provides a forum for teachers and others to share experiences.

#### **4. European Muslim Union**

**[www.emunion.eu](http://www.emunion.eu)**

The European Muslim Union website offers news, documents and reports from the perspective of Muslims in Europe, both indigenous and immigrant, committed to the welfare, prosperity and stability of their European societies. The European Muslim Union integrates Muslim bodies, mosques and organizations from across the continent that share a positive understanding of Islam as part of Europe. It promotes diverse programmes to support integration, mutual understanding and correct knowledge of Islam in Europe.

#### **5. Insted: British Muslims and Islamophobia**

**[www.insted.co.uk/islam.html](http://www.insted.co.uk/islam.html)**

Inservice Training and Educational Development (Insted) provides consultancies for schools, local authorities and government departments, and for the community and voluntary sector. Its specialist interests include cultural diversity and racial equality, stories and story-telling, multi-faith education, Islamophobia and anti-Semitism. Its webpage on Islamophobia provides access to reports and articles on aspects of intolerance against Muslims in the United Kingdom.

#### **6. Global Connections**

**<http://www.pbs.org/wgbh/globalconnections/>**

Global Connections is an online resource that hosts a family of websites created to help teachers, students and the general public learn more about events around the world through readings, lesson plans, links, timelines and maps. The resource has a special section on the Middle East.

#### **7. International Association for Intercultural Education (IAIE)**

**<http://www.iaie.org/>**

The IAIE brings together both academics and classroom teachers from a variety of disciplines by organizing workshops, seminars and conferences, and by the publication of the academic journal Intercultural Education.

#### **8. Islamic Networks Group**

**<http://www.ing.org/>**

This initiative aims to promote religious literacy, interfaith dialogue and mutual respect in schools and communities of all faiths or none throughout the United States.

#### **9. Islam Project**

**<http://www.islamproject.org>**

The Islam Project is a multimedia outreach campaign aimed at schools, communities and individuals who want to have a better understanding of Muslims and Islam. It provides ideas for teaching about Islam and Muslims, including a series of lesson plans on challenging and removing stereotypes.

## **10. Our Shared Europe**

<http://www.oursharedeurope.org/>

Our Shared Europe is a non-governmental initiative, supported by the British Council. It seeks to find common ground and build shared values, perspectives and behaviours that are based on mutual respect and trust. In particular, it is about how to acknowledge the contribution of Muslim communities and cultures – both in the past and present – to the shaping of contemporary European civilization and society. Its projects also deal with education and youth.

## **11. Ontario Consultants on Religious Tolerance (OCRT)**

<http://www.religioustolerance.org>

OCRT is a Canadian initiative seeking to provide online resources about religions and belief systems, as well as explanations of controversial topics in which religious groups are in conflict.

## **12. This is Where I Need to Be**

<http://www.thisiswhereineedtobe.com>

This website is the companion to the curriculum guide and the book, *This is Where I Need to Be: Oral Histories of Muslim Youth in NYC*. It includes personal moments and memories from the lives and identities of ordinary Muslim teenagers.

## **13. 1001 Inventions**

<http://www.1001inventions.com>

1001 Inventions is a global educational initiative exploring Muslim contributions to the foundations of modern civilization, through touring exhibitions and accompanying materials, including a downloadable handbook for teachers.

## **14. Young, Muslim and Citizen**

<http://youngmuslimcitizens.org.uk/>

This is an online resource pack for parents, teachers and youth workers who work professionally with young people of Muslim background.

## 6.2 Educational Networks

### ■ UNESCO Associated Schools Project Network (ASPnet) for Euro-Arab Dialogue

[http://www.un.org/durbanreview2009/pdf/Contribution\\_by\\_UNESCO\\_Advance\\_unedited\\_version.pdf](http://www.un.org/durbanreview2009/pdf/Contribution_by_UNESCO_Advance_unedited_version.pdf)

The Euro-Arab Dialogue promoted by National Commissions for UNESCO in both regions is designed to address Islamophobia and any other xenophobia through education. Many ASPnet schools participate in these dialogue projects in close co-operation with the National Commissions, as well as with NGOs. They include schools in Germany, Sweden, Slovenia, United Arab Emirates and Oman. Projects include the Connecting Cultures initiative, which is designed to bring together young people from the United Kingdom, Jordan, Oman and other countries, enhance cultural awareness, and promote mutual and environmental understanding. The Swedish NGO Life-Link, financed by the Swedish International Development Agency (SIDA), promotes Euro-Arab dialogue through experimentation with learning materials on water and the culture of peace.

### ■ Human Rights Education Associates (HREA)

<http://www.hrea.org/>

HREA is an international non-governmental organization that supports human rights learning; the training of activists and professionals; the development of educational materials and programming; and community-building through on-line technologies. It works with individuals, NGOs, intergovernmental organizations and governments interested in implementing human rights education programmes. The services provided by HREA are: assistance in curriculum and materials development; the training of professional groups; research and evaluation; a clearing house of education and training materials; and facilitating networking for human rights defenders and educators.

### ■ Anti-Bullying Alliance (ABA)

<http://www.anti-bullyingalliance.org>

The Anti-Bullying Alliance (ABA) brings together over 70 organizations across England and Wales into one network. It seeks to develop a consensus around how to stop and prevent bullying. The network aims to influence policy and work to develop and disseminate good practice. Its members come from the voluntary, statutory and private sectors and bring with them a wealth of expertise and experience.

## 6.3 Publications and Reports by International Organizations

### A. OSCE/ODIHR

**1. *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice***

<http://tandis.odihr.pl/documents/hre-compendium/>

This is an interagency initiative by ODIHR, the Council of Europe, the UN Office of the High Commissioner for Human Rights and UNESCO. The publication was launched in 2009. It is a compilation of 101 examples of good practice in human rights education, citizenship education and education for mutual respect and understanding. Designed for primary and secondary schools, teacher-training institutions and other learning settings, the publication includes exemplary practices related to: laws, guidelines and standards; the learning environment; teaching and learning tools; professional development for educators; and evaluation.

**2. *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools***

<http://www.osce.org/odihr/29154>

This publication is designed to assist educators, legislators, teachers and officials in education ministries and in private or religious schools to ensure that teaching about different religions and beliefs is carried out in a fair and balanced manner. The Guiding Principles were developed by the ODIHR Advisory Council on Freedom of Religion or Belief, together with other leading experts. They list procedures for assuring fairness in the development of curricula, as well as in treatment of pupils from many different faith backgrounds.

### B. COUNCIL OF EUROPE

**1. “Blasphemy, Insult and Hatred – Finding Answers in a Democratic Society” (Science and Technique of Democracy No. 47) (2010)**

Author: Venice Commission

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&produit\\_aliasid=2474lang=EN](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&produit_aliasid=2474lang=EN)

The publication deals with a series of pertinent and poignant questions arising from these issues, such as whether it is still possible to criticize ideas when this may be considered hurtful to certain religious feelings; whether society is hostage to the excessive sensitivity of certain individuals; or what legal responses there may be to these phenomena and whether criminal law is the only answer.

**2. “Intercultural Dialogue in the Framework of European Human Rights Protection” (White Paper Series – Volume 1) (2010)**

Author: Patricia Wiater

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit\\_aliasid=2483](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2483)

This report analyses the jurisprudence of the European Court of Human Rights in terms of the promotion of cultural diversity, as championed by the Council of Europe, particularly through its White Paper on Intercultural Dialogue (2008). The Court’s views on the governance principles and preconditions for intercultural dialogue – and particularly the case law on freedom of thought, conscience and religion; freedom of expression; and freedom of association and assembly – provide guidelines for politicians, academics and practitioners.

**3. *Policies and Practices for Teaching Sociocultural Diversity – Concepts, Principles and Challenges in Teacher Education* (2009)**

Authors: Anne-Lise Arnesen, Pavlina Hadzhitheodoulou-Loizidou, C ezar Birz ea, Miquel Angel Essomba and Julie Allan

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36%E2%8C%A9=EN&produit\\_aliasid=2424](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36%E2%8C%A9=EN&produit_aliasid=2424)

This publication is aimed at all staff in teacher-education institutions. It intends to promote discussion about how teacher education, particularly in-service training, can prepare student teachers to become reflective professionals responsive to diversity in schools and classrooms. It addresses the urgent need to develop courses and practical training that stimulate the competence and reflection necessary to enhance inclusive environments, where children and young people can learn to live together while respecting differences. It also introduces some key concepts related to socio-cultural diversity in education while analyzing challenges in teacher education and development. It identifies policy measures and guidelines for teachers’ pre-service training institutions.

**4. *How All Teachers Can Support Citizenship and Human Rights Education: A Framework for the Development of Competences* (2009)**

Authors: Peter Brett, Pascale Mompoin-Gaillard and Maria Helena Salema  
Edited by Sarah Keating-Chetwynd

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit\\_aliasid=2391](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2391)

This publication sets out the core competences needed by teachers to put democratic citizenship and human rights into practice in the classroom, throughout the school and in the wider community. It is intended for all teachers – not only specialists but teachers in all subject areas – and teacher educators working in higher-education institutions or other settings, both in pre- and in-service training. Some 15 competences are presented and grouped into four clusters. Each cluster of competences corresponds to one chapter, within which the competences are described in detail and exemplified. The reader

will find progression grids and suggested developmental activities for each competence.

**5. *Religious Diversity and Intercultural Education: A Reference Book for Schools* (2007)**

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit\\_aliasid=2191](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2191)

This reference book is intended to help teachers, teacher administrators, policymakers and others deal with the important issue of religious diversity in Europe's schools. The reference book is the main outcome of the project "The Challenge of Intercultural Education Today: Religious Diversity and Dialogue in Europe", developed by the Council of Europe between 2002 and 2005. It is set in four parts, which cover: some of the theoretical perspectives that teachers and others need to be aware of as they consider issues of intercultural education; some key conceptual elements of intercultural education on various approaches to teaching and learning; some aspects of religious diversity in schools in different settings; and examples of current practice in some member states of the Council of Europe.

