



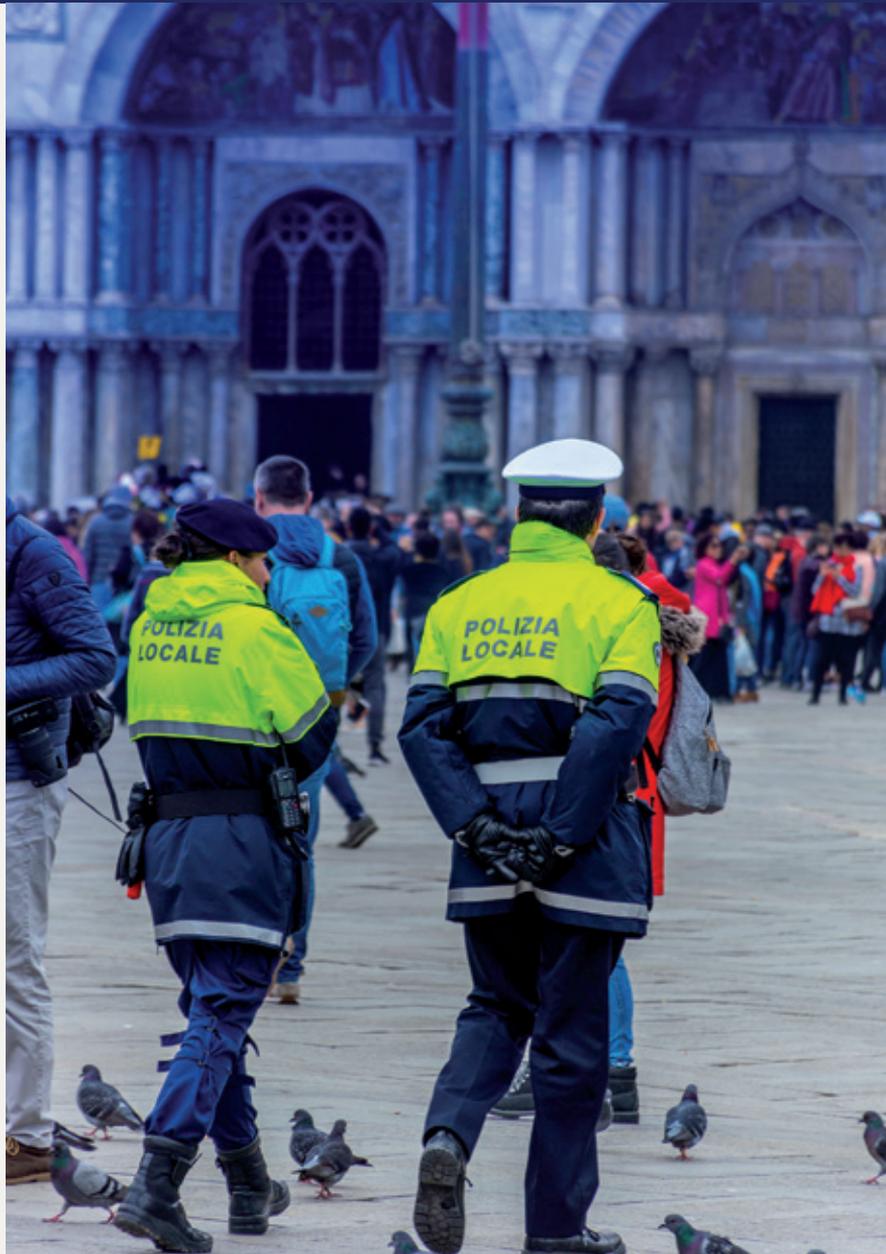
SAFER AND STRONGER
COMMUNITIES IN EUROPE



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A PRACTICAL GUIDE TO LAW ENFORCEMENT

FOR SAFER AND STRONGER COMMUNITIES IN EUROPE



conference of european churches



European Buddhist Union



Security and Crisis
Centre by EJC



We need to ensure that the freedom and rights of European citizens are guaranteed and well protected. In the recent past, public spaces across Europe, and especially places of worship and other sites related to faith communities, such as museums or schools, have been facing an increasing level of terrorist threat. This threat concerns all faiths, as seen in the attack at the Roman Catholic basilica Notre-Dame de Nice, France, in October 2020, the Halle synagogue attack in Germany, one year earlier, and recent attacks on mosques in a number of Member States.

