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Conference Services

At the request of the Slovenian Chairmanship please find enclosed report on the Roundtable Meeting with NGOs addressing intolerance and discrimination against Muslims, which took place in Warsaw on 27 September 2005 in the margins of this year's HDIM. This Roundtable was organized by the ODIHR and the Personal Representative of the CiO on Combating Intolerance and Discrimination against Muslims, Ambassador Ömür Orhun. The report also includes a list of participants."

HE Mr Janez Lenarcic

Chairman of the Permanent Council
OSCE - Vienna

Ankara, 25 November 2005

Dear Mr. Ambassador,

As I have already informed the Permanent Council, the ODIHR and myself organized a Roundtable Meeting with NGO's addressing intolerance and discrimination against Muslims, in Warsaw on 27 September 2005 in the margins of this year's HDIM.

The main objective of this meeting was to learn about key concerns facing Muslim communities in the OSCE region, to facilitate discussions on prospective areas of action and to identify potential areas of cooperation and engagement between the civil society, respective participating States and the OSCE.

The detailed and comprehensive report of the Roundtable Meeting prepared by the ODIHR with some input by myself is enclosed herewith. It would be seen that the report covers areas of key concerns, best practice examples and areas for action, together with some recommendations. The report is intended to be forward looking in nature and forms the basis of next steps to be taken.

I believe this Roundtable Meeting, which was a first in this field, was well organized and proved to be useful. For that reason, together with the ODIHR we plan to hold another such meeting in the first half of next year.

I would like to express my sincere appreciation to the Tolerance and Non-Discrimination Department of the ODIHR for all their valuable input to the success of this endeavour.

The ODIHR is going to distribute the report to the participants and to relevant partner International Organizations.

I would like to request that the report together with this cover letter be distributed to the participating States, to the Partners for Cooperation and to other OSCE Institutions.

Please accept my best wishes.

Yours sincerely,

Ömür Orhun
Ambassador
Personal Representative of the CiO on
Combating Intolerance and Discrimination



Report of Roundtable Meeting with NGOs Addressing Intolerance and Discrimination against Muslims

Contents of Report

- I. Purpose of Meeting
- II. Opening Statements and Introduction to the ODIHR
- III. Discussion - Key Concerns
- IV. Discussion of Best Practices and Areas for Action
- V. Recommendations
- VI. Next Steps
- VII. Annexes
 - Programme Agenda
 - List of Participants
 - American Anti-Arab Discrimination Committee: Programme Materials
 - Canadian Council of Muslim Women: Report Recommendations
 - ODIHR Presentation on the Tolerance and Non-Discrimination Programme

Report of Roundtable Meeting with NGOs Addressing Intolerance and Discrimination against Muslims

Warsaw, Tuesday, 27 September 2005

I. Purpose of Meeting

The Roundtable event was convened in order to engage with those NGOs addressing issues relating to intolerance and discrimination against Muslims within the OSCE region. Unfortunately, NGOs dealing with these issues have typically been underrepresented in previous OSCE conferences or fora.

The primary aim of the meeting was to learn about key concerns facing Muslim communities in the OSCE region; to facilitate discussion on prospective areas of action; and to identify potential areas of cooperation and engagement between the ODIHR, the Personal Representative of the CiO on Combating Intolerance and Discrimination against Muslims, civil society and the respective participating States. The meeting also provided an opportunity to familiarize the respective NGOs with the mandate and programmatic areas of activity of the ODIHR as well as the Personal Representative of the OSCE Chairman-in-Office (CiO) on Combating Intolerance and Discrimination against Muslims.

II. Opening Statements and Introduction to the ODIHR

The roundtable event was opened jointly by Ambassador Christian Strohal, Director of the OSCE's Office for Democratic Institutions and Human Rights (ODIHR) and Ambassador Ömür Orhun, Personal Representative of the OSCE CiO on Combating Intolerance and Discrimination against Muslims. Ambassador Strohal highlighted the importance of the event and its significance as the first step in tackling the particular manifestations of discrimination and intolerance faced by Muslims in the OSCE region. He also stressed the importance of building bridges between civil society and governments, of coalition building between organizations in order to develop critical mass, and the need to engage the wider community in the battle against discrimination and intolerance.

Ambassador Orhun outlined the various forms of discrimination and exclusion encountered by Muslims which has manifested in a number of ways including through a lack of religious accommodation in workplaces or schools, failure to integrate and engage Muslims in national institutions; failure to tackle the persistence of myths and stereotypes of Islam and its adherents and the disturbing rise in violent hate crime attacks against persons and property, including desecration of graveyards and places of worship. Ambassador Orhun compared assimilationist versus accommodation models of integration, and cautioned that only accommodation (including religious accommodation) could help promote harmonious integration and respect for diversity. He also commented on the need for education to

promote respect for diversity, cultural sensitivity and on the need to search for commonalities between groups and not divisions, and to this end highlighted inter-faith and intercultural dialogue, youth educational initiatives as well as specific technical-level training for law enforcement officers and judiciary officials. Ambassador Orhun also provided a brief overview of his appointment, mandate and activities to the NGOs, including his efforts to raise awareness on the issue of intolerance and discrimination against Muslims, through inter alia country visits.

Ms. Blanka Jamnišek welcomed the roundtable initiative on behalf of the OSCE Chairman-in-Office and commended the NGOs present for their interest in the agenda. Ms. Jamnišek referred to the Tolerance and Non-Discrimination commitments made by OSCE participating States at the respective Berlin, Paris and Brussels Conferences in addition to specific recommendations that came out of the first OSCE conference to dedicate a whole session to the issue of intolerance and discrimination against Muslims in Cordoba, Spain during 2005. Stressing the importance of building partnerships with NGOs, Ms. Jamnišek highlighted the roundtable event as an important step in developing dialogue with civil society on this issue. The representative of the CiO drew particular attention to the issue of 'migration-integration' as a prevailing priority for the Slovenian Chairmanship and underlined the importance of working to promote civic integration and respect for diversity, and also commented on the resolve of the OSCE to tackle the association of Islam and religion with terror in light of recent terrorist attacks.

Ms. Jo-Anne Bishop, Head of the ODIHR's Tolerance and Non-Discrimination (TND) Programme, provided an overview of the activities of the new Programme and expressed the ODIHR's interest in creating long-term partnerships with respective NGOs in countering the various manifestations of intolerance impacting upon Muslims throughout the OSCE region. Particular emphasis was given to the findings of the TND Programme's recently released report, 'Hate Crimes in the OSCE Region: An Overview of Statistics, Legislation and National Initiatives', which found a distinct lack of data on hate crimes being collected by OSCE participating States, and especially in the context of hate crimes motivated on the basis of faith or religious bias. The ODIHR is currently working to increase the efforts and capacities of states to improve their collection of hate crime statistics, including the recognition and disaggregation of crimes motivated by religious and faith-based bias amongst other grounds. The report recognizes that adequate statistics are essential for determining the true nature and extent of hate crimes including who is affected and how. Adequate statistics will allow for the planning and allocation of appropriate resources and the development of effective policies. In support of these findings, the ODIHR will in its subsequent reporting on hate crime, ask NGOs to submit relevant information including statistics on incidents reported to them.

Ms. Bishop also referred to the ODIHR's successful piloting of its law enforcement officer programme (LEOP) on combating hate crimes in two OSCE states - Hungary and Spain – during the first half of 2005. The programme, which trains officers to identify and respond effectively to hate crimes, will be implemented in two additional OSCE states during late 2005-early 2006. The programme underlines the need for police agencies to establish community relationships and recognizes that increased trust between communities and police agencies will lead to increased reporting, a better understanding of how hate crimes

affect communities and the development of responses focused on the needs of those impacted. Ms. Bishop also highlighted other relevant TND programmatic areas including the work of the ODIHR's 57-member panel of experts on Freedom of Religion or Belief who have conducted legislative reviews in several OSCE states and who have developed guidelines for reviewing legislation as well as projects to promote inter-religious dialogue; and the civil society capacity building programme which provides training and support to NGOs as well as mapping networks and areas of cooperation between civil society and ODIHR/participating States.

Ms. Catherine Cosman from the US Commission for International Religious Freedom (USCIRF) described prejudice, discrimination and incidents of violence against members of various religious and ethnic minorities as a problem in many parts of the world, and as a problem limited not only to individuals or groups but sometimes linked – directly or indirectly – to government policies or practices. Introducing the work of the USCIRF, Ms. Cosman commented on the 1998 International Religious Freedom Act, which recognizes the freedom of thought, conscience and religion or belief and the need to eliminate all forms of religious intolerance. Countries of 'particular concern' were cited, including Turkmenistan, Uzbekistan, the Russian Federation and France. The USCIRF also outlined specific recommendations to the OSCE, which are annexed to the end of this report.

III. Discussion - Key Concerns

Participants thanked the OSCE and ODIHR representatives for providing an overview of the mandate, structure and activities of the OSCE and its Office for Democratic Institutions and Human Rights. A number of participants raised questions in regards to the nature of commitments undertaken by participating States – that is, whether these commitments were legally binding, and if not, what authority the OSCE possessed to ensure that such commitments were implemented. The nature of commitments undertaken by OSCE participating States was explained as follows; while not legally binding, participating States decide upon issues of concern themselves and undertake decisions in *consensus*. As such, the commitments are *willingly* and *voluntarily* undertaken by participating States, out of recognition of their importance.