**6. *Democratic Governance of Schools* (2007)**

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit\\_aliasid=2157](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2157)

Democratic and human rights values and practices are learned not only through formal teaching, but also through the experience of living and working in a community that respects them. Yet, educational institutions are often unaware of the benefits of becoming more participatory communities. This Council of Europe manual provides school leaders with a clear explanation of the advantages of developing a more democratic school culture, and ideas and advice on how such a culture may be created and sustained.

**7. *School-Community-University Partnerships for a Sustainable Democracy: Education for Democratic Citizenship in Europe and the United States of America* (2010)**

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit\\_aliasid=2570](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2570)

Education for democratic citizenship and human rights is too broad and too important to be left to the state alone. Yet NGOs, foundations, trade unions, community groups, parents' associations, universities and colleges, and similar organizations are not always aware of what they might achieve through closer co-operation with public or other bodies working in this field. This Council of Europe tool provides guidance for civil society organizations on creating and sustaining educational partnerships capable of delivering high quality citizenship and human rights education.

**8. *Crossroads of European Histories – Multiple Outlooks on Five Key Moments in the History of Europe* (CD + Book) (2009)**

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit\\_aliasid=2416](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2416)

How can history teaching contribute to a spirit of tolerance with respect to promoting different points of view and respect for the other, and developing the critical and autonomous judgement of future active citizens within democratic societies? This book is a contribution to the implementation of a methodology based on “multiperspectivity”, and allows teachers to present numerous examples of various approaches in their practical teaching, as well as different points of view or ideas on the same events in recent European history.

## **C. EU FUNDAMENTAL RIGHTS AGENCY**

**1. *Muslims in the European Union: Discrimination and Islamophobia* (2006)**

[http://fra.europa.eu/fraWebsite/research/publications/publications\\_per\\_year/previous\\_publications/pub\\_tr\\_islamophobia\\_en.htm](http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/previous_publications/pub_tr_islamophobia_en.htm)

This report presents available data on discrimination affecting Muslims in employment, education and housing in the EU. It stresses that the extent and nature of discrimination and Islamophobic incidents against European Muslims remain under-documented and under-reported. The report also includes initiatives and proposals for policy action by EU member countries governments and the European institutions to combat Islamophobia and to foster integration.

**2. *Perceptions of Discrimination and Islamophobia* (2006)**

[http://fra.europa.eu/fraWebsite/research/publications/publications\\_per\\_year/previous\\_publications/pub\\_tr\\_islamophobia\\_en.htm](http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/previous_publications/pub_tr_islamophobia_en.htm)

The report „Muslims in the European Union: Discrimination and Islamophobia“ is accompanied by this study, “Perceptions of Discrimination and Islamophobia”, which is based on in-depth interviews with members of Muslim communities in ten EU member countries. This study provides a snapshot of the opinions, feelings, fears and frustrations, and also the hopes for the future, shared by many Muslims in the EU.

**3. *Community Cohesion at Local Level: Addressing the Needs of Muslim Communities* (2008)**

[http://fra.europa.eu/fraWebsite/research/publications/publications\\_per\\_year/2008/pub\\_tr\\_communitycohesion\\_08\\_en.htm](http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/2008/pub_tr_communitycohesion_08_en.htm)

This report brings together experiences from a number of cities across Europe. It focuses on education, employment and the provision of public services, which all remain critical for the success of building cohesive communities.

**4. *EU-MIDIS Data in Focus Report 2: Muslims* (2009)**

[http://fra.europa.eu/fraWebsite/research/publications/publications\\_per\\_year/2009/pub\\_dif2\\_en.htm](http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/2009/pub_dif2_en.htm)

The report focuses on respondents who identified themselves as Muslims, and is the second in a series of EU-MIDIS “Data in Focus” reports exploring different results from the survey. The main results highlight that, on average, one in three Muslim respondents was discriminated against in the past 12 months, and 11 per cent experienced a racist crime.

**5. *Experience of Discrimination, Social Marginalisation and Violence: A Comparative Study of Muslim and Non-Muslim Youth in Three EU Member States* (2010)**

[http://fra.europa.eu/fraWebsite/attachments/Pub-racism-marginalisation\\_en.pdf](http://fra.europa.eu/fraWebsite/attachments/Pub-racism-marginalisation_en.pdf)

The results indicate that, in the three member countries where the survey took place (France, Spain and the United Kingdom), most young people – regardless of their religious background – do not support violence. On the other hand, young people who have been victims of discrimination or violence are at greater risk of engaging in violence themselves.

## **D. UNESCO**

**1. *Learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education***

<http://unesdoc.unesco.org/images/0016/001610/161059E.pdf>

Available in English, French, Spanish, Arabic, Portuguese and Japanese UNESCO, UNICEF, the Arigato Foundation and the Global Network of Religions for Children published this toolkit for educators in 2008 to teach children about respecting and understanding diverse faiths, religions and ethical beliefs. The toolkit aims to help young people and children develop ethical decision-making skills and nurture a sense of belonging, community and values. Its aim is to forge attitudes conducive to building peace through teaching tolerance and mutual understanding.

**2. *Arab-Muslim Civilization in the Mirror of the Universal: Philosophical Perspective – Production of Pedagogical Tools for the Promotion of Dialogue among Cultures***

<http://unesdoc.unesco.org/images/0019/001917/191745e.pdf>

This tool aims at fostering dialogue based on mutual respect and understanding as a means of combating ignorance and promoting tolerance and peace. It creates synergy in an original way, drawing on both philosophical and educational resources promoting knowledge and combating ignorance. The publication portrays the extensive contribution of Arab-Muslim civilization – which embraces many traditions, languages and continents, from Persian to Arabic and from Africa to the Arabian Peninsula – to human thought and the

wealth of knowledge it has accumulated over the centuries.

**3. *UNESCO Guidelines on Intercultural Education***

<http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>

The Guidelines have been prepared to help policymakers understand the key issues concerning intercultural education. Drawing from the key standard-setting instruments and the results of numerous conferences, they present concepts and principles that may be used to guide future activities and policy-making.

**4. *UNESCO Guidebook on Textbook Research and Textbook Revision***

<http://unesdoc.unesco.org/images/0011/001171/117188E.pdf>

UNESCO has assisted in the planning and implementation of two inter-regional textbook revision programmes: The Revision of Textbooks Project and Comparative Studies on School Textbooks. Each focuses on increasing mutual understanding through the provision of accurate information and views of “the other” in history and social studies textbooks and media of Europe and the Arab states.

**5. *Stopping Violence in Schools: A Guide for Teachers***

<http://unesdoc.unesco.org/images/0018/001841/184162E.pdf>

This practical tool, designed for teachers and published in 2009, examines various forms of violence that take place in schools and offers practical suggestions as to what teachers can do to prevent them. Ten action areas are proposed, each with specific examples that teachers can adapt to address and prevent violence. Excerpts from relevant international normative instruments, as well as a list of links to online resources for stopping violence in schools, are annexed at the end of the book.

**6. *A Human Rights-Based Approach to Education for All***

<http://unesdoc.unesco.org/images/0015/001548/154861E.pdf>

This publication is a UNESCO and UNICEF joint framework for the realization of children’s rights within education, and brings together the current thinking and practice of rights-based approaches. It presents key issues and programme development from school level to national and international policy levels.

**E. ISESCO**

**1. *The Image of Islam and Muslims in Educational and Cultural Policies in Italy, France, Germany, UK and Spain (2010)***

<http://www.isesco.org.ma/english/publications/The%20Image%20Of%20Islam/Menu.php>

The report propounds the issue of religious education in the EU countries and reviews the image of Islam and Muslims in the culture and education policies

of five European countries (Italy, France, Germany, the United Kingdom and Spain).

## 6.4 International Normative Instruments and Policy Documents

### A. OSCE

#### 1. Ministerial Council Decisions

- Decision No. 10/05 on Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding, 6 December 2005 (MC. DEC/10/05) Ljubljana  
<http://www.osce.org/mc/17462>
- Decision No. 13/06 on Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding, 5 December 2006 (MC. DEC/13/06) Brussels  
<http://www.osce.org/mc/23114>
- Decision No. 10/07 on Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding, 30 November 2007 (MC. DEC/10/07) Madrid  
<http://www.osce.org/mc/29452>

#### 2. Declarations

- The Cordoba Chairperson-in-Office Declaration on Intolerance and Discrimination against Muslims, 9–10 October 2007 (CIO.GAL/155/07/ Rev.1) Cordoba  
<http://www.osce.org/cio/28033>
- The Astana Chairperson-in-Office Declaration on Tolerance and Non-Discrimination, 30 June 2010 (CIO.GAL/111/10) Astana  
<http://www.osce.org/cio/68972>

### B. COUNCIL OF EUROPE

#### 1. Committee of Ministers Recommendations

- Dimension of Religions and Non-Religious Convictions within Intercultural Education – Recommendation CM/Rec(2008)12 and Explanatory Memorandum (2009)  
<http://book.coe.int/EN/ficheouvrage.php?action=ajoute&idaction=2408&valueaction=101309&quantite=1&PAGEID=36&lang=EN&produitaliasid=2408>
- Gender Mainstreaming in Education - Recommendation CM/Rec(2007)13 and Explanatory Memorandum (2009)

[http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&pro  
duit\\_aliasid=2451](http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&pro<br/>duit_aliasid=2451)

- Recommendation CM/Rec(2010)7 on the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education  
<http://www.coe.int/t/dg4/education/edc/Source/Pdf/Downloads/6898-6-ID10009-Recommendation%20on%20Charter%20EDC-HRE%20-%20assembl%C3%A9.pdf>