and the Counter-Terrorism Agenda for the EU. To foster this cooperation and enhance the protection of places of worship, the European Commission published a call for project proposals in 2020 with a budget of EUR 20 Mio. One of the key priorities is to increase the cooperation among faith communities and with law enforcement. The SASCE project, funded by the EU Internal Security Fund-Police, aims to fulfil this priority. For the first time, four major faiths are working together towards an enhanced protection of worshippers through a range of tools which will contribute concretely to our shared objective. This guide is an important step towards the protection of place of worships and therefore the safeguarding of freedom of religion in Europe.

Laurent Muschel
 Director for Internal Security
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While the responsibility to ensure security lies primarily with national law enforcement, the EU plays an increasing role. There is a clear need to join forces and work together, across Europe and across different stakeholders. This is emphasised in the EU Security Union Strategy

2020 was a year of social disorder, and deep global polarization. The significant rise in extremism and the widespread increase in conspiracy theories had profound effects on faith communities. The pandemic has created the social conditions where racism and extremism thrive. Extremism, hate crimes and terrorism have all been increasing challenges for faith communities and the society as a whole. Although there were no large-scale attacks recorded in Europe over the past year, a series of small-scale attacks have been noted; knife attacks in the UK, car ramming in France and a drive-by shooting in Hanau Germany in February 2020. Each attack starkly reminds us that the terrorist threat persists especially on the so-called soft and vulnerable targets regardless of faith. As we have seen in the attack on the synagogue of Halle on 9 October 2019, once the perpetrator realized he would not succeed killing Jews, he sought to kill Muslims at a nearby restaurant. Solidarity and cooperation among communities of faith is vital; an attack on one community is an attack on all communities.

Law enforcement agencies have always played a critical role in the protection of

communities and specifically faith communities. Many attacks were avoided thanks to their great efforts, commitment and dedication. However, the dialogue between law enforcement and faith communities needs to be developed even further especially in light of the escalating hate crimes. This guide has been designed to provide the knowledge and tools for law enforcement, civil society and other agencies representatives in order to understand cultural sensitivities and apply this knowledge on the field.

The guide aims to strengthen security awareness, trust and cooperation between civil society and national authorities and facilitate effective communication channels between community leadership and public law enforcement.

We thank you for standing by us and we strongly encourage law enforcement representatives to further develop their expertise by exploring this guide. We invite you to join forces with community leaders in the fight against hate crimes and discrimination ensuring the safety of congregations and faith communities as a whole across Europe.



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INTRODUCTION

Buddhism started with the Buddha, born at the frontier of India and Nepal over 2,550 years ago. 'Buddha' means 'one who is awake', in the sense of having 'woken up' to Reality. The teaching given by the Buddha is a path of spiritual unfoldment gradually leading to true freedom: the development of profound calmness and limitless compassion as well as insight into the true nature of mind.

Because Buddhism does not include worship of a creator god, it is not a religion in the Western sense. Buddhism shares characteristics with religion, philosophy and science alike, yet cannot be reduced to any of these.

MAIN STREAMS

Buddhism spread throughout vast parts of Asia developing in widely varying ways, often embracing values of local cultures if they were not contradictory to the core teachings of the Buddha. Some of these are known as the 'Four Seals of Dharma', the four fundamental discoveries the Buddha made in the process of his Enlightenment under the Bodhi Tree and which are central to the teaching of most Buddhist schools, although their interpretation, formulation and emphasis may vary:

- All compounded things are impermanent.
- All emotions are unsatisfactory.
- All phenomena are without inherent existence.
- Nirvana is beyond extremes.

Buddhists of all traditions take refuge in what is called the Three Jewels. The first one is Buddha, which can be understood as the historical Buddha, but also as the principle of awakening, of enlightenment, of Buddha nature, which is inherent in all sentient beings. The second is Dharma, the teaching given by the Buddha, but also the way leading to Buddhahood. The third one is Sangha, the community of ordained monks and nuns, but also of

those who have gone the way and accompany all those who wish to reach Buddhahood.

