



**Organization for Security and Co-operation in Europe (OSCE)
Office for Democratic Institutions and Human Rights (ODIHR)**

Summary Report from the Online Event:

**Online ODIHR Publication Launch of
“Understanding Anti-Muslim Hate Crimes - Addressing the Security Needs of
Muslim Communities: A Practical Guide”
8 December 2020**

AGENDA¹

14.00 – 14.15 **Introductory Remarks**

Katarzyna Gardapkhadze, First Deputy Director, ODIHR

14:15 – 15.00 **The problem of intolerance, discrimination and hate against Muslims in the OSCE area, and the security needs of Muslim communities**

Moderator: Kishan Manocha, Head, Tolerance and Non-Discrimination Department, ODIHR

Speakers:

Helena Dalli, Commissioner for Equality, European Commission

Ambassador Mehmet Paçacı, Personal Representative of the OSCE Chairperson-in-Office on Combating Intolerance and Discrimination against Muslims

Ahmed Shaheed, Special Rapporteur on Freedom of Religion or Belief, UN Office of High Commissioner on Human Rights

15:00 – 15:15 **Break**

15.15 – 16.30 **Using the Security Guide: How to Comprehensively Respond to Hate Crimes against Muslims**

Moderator: Christie Edwards, Deputy Head, Tolerance and Non-Discrimination Department, ODIHR

Speakers:

Đermana Šeta, Advisor for Combating Intolerance against Muslims, Tolerance and Non-Discrimination Department, ODIHR

Måns Enqvist, Chief Superintendent, National Police, Finland

Marianne Vorthoren, (former) Director of SPIOR (Umbrella organization of Islamic communities of Rotterdam)

Hayri Emin, Islamic Community, Grand Mufti's Office, Bulgaria

16.30 – 16:45 **Closing Remarks**

Kishan Manocha, Head, Tolerance and Non-Discrimination Department, ODIHR

¹ Recording of the event available here:

https://www.facebook.com/watch/live/?v=222795569216083&ref=watch_permalink

SESSION 1

Katarzyna Gardapkhadze, First Deputy Director, ODIHR

Ms. Gardapkhadze, in her introductory address, greeted the participants and acknowledged the timely arrival of the Guide. Ms. Gardapkhadze noted that anti-Muslim hate crimes target property and Muslim individuals as well as those perceived as Muslim, sending a broader message to everybody, both Muslims and society at large. Therefore, the response to such crimes and incidents is critical. This publication, according to Ms. Gardapkhadze, serves as a guidance to the States and all relevant stakeholders on how to offer an efficient and robust response. Fifty-seven participating States of the OSCE have tasked themselves with taking concrete steps to address intolerance against Muslims. The States also acknowledged that the primary responsibility of addressing such crimes lies with the State. As a part of the ODIHR's mandate is to support participating States in this task, Ms. Gardapkhadze stated that this Guide was another step forward and that ODIHR is prepared to assist participating States who would like to implement its recommendations.

Kishan Manocha, Head, Tolerance and Non-Discrimination Department, ODIHR

Dr. Manocha moderated Session 1, inviting individual speakers to take the floor.

Helena Dalli, Commissioner for Equality, European Commission

Ms. Dalli reaffirmed the Commission's determination to support the work against intolerance of Muslims. She reconfirmed that data indicate this problem is also present in the EU. According to Ms. Dalli, EU barometer data shows that three in ten people would not feel good working with a Muslim colleague. She reiterated that Muslim women are particularly exposed to anti-Muslim hatred. She stated that the EU can and will do more in order to ensure equal treatment for all. In this regard, she stated that the Commission presented the ambitious Action Plan against Racism 2020–2025, which includes a number of measures to address all forms of racism, recognizing anti-Muslim hatred as a specific form of racism. The Action Plan also looks at racism in its structural forms and the intersectional perspective is included to deepen the understanding of structural racism. In addition to religion and belief, racism is also linked to gender, sex, age and disability, as well as migration background. Ms. Dalli stated that the EC welcomes the UN Special Rapporteur's initiative to focus the next special report on anti-Muslim hatred and that this will be instrumental in raising awareness of the issue, including on anti-Muslim hate crime. Ms. Dalli announced that the EU FRA (Fundamental Rights Agency) will issue a report in 2021 focusing on hate crime. She also reiterated that generally trust building is of key importance as well as diversity among staff within institutions. The EU Co-ordinator on anti-Muslim hatred is the main point of contact for the Commission, as are the national equality bodies, which are crucial in relation to discrimination cases. According to Ms. Dalli, the Commission will continue to offer funds in support of this work, organize a series of webinars on key issues during 2021 and continue to pay particular attention to the particular ways the pandemic is impacting Muslims.