## **2. Parliamentary Assembly of the Council of Europe (PACE) Recommendations and Resolutions**

- Islam, Islamism and Islamophobia in Europe – PACE Recommendation 1927 (2010)  
<http://assembly.coe.int/Main.asp?link=/Documents/AdoptedText/ta10/EREC1927.htm>
- Islam, Islamism and Islamophobia in Europe – PACE Resolution 1743 (2010)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta10/ERES1743.htm>
- European Muslim Communities Confronted with Extremism – PACE Resolution 1605 (2008)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta08/ERES1605.htm>
- European Muslim Communities Confronted with Extremism – PACE Recommendation 1831 (2008)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta08/EREC1831.htm>
- Blasphemy, Religious Insults and Hate Speech against Persons on Grounds of their Religion – PACE Recommendation 1805 (2007)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta07/EREC1805.htm>
- Freedom of Expression and Respect for Religious Beliefs – PACE Resolution 1510 (2006)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta06/ERES1510.htm>
- Education and Religion – PACE Recommendation 1720 (2005)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta05/EREC1720.htm>

- Women and Religion in Europe – PACE Resolution 1464 (2005)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta05/ERES1464.htm>
- Religion and Democracy – PACE Recommendation 1396 (1999)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta99/EREC1396.htm>
- Religious Tolerance in a Democratic Society – PACE Recommendation 1202 (1993)  
<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta93/EREC1202.htm>
- The Contribution of the Islamic Civilisation to European Culture – PACE Recommendation 1162 (1991)  
<http://assembly.coe.int/Mainf.asp?link=http://assembly.coe.int/Documents/AdoptedText/TA91/erec1162.htm>

### 3. ECRI General Policy Recommendations

- ECRI General Policy Recommendation No. 5: Combating Intolerance and Discrimination against Muslims  
[http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation\\_n5/Rec5%20en21.pdf](http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation_n5/Rec5%20en21.pdf)
- ECRI General Policy Recommendation No. 10: Combating Racism and Racial Discrimination in and through School Education  
[http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation\\_n10/eng-recommendation%20nr%2010.pdf](http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation_n10/eng-recommendation%20nr%2010.pdf)

### C. UNESCO

- Convention against Discrimination in Education (Paris, 14 December 1960)  
[http://portal.unesco.org/en/ev.php-RL\\_ID=12949&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-RL_ID=12949&URL_DO=DO_TOPIC&URL_SECTION=201.html)
- Recommendation against Discrimination in Education (14 December 1960)  
[http://portal.unesco.org/en/ev.php-URL\\_ID=13065&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-URL_ID=13065&URL_DO=DO_TOPIC&URL_SECTION=201.html)
- Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (19 November 1974) <http://www.unesco.org/web>

- Declaration of Principles on Tolerance (16 November 1995) [http://www.unesco.org/webworld/peace\\_library/UNESCO/HRIGHTS/124-129.HTM](http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM)
- Respect for Freedom of Expression and Respect for Sacred Beliefs and Values and Religious and Cultural Symbols (174 EX/42) <http://unesdoc.unesco.org/images/0014/001449/144997E.pdf>
- Decision 46, adopted by the Executive Board at its 174th Session (174 EX/Decision 46, March–April 2006) <http://unesdoc.unesco.org/images/0014/001458/145890e.pdf>
- Decision 23, adopted by the Executive Board at its 176th session (176 EX/Decision 23, April 2007) <http://unesdoc.unesco.org/images/0015/001508/150871e.pdf>  
[http://www.unesco.org/webworld/peace\\_library/UNESCO/HRIGHTS/160-173.HTM](http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/160-173.HTM)

## 6.5 Additional Reading Material

Chris Allen, *Islamophobia* (Farnham: Ashgate Publishing, 2010).

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Louise Archer, *Race, Masculinity and Schooling: Muslim Boys and Education* (Maidenhead: Open University Press, 2003).

Matti Bunzi, *Antisemitism and Islamophobia: Hatreds Old and New in Europe* (Chicago: Chicago University Press, 2007).

Maurice Irfan Coles, *Every Muslim Child Matters: Practical Guidance for Schools and Children's Services* (Stoke-on-Trent: Trentham Books, 2008).

Liz Fekete, *A Suitable Enemy: Racism, Migration and Islamophobia in Europe* (London: Pluto Press, 2009).

Katarzyna Górak-Sosnowska, "Perception and Misperception of Islam in Polish Textbooks", *Rocznik Orientalistyczny* (Annual of Oriental Studies), Vol. 60, No. 1, 2007, pp 75-84.

Peter Gottschalk and Gabriel Greenberg, *Islamophobia: Making Muslims the Enemy* (Lanham: Rowman and Littlefield, 2006).

Julie Hollar and Jim Naureckas (eds), *Smearcasting: How Islamophobes Spread Fear, Bigotry and Misinformation*. (New York: Fairness & Accuracy In Reporting, 2008), <[http://www.smearcasting.com/pdf/FAIR\\_Smearcasting\\_Final.pdf](http://www.smearcasting.com/pdf/FAIR_Smearcasting_Final.pdf)>.

Muhammad Imran and Elaine Miskell, *Citizenship and Muslim Perspectives: Teachers Sharing Ideas* (Birmingham: Islamic Relief and Birmingham Development Education Centre, 2003).

Gerdien Jonker and Shiraz Thobani (eds), *Narrating Islam: Interpretations of the Muslim World in European Texts* (London: I B Tauris, 2009).

Joe Kincheloe, Shirley Steinberg and Christopher Stonebanks (eds), *Teaching Against Islamophobia* (New York: Peter Lang Publishing, 2010).

Rabia Malik, Allyah Shaikh and Mustafa Suleyman, *Providing Faith and Culturally Sensitive Support Services to Young British Muslims* (Leicester: National Youth Agency, 2007).

Abdul Malik Mujahid, "Islamophobia and Muslim Children: Recognize It, Name It and Treat It", *Chicago Crescent*, 6 May 2011, <<http://www.chicagocrescent.com/crescent/newsDetail2010.php?newsID=20599>>.

Muslim Council of Britain, *Meeting the Needs of Muslim Pupils in State Schools: Information and Guidance for Schools* (London: Muslim Council of Britain, 2007), <<http://www.mcb.org.uk/downloads/SchoolinfoGuidance.pdf>>.

Open Society Institute, *Muslims in Europe: A Report on 11 EU Cities* (New York, London and Budapest: Open Society Institute, 2009).

Jonas Otterbeck, "What is Reasonable to Demand? Islam in Swedish Textbooks", *Journal of Ethnic and Migration Studies*, Vol. 31, No. 4, 2005, pp. 795–812.

Adél Pásztor, "The Children of Guest Workers: Comparative Analysis of Scholastic Achievement of Pupils of Turkish Origin throughout Europe", *Intercultural Education*, Vol. 19, No. 5, 2008, pp. 407–419.

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SHM Consulting, *Engaging Young Muslims in Learning: Research Findings*. (Coventry: Learning and Skills Council, 2007).

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Berry Van Driel, (ed), *Confronting Islamophobia in Educational Practice* (Stoke-on-Trent: Trentham Books, 2004).

Volksschulamt Zürich, "Muslimische Schülerinnen und Schüler an der Volksschule: Empfehlungen" (Muslim Students at the Elementary School Level: Recommendations). <[http://www.vsa.zh.ch/file\\_uploads/bibliothek/k\\_214\\_SchuleundMigration/k\\_242\\_Lehrerinnen-undBehrd/k\\_352\\_MuslimischeSchle-rinn/1441\\_0\\_islamempfehlungen.pdf](http://www.vsa.zh.ch/file_uploads/bibliothek/k_214_SchuleundMigration/k_242_Lehrerinnen-undBehrd/k_352_MuslimischeSchle-rinn/1441_0_islamempfehlungen.pdf)>.

Zentrum für Türkeistudien (ed), *Das Bild der Ausländer in der Öffentlichkeit: eine theoretische und empirische Analyse zur Fremdenfeindlichkeit* (Opladen: Leske und Budrich, 1995).







Intolerance and discrimination against Muslims are not new phenomena. However, they have evolved and gained momentum in recent years, particularly under conditions of the “war on terror”, the global economic crisis, anxieties about national identity and difficulties in coping with the increased diversity in many societies. Such developments have contributed to a growth in resentment and fear of Muslims and Islam that often been fuelled by sections of the media and by some political discourse. Muslims are often portrayed as extremists who threaten the security and well-being of others.

These stereotypes have impact not only on young people but also on their parents, as well as on teachers and other education professionals. This presents a new challenge for educators. While teachers cannot be expected to resolve the political and social tensions among communities, they can play a central role in shaping the attitudes and behaviours of young people. The actions and approaches adopted by teachers and school administrators can be crucial in promoting respect for diversity and mutual understanding, both in schools and in society.

Developed by OSCE/ODIHR, the Council of Europe and UNESCO, these Guidelines aim to support educators in countering intolerance and discrimination against Muslims. They are intended for a wide audience, including teachers, principals and head teachers, education policymakers and officials, teacher trainers, teacher unions and professional associations, and NGOs. The Guidelines are relevant for both primary and secondary education and can also be used in non-formal education settings.



# ODIHR and the Battle Against Hate Crime

Factsheet



# ODIHR and the Battle Against Hate Crime

*“Hate-motivated crimes and incidents have a stronger impact on victims than ‘ordinary’ crimes: They send a message to entire communities. The message is that these communities should be denied the right to be part of society.”* — Stephen Wessler, Executive Director, Center for the Prevention of Hate Violence, United States.

## What is a hate crime?

A hate crime is a crime that is motivated by intolerance towards a certain group within society. For a criminal act to qualify as a hate crime, it must meet two criteria:

- The act must be a crime under the criminal code of the legal jurisdiction in which it is committed;
- The crime must have been committed with a *bias motivation*.

“Bias motivation” means that the perpetrator chose the target of the crime on the basis of *protected characteristics*.

A “protected characteristic” is a fundamental or core characteristic that is shared by a group, such as “race”, religion, ethnicity, language or sexual orientation.

The target of a hate crime may be a person, a group of people or property associated with a group that shares a protected characteristic.

## Why is the OSCE involved?

*“Of all crimes, hate crimes are most likely to create or exacerbate wider tensions, and these, in turn, can trigger larger, community-wide conflict, civil disturbances and even acts of violence.”* — ODIHR Director, Ambassador Janez Lenarčič.