While there are no accurate figures for the number of Muslims across the OSCE states, there are approximately 20 million Muslims in the EU states. Issues of pertinence to Muslim communities throughout the OSCE region include rising Islamophobia, the erosion of civil liberties due to the excessive equating of terrorism with Islam and Muslims, religious discrimination and lack of religious accommodation, poor socio-economic conditions, questions over identity and civic belonging, lack of mutual integration in the wider society due to systemic barriers, dwindling inter-cultural relationships and alienation of youth. Other issues of concern include the 'political signals' sent by populist parties and other examples of widespread discriminatory public discourse.

While incidences of discrimination have been widespread since the events of 9/11 in the United States, specific events in Europe have tended to galvanize public hostilities towards Muslims. The Madrid Bombings of 2004, the murder of Dutch film maker Theo Van Gogh in the Netherlands in 2004, and the bombing attacks of July 7 in London this year were all

succeeded by increased levels of hostility and discrimination against Muslims. Such events clearly show that events perpetuated by a radical fringe element tend to be attributed by the public to the larger Muslim population and to the Islamic faith in general.

Mr. Mohammed Aziz of the organization FAITHWISE indicated that there were five different manifestations of Islamophobia:

- 1) *Hate Crimes* – where violent manifestations of intolerance are perpetrated against individuals, their property or propagated on the Internet;
- 2) *Direct Islamophobia* – particularly experienced in employment sector and in the provision of goods and services. The example of an employment advert that specifies that ‘Muslims need not apply’ was given;
- 3) *Indirect Islamophobia* – where Muslims are indirectly affected or disadvantaged. An example would be the following requirement, ‘all men must be clean-shaven’;
- 4) *Institutionalist Islamophobia* – where Islamophobia is entrenched (not necessarily deliberately) but where clear disadvantages are observed such as in schools or housing. Such instances of discrimination are not necessarily intended by the discriminator or felt by the ‘victim’, but become apparent with the observance of trends or statistics;
- 5) *Narratives* – where Media and public leaders tell a ‘story’ of what Islam is. In such cases, some voices are deliberately sought out (e.g. radical voices) whereas others are excluded. Such narratives are not confined to the media but are seen in academic discourse also.

Media Representation and Political Discourse

One of the most pressing concerns for participants was the high prevalence of biased media coverage and discriminatory political rhetoric. The impact and reach of the media and public figures means that a negative portrayal of Islam and Muslims disproportionately influences public attitudes and perpetuates a climate of hostility towards Muslims. Unbalanced and stereotypical media coverage is widespread; Muslims are portrayed as ‘alien’ to EU societies and Islam is represented as being inherently incompatible with Western norms and values and as a threat to the security or way of life in the West. The Forum for European Muslim Youth Student Organization (FEMYSO) drew attention to the *deliberate* divisions and incompatibilities created between ‘Islam’ and the ‘West’. These divisions were commented as being prevalent at two levels; the international level (ideological division) and at the national level (sociological division). In short, Muslims are often portrayed as “an enemy within”.

Participants listed other common stereotypes perpetuated in the media which portray Muslims as a monolithic and homogenous block; as religious fanatics and militant; as cultural traditionalists who reject modernity and hate progress; as static and rigid; as uneducated and unsophisticated; as having many children in order to receive social

benefits; as wearing headscarves and keeping long beards; as hating all non-Muslims; as supportive of Jihad and involved in terrorism; as practicing a patriarchal family system which oppresses women and children; as wanting to live in ghettos and not wanting to integrate; as wanting to establish a Muslim Khalifat instead of supporting democracy and human rights. A particular concern was also raised in respect of the images of Mosques portrayed by popular media and in political discourse. Mosques are often portrayed as a meeting place for extremists, as a hotbed of terrorist activity and as constituting a general security threat.

Participants made reference to a recently released report¹ by the International Helsinki Federation for Human Rights, which described the effect of media portrayal on attitudes towards Muslims. The report found that a large proportion of Europeans linked the term 'Islam' with terrorism, fundamentalism and with women's oppression. In further reference to the role of media coverage, the European Network against Racism (ENAR) described the activities of the Danish-based MediaWatch Magazine, which has monitored media coverage in Denmark since 1995. It found that while Muslim communities constitute less than 3% of the Danish population, they figure disproportionately in media debate, receiving approximately 35% of all coverage. What is more concerning is that according to MediaWatch, 65% of that coverage is negative. Participants also commented on the distinct differences between certain OSCE states in terms of the portrayal of Muslims post 9/11 and post 7/7 including the degree of media bias, the plurality of voices represented in the Media including the voices of moderate Muslims, and the availability of accurate information.

The prevalence of similar language in everyday political discourse was also discussed at large. Statements made by political leaders or public figures often linked fundamentalism and extremism with the Islam religion and used inflammatory terminology such as 'crusades', 'war on terror' and 'clash of civilizations'. Political leaders in many OSCE states have implied that Muslims are less committed than others to democracy, to civic values and to the rule of law. One participant noted a comment by an MP and Minister of State wherein Muslims were advised in a speech to choose between 'the British way' and 'the terrorist way'. In addition, post 7/7, a US political figure alluded to the need to 'nuke Mecca' as retribution for terrorist attacks. Political parties in various other OSCE states including Austria, France, Denmark and the Russian Federation have made similar statements. Migrants, refugees and asylum seekers were recognized as being particularly vulnerable to and impacted by the xenophobic and inflammatory discourse used by politicians and the media. Such discourse both reflects and reinforces social anxieties, which in turn influence public policies (migration policies).

Discrimination in Employment

Discrimination in recruitment and employment practices and in workplace cultures and policies was also discussed as having a serious impact on Muslims throughout many of the OSCE participating States. Discrimination was experienced directly and indirectly. Direct discrimination was most often experienced through being screened out of interviews or

¹ The International Helsinki Federation for Human Rights report, 'Intolerance and Discrimination against Muslims in the EU: Developments since September 2001' was launched in March, 2005.

being dismissed unfairly. Participants commented that many Muslims with a Muslim' or Arabic sounding name were reporting that they were not even considered for jobs even though they possessed the relevant skills or qualifications. Others reported that wearing a hijab to an interview was often a cause for not being employed, and this was particularly the case when the job involved public interaction, such as in the provision of services. One participant made reference to the International Helsinki Federation for Human Rights' report, which found that in some countries such as Sweden, up to every fifth job is closed for applicants with Arabic-sounding names. Furthermore, the French laws prohibiting religious attire in public schools are said to have "encouraged" discrimination against women wearing headscarves in other spheres such as in the workplace.

Muslims also face indirect discrimination in relation to recruitment and employment. For instance, Muslims were discouraged from certain workplaces due to particular dress codes or work hours, which prohibited time off for religious holidays and/or prayer. Some Muslims also cited low-level harassment from colleagues, customers or superiors that went unchecked as a key factor in their resignation. Also of concern was the lack of statistics on employment discrimination, which measure the impact of indirect and direct discrimination upon Muslims specifically. The case for having accurate and comprehensive statistics on such cases of discrimination was made in order to gain a fuller picture of the extent of these incidents.

Religious Accommodation

The issue of religious accommodation in various spheres was also discussed, and highlighted as a key problem in relation to employment. A lack of understanding and accommodation, resulting in unfair discrimination in employment, is an unfortunate reality for many Muslims throughout the OSCE region. While a number of states do have equality laws in place to protect individuals from discrimination in employment and recruitment, most often these have provided protection on the basis of race, national or ethnic origin and gender, but not on the grounds of religion and/or belief.

Lack of religious accommodation was experienced in the following ways; no provision of leave for observing religious holidays; lack of appropriate workplace facilities or sufficient time off for prayer; inflexible dress code requirements which may forbid or discourage head coverings or the wearing of beards; lack of accommodation during fasting (Ramadan) and inflexibility concerning dietary requirements especially in the context of workplace social interactions. Participants stressed the importance of striking a balance between the religious needs of employees and the needs of businesses, organizations and public bodies.

Muslims also face a continuous challenge in terms of fulfilling their religious duties due to obstacles or outright prohibitions in gaining permission to construct mosques, such as the case in Denmark and Spain; a lack of accommodation for religious observance such as the wearing of the hijab or other religious symbols such as in France, and in public services including health care and provision of (religious) education. Participants noted that the discrimination faced by Muslims then extends beyond a bias towards those who are (or perceived to be) Muslim, to a bias against the *practices* and *beliefs* of those who are Muslim. While the two issues may be separate, one is not less important than the other. It

is the simultaneous *religious* dimension to the bias against Muslims as well as the racial/ethno-cultural dimension that makes Islamophobia unique.

The War on Terror

Participants discussed various provisions of anti-terrorism measures and policies, which disproportionately affected Muslims throughout many OSCE participating States. Various legal provisions in many states were cited as contravening basic human rights and civil liberties and as being counterproductive due to the alienation and anger that they engendered.

Specific areas of concern related to the disproportionate extension of police powers without judicial oversight, legal provisions that allowed for detention without charge or trial, the deportation of suspected terrorists to countries where they may face torture or execution, loopholes in the law that allow for the use of racial profiling in the context of the 'war on terror', discriminatory stop and search practices, and the indiscriminate banning of various groups or charities deemed to be engaged in terrorist activity.