Ambassador Mehmet Paçacı, Personal Representative of the OSCE Chairperson-in-Office on Combating Intolerance and Discrimination against Muslims

Ambassador Paçacı stated that anti-Muslim hate crimes are a daily occurrence across the OSCE and that they lead to fear and insecurity. In his view, the Guide offers responses based on fundamental rights and the OSCE commitments, acknowledging that the OSCE participating States have committed themselves to recognize and record hate crimes and to develop comprehensive responses. He reiterated that participating States and their political representatives maintain primary responsibility for this endeavour. The participating States have asked ODIHR to monitor hate incidents, including against Muslims, and have strongly opposed identification of terrorism or extremism with a particular religion or culture. According to Ambassador Paçacı, the Covid-19 pandemic also revealed new manifestations of hate and hate crimes against minority groups, including Muslims. Therefore, recognizing and understanding hate crimes is crucial in the fight against them. He stated that reports of hate crimes represent tangible content that allows

for development of programmes for prosecutors' and law enforcement training against hate crimes, which are successfully conducted by ODIHR.

Ahmed Shaheed, Special Rapporteur on Freedom of Religion or Belief, UN Office of High Commissioner on Human Rights

Mr. Shaheed thanked ODIHR for the invitation to speak at the event, congratulated the organization on the publication launch and expressed gratitude for the opportunity to comment as an author of a forthcoming UN report on the same subject matter. He explained that the pandemic led to an increase of intolerance towards those in a situation of vulnerability, who serve as scapegoats during the spread of the disease, and are accused of conspiracies and disloyalty towards their neighbours and society at large. Mr. Shaheed underlined that, as the published Guide noted, hate crimes are message crimes and, therefore, require a counter message and response not only in the form of empathy and solidarity, but also institutional recognition of the urgency in addressing the issue. Mr. Shaheed mentioned the useful structure and content of the Guide, in particular its juxtaposition of human rights standards, its conceptual aspects of the problem and its practical recommendations. He indicated that the Guide identifies important gaps in terms of addressing the security needs of the Muslim population in the OSCE region by careful identification of a human rights framework for State responses. In addition, as he pointed out, the document set out differentiated responses to this complex challenge and mentioned the underlying systemic issues, while advocating for a rights-based and victim-centred approach. He noted that the Guide stressed non-discrimination of measures taken, participation of affected communities, as well as responses that would be empathy-generating, gender sensitive, collaborative, transparent and holistic. He added that the Guide highlighted the methodology to be used when designing responses, stressing the importance of awareness raising, documentation, trust building, prevention, solidarity and support for victims.

Mr. Shaheed emphasized that the published Guide adopted a broad perspective for building social capital, social cohesion and resilience, while dealing with the security of Muslim individuals and communities. He finished by saying that it was important further steps were taken and expressed hope for further collaboration with ODIHR on these issues.

Dr. Manocha highlighted the main points of the intervention and transitioned to questions for the panellists. First, he asked about what could have been done if a State did not respect the rights of individuals and communities or if it sought to impose administrative measures limiting freedoms and rights in the name of security.

Mr. Shaheed explained that he had prepared a report on that particular question a couple of years before, noting that anti-terrorist measures had a disproportionate impact on Muslim communities and that State responses to the issue had been focusing on radicalization of individuals and prevention of acts of violence. He added that literacy on the human rights standards was crucial and there was a need to insist that States comply with their obligations. Violations should be documented, reported and made transparent.