Since hate crime is a security issue that can lead to larger-scale conflicts, tackling hate crimes is at the core of the OSCE’s mandate.

## How is ODIHR involved?

*“Hate crimes can be the root cause of displacement, but also affect refugees and asylum-seekers in countries of asylum. This is why a robust response is necessary. UNHCR is pleased to work with ODIHR, a key organization that has specialized in this issue and developed enormous expertise in this area.”* — Volker Türk, Director of the UNHCR Division of International Protection.

As the OSCE institution focusing on the “human dimension” of security, ODIHR’s support for efforts to fight intolerance and foster a climate of peace lies at the core of its mission.

Accordingly, the OSCE has given ODIHR the task of assisting OSCE participating States in the struggle against hate crime.

ODIHR’s mandate comprises:

- Helping participating States to design and draft legislation that effectively addresses hate crimes;
- Building the capacities of justice systems in participating States and of the law-enforcement officials, prosecutors and judges that staff them;
- Raising awareness of hate crime among governmental officials, civil society and international organizations; and

- Supporting efforts by civil society to monitor and report hate crimes.

## The partnership principle

ODIHR knows it cannot hope to tackle hate crime alone. Our partners include:

- Participating States — each participating State appoints a National Point of Contact on Combating Hate Crimes (NPC) to collect and report information on hate crimes;
- Civil society organizations — non-governmental organizations play a crucial role in monitoring and reporting hate crimes; and
- International organizations — ODIHR works with OSCE field operations, UNHCR, the International Organization for Migration, the International Association of Prosecutors and other bodies in joining forces to respond to hate crimes.

## Tools for change

*“Hate Crime can only be prosecuted effectively if there is reliable and relevant evidence. Well informed training for all criminal justice practitioners is essential and can make a real difference.”* — Elizabeth Howe, General Counsel, International Association of Prosecutors.

To help ensure that participating States can properly recognize, define and confront hate crimes, ODIHR has developed a series of seminars, workshops and capacity-building programmes for police, prosecutors, judges, civil society and international organizations.

To back up its efforts, ODIHR has designed a series of resource guides and tools:

- **Hate crimes in the OSCE region — incidents and responses** — an annual report on the prevalence of hate crimes and the good practices that participating States and civil society have adopted to tackle them.

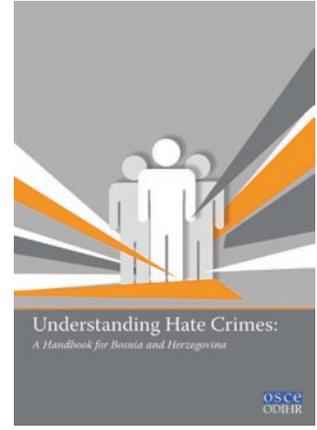
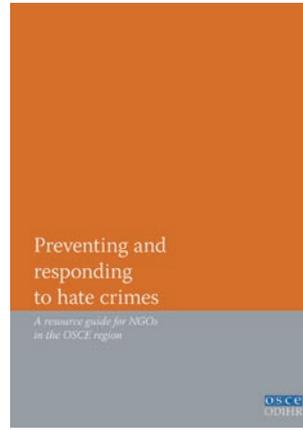
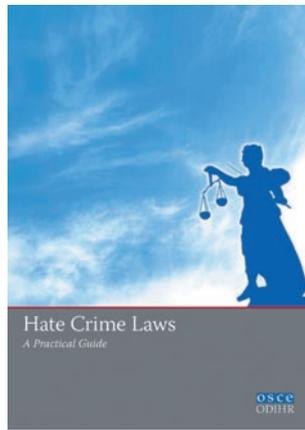
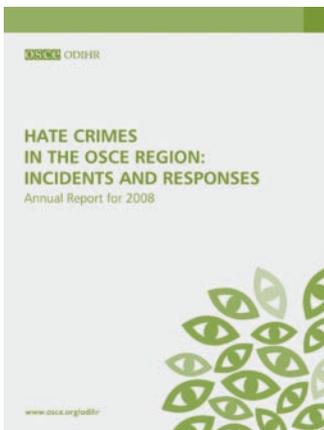
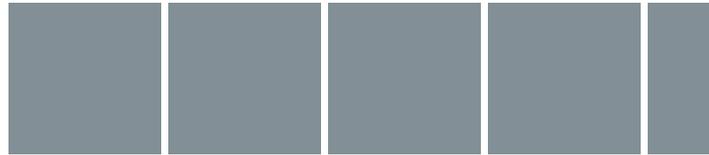
- **Hate Crime Laws: A Practical Guide** — sets out in clear, accessible language the rationale for drafting hate crime legislation, with examples of and commentary on the different approaches available. The examples are designed not only to provide assistance to legal experts, but also to serve as a reference for policymakers, civil society, law enforcement officials and other interested parties.

- **Preventing and Responding to Hate Crimes — A Resource Guide for NGOs in the OSCE Region** — offers definitions of hate crime, practical advice on how best to prevent and respond to the phenomenon, and a useful list of resources.

- **Understanding Hate Crimes** — is a series of country-specific booklets aimed at helping police and prosecutors, legislators, local authorities and NGOs better understand the problem of hate crime.

- **TANDIS** — The Tolerance and Non-Discrimination Information System (<http://tandis.odihr.pl>) is a public website providing information, such as international standards and instruments, country reports and annual reports from participating States and intergovernmental organizations, and upcoming events related to tolerance and non-discrimination issues.

“Hate crimes are terrible crimes that create fear in the victims and their communities. These are crimes that affect society and everybody — police, prosecutors and lawyers, civil society and communities — has to come together to respond to and prevent these crimes.” — Alexander Verkhovsky, Director of SOVA, Center for Information and Analysis, Russian Federation.



## More information:

For detailed information about ODIHR's hate crime initiatives and to view its full range of resources and publications, please visit [www.osce.org/odihr](http://www.osce.org/odihr)

or contact ODIHR at:

OSCE Office for Democratic Institutions and Human Rights  
Public Affairs  
Al. Ujazdowskie 19  
00-557 Warsaw  
Poland

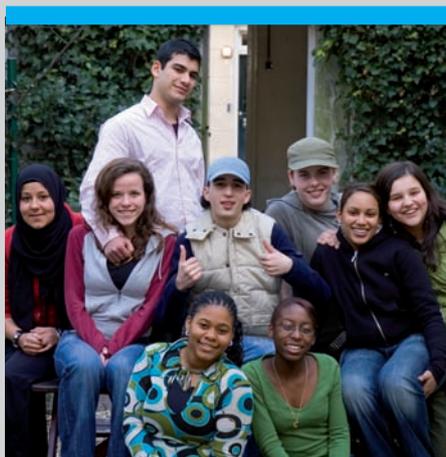
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[www.osce.org/odihr](http://www.osce.org/odihr)



# Teaching materials to combat anti-Semitism

The Organization for Security and Co-operation in Europe (OSCE) has repeatedly identified education as an important means of combating all forms of intolerance, including anti-Semitism. OSCE participating States have committed themselves to promoting educational programmes for combating anti-Semitism and the OSCE Office for Democratic Institutions and Human Rights (ODIHR) works to offer them advice in their efforts.<sup>1</sup> Since anti-Semitic hate crimes still appear across the OSCE region, there is a clear need to develop educational tools and strategies to combat this phenomenon.

ODIHR and the Anne Frank House in Amsterdam have responded by developing, in co-operation with national experts from 14 OSCE participating States, teaching materials to combat anti-Semitism that deal with a variety of aspects of this phenomenon.



Divided into three parts, the materials cover different aspects of anti-Semitism:

**Part 1** examines the specific national, as well as the broader European history of anti-Semitism;

**Part 2** addresses the contemporary manifestations of anti-Semitism in the particular country and across Europe;

**Part 3** deals with anti-Semitism in the context of general issues such as prejudice, racism, xenophobia and other forms of intolerance. The materials are complemented by a comprehensive guide for teachers.

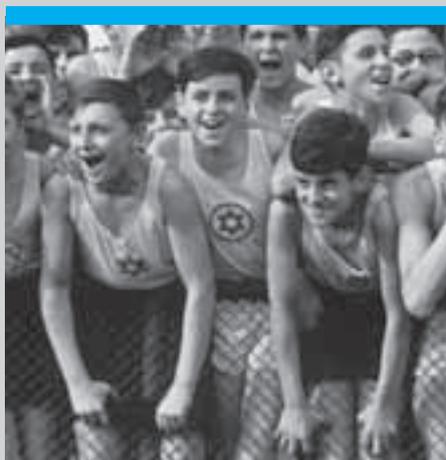
Where ODIHR and its project partners have developed customized country versions of these teaching materials, they are distributed to schools, educators and libraries, and training seminars are conducted for teachers and teacher-trainers. ODIHR co-operates with educational authorities or in-service teacher-training institutions in a number of countries.

<sup>1</sup> Ministerial Council Decision No. 12/04, *Tolerance and Non-discrimination*, Sofia, 7 December 2004; Ministerial Council Decision No. 10/05, *Tolerance and Non-discrimination: Promoting Mutual Respect and Understanding*, Ljubljana, 6 December 2005.

# Combating intolerance and promoting mutual respect and understanding

The materials also examine the workings of prejudice in general, showing students the impact that bias can have both on individuals and on whole societies. The materials are designed to provide schools and teachers with flexibility in placing the specific country version in their curriculum; they fit easily into such subject areas as history, religious studies, literature and social studies, and can also be used as part of an interdisciplinary approach.

One innovative aspect of this project is that the materials were not produced as one-size-fits-all resources. Instead, the project partners produced materials specific to the context of each of the participating countries. As a result, the materials are not only written in the language of the teachers and students but also rely on local experiences and examples. ODIHR and its partners have produced or are presently developing materials for 14 OSCE participating States: Austria, Croatia, Denmark, Germany, Hungary, Latvia, Lithuania, the Netherlands, Poland, the Russian Federation, Slovakia, Spain, Sweden and Ukraine.



The materials are tested in classrooms in each country before they are printed and introduced into the curriculum. Several countries have gone to second or third printings in order to meet the demand from teachers and educational institutions.