The American-Arab Anti-Discrimination Committee highlighted Section 411 of the US Patriot Act as allowing for excessive scrutiny of Muslim communities, for racial profiling as well as other regulations, which impede the ability of Muslims to give to charity (Zakat, which is a religious obligation). UK NGOs also pointed to stop and search policies in the UK, which disproportionately impacted Asians. The Muslim Council of Britain cited that stop-and-search of British Asians increased by over 300% according to Home Office figures. Groups targeted under this practice included Muslims, Arabs and South Asians. A representative of the International League for Human Rights commented on the situation of Muslims in the Russian Federation, specifically the secret classification of 15 Muslim organizations as 'terrorist' organizations. Allegedly, the decision was so secret, that even law enforcement agencies had no knowledge of it. Justifications for the classification have been vague in nature, but include allegations of 'propaganda'. Court proceedings and trials have been launched in 50 districts of the Russian Federation; the Qu'ran has been used to serve as 'evidence' of propaganda and to corroborate 'guilt'. The implications of such measures were underlined such as the position of the Russian Federation at the centre of Eastern Europe and the possibility of other states adopting similar measures. A recommendation was made to the OSCE to monitor the situation and consider the implications for such measures for other participating States.

Sgt. Tim Parsons of the City of London Police, Race and Diversity Unit recognized that stop and searches hinging on the 'reasonable suspicion' clause had caused problems in the United Kingdom in particular due to the sheer scale of activity and target groups being affected. It was acknowledged that in the immediate six weeks following the July 7 London attacks, more stop and searches were conducted under the Terrorism Act than in the whole of the previous year. While the City of London Police did not directly receive complaints about these developments, authorities did understand general public concern about these developments. Authorities concluded that the appropriate mechanisms through which concerns or complaints could be channelled were lacking and have recognized the need to implement a more 'user-friendly' complaints forum.

It was widely accepted that members of law enforcement agencies are representative of the public, and as such are susceptible to the same misconceptions, lack of information and stereotypes as the general public. To these ends, the City of London Police, Race and Diversity Unit has developed various initiatives to promote inter-faith and inter-cultural understanding such as the creation of a multi-faith forum and the development of various materials in collaboration with Muslim academics. These materials include pamphlets such as 'Changing the Culture of the Police', 'The Terror Threat and its Impact on Muslims', and 'Muslim Community Issues within the Criminal Justice System and CPS Guidance on Prosecuting Religious Crime' and are outlined more fully in the best practices section.

Also, in the context of the war on terror, the continued linking of Islam with terrorism by those in the public eye and especially those in positions of leadership continues to inflame hatred, spread anxieties and promote distrust and hostility of Muslims. Political leadership and vision are essential to establishing a balanced and proportionate response to extremism and terrorism.

In this context, the increase in stop and search of Muslims, Asians and Arabs; disproportionate arrest and detention of Muslims (often without charge or trial) and the deportation of nationals to other countries ("of origin") including those that practice torture represent severe derogations from the rule of law but also send a distinct message to Muslim communities. The measures are perceived problematic not only in terms of civil liberties, but also because Muslims appear to be excluded from the same due process and human rights afforded to other citizens. Many Muslims also perceive the disproportionate measures as a war on Islam. Participants cautioned that the use of such extremist measures is not only ineffective but also counterproductive – the use of extremism can only breed further extremism by creating additional alienation, exclusion, anger and radicalization.

Hate Crimes

Another area of concern identified by participants was the violent manifestation of intolerance experienced by Muslims throughout the OSCE region. Hate-motivated incidents and crimes spiked in many OSCE states post-9/11 and after specific events including the Madrid bombings, the murder of Dutch film maker Theo Van Gogh and the recent 7/7 bomb attacks in London. The backlash against Muslims was most recently seen in the UK after the terrorist bombings; faith hate crimes in the City of London alone jumped by 577% in the month of July, when compared to July 2004. The month of August showed a 704% increase when compared with figures for August 2004. The effects were felt not only in the UK, but by Muslim communities across the OSCE region. The increase in hate crimes generated a widespread climate of fear and anxiety for many.

Participants welcomed particular developments in certain OSCE states in regards to hate crimes legislation such as provisions pertaining to 'aggravated offences', which means that the offence will bring not only criminal prosecution but also enhanced penalties. However, it was noted that typically legislation covers racially motivated crimes only and fails to take into account faith-based hate crimes. Post 9-11 there has been an increasing rationale to extend aggravated grounds from race motivated hate crimes only to those based on the

grounds of faith. This narrow conception of hate crime was cited as having various implications such as:

- 1) Precluding the accurate recording of hate crimes based on grounds other than racial motivation (e.g. on grounds of faith/religion);
- 2) Sending the message that faith-motivated hate crimes are not taken seriously by the criminal justice system. This affects not only the communities impacted by hate crimes but also would-be perpetrators. The Muslim Council of Britain pointed to the example of the far-right British National Party which essentially 'moved the goalpost' away from incitement to racial hatred (which has been criminalized) towards inciting hatred on religious grounds;
- 3) Contributing to a range of feelings within Muslim communities spanning from lack of confidence in police, towards apathy and/or even fear.

In order to improve the reporting of hate crimes, communities have to feel confident that both the police and justice systems will take their reports seriously. Participants referred to the provision of reporting services by NGOs to local communities such as 'hotlines', which allow for anonymous reporting, or for counsel and advice in own languages. Certain police agencies have also begun to adopt practices that allow for anonymous reporting of hate crimes through on-line or telephone mediums. These practices were credited in helping overcome some of the hesitance or lack of confidence community members may have in reporting hate crimes directly to the police.

Participants also discussed the merits of 'third-party reporting'. Third party reporting refers to an initiative whereby hate crime reporting forms are made available in public areas such as libraries, hospitals and schools. In such cases, forms can be filled out anonymously and are then forwarded on to the criminal justice authority by the respective public institution. However, the UK Monitoring Group, an organization that has worked for over 15 years with hate crime victims cautioned that third party reporting often does not work in reality. Simply, those persons most affected by hate crimes may not have access to or utilize public institutions such as libraries and schools. Participants noted that public hotlines would offer a more viable alternative to third party reporting due to the ease with which an incident can be reported, and the fact that reports can be made from home as opposed to assuming access to public institutions. In order for help-lines to be truly accessible to those persons and communities most often affected by hate crimes, services should be provided in languages other than English (depending on particular context and minority population of the respective region) and services, such as victim referral or support services, should be provided free.

Participants noted that the most frequent and distressing kinds of incidents affecting communities consist of 'low-level' incidents such as racial slurs, verbal harassment or intimidation. These are much less likely to be investigated rigorously, and as a consequence, much less likely to be reported.

Discussion also pointed to problems of hate crime reporting by authorities. Specifically, many states do not collect data on hate crimes consistently at the national level. For instance, the example was given of both the US and Canada, wherein hate crimes data

may be recorded and reported in some jurisdictions but not others. In the case of the UK, participants pointed out that only 6/36 police forces across the UK record hate based crimes on the basis of faith, making for incomparability at the national level. It was stressed that reporting must be undertaken consistently at the national level and by all police agencies. Mr. Michael McClintock of Human Rights First commented that hate crimes reporting should not be left solely to police agencies but that NGOs should play a role in monitoring incidents and providing alternative data sources to serve as a 'check' on official figures. NGOs would also be able to provide a more 'user-friendly' interface for community members impacted by hate crimes.

Imam Sajid also highlighted the prevalence of incidents related to institutional islamophobia. Having visited prisons or detention centres extensively in the capacity of visiting Imam, he described incidents including the beating of Muslim inmates or youth offenders while prostrated for prayer, and the strip-searching of Muslim women who were visiting their husbands. From the perspective of institutional Islamophobia, the Law Enforcement Officer Programme on Combating Hate Crime developed by the OSCE's Office for Democratic Institutions and Human Rights was welcomed as a much needed initiative. It was argued that the programme could also provide a focus on victim support services (perhaps through linking with social services) and the emphasis of the existing programme in forging links between police agencies and local communities was welcomed as an example of good practice.

Discussions also centred on the need to clearly differentiate or clarify the grey area between issues relating to freedom of speech versus what could be termed 'hate speech'. Hate speech on the Internet was particularly of concern. Some participants voiced the need for an incitement against religious hatred bill and pointed to the EU Framework Equality Directive as a prospective model.

The Tolerance and Non-Discrimination programme pointed to its activities to support OSCE participating States to improve their data recording on hate crimes. In its recent hate crimes report, recommendations were made to those states that record only racially-motivated hate crimes to expand their definition of hate crime to include other bias grounds such as religion and belief, gender, etc. The report also recommended that NGOs and civil society play a greater role in monitoring hate crimes data, submit such information periodically to the ODIHR, and to this end the ODIHR hosted a training workshop on hate crimes monitoring for NGOs from across the OSCE region. The programme also compiled and disseminated good practices in combating hate crimes at the law enforcement level, civil society level and in terms of data collection and legislation through its report and on-line database of practical initiatives.

The programme also pointed to several programme areas including the planning of technical expert-level meetings with national contact points in all 55 OSCE states in order to promote a systematic and comprehensive methodology for hate crimes data collection, and the Law Enforcement Officer Programme on Combating Hate Crimes which increases the awareness, capacity and skills of front-line police officers in recognizing, responding to and investigating hate crimes effectively.