Ambassador Paçacı stated that all OSCE participating States committed to securing the rights of minority groups based on an international human rights framework. He agreed that reporting and monitoring played an important role in addressing the related issues and indicated that civil society organizations could take the leading role in that process. This, in turn, could create pressure on States through the international institutions.

Dr. Manocha asked whether there was a relation between the discriminatory State law and policy and the intolerance perpetrated by non-State actors and, if so, how that problem could be addressed.

Mr. Shaheed underlined the importance of certain elements of State law and policy including proportionality, due diligence of State actors and community participation. According to Mr. Shaheed,

when the applied measures targeted the entire community due to bad intelligence and policy, they created counter-productive outcomes related to stigmatization and stereotyping. He explained that if individuals within a community engaged in criminal activity, such as terrorism, the entire community should not be targeted with security measures. He added that it was crucial to insist on community engagement and promote responses based on crimes and not identities.

Ambassador Paçacı said that issues of immigration and economic hardships became prominent in recent years in some participating States, which negatively influenced the political discourse. That, in turn, paved the way for discriminatory practices. The Covid-19 pandemic, as Ambassador Paçacı stated, affected the Muslim communities to a significant degree. He added that the newly published Guide underlined the need to build trust between the governments and the Muslim communities by providing protection for communities and sites, reassuring the communities in case of attack and providing support. He also said that the lack of support and funds for security measures, as well as certain legislative initiatives, tended to restrict democratic rights and prevented the process of trust-building.

SESSION 2

Christie J. Edwards, Deputy Head, Tolerance and Non-Discrimination Department, ODIHR

Ms. Edwards moderated Session 2 with specific questions to each of the panellists. She first asked Đermana Šeta, as the lead for the drafting process of the Guide, to share more about the challenges that occurred while putting the guide together.

Đermana Šeta, Advisor for Combating Intolerance against Muslims, Tolerance and Non-Discrimination Department, ODIHR

Ms. Šeta expressed her gratitude to all involved in drafting the Guide over the past two years, especially those who participated in the consultative process, as it was an interesting and challenging process involving different stakeholders including police, equality bodies, communities and individuals. She explained that one of the challenges was that this is a guiding document, one offered to all OSCE participating States and that, as such, it had a generic nature. She requested that context be kept in mind as the Guide needs to be customized and translated for specific contexts using the same participatory approach involving diverse stakeholders for customization to maintain focus on the problem and efforts to resolve these issues, establish structures and policies and find joint solutions and responses.

Ms. Edwards asked if Ms. Šeta could address the main elements of the comprehensive response that has been mentioned and specifically the crucial aspects to consider for a responsive system?

Ms. Šeta indicated that one part of the Guide includes these practical steps. The first step is to acknowledge the problem as there are still occasions where the problem itself has not been acknowledged and identified. The next step is raising awareness among both the government and the communities on recognizing anti-Muslim hate crimes and bias motivations. She said that this is where ODIHR is also offering tools and training. The following step involves trust building and this segment requires a lot of time, is very delicate and can easily be destroyed or shaken. She added that this is why a customization process is important as it focuses on dialogue that addresses security risks and provides a plan for protection. After all these steps, Ms. Šeta said that the hope is to see efficient support for victims and reassurance for communities that, according to principle of non-discrimination, these crimes will be solved, equally for them as for everyone else.

Ms. Edwards then asked Måns Enqvist to talk about trust and capacity building and what elements can enhance trust building.

Måns Enqvist, Chief Superintendent, National Police, Finland

Mr. Enqvist stated that both the OSCE and the EU speak of improving recording, ensuring justice and protecting victims. In Finland, surveys suggest that only 5% to 10% of cases are reported to the police. There are several reasons for this, including victims' fear or shame, potential secondary victimization or lack of trust in police, as well as the fact that criminal procedures are time consuming and costly while many victims feel minimal change will occur. Accordingly, high levels of underreporting show that more needs to be done and, specifically, that police needs to be active more and reach out to targeted groups. Mr. Enqvist suggested that one important element would be police contact with targeted groups, both nationally and locally, as this interaction enables trust building. Specifically, constant mechanisms for co-operation need to be in place, and not only when problems occur. In Finland, more than 70% of cases in 2020 were based on ethnic or national origin bias while cases motivated by religion made up about 15% of incidents, although that number is rising. According to Mr. Enqvist, differentiating whether the motive for a hate crime was ethnic or religious background is occasionally challenging. But, since 2015—when Finland started receiving more asylum seekers from Muslim countries—hate crimes against Muslims have multiplied. Mr. Enqvist recognized that combining asylum and terrorism debates with prejudiced views of Islam and Muslim influences the overall atmosphere, and that some politicians think that such approach is justified. Therefore, a holistic approach to addressing hate crime is needed. Finland is now planning implementation of a national programme against hate crimes involving schools and local authorities, and intends to consider these ODIHR guidelines in developing this programme.