Other interested OSCE participating States are invited to work with the project partners to adapt the materials to their own national contexts and to introduce them into the curricula in their school systems.

**For more information, please contact:**

**The OSCE Office for Democratic Institutions and Human Rights (ODIHR)**

- Tolerance and Non-Discrimination Department  
tndinfo@odihhr.pl  
[www.osce.org/odihhr](http://www.osce.org/odihhr)
- Tolerance and Non-Discrimination Information System (TANDIS)  
<http://tandis.odihhr.pl>

**Anne Frank House**  
[www.annefrank.org](http://www.annefrank.org)

# Hearing :: Anti-Semitism, Racism and Discrimination in the OSCE Region

Commission on Security & Cooperation in Europe:  
U.S. Helsinki Commission

"Anti-Semitism, Racism and Discrimination in the OSCE Region"

Committee Members Present:

Senator Benjamin Cardin (D-MD);  
Senator John Boozman (R-AR);  
Representative Steny Hoyer (D-MD)

Speakers:

Rabbi Andrew Baker,  
Personal Representative on Combating Anti-Semitism;  
Talip Kucukcan,  
Personal Representative on Combating Intolerance and Discrimination against Muslims;  
Alexey Avtonomov,  
Personal Representative on Combating Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions  
Azra Junuzovic,  
OSCE/ODIHR Deputy Chief of Tolerance and Non-Discrimination Unit

The Hearing Was Held From 10:03 a.m. To 11:03 a.m. in Room 562 Dirksen Senate Office Building, Washington, D.C., Senator Benjamin Cardin (D-MD), Presiding

Date: Tuesday, July 22, 2014

Transcript by  
Federal News Service  
Washington, D.C.

CARDIN: Well, let me welcome you all to the Helsinki Commission. I expect we'll be joined shortly by some of my colleagues from the House side of the Commission. They have a little bit longer walk from the House side to get over here, but we welcome our three personal representatives to the OSCE chair on the tolerance agenda, and we always look forward to this hearing to get an update as to the circumstances within the OSCE region on tolerance. Quite frankly, we think it's more critical at this moment because of world circumstances, and we very much look forward to this hearing. The Helsinki Commission has worked long and hard on the tolerance agenda, and we take special note of our role in the creation of these three Personal Representatives to the OSCE Chair-in-Office. It was the work of the Helsinki Commission many years ago, first concentrating

on the rise of anti-Semitism - and I do want to acknowledge the work of three of my colleagues - Congressman Hoyer, the chairman emeritus of the Helsinki Commission, Congressman Hastings, who was the Chairman of the Helsinki Commission for a good part of time, and Congressman Smith, who is now the House Chair of the Helsinki Commission. All three are laudable members. I take pride in my own participation in having the Helsinki Commission concentrate on the rise of anti-Semitism to take that work to the OSCE parliamentary assemblies, and I remember many discussions with colleagues from other countries as to what we could do on an action agenda to combat anti-Semitism, and it led up to the Berlin conference on anti-Semitism that took place 10 years ago.

The work that was accomplished at that Berlin conference - and many of the people that are here were part of that, and I was proud to be part of the U.S. delegation to the Berlin conference and the good work came out of that meeting 10 years ago. There was an acknowledgment by the countries in the OSCE that there was a problem, and they needed to do something about it. So an action plan was adopted that included Holocaust education --- to what good police work is involved in dealing with tolerance, the requests for information concerning hate crimes in all of our states was part - came out of the Berlin Conference. The responsibility of government leaders to speak out against intolerance came out of the Berlin Conference, and the Personal Representative for Combating Anti-Semitism was one of the results of the - of the Berlin Conference. As we know, we now have three Personal Representatives dealing with not just anti-Semitism, but dealing with anti-Muslim activities and dealing with xenophobia and racism and anti-Christian activities, and ODIHR - they're here today has been the focal point for the coordination of the work dealing with tolerance.

So today, we are updating what is happening, and we're at the 10th anniversary of the Berlin Conference, and we anticipate later this fall that there will be a gathering in Germany to assess where we have been in regards to combating anti-Semitism. And the other forms of intolerance - and I very much believe that they're - all three related - a community that's vulnerable to hate crimes against Jews is a community that's vulnerable towards hate crimes towards people of African descent is a community that is vulnerable to hate crimes against Muslims. It's a community that's vulnerable to hate crimes against Christian minorities, so it's all - and hate crimes against the Roma population. They're all very much related to these issues.

But let me just point out, in regards to anti-Semitism, some of the most recent events that have me extremely concerned. There was the EU fundamental rights agency, last year, that did a survey that found that in three European countries - Hungary, France and Belgium, between 40 to 48 percent of the Jewish population is in fear of their own safety, so much so that they are considering emigrating to Israel. That's an alarming number.

The Anti-Defamation League surveyed 100 countries and said there is persistent anti-Semitic prejudice in the countries that were surveyed. We've seen violence in the United States - in Kansas, three people were killed at a Jewish community center. In May, in Brussels, three people were killed outside of a Jewish museum. So it has really - we've seen the outbreak and concern. I had a friend who recently came back from France and told me that he could sense - he's Jewish, and he could sense the anti-Semitism as he was visiting that country - the outward feeling that you get when you know that you're not welcome in certain places.

So it is a major area of concern, but here is what really has me concerned. Ten years ago, when we were talking about the tolerance agenda in Berlin, we knew that we had a problem with communities, but we knew that governments were on our side. They were prepared to take action to fight the intolerance. Today, we see governments taking actions that support the intolerance and are not openly working to fight intolerance. That is of great concern because I don't want to say we're at where we were leading up to World War II, but the problems leading up to World War II is when governments took direct action to support intolerance and prejudice, and we see those signs developing today in

Europe, and that has us gravely concerned.

In Hungary and Greece, extremist parties are associated with street militias. We know in Greece the problems of the Golden Dawn party in regards to open anti-Semitism. In Hungary, the Jobbik party, which is the second most significant party from the point of view of representation in that country, has taken direct steps to promote anti-Semitism.

In Hungary, we've seen not only a monument that was erected to glorify a World War II anti-Semite, but we also see, in the middle of the night, Hungary set up a memorial to the 1944 German occupation in a way that was offensive to the Jewish community. So there are direct governmental issues, and then, on June 2nd, the Supreme Court issuing a finding in Hungary that basically says that you can't criticize the Jobbik Party. These are all areas of grave concern. The State Department report verifies a lot of what we are saying here - the rise of xenophobia and anti-Semitic Jobbik Party, which has called for the creation of a list of Jewish public officials, repeated the historic blood libel against Jews and labeled Jews as a national security risk. So there are reasons for us to be concerned about what's happening by governments, not just communities - not just individuals, but what's happening by governments. We're seeing laws that are passed that inhibit Jews from being able to practice their religion on Kosher foods, on wearing a head covering. We've also seen it against the Muslim communities, we know, with the Burka restrictions that have been imposed that are offensive to Muslims and insulting to Muslims.

So we are concerned about what is happening in the tolerance area - not only as it relates to Jews but as it relates to minorities, as it relates to the Roma population, the Christian population. I'd note that ODIHR is going to have a meeting this fall of people of African descent leaders. We appreciate the leadership that has been demonstrated there.

The purpose of this hearing is to determine how we, the United States - how the Helsinki Commission, which, over a decade ago, led the charge in regards to OSCE's sensitivity to tolerance - how we again can provide the leadership so that OSCE can be a leader in government responsibility for promoting tolerance for all people. And with that, let me turn it over to Senator Boozman, and thank you very much for being with us today.

BOOZMAN: Well, thank you, Mr. Chairman, for holding this very important hearing, and I certainly want to associate myself with your remarks. I think, in the interest of time, what I'd like to do is ask unanimous consent to put my statement in the record with votes and things like that, and then go ahead and -  
CARDIN: I thank you very much, and I should point out, as Senator Boozman has already pointed out, that there will be a series of votes on the Senate floor beginning at around a quarter of 11:00 this morning, which - we will try to continue the hearing, depending upon the House participation, and I don't know what the vote situation is in the House, but if not, we will have to take a recess at that particular time.

So with that in mind, let me turn to our three Personal Representatives who are here, and once again, thank you very much for being here, and thank you very much for your commitment on these issues. Rabbi Andrew Baker, the Personal Representative for Combating Anti-Semitism, well-known to our commission. Professor Talip Kucukcan - we thank you very much for being here - the Personal Representative on Combating anti-tolerance and discrimination against Muslims. Alexey Avtonomov - sorry for how I must have mispronounced that - the Personal Representative on Combating Racism, Xenophobia and Discrimination, and also focusing on Intolerance and Discrimination against Christians and Members of other Religions, you have a broad agenda in dealing with all those particular issues. And Azra Junuzovic from the ODIHR. We appreciate you being here. We understand that you're a resource to answer the really tough questions that the three Personal Representatives wish to defer to you. So we appreciate your presence here and we appreciate the work of ODIHR.

With that, we'll start with Rabbi Baker. As is the practice of our commission, your full statements will be made part of the commission record. You may proceed as you wish.

BAKER: Senator Cardin, thank you very much. And thank you for your leadership in this entire issue. As you yourself, in your remarks, indicated - and I have a memory going back those 10 years and more - much of what has happened at the OSCE in the creation of now a full department at ODIHR to deal with tolerance and nondiscrimination leading up to significant conferences and the creation of our respective mandates really started here, and started with your efforts and that of your colleagues. And without that, I think none of this would have really emerged. So it really is a personal pleasure to be here.

While it's a personal pleasure, we meet at a very difficult time. The ongoing conflict right now in Gaza has sparked anti-Israel demonstrations in many places, with notably large numbers of angry protesters in several European capitals. Many are carrying placards and spewing rhetoric that's clearly anti-Semitic. A week ago in Paris, crowds shouted "Death to the Jews" and laid siege, literally, to a synagogue with 200 worshippers inside. It led the Interior Minister to impose a ban on some of these demonstrations, though they have still continued. You've had similar outbursts in other European capitals - cities, in Germany, in the U.K., in Italy.