At present, the most commonly used classification divides most existing traditions into three mainstreams: Theravada, Mahayana and Vajrayana Buddhism. These traditions correspond to teachings given by the Buddha during his life, referred to as the first, second and third turning of the Wheel of Dharma.

Theravada, the School of the Elders, is based on the fundamental teaching of the Buddha, which is to abstain from all kinds of evil, to accumulate all that is good and to purify the mind. This is common to all schools of Buddhism and can be accomplished by training in ethical conduct, meditation and insight-wisdom. To progress in Theravada, one is expected to live a monastic life and to follow the Noble Eightfold Path (Right View, Right Resolve, Right Speech, Right Actions, Right Occupation, Right Effort, Right Mindfulness and Right Concentration). Nowadays, Theravada Buddhism is mainly present in Sri Lanka, Myanmar, Laos, Cambodia, Thailand and South Vietnam.

Mahayana means "Great Vehicle", because it promotes the ideal of the Bodhisattva, who vows to delay his or her enlightenment until all sentient beings have reached Buddhahood. By practising the

generosity, ethical behaviour, patience, diligence, meditative concentration and wisdom, it is possible to realize the essence of the mind, which is Buddha nature, the inseparability of wisdom and limitless compassion. Mahayana includes Pure Land and Chan/Zen Buddhism in China, Japan, Korea and North Vietnam.

Vajrayana, the “Diamond Vehicle”, is based on the philosophy and practice of Theravada and Mahayana but to reach enlightenment, it also uses mantras, visualizations and yogic practices to transform the five disturbing emotions, being ego pride, anger, jealousy, greed and confusion, into the five corresponding wisdoms which are their real essence. The Vajrayana, also called Tantrayana, has been developed in the great Buddhist universities of North India and was between the 8th and 13th centuries transmitted in Tibet, Nepal, Mongolia, Bhutan, as well as the Republic of Kalmykia in Russia and the Shingon tradition in Japan.

BUDDHISM IN EUROPE

The mutual influence between Buddhism and European culture dates back to the conquest of the Ancient Persian Empire by Alexander the Great. The Indo-Greek Gandhara kingdom that resulted was the start of a more intense and abiding interaction between Buddhism and Hellenism that lasted for about seven centuries.

The 2nd-century church father Clement of Alexandria mentions Buddhist monks from the Graeco-Indian kingdom of Bactria when he makes a list of those ancient philosophies that influenced Greek philosophy. Due to the rise of Christianity in the Roman Empire in the 4th century and the Islamic conquests of Persia and India in the 7th century, the connections with Buddhism that existed in the ancient world were largely lost.

Although a settled Buddhist presence in Europe is clearly established from the 1960s onwards, its roots go back much further and can be traced back to the late 19th century with the foundation in the UK of the Pali Text Society and the beginning of the 20th century with the creation of the first National Buddhist Unions and the first Theravada monasteries. The first European Buddhist Congress took place in Berlin in 1933.

Since the 1960s, with the arrival in Europe of Zen Buddhism and an increasing number of Tibetan Lamas after the Chinese invasion of Tibet in 1959, as well as Vipassana meditation teachers, European Buddhism is growing fast. From 1970 to 2000 for example, the number of Buddhist organizations in the UK grew from 74 to 400, and in Germany from 40 to 500. The number of Buddhists in Europe has since then been growing continuously, as is the case in North and South America, Australia and Africa. Given the available data, we assume there are today well over 4 million people self-identifying as Buddhists in Europe.





THE TEMPLE

Most of the Buddhist traditions transmitted over the centuries in a large number of countries and cultures in Asia are nowadays present in Europe, reflecting the rich diversity of the cultural, spiritual and philosophical heritage the Buddha left for the over 500 million Buddhist practitioners the world counts today. All these traditions have in common the use of a temple, which is the place where monks, nuns and laypeople regularly gather to meditate, recite well-wishing prayers, perform rituals, hold ceremonies, receive teachings and transmissions, attend seminars, take ordinations and initiations.