Ms. Edwards asked Mr. Enqvist to further explain his opinion on the role and importance of intergovernmental agencies such as the OSCE and how such organizations can ensure that their initiatives are helping on the ground.

Mr. Enqvist stated that Finland had been receiving valuable assistance from ODIHR for years through training and various other tools, with this Guide as well poised to respond to the present need and situation. As Finland is drafting its National Action Plan, it will also be looking at all reports, papers and guidelines from ODIHR to strengthen the national initiative.

Ms. Edwards then asked Marianne Vorthoren about the problems of recording and reporting such incidents and crimes within the communities, specifically inquiring about how the existing gap in underreporting can be amended?

Marianne Vorthoren, (former) Director of SPIOR (Umbrella organization of Islamic communities of Rotterdam)

Ms. Vorthoren pointed out that different issues present barriers for accurate data collection and reporting of hate crimes and incidents by victims, highlighting limited capacities within Muslim communities for addressing these issues. Highlighting the Dutch experience, Ms. Vorthoren identified four main reasons why Muslims have not reported the hate crimes they have experienced: 1) **lack of knowledge** on what constitutes a hate crime, where can it be reported and what can be done about it, as people are reluctant to go to the police and are unaware both that they can also report these incidents to their communities or general anti-discrimination bureau and that action can be taken against these crimes; 2) **fear of repercussion**, particularly from people facing anti-Muslim actions or hate crimes in the workplace or in schools, fearing bad grades or face some workplace repercussions for speaking up; 3) people feel that there is **no use in reporting** as nothing will be done about the incident and the perpetrator will not be held accountable. She believes that it is important to report so as to get insight into what is happening in order to have good policies in place; and 4) **general distrust**, which Ms. Vorthoren noted the Guide mentions, reiterating that it is important to build trust since there is a general distrust of institutions by Muslim communities and there is a sense with people that wellbeing of Muslim communities is not important to institutions as wellbeing of other citizens and there is a strong feeling of being treated as second class citizens.

Ms. Vorthoren made a connection between general distrust and feeling like a second class citizen, stating that it requires a completely different response and requires that language used by media and politicians as well as in education addresses the issues of communities and diversity, promoting inclusion. She specifically referenced Dutch media reports that referred to Dutch people and Muslims as two mutually exclusive identities, which corresponds to the step in the Guide related to raising awareness.

Ms. Edwards followed up by asking if Ms. Vorthoren could speak about the effects that hate and hate incidents have on individuals and communities as well as their gendered effects on men and women, boys and girls.

Ms. Vorthoren explained that the general effects of hate crimes are different for each person and each situation. Many hate crimes have a large psychological impact on people, with some people deciding to change their appearance because of the hate crime with a vast majority of these cases involving women, especially women wearing headscarves. Some women have decided to take off their headscarves because of incidents they have experienced and some men have even decided to shave off their beards, which suggests that people feel they cannot be themselves in the society. Ms. Vorthoren explained that people in these situations do not feel comfortable within society and most withdraw, which can also spiral toward feelings of aggression in society and may feed into issues of radicalization, although this is a rather small group. These are some general effects Ms. Vorthoren has seen through her work related to gender-based effects of hate crimes; most victims are females, and perpetrators often are males, which says a lot about vulnerability as well as visibility of targets, for example women wearing headscarves. Ms. Vorthoren noted that, from her experience, it is hard to disaggregate data on gender with other characteristics such as religion or ethnicity. Ms. Vorthoren mentioned that a new law was introduced a year ago in the Netherlands banning face covering in specific government buildings. While a small number of women wear face coverings in the Netherlands, since then the number of incidents these women have experienced in the streets has risen. Particularly shocking was that children have been involved in these instances. For example, a mother wearing a headscarf was assaulted, her headscarf was torn off and her children were attacked. Other effects of these incidents include people withdrawing from society, both psychologically and physically, and staying within their own circle, which can demonstrate distrust towards other people and in general. According to Ms. Vorthoren, ODIHR's work on hate crimes is important because efficient application of hate crime laws should increase general trust of people in the rule of law.