Points were also raised that racism and all forms of xenophobia including Islamophobia should be condemned at the political level but also through the (criminal) justice system. A zero tolerance policy towards hate crimes including enhanced sentencing for example sends a strong message to would-be perpetrators and to the general public that hate crimes will not be tolerated. Ideas of tolerance, human rights and respect for diversity must receive widespread political support at the domestic and international levels.

Representation of Muslim Communities

The European Network against Racism (ENAR) raised concerns about use of the term 'Muslim community' on the roundtable programme agenda. The term 'community' was taken issue with as it fails to recognize that Muslims differ widely in terms of ethnic-cultural backgrounds, histories, languages, and geographic parts of the world. The term 'Muslim community' serves to homogenize very diverse groups into one monolithic block, and is better replaced by the term 'Muslim communities'.

Roundtable participants highlighted the issue of diversity between Muslims - in terms of political views and relationship to religion. The Council for Canadian Muslim Women (CCMW), for instance, pointed to their stance on religious-based arbitration (implementation of Sharia law) which differs sharply to the view points of other Muslim individuals and/or groups. The CCMW had opposed the approval of religious based arbitration in Ontario, Canada due to its potential negative impact upon Muslim women and children. This point of view went sharply against 'the grain' in many Muslim communities, and serves to illustrate the breadth of political interests and social views within Muslim communities along with relationships to religion.

Diversity amongst Muslims also meant that they experienced discrimination differently depending on particular circumstances such as racial or ethnic background, gender and 'visibility' of their faith. For instance, Ms. Nuzhat Jafri of the Canadian Council for Muslim Women alluded to the 'triple burden' or 'three strikes' that Muslim women face due to their visible minority status, gender, and faith. Muslim women are often particularly 'visible' or identifiable due to the wearing of the hijab and as a result are often more vulnerable to discrimination and/or attacks. This multiple or crosscutting grounds for discrimination were explored in a CCMW report, 'Voices of Muslim Women: A community research project' which investigated the effects of 9/11 and its aftermath on Canadian Muslim Women. The report examines the specific impact of hate attacks, stereotypes, media portrayals, legislation and policies, racial profiling and issues pertaining to religious freedoms on Muslim women. The report found that the everyday lives of most Canadian Muslim women had been negatively affected post 9/11 and made various recommendations related to empowerment, skills development, capacity building and participation. The full set of recommendations from the CCMW report is annexed to this report.

Representation *within* Muslim communities was also highlighted as an issue of concern, specifically in the context of Muslim women or youth. The Initiative Muslimischer ÖsterreicherInnen raised questions as to the representativeness of Islamic communities and organizations throughout Europe and especially the representativeness of groups at the national level. The Canadian Council for Muslim Women commented that Muslim women are often represented inadequately, if at all, within Muslim-focused NGOs or

councils and that their voices were seldom heard around the table. Concerns were also raised as to the representation of Muslim youth. Youths often face a unique set of challenges and experiences which are not represented in existing forums, and which are compounded by generational gaps or cultural divides with elders. The real diversity and full spectrum of Muslim voices then should be represented within the community and also externally.

Education and Intercultural Dialogue

Participants reiterated the importance of facilitating discussion on Islamophobia in order to identify misconceptions, its impact on those affected, and common areas of action and to this end welcomed the roundtable event initiated by the OSCE-ODIHR and the Personal Representative of the CiO on Combating Intolerance and Discrimination against Muslims.

Discussion centred on the relationship between lack of education and manifestations of intolerance. Fundamentally, it was argued that the 'West' has less knowledge of Islam now than it had four years ago (pre 9/11), and that the gap in knowledge has unfortunately been filled with misconceptions, falsities and hysteria. The manner in which misperceptions and ignorance underpin discriminatory political discourse was also underlined. Unfortunately, xenophobic statements at the public level often influenced public opinions and actions, including giving sanction to low-level abuse, harassment and to the more serious hate crimes committed by individuals and/or organized groups.

Participants stressed that education to promote mutual respect and understanding should be targeted at the mass media, through public awareness campaigns as well as in schools. Intercultural and inter-faith dialogue was also seen as an important means to create understanding of religious practices, promote transparency and dispel misconceptions about the Islamic faith and its key tenets. To this end, participants noted the increasing initiative by Muslim communities across the OSCE region to open up their places of religious worship, hold 'open mosque' events and make translated copies of the Qu'ran available for those interested. These events, held at the community level were credited with increasing an understanding of Islam, of Muslims and their practices, and of allowing persons to raise genuine questions they may have about the faith.

Integration through Participation (Engaging Muslim Communities)

On the issue of integration, participants noted that the question raised most often is 'how to integrate Muslims'. This was a flawed question and it was emphasized that the correct question to be asking is how we can all live together, and promote a model of mutual respect and unity in diversity. Participants emphasized that societies must begin to look at their Muslim communities as rightful co-citizens. Muslim communities are here to stay and have to be integrated inclusively into the whole fabric of society and should not be seen as a cultural or religious entity that needs to be 'Europeanised'.

Several strands of discussion emerged on the issue of integration including questions of citizenship, identity and relationship to the 'mainstream' culture, participation or engagement in 'mainstream' society and institutions and socio-economic marginalization.

The concept of citizenship was highlighted by many NGOs as being incapable of reflecting the multiple identities that many people today possess. In particular, it is not able to accommodate persons who identify themselves as Muslim and British, or Muslim and French for example.

Many Muslims feel that it is difficult to hold on to an identity as a Muslim and still be perceived as a citizen of their respective country. The two identities were seen to be mutually incompatible. Identification with one's faith was seen to be a rejection of citizenship or a rejection of the respective state's culture and values, and was subsequently viewed with distrust. Muslim communities felt it was possible to retain their faith identify and also be citizens; the topic of integration should be framed in terms of civic integration as opposed to religious/cultural assimilation. Civic integration implies participation in political, economic and social institutions and processes; therefore integration could be best defined through participation.

Participation implies that governments must ensure that all citizens enjoy access to political and legal institutions and processes. It also requires, however, the engagement and participation by Muslim communities themselves. The Conseil Francais du Culte Musulman (CFCM) reported that there are approximately 5 million Muslims in France, which constitutes the largest minority group in Europe. Despite these figures, the CFCM alluded to the 'latent' organization of Muslims and stressed the need for Muslim groups to interact with processes, engage in lobbying, and establish a common platform from which to speak to governments from. The importance of having larger civil society be receptive to the inclusion of Muslims was also raised.

The Collectif Contre L'Islamophobie en France described difficulties faced by civil society and especially encountered by Muslim NGOs in establishing open dialogue on issues of discrimination affecting Muslim communities. For instance, criticisms of public security measures or anti-terror acts which may affect the civil liberties of Muslims has been discouraged. Additionally, persons who have directly suffered injustices under such acts are scared of police and governmental authorities and often do not voice their concerns, or appeal for justice.

Integration could also not proceed without looking at the issues of social deprivation, economic marginalization and the subsequent isolation and alienation of Muslim communities, and in particular youth. While the topic of 'ghettoization' was increasingly receiving the spotlight in media, there seemed to be little acknowledgement by governmental authorities that the problems of integration stemmed from marginalization and not because of resistance from Muslim communities themselves. Social deprivation and economic marginalization was felt acutely in education, housing, provision of public services including healthcare, and due to discrimination in employment and recruitment. This marginalization has profound implications in terms of quality of life for Muslims but also in terms of promoting further alienation and disaffection, which in turn impacts upon long-term community cohesion.

In terms of integration, identity and engagement within society, Muslim communities are having to look inwards also and ask themselves some tough questions. The European

Network against Racism (ENAR) summarized the following questions that Muslim communities were asking themselves *internally*, such as:

1. What role Islam should play in their daily lives?
2. How mutual integration instead of disintegration could be obtained?
3. Which local customs should be accepted and to what degree?
4. How to have a dialogue with the majority in the host societies?
5. How to change patterns of limited social mobility and high unemployment?
6. How to negotiate women's position in the family and society?
7. How smooth upbringing of children and their education can be achieved?
8. What are the consequences of legal restrictions on their daily life?
9. How to respond to media misrepresentation of Islam?

In summary, participants noted that there were many concerns facing Muslim communities throughout the OSCE region, and that these needed to be explored in more depth. While hate crimes and the war on terror had a major impact on Muslims, the primary issue of contention for many however is the persistent day-to-day 'low-grade' discrimination, such as verbal abuse and general feelings of hostility and suspicion directed towards them. This situation was compounded by the negative portrayal of Muslims through public mediums such as press and political statements. Overall, participants pointed to the need for political leadership and vision on behalf of authorities and engagement and mobilization of the Muslim community as key requirements for ensuring resolution of the many challenges faced today.

IV. Discussion of Best Practices and Areas for Action

The importance of disseminating and sharing best practices for combating intolerance and discrimination against Muslims was discussed, as well as the utility of identifying common areas of action between governmental authorities, intergovernmental organizations and civil society. Sgt. Parsons of the City of London Police – Race and Diversity Unit raised an important point on the need to discuss 'bad practices' and lessons learned as well as good practices so that actors/states can avoid duplicating prior mistakes of others

Initiatives to combat discrimination and promote equality were identified as important, in addition to initiatives that are designed to raise awareness, transfer skills and knowledge and/or promote capacity building amongst Muslim communities. Above all, the practices should be transferable to other contexts and replicable by states and/or civil society for a 'multiplier effect'. The following list, in no particular order, provides an overview of the best practices described in this session.