Buddhist temples vary significantly depending on each tradition. The Japanese and Korean Zen temples are simple in style, with little or no decoration, while the Tibetan, Mongolian, Bhutanese and Chinese temples and monasteries are very colourful and richly ornamented with sculptures, paintings and embroideries. The Theravada temples also have their own cultural and artistic style depending on whether they are in Thailand, Sri Lanka, Myanmar, Cambodia or Laos. In Europe the centres tend to reproduce cultural elements of their respective schools but do it mostly by adapting the interior decoration, especially if it concerns temples in an urban environment, which is often the case.



While in Asian countries, the temples are frequently part of a monastery and are used on a daily base by the monks or nuns who live there, laypeople generally only go to the temple from time to time to pray or make offerings to the monks and nuns, or on special occasions. The situation in Europe is slightly different. It is not easy to be a monk or nun in European society, among other things because there is no tradition in the West to give offerings or food to monastics like is the case in Buddhist countries. Walking in town with a shaven head and red, yellow, grey or black robes can potentially generate hostility. There are many ordained monks and nuns in Europe, but most of them manage to keep their vows by living

in monastic communities. Temples in cities can usually hold between 15 and 150 practitioners, who mostly sit on cushions during the sessions, with a few chairs for elderly people. Country centres can hold several hundred, depending on their size. When famous masters visit Europe, halls are rented to allow the thousands of people willing to attend the lectures. When the Dalai Lama visits, halls for over 20.000 people are easily filled. This is also problematic from the security point of view, especially when these masters are politically exposed.



THE MAIN HOLIDAYS

Contrary to the Abrahamic religions, there is no weekly holy day reserved for spiritual practice. The new moon is the beginning of the lunar month. According to some traditions, the Buddha was born on a full moon day, for some on half moon and for others on new moon. It is the same for his renunciation, his Enlightenment, the delivery of his first sermon, his passing into Nirvana and many other important events of his life occurred on full or new moon days. In years gone by, full moon and new moon days were declared public holidays in many Buddhist countries and people were encouraged to devote their time to spiritual development. It was only during the colonial period that holidays were switched over to Sundays. In view of this, some Buddhist countries are now trying to reintroduce the former lunar system of holidays.

There are many special days in Buddhism, depending on the different traditions, commemorating historical events or Buddhist masters according to the schools. The most important day for Buddhists all over the world is the day of Vesak, which commemorates Buddha's birth, his enlightenment under the Bodhi Tree and his passing away. It is celebrated on the full moon day in May, but not in all countries on the same date. Some traditions do it on the half moon and others on the full moon. The United Nations declared Vesak Day is in 2021 on 26 May, in 2022 on 15 May, in 2023 on 4 May, in 2024 on 22 May and in 2025 on 12 May.

COOPERATION WITH THE AUTHORITIES

Each Member State of the European Union has a different way of recognizing religions and philosophical systems and of cooperating with them. In some countries, Buddhism is accepted because there is freedom of religion, while in others a number of conditions have to be met and a legislative procedure followed to be recognized and benefit from financial funding and other advantages such as having Buddhism being instructed in the schools. Since the terrorist attacks by Daesh in 2015, in several European countries the Buddhist National Unions are included in the consultations that governments organize with the main religions, as is the case in France, where no financial help is given to religions. Since 2015, in Belgium an official working group with all recognized religions and the freethinkers meets twice a year, once with the Prime Minister and once with the Minister of Justice. Buddhism being in the final stage of the process of official recognition will be invited from 2021 onwards. The Belgian Home Ministry and Ministry of Justice have jointly started an audit for securing places of worship for all religions. One of the main Buddhist temples has been audited in 2020 and a number of recommendations made regarding alarm systems, video surveillance, prevention, evacuation, action plans in case of terrorist attacks, presence of suspicious objects, armed people, etc. There will be public funds allocated for the implementation of some of the suggested measures.