Ms. Edwards then turned to Hayri Emin and asked him a similar question on how hate crimes and hate incidents effect Muslims and their communities, inquiring specifically about how different his experience and his lived reality were from the previous discussions.

Hayri Emin, Islamic Community, Grand Mufti's Office, Bulgaria

Mr. Emin reflected on hate crimes and hate incidents in his community, pointing out that the Guide could be useful in eradicating intolerance and discrimination against Muslims if used effectively. Mr. Emin emphasized that intolerance and discrimination, hate crimes, and intolerance against Muslims in the Balkans, and in Bulgaria specifically, differ in nature and reasons from Western countries. At the same time, methods and means of manifesting intolerance are almost the same everywhere. Some characteristics of Bulgaria that Mr. Emin mentioned were that most Muslim communities were also part of the local communities and were not migrants, having co-existed with other communities for centuries in this land. Furthermore, the Office of the Grand Mufti has many regional offices around the country.

Mr. Emin stated that motives for intolerance and discrimination as well as intolerance against Muslims in Bulgaria always mix ethnic and situational, history—the Ottoman heritage is on the agenda of certain groups, and it is even possible to hear slogans against Ottomans and Turks during anti-migrant protests. According to him, this problem is dynamic and constantly shifting because of political events, migrations, economic trends and other factors.

Mr. Emin also touched upon the topic of the war on terror, national identities and difficulties in coping with increased diversity in many societies. He stated that such developments have contributed to resentment and fear of Muslims and Islam but are often fuelled by media and political discourse. According to him, Muslims are often portrayed as extremists who threaten the security and wellbeing of others, approaches that have imposed a prejudicial image of Muslims in the absence of shared histories or accurate knowledge of different cultures and religions. As a result of such stereotypes, Mr. Emin stated that Muslims face multiple levels of discrimination based not only on religion but also on ethnic or national considerations, which have numerous effects on society. As Mr. Emin stated, there is a perception in societies that every Muslim is a terrorist, which transforms into political and security issues.

Mr. Emin expressed belief that the subject of Islam and Muslims receives a disproportionate amount of attention and resources. According to him, this encourages far-right and nationalist organizations to be more active in their attitudes and they justify their actions because they believe they are facing dangerous groups or people in society. This has serious consequences for Muslims in the East and in the West. Mr. Emin indicated that all of this and an insecure environment for Muslims in most cases marginalizes and alienates the community, an insight that is also applicable to Bulgaria.

Ms. Edwards then asked Mr. Emin to speak more about his co-operation with ODIHR and his views on how international organizations can offer more support in specific contexts so that the effect on the ground is more effective.

Mr. Emin spoke about collaboration between the Office of the Grand Mufti of Bulgaria and ODIHR, which have been working together for more than 10 years. Mr. Emin mentioned that the Office of the Grand Mufti submits annual reports and data on anti-Muslim hate crimes. Representatives of the Office of the Grand Mufti have attended a number of events organized by ODIHR, gaining valuable knowledge and experience from co-operation with ODIHR and the OSCE.

Mr. Emin emphasized the importance of ODIHR's tools and trainings, which have been delivered to law enforcement, prosecutors, the judiciary and civil society organizations. He indicated that these trainings should continue for sustainability, noting that, these trainings should be part of a long-term process to experience positive developments. Mr. Emin suggested that ODIHR encourage participating States to record hate crimes so that the issue is more visible, enabling achievement of sustainable results and common goals. He also pointed out that bias motivated crimes are rarely investigated in sufficient detail to demonstrate the real reason for the crime as bias motivated incidents are rarely seen as a crime.