The Muslim Council of Britain's guide, *Muslims in the Workplace: A Good Practice Guide for Employers and Employees* provides guidance on the Employment Equality (Religion or Belief) Regulations, which came into force in late 2003. The guide is targeted to both employees and employers. In the case of the former, it aims to increase awareness

of rights. In the case of employers, the guide aims to promote an understanding of Islamic practices that are part of the daily life of many Muslims, and to assist employers in complying with the new regulations. The guide provides information on the scope of the Religion or Belief regulations and outlines discriminatory treatment in the following contexts; recruitment, pay, terms and conditions, training, transfer, promotion, dismissal and references.

In addition to providing an overview of the context in which direct and indirect discrimination may occur, the guide also features a section on good practice for employers in relation to recruitment processes, social interaction, accommodating employees' religious observances, appearance and dress code policies, fasting and dietary requirements, and leave for hajj and religious occasions. Lastly, the guide offers advice and information on how to seek legal redress should an employee feel they have suffered discrimination or harassment.

The Dutch Muslim Broadcasting Corporation (NMO) referred to its activities in regards to increasing representation and understanding of Muslims and Islam in broadcasting. The NMO is a religious and cultural broadcasting organization founded to cater for the needs of the Muslim community in the Netherlands. It produces radio and television programmes for both Muslim and non-Muslim audiences with the intent of raising awareness and promoting exposure of and interaction between cultures and faiths. Programmes provide educational content in order to inform non-Muslims about Islam and the lifestyle of Muslims. The programmes pay special attention to religion, education, culture, integration of Muslims as well as to particular groups including young Muslims, Muslim women and elderly Muslims. The series entitled *The Dialogue* aims to promote dialogue by inviting persons who may have spoken out negatively (and publicly) about Islam and Muslims. For instance, in the aftermath of the Theo Van Gogh murder, an anchorperson was invited to the show to discover the 'roots' of his negative perceptions and hence commentary against Muslims. In addition, the radio show, *Wat NOU? (What's Up?)*, broadcasts live on a weekly basis and addresses both Muslim and Non-Muslim youth and the problems they encounter on a daily basis. The show also provides an avenue for young talent such as singers, writers and poets. The NMO is part of the Dutch public television system and broadcasts nationally on channel one in the Netherlands.

Both the Brussels-based Forum of European Muslim Youth and Student Organisations (FEMYSO) and the UK-based Muslim Youth Helpline (MYH) are actively engaging with young Muslims across Europe in order to listen to the challenges that youth are encountering, provide a forum for these under-represented voices as well as advice, and to establish management and leadership programs to enhance the skills and engagement of youth in the public sphere.

A vitally important and timely initiative that is easily replicable by state/civil society is the London-based Muslim Youth Helpline - a confidential telephone and e-mail counselling

service for young Muslims. The helpline also operates a community support scheme within the Greater London area. The absence of effective community support schemes and the apathy to deal with rising levels of social exclusion, mental health problems, abuse and criminal activity led to the creation of an anonymous helpline service putting young people at the frontline of service provision. The official service was launched in December 2002 and the service was quickly inundated with enquiries. In September 2003, the helpline extended its opening hours and launched a free phone number to ensure that all young people can access the service.

As a matter of policy all volunteer staff are between the ages of 18 and 25 years. By omitting the generation gap and the cultural restrictions of an adult-run service, MYH is able to build the trust of young people and deal effectively with the social pressures that young people from the Muslim community have never before been able to reveal. Young Muslims contact the Muslim Youth Helpline about a wide range of issues. Some people are going through desperate situations, whilst others are feeling lonely or confused. Common problems that many young people talk about are drugs, feeling depressed, family and friendships as well as issues related to sexuality.

The Muslim Youth Helpline is funded by the Home Office and through charitable trusts and donations from within the Muslim community. For further details, see <http://www.myh.org.uk>.

The Canadian Arab Federation (CAF) referred to its 'Parliamentary Day' project wherein 150 individuals from the Muslim community were taken to Parliament, in order to meet with their local MPs. The project was aimed at increasing awareness of and engagement with the political and civic institutions and processes at the national level. The outcome of this outreach was that members of the Muslim and Arab communities were invited to consultations in order to provide feedback on issues of relevance to their communities. The positive engagement of members helps to promote further participation in lobbying and advocacy by other members of the community.

The Muslim Council of Britain's, *Know Your Rights & Responsibilities: A Pocket Guide* was developed to help Muslims become better acquainted with their responsibilities and rights so as to promote social cohesion and combat islamophobia. The pocket guide is compact enough to be portable but covers a comprehensive range of topics including the following:

- *Media Portrayal of Islam and Muslims:* To help ensure an accurate portrayal of Islam and Muslims, the guide urges community members to contact relevant newspaper or broadcasters with positive feedback and complaints. Contact details of the UK's main national media are included along with those of the Press Complaint's Commission.
- *Challenging Islamophobia and Discrimination:* The guide encourages the immediate reporting of violence and harassment to the relevant authorities as

appropriate including employers and/or police and the detailed recording of supporting evidence.

- *Political Participation*: The guide encourages active participation in political parties, outlining why this is important, and how to go about it. The contact details of various political parties are provided.
- *Education*: In order to counter the widely reported under-achievement of Muslim children at school, parents are advised to actively engage in their child's education including through attendance at school open evenings, involvement in Parent and Teacher Associations and as school governors or teachers. The topics of religious education, uniform policies and dietary provisions (halal) are also addressed.
- *Rights as Worker/Employee*: Rights of employees as per the 2003 European Union directive on discrimination in employment and training are outlined along with means to seek redress should discrimination be suspected.
- *Vigilance and the Terror Threat*: The guide urges public vigilance and cooperation in respect of security matters and the immediate reporting of any knowledge relating to suspected terror-related activity to the police. The Anti-Terrorism Hotline number is provided.
- *Police Powers*: The guide outlines police powers relating to stop and search and to search of homes, along with entitlements and rights of those being searched.
- *Rights if Arrested*: The Guide outlines rights of those arrested including those made under 'terrorism legislation'.

The Canadian Arab Federation (CAF) also developed a guide for Muslims in regards to the Canadian Security and Intelligence Services entitled, *CSIS and Your Rights: A Guide for Arab Canadians*. The guide was developed to help Arab Canadians gain an understanding of their civil liberties and human rights if approached in regards to 'security' matters. The guide is available online at <http://www.caf.ca/caf.htm>

Sgt. Parsons of the City of London Police – Race and Diversity Unit commented on the development of several initiatives to promote understanding and respect both within the police force and the larger community. These included;

- Launch of a City Police Multi-Faith Forum aimed at officers and civilian staff belonging to faith groups;
- Training on faith and religion, and religious discrimination legislation, for all staff in the Race and Diversity Unit;
- Introduction of Multi-Faith prayer rooms in all City of London Police stations and buildings;
- Development of following materials/pamphlets with Muslim academics:
 - *To be British and Muslim – Breaking the Stereotype*, T. Rashid
 - *Changing the Culture of the Police*, M. Mahroof
 - *The Terror Threat and its Impact on British Muslims*, I. Bunglawala

- *Radical Muslims and Extremists*, M. Naqshbandi
 - *Muslim Community Issues Within the Criminal Justice System and CPS Guidance on Prosecuting Religious Crime*, M. Cheema

 - Development of **community outreach programme** aimed at assisting local Muslim communities to develop their own capacity to:
 - Protect their own communities;
 - Respond to inaccurate or hostile media stories;
 - Promote positive image and understanding of Islam through cultural and educational events;
 - Work cooperatively with other communities and public service organisations.

 - **Self Reporting Packs** with enable Muslims to report hate crimes anonymously through on-line services or other anonymous means.
-

The Canadian Arab Federation (CAF) highlighted an initiative in which it partnered with the City of Toronto to develop a public education campaign that trains educators about Arabs and Muslims and teaches Arab youth about hate crimes and media awareness. Further details on this initiative are available by contacting the CAF, through their website at <http://www.caf.ca/caf.htm>

The Canadian Council for Muslim Women (CCMW) provided an overview of its work in respect of Muslim women in Canada, including addressing issues of political participation as well as countering the misrepresentation of Islam and particularly Muslim women to the general public. In regards to tackling stereotypes and misconceptions of Muslim women, educational materials and basic texts on Islam, Muslim women and the Muslim Veil have been distributed to public libraries, to public service sectors and school boards.