As you noted, at the Berlin conference 10 years ago a declaration was adopted, and that declaration stated that we, the collective countries, participating states then numbering 55, declare unambiguously that international developments or political issues, including those in Israel or elsewhere in the Middle East, never justify anti-Semitism. While events taking place today in the OSCE region show how important it is to remember those words and to remind governments that they are part of that collective statement, they're a rebuke to those who would still seek to somehow excuse the anti-Semitism or rationalize it. And they're a clear call to political leaders to speak loudly and act quickly to condemn the anti-Semitic attacks and ensure that all available legal measures are taken to prevent further outbreaks.

I'm pleased to note that even today at the meeting of EU foreign ministers in Brussels, there was a collective - a joint statement by three ministers - those of France, of Germany and of Italy - that essentially expressed this same position, that there is no place for anti-Semitism and that this - these demonstrations must be curtailed when they turn into anti-Semitic acts and expressions, and that they said we will do everything in our countries together to ensure that all of our citizens can continue to live unmolested by anti-Semitic hostility, and in peace and security, which was an important intervention at this time.

I would like to have - I would have liked at this meeting to be able to report to you on an extensive experience in this role as a Personal Representative. We are already six months past our appointment by the current Chair-In-Office. This is, unfortunately, our first joint visit to be taken. Another is scheduled in September for Denmark. We hope to have still another later in the year to Russia. But I think the importance of these issues show that there's much more that we could have been doing during these months that have already passed.

I would like as well to point out - and you have a more complete report of this in the record that I did make my own visit to Ukraine in late April. It was responding to really what was an extraordinary situation at the time and the heightened attention that was being given and different parties making charges of anti-Semitism. That report has been completed. It's been issued. You have a full copy of it, which, if you'd like, we can - we can discuss in further detail. But one of the critical issues was separating out anti-Semitism that was really being fomented by provocateurs, by outside actors, from what was more indigenous, shall we say, to Ukraine. There are of course other troubling developments in this issue, in this area throughout the OSCE region, which I

would at least quickly like to highlight.

You mentioned the violence that took place earlier this year, the murders in Brussels at the Jewish museum. Frankly, it heightened the very real problem of Jewish community security. This is something that the OSCE took up at a high-level expert conference a year ago in Berlin resulting in a series of civil society recommendations - again, something you'd find appended to my full testimony. But what happened in Brussels points out the dilemma that Jewish communities confront. They have an enormous security burden. It's a combination both of potential terrorist attacks and what we see now, radical jihadists returning from Syria looking for local targets, trained, armed and, again, radicalized by that experience.

Even when I met in my role with officials in the Interior Ministry of Belgium, they acknowledged that the security level, the threat level facing Jewish institutions, was similar to that facing the American embassies or the Israeli embassy in Brussels. But they have nothing like the security needed or the security that those institutions receive, so more really must be done to address this issue of community security.

And as you noted, 10 years ago was the seminal Berlin conference of the OSCE and declaration that was issued at the time. And I'm pleased to be able to say that there will be a high-level 10th anniversary event. It is scheduled for Berlin. It should take place on November 11th through the 13th. It will include, at the beginning, a very full and robust NGO civil society forum. As you recall, that was a significant component 10 years ago. I'll be in Berlin next week, hopefully to try and finalize the logistical aspects of this. But it's an event all the more looking at what's taking place today that should be a focus of energy, attended by, I would hope, another American delegation and by governments at a high level.

We do know and expect the German foreign minister to preside; the Swiss Chair-In-Office, Federation Foreign minister, also to be present. And I hope our government will be there at an equally high level, again to be able to reiterate, to look back at the commitments that were made but in many cases unmet by various governments, and hopefully to try and focus attention and continue this really ongoing struggle.

So let me thank you for this opportunity. And let me, as I close, just pay a special word of thanks to Representative Steny Hoyer, who was - as you said, he was here at the beginning, but he was really here before the beginning, I think - in moving these issues. So it's really wonderful to see him here today. Thank you, Senator.

CARDIN: Thank you, Rabbi Baker.

Before Congressman Hoyer arrived, I referred to him as the Chairman Emeritus of the Helsinki Commission, and I think that is the appropriate title for Congressman Hoyer. During the days of the Soviet Union, he was the most outspoken member of the United States Congress on standing up for the rights of people within the iron curtain that had no voice, but for the work that was done here, and I was proud to be part of many of those delegations to Eastern Europe at the time to stand up for basic rights and - under the leadership of Congressman Hoyer, and the tolerance agenda clearly was forwarded by his leadership when he was chairman of the U.S. Helsinki Commission. So I'm going to interrupt at this moment and give Emeritus Chairman Hoyer an opportunity to be heard.

HOYER: Well, thank you very much, Chairman Cardin, and Senator Boozman, thank you very much for being here. Rabbi Baker, thank you for your comments, and witnesses, thank you for your not only being here, but for your focus, your

energy and your intellectual power being applied to the issue of racism, anti-Semitism, and discrimination on the basis of irrelevant aspects of personality or gender or place. It's critically important that we live in a country that expresses a view that all men are created equal, and endowed by God with inalienable rights. Protecting those rights is an ongoing, daily experience for those of good will who want to see a world in which that principle is respected. So I am very pleased to be here with you. When I retire from Congress - Rabbi Baker, you said I was here before the beginning - I am old, but I was not here before the beginning. (Laughter.) But I appreciate what you meant by that, and thank you very much. But I have been involved in this process for a very long time, and when I retire from Congress 20 years from now or thereabouts, I will look back on -- one of the most important aspects of my - some - now 34 years in the Congress of the United States -- was my service on the Commission on Security and Cooperation in Europe and my participation with other nations, mainly in Europe on trying to bring the principles - particularly Basket III of the Helsinki Final Act to realization as realities in countries, not simply articulated principles.

I also want to take the liberty of - I think you saw me come in and embrace a number of these staff members with whom I have worked almost all of my Congressional career and who have brought such extraordinary expertise to this effort and such passion to this effort, so I thank them very much for their continuing service. And those who are new, I thank them as well for involving themselves.

I want to thank the Commission for conducting this critical hearing, as well as to extend my gratitude to the three witnesses, and to you, Madam Secretary, each of whom serves a critical function in advancing the OSCE's mission of protecting freedom and democracy. The Soviets thought that the Helsinki Final Act, signed in 1975, were simply words. Vaclav Havel gave a speech to a joint session of Congress in which he said he thought Czechoslovakia and Helsinki activists were empowered that ultimately led to the fall of the iron curtain. Nowhere is that mission, signed onto in '75, more visible today than in Ukraine, where OSCE personnel have helped oversee elections, monitored the border, and reported on key security developments. OSCE is, in fact, on the front lines of the somber work of collecting bodies from the wreckage of Malaysian flight 17 and securing the crash site.

In the Helsinki Final Act, signed in '75, the participating states made this declaration: the participating states will respect human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief for all, without distinction as to race, sex, language or religion.

It went on to say that they recognize the universal significance of human rights and fundamental freedoms, respect for which is an essential factor in the peace, justice and wellbeing necessary to ensure the development of friendly relations and cooperation among themselves, as among all states. The Helsinki Final Act, of course, was a reaction to the horrific concept that how a nation treats its own people is not the business of any other nation. We have rejected that thought, that we have adopted, essentially, the international premise that we are our brother's keeper. Your work, as Personal Representatives to the OSCE on these issues is integral to the organization's overall effort.

Never has your work been more important - and I speak of the OSCE and this commission - anti-Semitism and other forms of racism and xenophobia have been on the rise in recent years in the OSCE region, the region where it least ought to be on the rise. It ought not to be on the rise anywhere at any time for any justification, but least of all in Europe and in this nation. In recent days, we have seen disturbing protests in France and elsewhere that have included anti-Semitic attacks.

I sent a letter last week to the president of the Abravanel Synagogue in Paris expressing solidarity with his congregation in light of an incident on July 13th in which a mob protesting Israel's defensive actions against Hamas besieged the synagogue and began throwing stones and other objects at the

building and its security guards.

We have seen this play before. It must not have another act. At the same time, we hear too frequently of anti-Semitic and other racist chants at sporting events across the continent, as well as entertainers who make comments disparaging the Holocaust and celebrating Nazism, one of the most horrific ideologies pursued by mankind. We've seen what these forces can do, and we must never forget the tragedies of the 20th century that took so many innocent lives.

Russia's proxy war to defend minorities, as they call it, in Ukraine, is particularly offensive in light of this history. It cuts to the very order the OSCE and its supporters. The first and second World Wars were instigated, in part, as a result of the pretext of protecting ethnic minorities abroad. My view is that this Commission - this country - people who express the principles of freedom and justice and fairness need to speak out and to act out to prevent this growth and the manifestations of this hate that it reflects. I thank the Commission for continuing to make this issue a priority and for making a strong stand against these forms and any forms of hatred that threaten to undermine our freedom.

Thank you, Mr. Chairman.

CARDIN: Congressman Hoyer, thank you so much for your - for your statement.

More importantly, thank you for your commitment to the tolerance agenda. We will now turn to Professor Kucukcan, and we look forward to your comments.

KUCUKCAN: Well, thank you very much, Mr. Chairman. I am thankful to those who are organizing the Commission for giving us the opportunity to express our views and share our recommendations. I will be reporting on what's happening with the Muslims in the OSCE region. First, I would like to share the findings of some of the large-scale research carried out by the EU Fundamental Rights Agency, Pew Research and Gallup that show intolerance against Muslims, and also, Islamophobia, is on the increase in the OSCE region.

This is taking place, in fact, in the context in which Islam and Muslims are seen in a monolithic fashion, and the perceptions, especially perpetrated by the leading political figures in some countries and in the media - especially in recent years - in social media are contributing to the rise of monolithic and essentialist perceptions of Muslims. And in those perceptions, what we see is that Islam and Muslims are usually associated with violence and intolerance, and Muslims are seen as incompatible with Democratic values, and Western values are usually seen as superior when it comes to Islam.