Mr. Emin noted that understanding diversity in society is very important, especially for the police and the prosecution, which are homogenous in many countries. He also added that attracting people from minorities into these institutions will contribute to improving the fight against hate crimes. In concluding remarks, Mr. Emin stated that ODIHR's tools should be used efficiently in participating States, as these tools are crucial in combating intolerance and discrimination against Muslims.

Ms. Edwards then proceeded to ask additional questions of the speakers, specifically asking Ms. Šeta about the involvement of Islamic religious communities in the consultation process of the Guide.

Ms. Šeta noted that, when dealing with anti-Muslim hate crimes, ODIHR co-operates with Islamic religious communities and institutions on one side and with Muslim and other human rights organizations on the other. Specifically, ODIHR reaches out to the mosques and imams, assisting them with capacity building. ODIHR also co-operates with Muslim human rights organizations, which approach issues of anti-Muslim hate crimes from the human rights perspective. When preparing the Guide, ODIHR conducted three rounds of consultations in Skopje, Frankfurt and Oslo. These consultations included representatives of the Islamic

religious communities and institutions, Muslim human rights organizations and other relevant stakeholders, such as equality bodies, police and prosecutors. During these consultations, ODIHR received substantive contributions from religious institutions. The institutions also provided ODIHR with real-life cases from across the OSCE region, which were later included in the Guide as examples along with cases that ODIHR received as contributions to the Annual Hate Crime Report.

Ms. Edwards asked other panellists about coalition-building among various religious organizations and other stakeholders, including challenges and issues they might have faced.

Ms. Vorthoren provided insights from the Dutch experience, including challenges her organization was facing in coalition-building. She mentioned challenges from both the authorities and the Muslim communities, highlighting that capacity-building is crucial. There are limits to the financial and organizational capacities of the Muslim organizations in the Netherlands; most projects are done on a voluntary basis, which has both positive and negative implications. A significant benefit is that there is a flow of funding, and truly interested experts in the field are attracted to work on such projects. A disadvantage, according to Ms. Vorthoren, is that once a project is over, the activities stop and volunteers tend to drop out for various reasons, which puts the whole project at risk. Moreover, the funding might stop as well, which would also influence the course of the project. Ms. Vorthoren indicated that regional and local coalitions are very important, pointing to an example from the city of Rotterdam and its strong coalition with the Anti-Discrimination Bureau. In the Netherlands, each municipality is obligated by law to have an independent anti-discrimination body. One of the tasks for such bodies is to reach out to the communities, including the Muslim community and Muslim community organizations, to encourage co-operation and reporting of hate crime cases. Building trust is another crucial point in coalition building. According to Ms. Vorthoren, it takes time and effort to build trust between Muslim community organizations and the authorities; even small issues might destroy the trust, putting the coalition and its activities at risk. The Guide can provide a valuable and necessary inspiration for the Dutch Muslim community organizations, governmental bodies (including police and prosecutors) and the anti-discrimination bureau to continue building trust and working together to combat anti-Muslim intolerance and discrimination.

An audience member asked how CSOs are important in monitoring and reporting hate crimes, as well as creating pressure on States through international organizations such as ODIHR. Specifically, what can be done when some States obstruct civil society organizing, making it hard to monitor, and how can international organizations influence States where CSOs are not allowed to operate?

Ms. Šeta mentioned that international organizations, such as the OSCE, have a number of instruments to deal with such issues, such as the Human Dimension Implementation Meeting. However, such instruments have limited capacity. The OSCE offers a unique platform for civil society organizations and all OSCE participating States to come together to discuss a broader approach to security. While limited, this platform should be used as much as possible. Through these instruments, participating States can hold themselves and other participating States accountable. It is a multilateral process limited in scope, but ODIHR has examples of how it can be used with positive effects.

Ms. Edwards asked Mr. Enqvist about the influence of Covid-19 on the security of Muslim communities and police responses to the specific issues that have occurred during the pandemic.