In terms of skills development and increasing participation in society, the Canadian Arab Federation (CAF) outlined its activities in providing vital services to newcomers to Canada including English language training and orientation/settlement programs. The CAF also provides job search workshops for recent immigrants which provide assistance and skills development in regards to writing resumes, interviewing well, and effective job search strategies. The initiative helps to promote socio-economic integration and participation in 'mainstream' structures. Further details on this initiative are available by contacting the CAF, through their website at <http://www.caf.ca/caf.htm>

The American-Arab Anti-Discrimination Committee (ADC) recommended that Muslim communities and NGOs engage with police agencies in order to open up channels of communication and promote mutual understanding of the relationship between law enforcement and the communities they police. The ADC provided a model initiative in terms of its Law Enforcement Outreach Programme and recommended that the NGOs present develop similar initiatives in their respective states. The Law Enforcement Outreach Programme reaches out to law enforcement agencies across the country, including the Federal Bureau of Investigation (FBI) in order to raise cultural awareness, provide forums for dialogue in which mutual concerns and needs can be discussed openly, and establish trust between communities and police agencies. The programme actively seeks to correct misconceptions prevalent in both local and law enforcement communities. The ADC counselled that only basic materials are needed to raise awareness and understanding, and that this initiative can easily be replicated elsewhere.

In order to counter the negative portrayal of Mosques and of the persons congregating therein, that is often espoused by the media and in public discourse, the Zentralrat der Muslime in Deutschland referred to an initiative - 'Open Mosque Day' - undertaken by its organization at the national level. The aim of Open Mosque day is to promote inter-faith understanding and dispel any misconception about the faith by opening up the doors of mosques. Over 1,000 mosques throughout Germany participated in the initiative, which attracted over 100,000 visitors in one day. The Zentralrat developed materials and guidelines for all mosques so that they were able to coordinate the day effectively and engage in transparent and open dialogue with visitors. Specific topics were also addressed during these days such as the meaning of the hijab, or questions relating to security and extremism.

The UK Foreign and Commonwealth Office (FCO) has established an Islamic Media Team which monitors the portrayal of the UK and its foreign policies abroad, in order to be aware of misperceptions or negative portrayals issues by foreign press or in public statements. Monitoring such media enables the UK to correct any misperceptions or misrepresentations that may arise, and thus counteract tensions or problems before they have the opportunity to escalate.

V. Recommendations

Participants discussed ways to move forward on the issue of combating intolerance and discrimination against Muslims and focused on recommendations aimed at the OSCE and its Office for Democratic Institutions and Human Rights, at OSCE participating States and at NGOs.

Recommendations for the OSCE-ODIHR and to the Personal Representative of the CiO on Combating Intolerance and Discrimination against Muslims

1. The OSCE-ODIHR and the Personal Representative of the CiO on Combating Intolerance and Discrimination against Muslims should continue outreach efforts to Muslim communities and groups and, as a next step, convene a follow-up meeting. While the first roundtable event with NGOs was understandably kept broad, follow-up events should take the shape of issue-specific focused discussion groups. Authorities should also be present at such roundtable events in order to create linkages between them and Muslim communities.
2. Specific outreach should be conducted with sub-groups that tend to be under-represented or marginalized, such as women, youth, socially deprived. Members of these groups should also be actively engaged in future follow-up meetings.
3. The OSCE-ODIHR should consider establishing an NGO Action Task Force that is tasked with moving forward on issues related to intolerance and discrimination against Muslims, and especially with the implementation of OSCE commitments on this matter.
4. The OSCE-ODIHR's Tolerance and Non-Discrimination Programme should continue its work in training NGOs in hate crime monitoring and reporting. Future training programmes should be targeted at those Muslim NGOs throughout the OSCE region that have limited capacity or skills.
5. Clear guidelines against Islamophobia should be issued from internationally respected organizations such as the OSCE, the United Nations, the Council of Europe and the European Union.
6. OSCE reports should be issued in languages other than English so that wider civil society in all countries has access to reported findings, best practices and recommendations.

Recommendations for OSCE participating States

1. All OSCE participating States should consider implementing a model similar to the EU Framework Equality Directive, which outlaws discrimination in employment and vocational training on the grounds of religion or belief, sexual orientation, disability and age.

2. Those states that already have legislation on non-discrimination and equality in place should extend the grounds to cover religion or faith, where this requirement is not already met.
3. OSCE participating States should ensure that the appropriate legislation is in place to capture hate motivated crimes. States that already have such legislation should ensure that the grounds extend beyond racial motivation to cover other grounds including ethnicity, and religion or faith.
4. Governments need to make a commitment to tackling institutional Islamophobia at the local, regional and national levels. 'Positive duty', wherein the emphasis on monitoring race or other inequalities is placed upon the public sector, is critical in this regard.
5. All officials should publicly condemn at the appropriate level, all forms of discrimination including acts of hate crimes. A strong message of zero tolerance policy towards all manifestations of intolerance, particularly hate crimes should be sent to the public
6. OSCE participating States should consider establishing a specialized body to deal with racism, xenophobia and all forms of intolerance including Islamophobia. Such bodies should have statutory powers to demand information and statistics from the relevant agencies and to publicly report on this.
7. OSCE participating States should be collecting data on hate crimes as they proceed through the criminal justice system so that statistics are available on the outcome of reported hate crimes (i.e. where charges, arrests, prosecution or convictions were made on reported hate crime cases).
8. Bodies that are responsible for collecting and reporting on hate crime statistics should be assessed for impartiality and independence from state authorities, such as in cases where the Ministry of Interior fulfils this role.
9. Governments should collaborate with NGOs to coordinate outreach programmes with law enforcement officers. The programmes should promote inter-cultural and inter-faith understanding and in particular, provide information on Islam and the religious practices of Muslims. New recruits should be trained in conflict resolution and mediation at the community level.
10. More OSCE participating States should implement and rely upon assistance programmes such as the OSCE-ODIHR's Law Enforcement Officer Programme on Combating Hate Crimes in order to train their front line and senior officers in how to recognize and respond appropriately to hate crimes, how to build relations with communities and provide victim assistance services.

11. All OSCE participating States should consider the 'Integration through Participation' approach as a guiding model in their policies and programmes targeted to minority groups and migrants. Integration through participation implies that Muslims should not be required to assimilate in order to integrate, but rather should be encouraged to participate in political, economic, social and cultural institutions and processes.
12. OSCE participating States must consider the implications of hate speech on public opinion and attitudes as well as its effect on the targeted community. States should draft and implement legislation on hate speech, propaganda and incitement to religious hatred. Specialized bodies should monitor political discourse in addition to hate speech on the Internet and in other mediums.
13. Religious studies curricula at both primary and middle school levels should include lessons on Islam and religious practices.
14. OSCE participating States should adopt the example of Austria who has formally and legally recognized Islam and Muslims as a religious community.
15. Governments must promote proactive and open-minded discussion concerning the accommodation between secular and religious forces within society, including engagement with Muslim communities on this issue.
16. Governmental authorities need to take steps to quantify how *different* communities are marginalized by incidents of discrimination. For instance, Muslims may be disproportionately affected than other groups in terms of employment-related discrimination, in gaining permits to construct houses of worship or to establish organizations. Statistics on employment and labour discrimination or hate crimes for example, should be disaggregated so that the nature, extent and impact of discrimination upon particular groups such as Muslims is made clear.
17. Governments should provide comprehensive support for local grassroots organizations that are working actively with youth to provide support and counseling to youths, as well as skills development and positive leadership/mentoring programs. The Muslim Youth Helpline provides an example of a good practice model.
18. Targeted capacity building programmes should be established to provide Muslim groups with the appropriate awareness in relation to participation in the political processes, including skills in how to lobby effectively, voice their concerns and work with Media and educational institutions.

Recommendations for Muslim Civil Society

1. Muslim communities and organizations must increase community cohesion including the development of umbrella organizations at the national and international level. Coalition building amongst community groups and NGOs is

extremely beneficial in terms of speaking with a common voice, pooling resources and working collaboratively on identified common areas of action.

2. NGOs and community groups should take a pro-active approach to engaging with governmental authorities. This includes efforts to conduct outreach and seek dialogue where none exists, instead of waiting for authorities to initiate dialogue. The community should not wait for change to take place, but be agents of change.
3. Community groups should be able and ready to point out *specific* concerns to the relevant law enforcement agencies and governmental authorities, such as pinpointing problems with particular policies or legislation, or conveying how these adversely affect Muslim communities. The provision of constructive recommendations or alternative guidelines opens up dialogue with governmental authorities and shows a willingness to work collaboratively.
4. Muslim NGOs and community groups must build positive relations with the local and national Media. This includes developing active educational outreach on the topic of Islam, educating on the diversity of Muslim communities and the need to represent alternative (mainstream) Muslim voices in the Media and being willing to provide sources of information or answer questions when requested to do so.
5. Materials and resources on Islam must be developed so that others are able to learn about the religion, including the development of toolkits to facilitate training for teachers, media professionals, law enforcement officials, and security forces.
6. Muslim communities must ensure that the Imams representing their Mosques and communities are ready to condemn extremists and report any suspicious activity to the police.
7. Muslim communities and NGO groups must strive to engage and empower under-represented groups and voices such as Muslim women who may face particular forms of discrimination from mainstream communities as well as internal discrimination from within their own community.
8. Leaders from Muslim NGOs or community groups must reach out to the larger community in order to provide encouragement and education on civil liberties, human rights and on the importance of participating in political processes. The implications of *not* participating in civic processes should be outlined, i.e. 'if you are vote-less, you are weightless'.
9. Muslims should see themselves as co-citizens of the countries that they live in, and not solely as Muslims. As co-citizens, Muslims must engage and participate in mainstream society, but also not be afraid to speak up and voice their concerns.
10. Civil society must lobby their own governments for legislation similar to the official hate crimes act in the US which makes it mandatory to collect statistics on hate

crimes. While recognizing that data does not stop hate but does give means to end.