In European public opinion, Buddhism is generally considered as a peaceful and tolerant philosophy. There is no real anti-Buddhism organization, compared to the anti-Semitic and anti-Muslim movements. There are no conspiracy theories involving Buddhism and it is not seen as a danger to the fundamentals of Western society. However, in recent times, due to rising anti-Chinese and anti-Asian racism, especially in the United States, Buddhists and their temples have become targets for extremists. The Covid-19 pandemic, surnamed even by the American president as the “Chinese virus”, has increased this tendency, which is gradually gaining ground in Europe, where large Asian minorities have settled during the second half of the 20th century.

In the United States, Chinese immigrant ancestors in the 1850s already faced exclusion and violence, their Buddhist and Taoist temples sometimes desecrated and set ablaze. This was a phenomenon closer to basic racism than anti-Buddhism. Another factor was the war with Japan in the 1940s, when Japanese Americans were put into concentration camps and their priests classified as a threat to national security, their Buddhist faith deemed un-American. When the South-east Asians arrived in the 1970s, many fleeing wars inflamed by the American military, they were told their cultures and Buddhist traditions didn't belong. Asian Americans are now experiencing another wave of religious bigotry and

racial animus. A stark increase in violent attacks has been witnessed over the past year. The March 16, 2021, Atlanta shootings claimed the lives of eight people, six of them women of Asian descent, including the 63-year-old Buddhist Yong Ae Yue. Her tragic death follows upon months of unrelenting racist taunts and violence against Asian Americans, including the senseless assault of 84-year-old Vicha Ratanapakdee in San Francisco. His daughter, who herself had been accosted twice in the past year and told to go back to Asia because “Asians caused the coronavirus,” described her father as a devout Thai Buddhist. During the month of November 2020, six Vietnamese American temples in an area called “Little Saigon” in Orange County, California, were vandalized. At the Huong Tich Temple's entrance, 15 stone Buddha and Bodhisattva statues were defaced with black spray paint. On the back of one was painted “Jesus” vertically down the spine. On March 2, 2021, the Higashi Honganji Buddhist Temple in “Little Tokyo” in Los Angeles was damaged when windows were smashed, lanterns broken, and the property set on fire.

The situation in Europe is slightly better but is worsening. In Germany, under the Nazi regime, Chinese residents were expelled or deported to concentration and forced labour camps. But the most widespread anti-Asian racism would occur in the decade after German reunification. The targets were mostly migrants from

Vietnam who initially came to East Germany as part of a program to bring in workers from other communist regimes. Almost 60.000 contract workers from the Southeast Asian country were living in East Germany when the Berlin Wall fell in 1989. Two years later, neo-Nazis attacked Vietnamese traders in Hoyerswerda in Saxony. They also formed a mob outside a migrant shelter and hurled abuse at the residents. The worst anti-immigrant riots took place in Rostock-Lichtenhagen in 1992, when around 2.000 right-wing extremists attacked and firebombed a housing block filled with Vietnamese contract workers. Thousands of onlookers reportedly applauded the extremists, while the police did little to stop the attacks.

In France, Indochinese elites began arriving at the end of the 19th century, as did Chinese entrepreneurs from the province of Wenzhou, a region known for trading precious stones such as jade. Today, the Asians mainly come from China, from the former French colonies of Cambodia, Laos and Vietnam, and from Japan and Korea. France's Asian community remains highly localized, with around 90% residing in Paris and the inner suburbs, particularly in the north-east. There are further communities in Lyon and Marseille. Racism against people of Asian descent is based on racialized stereotypes that are expressed in so-called micro-aggressions in everyday life. Among the damaging stereotypes are perceived ties to the mafia and the hyper-sexualization

of Asian women. The current health crisis has highlighted and reactivated fantasies related to poor hygiene, eating habits and accusations of conspiracy.

The persecution by the Burmese army of the Rohingya minority and the nationalistic anti-Muslim attitude by a fringe of Buddhist monks manipulated by the army in Myanmar has caused condemnation by international public opinion and by the Muslim world in particular, with repercussions in European countries. This attitude contrary to Buddhism has also been highly criticized in the Buddhist world, including the Buddhist hierarchy in Myanmar. The European Buddhist Union has written an open letter to the Senior General of the Burmese army not only expressing condemnation of the military coup of February 1, 2021, but also of the treatment of the Rohingyas, asking that all ethnic minorities, whether they are Muslims, Buddhists, Hindus, Christians, Sikhs or any other religion or philosophy, be respected in their way of life and enjoy full citizenship. This open letter has been communicated by the EBU to the presidents of the European institutions and other relevant European decisionmakers and by the National Buddhist Unions to their respective governments.