Mr. Enqvist stated that he had no detailed knowledge on the specific effects of the Covid-19 pandemic for Muslim communities, however, he noted that the Covid-19 crisis has hit minority communities hard. One of the reasons is a lack of information on Covid-19 and related issues reaching minority communities, occasionally because of language barriers. He underlined that CSOs working with minorities were playing a crucial role in providing all the necessary information to such communities.

Ms. Edwards thanked all the panellists for sharing their experiences, opinions and thoughts, expressing hope that the ODIHR will continue working with these speakers. She noted that ODIHR will discuss possibilities for customization of the Guide with the panellists and their respective governments to ensure that it reflects the current situation in these countries and is most effective for governments and communities.

In closing, Dr. Manocha briefly summarized the main points of the event, including the discussion on conceptual framings of anti-Muslim hatred, the gendered impact of Muslim intolerance, various forms of intolerance and its manifestations, the root causes and drivers of such intolerance (both offline and online) and the impact of the Covid-19 pandemic on various communities. During the event, the panellists also explored existing gaps in State responses to addressing anti-Muslim hatred and discrimination in the OSCE region as well as identified good practices carried out by civil society in addressing the phenomenon of anti-Muslim hatred and discrimination.

Dr. Manocha expressed hope that the discussion provided panellists and participants with practical and concrete ideas for actions that can be taken to identify, prevent and tackle anti-Muslim hatred and discrimination. Dr. Manocha offered several concluding remarks:

1. This is not a phenomenon that only affects Muslims. Anti-Muslim discrimination and hatred is toxic to all of society. This is mentioned by Mr. Shaheed in his ground-breaking report pointing out that anti-Semitism is toxic to democracy. Dr. Manocha highlighted that, similarly, anti-Muslim discrimination and anti-Muslim hatred is toxic to democracy, and the security of the world as a whole suffers because of this phenomenon, if it not addressed properly.
2. The extent and nature of anti-Muslim hatred and discrimination remain under-documented and under-reported, which needs to be acknowledged in order to build awareness and act. The OSCE participating States made a number of commitments to address intolerance against Muslims and now they need to live up to these commitments. Civil society has a critical role to play in supporting this process; CSOs need to be given space, resources, and tools to fulfil this role. In order to provide civil society with the space to build societal resilience to the phenomenon of anti-Muslim hatred, participating States should implement the full range of human dimension commitments.
3. Victims are the most important; they are at the heart of these problems. Access to justice remains a significant challenge for victims of anti-Muslim intolerance and hatred; many individuals do not report these incidences and, accordingly, their needs are not met.
4. Building societal resilience and addressing anti-Muslim intolerance and hatred requires all actors working collaboratively. Constructing and sustaining environments that foster true and meaningful respect for diversity, create trust, and build mutual understanding is a lengthy process requiring time and persistent effort. Education is a key in this effort as is dialogue. Dialogue that builds trust and empathy, dialogue among various actors—including individuals, organizations and authorities—as well as inter-religious and inter-faith dialogue needs to happen at all levels of society.

Dr. Manocha concluded by saying that the Guide is one of the tools that can facilitate this comprehensive and multifaceted response involving political authorities, judicial authorities, law enforcement, CSOs, equality bodies, National Human Rights Institutions, religious and belief communities, inter-religious and inter-faith bodies and structures and many others. Of course, Muslim communities and groups, Islamic organizations and similar faith-based actors are integral and intrinsic to this work. Dr. Manocha encouraged all actors in this effort, particularly the OSCE participating States, to use the Guide as a starting point for open and honest assessment of the issues surrounding intolerance, discrimination and hatred of Muslims and in considering policies and measures to address and support this work. Dr. Manocha reiterated that these measures should be firmly grounded in the international human rights framework, and in line with

the full range of political commitments agreed to by the OSCE participating States. He emphasized that, although the subject matter discussed during the event is profoundly disturbing and worrying, there are practical actions that can be taken. Available resources and tools include the Guide, which ODIHR provides to State and non-State actors for engaging in this work. Dr. Manocha thanked everyone who contributed to the event, including ODIHR's First Deputy Director, the panellists, and Tolerance and Non-Discrimination team, especially Đermana Šeta, the Public Affairs colleagues, IT support colleagues and interpreters.