11. Participants all agreed that constructive proposals and practical solutions must in part be forthcoming from civil society, and particularly from the Muslim communities themselves.

VI. Next Steps

1. The ODIHR will circulate the roundtable report to all organizations that participated in the roundtable, including representatives of non-governmental organizations and inter-governmental organizations.
2. The Personal Representative of the CiO will forward the finalized report to the OSCE's Chairman-in-Office. It will be recommended that the report be circulated to the 55 OSCE participating State delegations, other relevant OSCE institutions and to relevant international organizations.
3. The ODIHR will establish a network of contact points with Muslim NGO across the OSCE region in order to facilitate information exchange including best practices, updates on developments and incidents of concern. The ODIHR will also monitor official follow-up on particular incidents and events through these contact points.
4. The ODIHR will liaise with roundtable participant NGOs in order to establish priority topics and modalities for a follow-up meeting. The follow-up meeting will be focused upon one or two main issues and will develop concrete proposals to support participating States and civil society combat intolerance and discrimination against Muslims.
5. The ODIHR will set up a core task force of Muslim NGOs to promote collaboration and coalition building across the OSCE context, in order to identify gaps in policies, legislation and training.
6. The ODIHR will discuss with NGOs the development of a training and capacity building for NGOs in the area of tolerance and non-discrimination, including in the area of monitoring hate crimes, or hate on the internet.



Roundtable with NGOs addressing Intolerance and Discrimination against Muslims

Opera Room, Hotel Sofitel Victoria
Warsaw
Tuesday, 27 September 2005

Final Programme

- 9:00-9:15 Welcome and Opening Remarks
 - Ambassador Christian Strohal, Director of the ODIHR
 - Ms. Blanca Jamnišek, Representative of the OSCE Chairman-In-Office
 - Ambassador Ömür Orhun, Personal Representative of the OSCE Chairman
 in Office on Combating Intolerance and Discrimination against Muslims
- 9:15-9:45 Introduction by NGO Representatives
- 9:45-10:00 The Role and Mandate of the Personal Representative on Combating Intolerance
 and Discrimination against Muslims
 - Ambassador Ömür Orhun
- 10:00-10:15 Overview of the ODIHR Tolerance and Non-Discrimination Programme
 - Ms. Jo-Anne Bishop, Head of Programme
- 10:15-10:25 Introduction to the Commission's work on Discrimination against Muslims
 - Ms. Catherine Cosman, US Commission on International Religious Freedom
- 10:25-11:10 Discussion: Key Concerns Facing the Muslim Community in the OSCE region
 (Hate Crimes, Political Discourse/Leadership, the Fight against Extremism)
- 11:10-11:30 Coffee Break
- 11:30-12:20 Discussion: Best Practices in Combating Intolerance and Discrimination against
 Muslims
- 12:20-1:00 Lunch, Opera Room (lunch provided)
- 1:00-1:50 Discussion: Identifying areas of Co-operation and Engagement: The Role of Civil
 Society, Participating State Governments, and OSCE-ODIHR
- 1:50-2:20 Moving Forward: Recommendations for Action
- 3:00-3:30 Conclusions and Recommendations for Next Steps
 - Ambassador Ömür Orhun
 - Ms. Jo-Anne Bishop



List of Participants

OSCE Representatives

Ambassador Ömür Orhun	Personal Representative of the OSCE Chairman-in-Office (CiO) on Combating Intolerance against Muslims
Ambassador Christian Strohal	Director, OSCE Office for Democratic Institutions and Human Rights (ODIHR)
Blanca Jamnišek	Representative of the OSCE Chairman-in-Office
Simona Drenik	Human Dimension Officer, OSCE Chairman-in-Office
Jo-Anne Bishop	Head, ODIHR Tolerance & Non-Discrimination Programme
Nav Purewall	Programme Officer, ODIHR Tolerance & Non-Discrimination Programme
Anne-Sophie Lebeux	Civil Society and Capacity Building Advisor, ODIHR Tolerance and Non-Discrimination Programme
Thomas Krapf	Adviser on Freedom of Religion or Belief
Fabio Piana	Intern, ODIHR Human Rights Department

Participants

Catherine Cosman	Senior Policy Analyst, US Commission on International Religious Freedom
Felice Gaer	Vice Chair, US Commission on International Religious Freedom, and Director of Jacob Blaustein Institute for Human Rights
Kareem Shora	American-Arab Anti-Discrimination Committee, US
Emanuela Ruse	Association des Etats Généraux des Etudiants de l'Europe (AEGEE), Romania
Mohamed Boudjenane	Canadian Arab Foundation, Canada
Nuzhat Jafri	Canadian Council for Muslim Women, Canada
Aly Abuzaakuk	Center for the Study of Islam and Democracy, US
Stephen Suleyman Schwartz	Center for Islamic Pluralism, US
Haydar Demiryurek	Conseil Français du Culte Musulman, France
Sgt. Tim Parsons	City of London Police, Race and Diversity Unit, UK
Samy Debah	Collectif Contre L'Islamophobie en France, France
Megaïdes Roussa	Collectif Contre L'Islamophobie en France, France
Christopher Allen	Consultant on Islamophobia, University of Birmingham, UK
Yvonne Towikromo	Dutch Muslim Broadcasting Corporation, Netherlands
Bashy Quraishy	European Network against Racism, Belgium
Mohammed Aziz	Faithwise, UK
Keita Abohamane	FATIMA, Moldova
Aysegül Oğuz	Flying Broom, Turkey



Hajib El Hajjaji	Forum of European Muslim Youth & Student Organisation (FEMYSO), Belgium
Nafisa Papanikolatos	Greek Helsinki Monitor, Greece
Ozlem Dalkiran	Helsinki Citizens Assembly, Turkey
Michael McClintock	Human Rights First, US
Tarafa Baghajati	Initiative Muslimischer ÖsterreicherInnen, Austria
Aaron Rhodes	International Helsinki Federation, Austria
Alexey Korotaev	International League for Human Rights, Switzerland
Imam Dr. Abduljalil Sajid	Muslim Council for Religious and Racial Harmony, UK
Khalid Sofi	Muslim Council of Britain, UK
Mustafa Suleyman	Muslim Youth Helpline, UK and Representative of Greater London Authority, UK
Galina Kozhevnikova	SOVA Center for Information and Analysis, Russian Federation
Suresh Grover	UK Monitoring Group, UK
Mounir Azzaoui	Zentralrat der Muslime in Deutschland, Germany

Representatives of OSCE Delegations

Anthony Stanley	UK Delegation to the OSCE
Robin Brooks	US Delegation to the OSCE
Mustafa Osman Turan	Turkish Delegation to the OSCE
Urška Ajdišek	Slovenian Delegation to the OSCE



Report of
Roundtable Meeting with NGOs Addressing
Intolerance and Discrimination against Muslims

Annexes

- Position of the American-Arab Anti-Discrimination Committee (ADC) on the Department of Justice (DOJ) and Department of Homeland Security (DHS) Racial Profiling Guidelines
- Recommendations from report, 'Voices of Muslim Women: A Community Research Project', released by the Canadian Council of Muslim Women
- Presentation of the ODIHR Tolerance and Non-Discrimination Programme and Activities



Position of the American-Arab Anti-Discrimination Committee (ADC) on the Department of Justice (DOJ) and Department of Homeland Security (DHS) Racial Profiling Guidelines:

The American-Arab Anti-Discrimination Committee (ADC) is disappointed with the racial profiling guidelines issued by the Department of Justice (DOJ) and adopted by the Department of Homeland Security (DHS). Although the new guidelines, approved by President Bush, essentially forbid profiling based on ethnicity and race, they permit ethnic/racial profiling and discrimination based on physical appearance of criminal suspects in certain cases.

The guidelines fall short of ending racial profiling in the United States. Moreover, the guidelines do not cover state and local police agencies who at times are more likely to engage in routine law enforcement activities under which such profiling is most likely to occur. The guidelines also fail to include an enforcement mechanism or remedy and allow government officials to use discriminatory practices in particular cases under a national security exception.

This is problematic for Arab, Muslim, and South Asian communities who have borne the brunt of racial and ethnic profiling after September 11, 2001. Hundreds of predominantly Arab, Muslim and South Asian men have been secretly detained and others subjected to "voluntary" interviews and special registration procedures simply because of their national origin even though the men had no connection to terrorism. The use of racial discrimination on airlines is another problem for the Arab-American community, as Arab men or those perceived to be such, have been profiled and ejected from airplanes simply because of the way they look or their Arab names. This has been well-documented by the Department of Transportation. Such abuses are likely to continue under the national security exception.