EXAMPLES OF ANTI-BUDDHIST CRIMES

On 11 September 2010, a Buddhist temple under construction in Turku, Finland, was the target of an arson attack. According to emergency service workers, the walls and ceiling of the building were burnt, while prompt action prevented further damage. This was not the first time the temple of the Vietnamese Buddhist Community in Finland had been vandalized. Ari Vuokko, vice president of the organization, said that they are leaning towards 'hate crime' as being the major source of this attempt, that Buddhist families had been the target of many attacks and that this new act of vandalism had frightened the community. Just a week prior to this incident there was an attempt to destroy the altar, to set fire to some books and to burn sheets that were hung up to dry outside of the temple.

In 2018 in Sweden, somebody desecrated a Buddha statue by throwing it down from the altar arrangement outside of the entrance of the Stockholm Buddhist Vihara, a Sri Lanka temple at the border of the Stockholm suburb Jakobsberg/Järfälla. This has happened twice at the time of the Rohingya minority crisis in Myanmar. A Burmese monk was living at the temple together with a few Sri Lankan monks. The monks had been warned by some friendly minded immigrant youngsters that some aggressive action might happen. At other times the monks were met with aggressive attitudes by some youngsters of an immigrant group in the nearby streets, but some of their friends could calm them down. Lay members of the Vihara have encountered hate speech also. In 2011, windows of a Vietnamese temple located in Bjuv, a small town in the south of Sweden, have been vandalized several times by stone-throwing, probably by youngsters. In both cases mentioned, reports were given to the police, but no further investigations have been made. The Swedish Buddhist Community has taken up these cases with the Chief police officer of the regional dialogue police at a meeting arranged by the Swedish Agency for Support for Faith Communities.





INTRODUCTION

Christianity is a monotheistic religion based on the teachings, life and person of Jesus Christ. The word “Christian” designates the followers of Christ. They generally confess Jesus of Nazareth as Christ (Messiah), God and Saviour of the world. Most Christians believe in the triune God (Trinity): Father, Son and Holy Spirit.

Today, more than a third of the world’s population is Christian (approx. 2,4 billion). Although multiple forms of organisations are employed by Christian communities around the world, the specific Christian institution is the Church, while its most important symbol is the Cross. The normative text for all Christians is the Bible (Holy Scripture).



1. THE EASTERN ORTHODOX CHURCH (O)

The Orthodox Church (approx. 250 million) is a communion of self-governing sister Churches united by the same faith, sacramental life, structure and canonical discipline. Every church is ruled by a synod (council), presided over by a primate bishop, who can be a patriarch, an archbishop or a metropolitan. The clergy follows the three-degree structure of priestly orders. Priests and deacons are permitted to marry or stay celibate, while bishops are always celibate. Only men can be ordained. The monasteries, all following the same discipline rules, have a fundamental role in the spiritual life of Christian faithful: they often constitute popular destinations for pilgrimages and religious celebrations.

2. THE ROMAN CATHOLIC CHURCH (C)

The largest Church in the world (approx. 1,3 billion).

The head of the Church is the Pope, the Bishop of Rome and the Sovereign of the Vatican State. It is an Apostolic Church in the tradition and succession of the Apostles of Christ. The internal system of laws and principles that organise and rule the life of the Church is called “canon law”. The clergy is divided into three orders: the bishop - responsible for a territorial unit known as a “diocese” or “eparchy”, the priest - responsible for a local community or parish, and the deacon - who helps the bishops and the priest in their ministry. The priesthood is reserved to celibate men. The bishops of a country or region are members of the national or regional Episcopal Conference. Monastic life, pertaining to those who have chosen to dedicate themselves to God in communities sequestered from worldly life, has an important place. Religious orders, communities and monasteries follow their own sets of rules.