And the Runnymede Trust Report, which was established in Britain in the 1960s, also indicates that there are widespread misinformed and biased views of Muslims, and sometimes, of course, those views and perceptions are translated into acts among the public. And also, Muslims especially, where they are in minority, are seen as not being able to integrate into the society - especially, this is the case in France and in other places where some of the Muslim traditions are not allowed to be practiced, like ritual slaughtering, head scarf issues like the Chairman has alluded to, and also circumcision issues. These are fundamental rights of the Muslims but, in some cases, they are not able to practice. I think there are similar issues with the Jewish communities around these areas.

Maybe one can also see that some areas can also be seen with other communities, especially when it comes to ethnicity, race and religion. These are the issues that should be brought together. And maybe cooperation could be established in order to fight intolerance and discrimination on the basis of faith and religious belongings in the OSCE region.

These essentialist perceptions also led to the securitization of Islam and Muslims in Europe and elsewhere, even in this country, especially since 9/11. And what we see is that there's a trend towards the securitization of Islam, representing Muslims as threats to Democratic values. Therefore, what we have seen in those areas, is that anti-terror laws curtail some of the civil liberties, and religious profiling have started in some of the OSCE countries.

In Germany, for example, we have never seen before the search of the mosques. In the last couple of years, we have seen the rise of intelligence gathering on mosques and imams in several countries that have also, I think, a violation of basic human rights for Muslims. These kinds of profiling and intelligence gathering on the basis of religion continues in different degrees today.

Despite the fact that Muslims are concerned, also do not approve the radical views, especially as seen in the last Pew poll which indicate that more than 80 percent of Muslims are concerned with radicalism and they do not approve of it.

But generally in the media, in the political discourse, Muslims are seen as extremists and I think time to time that leads to feelings of intolerance against Muslims in many places.

And especially in the last European Parliament's elections, we have seen the rise of far-right movements and racist parties in Europe. And they have -- especially in three countries, Britain, France and Denmark -- they have expressed a hatred against Muslims and other minorities. And social media is an important site where one should look at very carefully.

There are, of course, different sites where we can see the intolerance and anti-Muslim activities in the world. For example, instances of anti-Muslim rhetoric by politicians and public figures posting on the Internet and other forms of social media. The nexus of intolerance, hate - or crime -- one might call it cyberhate and intolerant discourse against Muslims is an issue that participating states need to address.

While acknowledging the challenge for participating states to ensure the freedom of expression, they also have a duty to promptly renounce hate speeches by public officials and ensure robust intervention whenever comments expressed pose a threat to Muslim individuals and communities. What we see actually in many European countries and in OSCE countries, there is not a regular reporting of the hate crimes against Muslims. I think only in several countries -- Austria, Serbia, Sweden and the United States -- do you have such activities.

Therefore Muslims are not able to -- or not encouraged to report some of the assaults and threats against imams or physical attacks on Muslim women wearing head scarf and desecration of mosques and other Islamic sites simply because they believe that their complaints will not be taken on board by the authorities. I would like to end up with a set of expectations and recommendations that could be taken further.

First, it should be acknowledged that the intolerance against Muslims is not a problem of -- only for Muslims. It is a human rights problem concerning everyone. Second, integration policies, especially in places where Muslims are the minority, should address the social and economic needs of Muslims in the countries that they are residing. Especially after the economic crisis in many countries, we see that minorities, including Muslims, are becoming targets increasingly.

The third, senior government leaders should send immediate, strong, public and consistent messages that violent crimes which appear to be motivated by prejudice and intolerance against Muslims will be investigated thoroughly and prosecuted to the full extent of the law.

Fourth, recognizing the particular harm caused by violent crimes, governments should enact laws that establish specific offenses or provide enhanced penalties for violent crimes against Muslims. We have seen, for example, that is a welcome development in many countries, the Holocaust or denial of Holocaust or anti-Semitism is a punishable crime. Therefore, Islamophobia or hatred against Muslim on the basis of religion should be a punishable crime as well.

Fifth, governments should ensure that those responsible for hate crimes against Muslims are held accountable under the law, that the enforcement of hate crime laws is a priority for the criminal justice system and that the record of the enforcement is well-documented and published. Sixth, governments should maintain official systems of monitoring and public supporting to provide actual data for informed policy decisions to combat violent hate crimes against Muslims. These are taking place, but on a very minor level, not sufficient enough.

Seventh, governments should conduct outreach and education efforts to Muslim communities and civil society groups to reduce fear and assist victims, advance police-community relations, encourage improve reporting of hate crimes to the police and improve the quality of data collection by law enforcement buddies. Lastly members of parliament and local government leaders should be held politically accountable for bigoted words that encourage discrimination and violence and create a climate of fear for minorities, including Muslims. Thank you for your attention.

CARDIN: Well, Professor, thank you for your testimony. I think your recommendations are extremely important to us and we know that we've taken the issue of hate crimes, that you need to know -- you need police training and you need to be able to identify hate crimes. And we have to have statistics on it. And that's one of the major efforts that we've made in the United States at the national level. And we thank you so much for your testimony.

We now turn to Mr. Avtonomov. Thank you very much for being here.

AVTONOMOV: Thank you very much for giving me the floor and thank you for the invitation. I think it's very important for us just to have a joint visit in the United States and to discuss all these problems. Thanks, I would like just to turn to my colleague and thank Helsinki Commission for this meeting and for the discussion.

My mandate is one of the most -- the vastest, the broadest among all three Personal Representatives. And that is why I don't mean just to repeat what they have already said. And I think that it's very important just to stress that the hate crimes and the hate speech is rising all the time. And not long ago, when the thought that xenophobia and hate crimes might be eliminated completely, but unfortunately during the last years, especially during the economic crisis period, we noticed that there was a constant rise of the hate speech and trying to blame all the problems upon those who are minorities from this or that point.

I mean, just ethnic minorities, language minorities, religious minorities and so on and so forth. And so it's a great problem. I'm very thankful to ODHIR, who is preparing annual reports on the hate crimes. And this report gives us a lot of information in this field and shows that all the -- all the problems are more acute during the economic crisis and so the economic difficulties also make a great contribution to the rise of xenophobia and discrimination and hate crimes.

I'm very grateful just that Romani ethnicity was mentioned as well because they are also victims. During the second World War they were, along with Jews, they also were victims and proclaimed just to be eliminated completely -- they were two nations who were proclaimed by Nazis to be eliminated -- Jews and Roma. It's also problem for us. I'm trying just to find information about Roma from the United States. I understand that probably there is not any problem, but we know that we need some information to understand what is going on.

I am very grateful for any other information about, for example, people of

African descent, all efforts and all affirmative actions that were just made by the United States. Still in this field, especially in the field of justice assistance to the OSCE, to provide some -- to provide research work and roundtables dealing with people of African descent, all efforts and all affirmative actions that were just made by the United States. Still, in this field, especially in the field of just assistance to the OSCE to provide some - to provide research work and roundtables dealing with people of African descent, I think that's important, and the United States shows us an example.

Because of the information that were collected inside the United States, we know better the situation now as well actions in favor of - in favor of elimination of discrimination of people of African descent, but still are narrow. And we receive information from different NGOs that the structural discrimination still exists in the United States and in many other countries of the OSCE. But I think that the collection of information is one of the main tasks, just to understand - to understand the problem and just to find the solution for them - for the problem.

So I think that, as well, Christians are considered to be dominant religion in the majority of OSCE countries, but still - but actually we're faced with the problems of anti-Christian actions as well, and not only from a --- anti-Semitic but as well anti-Christian, which is probably surprising. But I think that any problem which is not faced by the people, and the problem which is not tried to be resolved, may arise and may bring us to the difficult situations.

Unfortunately, the majority of the OSCE countries, despite of the fact that they proclaimed collection of data, didn't collect enough data. And I know that only a few countries are collecting the data. And according to the - to the Holy See, for example, during the last - during the - during the previous year there were 12 actions in the OSCE countries which has anti-Christianic nature, different actions in the different fields. But I think that the struggle against any kind of xenophobia and intolerance may bring us to the situation of better understanding of different religions, different ethnic groups and different linguistic groups, which is very important.

So I don't mean just to be very talkative. We don't have a long time to discuss all the questions. So that's why - let me just to thank once more the Helsinki Commission for this invitation and for the discussion. Thank you very much.

CARDIN: Well, thank you, all three of you, for your contributions. And it's good to have all three of you together. I know that's the desire of the Chair-In-Office that we share the information from all three of the Representatives, so we appreciate that.

I want to start, if I might, on an issue that has been brought up, and that is when international events occur it is used at times to justify intolerance. And I recall very vividly after the attack on our country on September the 11th that the Muslim community was particularly vulnerable. I was very proud of leaders of our country appearing openly with the Muslim community to express support and to act in a responsible manner. I've called - I visited several mosques during that period of time.

And I think that it's important that leaders stand up during these particular moments. I remember during the Berlin conference, the intervention by the Vatican dealing with no justification for historical events for anti-Semitic activities, and I thought that was an incredibly important moment in dealing with dispelling international events as justification for intolerance. Recently, obviously with the problems between Hamas and Israel, that could affect, as Rabbi Baker has pointed out, the anti-Semitism in Europe

particularly but also anti-Muslim activities in the United States.

So are we seeing government leaders take positions very clearly that there is no justification for anti-Muslim or anti-Semitic activities during these upticks of international events that could be used to justify such actions? Where are the leaders, Rabbi Baker?

BAKER: Well, we've seen some responses. I guess the question is, how quickly did they come, how forcefully, and by how many? Several people referenced what has gone on in France. And you did have, over the weekend, a very strong statement by the French Prime Minister, another statement by President Hollande. But as you pointed out, French Jewry, the largest community in Europe, has an enormous level of anxiety, even questions about their future in the country. So these are important statements.

I referenced earlier a joint statement by three foreign ministers. But for the most part, I think these almost are the exceptions. It's not quick and genuine to see these responses. They still need to be encouraged. I think the culture may be a different one than what we're used to in the United States where a lot of church leaders, opinion leaders, others more reflexively will speak out. I think that's something that we're trying to - trying to push, trying to encourage, again, reference to that declaration 10 years ago.