American-Arab Anti-Discrimination Committee (ADC) Legal Department

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Canadian Council of Muslim Women Le Conseil Canadien des Femmes Musulmanes

Voices of Muslim Women: A Community Research Project

By Samira Hussain

PARTICIPANT RECOMMENDATIONS

This was a community participatory research project. The aim was to report the feelings of Canadian Muslim women in the aftermath of 9/11 and to offer recommendations for future action. The following recommendations have been broken down into three sections: post 9/11 personal impact, impact of 9/11 on Canadian communities and the role of the media.

i. **Post 9/11 Personal Impact**

a. Education at home

i. Encourage discussion of world events at home

ii. Encourage children to be proud of their Muslim identity

iii. Encourage children to learn more about Islamic History

b. Career Diversity

i. Encourage young Muslims to follow non-traditional career paths, become politicians, journalists, lawyers, public servants. This will allow a Muslim voice at a variety of levels.

b. Individual Involvement

i. Encourage more people to become involved in local organizations

ii. **Impact of 9/11 on Canadian Communities**

a. Muslim Representation

Some respondents felt that it was important to have one voice that represents the Muslim community whereas others felt it was more important to have a myriad of speakers that accurately represents the diversity in the Muslim community.

b. Skills Needed

There are some skills that the Muslim community lacks. An educational seminar should be put in place that teaches community groups how to organize effectively, how to lobby the government, how to agree to disagree, writing letters of support and concern to MP's and the media, how to disseminate information efficiently, how to be more approachable.

c. Non- Muslim Community

Encourage networking outside the Muslim community. Encourage more Muslims to become involved in community activities, reach out to other communities that have the same concern for social justice issues

d. Increased Knowledge of Islam and Islamic Practises

There is a general lack of awareness of Islam within the Muslim and mainstream communities. Increase the level of debate within the community. More discussions about Islam that are not related to 'hot issues' like hijab and terrorism
Disseminate accurate information to mainstream community about Islam that also attempts to dispel prevailing myths and misconceptions

e. Cohesion Within

The Muslim community has always been plagued by disunity. In order to demonstrate a united front, the community should create an umbrella organization of all Muslim groups.

Strengthen already existing organizations like CCMW, FMW, AWO by supporting them financially or in kind

Encourage individuals to make recommendations to organizations

f. Public Sector

School System

It is imperative that school boards receive information about Islam. Have community groups go into schools and talk about Islam. Also provide schools with resources: information packages for teachers, books for library

Government

Encourage Muslim community to be more politically active

Encourage Muslim community to be proactive by creating a Muslim lobby group

g. Youth Involvement

Encourage the youth to become more involved in their community by having more youth chapters of organizations or include the youth in regular projects.

h. Religious Institutions

Encourage mosques to be more approachable by having more open houses at mosques or community events where the larger Canadian community is welcome

Encourage public discourse about Islam in the mosques

i. Role of Women

Women need to raise their profile; encourage women to be more active. More organizations should be in place to increase the role women play in the community, a place where women can explore internal issues

j. Increase Participation

More volunteers - Must widen the network of volunteers; get more people involved; the resources of regular volunteers have been tapped out, few people doing the work of many.

Government funding - Have government funded paid positions in order to increase participation

iii. 3. Role of the Media

a. Education

The mainstream media must change its coverage. The media needs to be more aware of Islam the religion

Provide the media with contact names of Muslim organizations and community leaders who can best fulfill the needs of the media

b. Support Media Advocacy Groups

Groups such as CAIR and CIC are doing great work; we should support these groups financially or in kind

c. Alternative Media

Encourage the community to put together their own newspaper or newsletter

Encourage the Canadian community to get news from alternative media sources (Internet, satellite television, specific programs)

ODIHR Presentation on the Tolerance and Non-Discrimination Programme and Activities



**Office for Democratic Institutions
and Human Rights**

Overview of the Tolerance and Non-Discrimination Programme

Meeting with NGOs Dealing with Discrimination against Muslims
27 September 2005, Warsaw



Presentation Overview

- What is the OSCE/ODIHR
- OSCE Commitments re: Tolerance and Non-Discrimination (TnD)
- Overview of the ODIHR's TnD Mandate
- Activities and Priorities of the ODIHR's TnD Programme
- Suggested areas of OSCE/ODIHR and NGO Co-operation
- Questions/Discussion



What is the OSCE?

- Largest regional security organization in the world
- 55 participating States from Europe, Central Asia and North America.
- Active in early warning, conflict prevention, crisis management and post-conflict rehabilitation.
- Based in Vienna
- Institutions + 18 Field Operations



What is the ODIHR?

- Principal institution of the OSCE responsible for the human dimension
- Mandate from 1992 Helsinki Document – To help OSCE States ensure full respect for HRs and fundamental freedoms, abide by the rule of law, promote democratic principles, build & strengthen democratic institutions & promote tolerance
- Based in Warsaw, 100+ staff members



What does the ODIHR Do?

- Promotes democratic election processes through in-depth observation of national and local elections.
- Provides practical support in consolidating democratic institutions – target projects to strengthen civil society and democratic governance.
- Assists OSCE field missions in implementing HD activities



- Contributes to early warning and conflict prevention by monitoring implementation of HD commitments and provides training
- Assists states with implementation of OSCE commitments on terrorism in line with HR principles
- Contact Point for Roma and Sinti Issues
- Regular meetings re: implementation of HD commitments
- Supports states to combat racism, xenophobia, anti-Semitism and discrimination against Muslims and to promote tolerance and respect



Tolerance and Non-Discrimination Commitments

- ⌘ *Maastricht Ministerial Council Decision on Tolerance and Non-Discrimination*
- ⌘ *PC Decision on Combating Anti-Semitism*
- ⌘ *PC Decision on Tolerance and the Fight against Racism, Xenophobia and Discrimination*
- ⌘ *Sofia Ministerial Council Decision on Tolerance and Non-Discrimination*



2004

2004 Taskings to the ODIHR

- ⌘ **Collection point for information, statistics and legislation on hate crimes, racism, xenophobia, anti-Semitism and intolerance;**
- ⌘ **Follow closely incidents;**
- ⌘ **Report findings to the PC and at the HDIM;**
- ⌘ **Collect and disseminate information on best practices;**
- ⌘ **Offer advice and support to participating States and civil society.**



2005

OSCE

TnD Programme Areas

- ⌘ **Monitoring, Reporting on and Following up Hate Crimes**
 - ⌘ **Legislative Assistance**
 - ⌘ **Civil Society/Capacity Building**
 - ⌘ **Education**
 - ⌘ **Law Enforcement**
 - ⌘ **Freedom of Religion or Belief**
-



2005

OSCE

Information Collection/Monitoring

- ⌘ Requests to OSCE States and NGOs to provide information and statistics on hate crimes + legislation and good practices
 - ⌘ States also asked to nominate an authority as a contact point
 - ⌘ Publication of Hate Crimes Report (based on information submitted by OSCE states)
 - ⌘ Regular ODIHR reports to PC
-



...Cont'd

- ⌘ Enhanced role in closely following responses to hate crimes
- ⌘ Raising issues and following up on incidents and trends with governments (in co-operation with Personal Reps of the OSCE Chairman-in-Office)
- ⌘ Development of TnD iBase:
 - ⌘ Virtual [online library](#) of related reports
 - ⌘ Database of [practical initiatives and good practices](#) to promote tolerance and combat hate crimes



2005

Legislation

- ⌘ Evaluation of hate crimes legislation
- ⌘ 2005 – Seminar to be held with legislative experts from throughout the OSCE region
- ⌘ Development of guidelines for the review of hate crimes legislation
- ⌘ Provision of support to states to assist with efforts to strengthen legislation
- ⌘ Legislative reviews
- ⌘ Making existing legislation available to the public through LegislatiONline



Civil Society/Capacity Building

- ⌘ Organisation of training and capacity building seminars for NGOs to support efforts to monitor and respond to hate crimes
- ⌘ Establishment of a 'network' of NGOs to assist ODIHR with monitoring and reporting
- ⌘ Needs assessment currently being undertaken in order to identify areas of ODIHR/civil society co-operation



2005

Education

- ⌘ Support for initiatives by States and NGOs to promote tolerance and respect
- ⌘ Interfaith/intercultural dialogue and tolerance education
- ⌘ Education on the Holocaust and anti-Semitism – Follow-up to ODIHR Report with expert workshops and technical assistance to States



2005

Law Enforcement

- ⌘ Law Enforcement Officer Training on Combating Hate Crimes in the OSCE Region
- ⌘ Development of curriculum (adapted to needs of each state)
- ⌘ Establishment of expert cadre of police from 6 OSCE states
- ⌘ Programme piloted in Hungary and Spain
- ⌘ Phase II to include Croatia and the Ukraine
- ⌘ Police Expert Meeting (Sept 2005) – Focus on hate crimes



2005

Freedom of Religion or Belief

- ⌘ 57 member Panel of Experts (provides expertise and support to ODIHR)
- ⌘ Guidelines for Reviewing Legislation
- ⌘ Panel members conducted legislative reviews in several OSCE states and provided comments on specific cases
- ⌘ Projects on inter-religious dialogue
- ⌘ Training for religious leaders/NGOs on standards related to freedom of religion or belief



Areas of Co-operation

Joint Lobbying Efforts:

- ⌘ Having a strong presence at OSCE events
 - ⌘ Putting issues on the table (using the framework of hate crimes and other forms of intolerance) – Side events, providing recommendations
 - ⌘ HDIM Special Day on Tolerance and Non-Discrimination (29 Sept)
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Co-operation – Cont'd

ODIHR Reporting/Monitoring:

- ⌘ Incorporating information on hate crimes and incidents into the ODIHR's written and verbal reports to the PC and HDIM
 - ⌘ Including good practices and reports from NGOs into TnD Database
-



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