One of the other dilemmas, just to let me cite - even with these strong words, what we've seen in places - France again a good example - political leaders sometimes describe this as a manifestation of intercommunal tension, as though these are two minorities outside of the mainstream who are somehow battling with each other. Nothing could be further from the truth.

First of all, it separates them, certainly Jews in France, from understanding, as full and longtime citizens of the country, and also suggesting a kind of equivalency here, which is, frankly, not the case. So I think words are important, speaking out quickly is important, but also caution in trying to somehow deflect this as though these are intercommunal fights when in reality they're not.

CARDIN: Are we doing enough in the United States with leadership to protect the Muslim community during these times?

KUCUKCAN: Certainly there has been responsible leadership, but also the research indicates that there has been some religious profiling, et cetera. I think when we compare the United States to European countries, we have seen that the United States provides a wider atmosphere for freedom of religion for organizations, for, you know, communities, et cetera, et cetera. But the 9/11 has a spillover effect all over the world. I think that is what matters.

And maybe the United States overcomes this issue, but if you look at some of the OSCE countries, still we see that Muslims are seen as a threat, if you look at the laws and regulations, especially anti-terror rules for example. Yes, of course these states are responsible to protect the nations and citizens, but that should not be at the expense of, I think, civil rights. That's my observation. Thank you.

CARDIN: Several of you mentioned hate crimes in your presentations. And of course ODIHR is responsible to get statistics on hate crimes among the OSCE states. So perhaps I could start with - you have the largest agenda of any of the three Personal Representatives. How satisfied are you of the information that is currently available by collection by ODIHR? And then perhaps I'll allow you some rebuttal time. Yes? Or maybe it's not rebuttal; maybe it's supportive time. Yes.

AVTONOMOV: So, I - even on mine, I think just also to contribute to what my colleagues said, what is necessary actually? It's not only just collection of data, but I think it's not necessarily just only punishment of those perpetrators - which is important, of course - but it is only some kind of the struggle of post-action. I think what is very important actually, it is just promoting tolerance and understanding in the educational system.

In my opinion, it's not quite enough efforts in the OSCE countries just to promote this mutual understanding of the diversity and mutual understanding of different communities. So separation of community is one of the ways just to promote intolerance while cooperation among different communities. Understanding their identities, their own identities, and recognizing the identity of others are the most important just to overcome for these problems and to promote tolerance, first of all, because tolerance is - this is the best way to - the cooperation. The first step is tolerance but the next is cooperation and solidarity among different communities without - with different identities, and maintaining these different identities and diversities.

So thank you very much.

CARDIN: Let me see first if Senator Boozman wants to make a comment, because I know he's going to need to leave to the floor soon because there's a vote on.

BOOZMAN: Let me just ask one question.

Rabbi Baker, we understand from a report by Human Rights First, coming out this week, that Russia has been courting the anti-Semitism far right parties across Europe, and that eight of the far-right parties that were elected to the European Parliament in May are avowedly pro-Russian. At the same time Moscow is accusing the nationalists in Ukraine of being anti-Semites, and it is turning a blind eye to anti-Semitism in its own youth organization, Nashi. Do you have any insight into how Russia is using the anti-Semitism issue in Europe and to the extent that Russia supports anti-Semitic European parties? And how might the United States respond?

BAKER: Well, of course, I realize there is a challenge in responding to Russia on so many fronts these days, this is hardly first among them. But it really was to a degree one of the reasons that I made a visit to Ukraine in late April because we saw there certain charges, accusations, and we saw a number of violent anti-Semitic incidents, which, frankly, had really been absent in Ukraine for some time. So part of the difficulty was sorting through was clearly appeared to be, and at least in these violent incidents, provocations that, according to most sources and certainly virtually everyone in the Jewish community in Ukraine, were probably traced to at least pro-Russian elements in society. And clearly, the Russian media reporting on events in Ukraine twisted many things out of basic reality to suggest, again, a much higher degree of anti-Semitism in the country and rhetorically painting the interim leaders at the time as being Nazis and right extremists.

Here again I think there is an element in Ukrainian society, a nationalist element, that has been anti-Semitic, that has posed challenges, certainly to a correct view of history and the Holocaust in Ukraine. But I think this has been enormously exaggerated as well, as its reach for those nationalist strongly anti-Semitic reasons, its reach in society has been quite, quite limited. And so ironically, Jews in Ukraine were expressing a high degree of optimism in the future for the Jewish community provided that the larger challenge with Russia would be resolved or settled. So I think there was a lot in the arsenal coming from some of these pro-Russian voices -- again, related to, perhaps stemming from sources in Moscow -- that clearly exaggerated and exacerbated the situation -- at least vis-à-vis Ukraine; I don't have quite the same intelligence when it comes to other countries.

BOOZMAN: Thank you, Mr. Chair.

CARDIN: Thank you.

Mr. -- Ms. Junuzovic, would you just brief us as to the status and how satisfied ODIHR is on the information you're receiving from the member states on hate crimes?

JUNUZOVIC: Thank you very much. I would gladly do so.

I would like to add that we've been tasked to serve as a collection point for the information on hate crimes in the OSCE region, and we've seen that since 2008, when we started publishing our reports, there has been an improvement in the level of the awareness by the participating states, which on one hand should be acknowledged and should be applauded, but at the same time, what we are seeing that is being done throughout the region, it's not enough. Very often the data that we receive on hate crimes that are targeting Jews or Muslims are very scarce. They are not very comprehensive. There is no clear disaggregation of data, and very often it's not clear where further actions need to be taken.

I should also add, when it comes to data collection, yes, it's immensely important, but it's also immensely important when it's put into context, that we need data to be able to formulate adequate policies so that for example, when a tax on Jewish places of worship or Muslim places of worship or Christian places or worships and -- when they take place, that this data is used to protect the communities and individuals at question.

So I think for us, data that we receive is certainly not enough, and what we see as really important is that we continue training police, prosecutors, criminal justice system, that they are able to recognize and monitor hate crimes, and that also we are able to train civil society so that they have the capacity to also work together with the criminal justice system on trying to address this issue adequately.

Thank you.

CARDIN: Well, what I would offer to you is the help of this Commission to further the -- your work. We recognize some countries are doing a great job; others are doing a mediocre job. And I think it's important to share best practices. And I would invite the help of our Commission and our embassy in Vienna to do what we can to share what countries need to do on police training and on compiling information so that the work of our Personal Representatives can be more informed.

JUNUZOVIC: Thank you very much for your support. And I should also just use this opportunity to thank the U.S. government for the ongoing support that we have received on many different fronts, also with the financial contributions to our work. And we will certainly will be relying on your support.

CARDIN: One of the greatest challenges here is how we divide the right of freedom of speech, freedom of expression, freedom of political participation with intolerance activities. And that's particularly difficult for the United States because we have the constitutional protections in our First Amendment to guarantee those rights to all of our citizens. And I think where the three of you can be most helpful to us is helping us with guidance as to when you cross the line on your unalienable rights to express your views and participate in the political process and when you are involved in activities that need to be condemned and spoken out against because of its anti-Semitic, anti-Muslim, anti-tolerance issues. So any way you could help us in that, I would certainly

appreciate that.

I have just an additional comment to make, and if you want to respond, Rabbi Baker, I'll give you a chance. And that is: In Hungary, why would 48 percent of the Jewish people there feel like they're unsafe? Is there -- here we have a NATO ally, a country that we thought was a -- on a strong path towards the principles of OSCE -- 48 percent, the largest in Europe. Largest Jewish population, large Jewish population there. That's a huge number of people that feel their government's not there to protect their rights to be Jews.

BAKER: Yeah, I think you're referring to the FRA survey where 48percent had suggested they considered emigrating during these last several years. And as you say, it's the largest Jewish community in Central Europe -- 100,000, 120,000 or more -- where there's been a genuine revival, really, of Jewish life and activity.

I think it's a combination of two general pieces. First, we've seen the rise of the Jobbik party, an extremist, far-right, anti-Semitic party. So it's taken what was really a vicious anti-Semitic, crude anti-Semitic rhetoric you might have heard only on street corners and brought it right into the halls of parliament. But you also have a government, a center-right government, as it will describe itself, the Fidesz government, which has both courted the votes of the Jobbik party, so in political campaigns plays a certain -- within limits one has to say, but a certain nationalist card, and also has in various often public ways suggested that there ought to be a somewhat different historical narrative about the Holocaust, which adds to the insecurity and uncertainty that Jews in Hungary feel, as though even this history is no longer settled. So there have been some provocative acts and statements.

And it leads, again, to a sort of message that says -- and Hungary, by the way, is a very homogenous society, so Jews and Roma are perhaps identified as almost the only minority groups. But the Jews in Hungary are very Hungarian-focused, assimilated community, one that has done so with pride. So these efforts to somehow push them outside the mainstream of Hungary -- Hungarian population, thought, culture -- has I think been a main contributor to the sense of anxiety that was reflected in this survey.

CARDIN: Yeah. Well, let me thank you for those comments. And I thank all four of you for your participation here.

It -- for your convenience, we're going to adjourn the hearing rather than keep it open during -- via lengthy recess; it would take at least 45 minutes. But I do have other questions for you, and I assure you that through the Helsinki Commission, we will be in touch to figure the best agenda to move forward. I think Congressman Hoyer said it best that the Helsinki Final Act is probably best known for its advancements of human rights. And quite frankly, I think the work of the three Representatives are critically important to that. I know that Chair-In-Office is looking at ways to make the -- this -- your work more efficient and effective, and I can assure that the U.S. Helsinki Commission will weigh in very strongly to maintain a focus on the agenda that the three of you represent. We strongly support your mission. We strongly support the work that you do. We want to give you more tools rather than less to be able to accomplish your objectives. And with that, again, we thank you very much for your work. We thank ODIHR for its presence here. And the committee will stand adjourned.

[Whereupon, at 11:03 a.m., the hearing ended.]