3. PROTESTANT CHURCHES (P)

They incorporate a significant diversity of denominations, including the historical ones which find their origins in the 16th century Reformation: Lutheranism, Calvinism, Anabaptism, Baptism, Methodism, or the more recent ones: Evangelicalism, Pentecostalism, etc. This ecclesial diversity translates into very different theological currents, from liberalism to conservatism. Today, there are more than 800 million Protestants around the world. In general, the liturgy is more simplified than in the Orthodox or Catholic traditions and includes fewer religious rituals. Those who preside over the rituals are called “ministers” or “pastors”, who can be married. Since the mid-20th century, women can be accepted among the clergy.

4. THE ANGLICAN CHURCH (A)

Anglicanism is made from the Church of England and the global Anglican Communion. It arose out of the English Reformation in the 16th century, when King Henry VIII rejected the authority of the Roman Catholic pope and established an independent church in England. Uniquely the Anglican churches are both catholic and reformed / stroke protestant.



CHRISTIANITY IN EUROPE

The first Christian communities in Europe were founded by Jesus' disciples in the first century AD. In 313, after centuries of privations and persecutions, Christians were given the liberty to practise their religion through the Edict of Milan, issued by Constantine the Great. In 380, through the Edict of Thessalonica, emitted by emperor Theodosius I, Christianity became the state religion of the Roman Empire.

In the 11th century, Western and Eastern Christianity separated from each other, while in the 16th century the Protestant Reformation divided Western Europe between Catholics and Protestants.

In Europe, Christianity has had a strong impact on all aspects of social life, including the political and social order, economy, science, arts, education, social welfare and healthcare. The churches have organised and continue to organise schools, universities, hospitals, care homes for those in need, orphanages, national or international humanitarian organisations, and are today one of the most important non-governmental providers of social services, education and healthcare in the world.

Even if Western Europe has experienced a decline in religious practice, Christianity remains not only a historical but also a social and cultural focal point for Europe. In Eastern European countries, religiosity and religious practice continue to play an extremely important role in the life of most citizens.

More than 73% of EU citizens declare themselves to be Christians. Approximately 45% are Roman Catholics, 10% Protestant and 10% Orthodox. In general, the Northern countries like Denmark, Finland, Sweden, Netherlands, and also Germany, have a significant Protestant presence. Predominantly Orthodox countries are located in Eastern and Southern Europe: Romania, Greece, Bulgaria and Cyprus. Significant Protestant or Orthodox minorities exist today throughout Europe, with either historical or more recent origins due to migration.



The place of worship is called “church”, “cathedral”, “basilica”, “chapel” (C, O, A and P) or “temple”, “house of the Lord” (some P). The term “church” means “the gathering of those called by God”. After consecration, for some Christian traditions like Catholicism and Orthodoxy, the place of worship becomes a sacred place, a sacramental space where one can encounter God and where God gives Himself directly to humans through the grace of the Holy Mysteries, like Baptism, Eucharist etc.

In general, the structure of a traditional church includes meeting space; the main congregational space (nave, naos); the sanctuary (altar, presbytery) situated in the continuation of the nave is usually reserved for the ministers and it is the part of the church where sacraments are celebrated; side apses where secondary altars can be found (C), or spaces arranged for the religious choir (O). There can also be balconies (organ, choir), a pulpit or ambo (a suspended structure designed for preaching), a crypt (underground space below the presbytery with different functions) and an ambulatory (an aisle that goes around the altar). A highly important and visible role is played by icons in the Christian Orthodox tradition, which can be found throughout the place of worship.

The sanctuary (altar) is the most important and holiest area in a church. It is separated from the rest of the church through several steps (an elevated portion of the ground) and/or a separating structure like a low barrier (altar rail), a rood screen (jubé) or an iconostasis (templon). The last item in the Orthodox tradition is a wall of icons fitted with doors which provide access to the altar for the ministers. At the centre of the altar is a table, properly called “the altar’s table”, on which the Eucharist is celebrated (“Communion table” or “Lord’s table” for P). For more recent Protestant traditions, the structure of the church building is not strictly defined, but almost always includes a worship hall with a pulpit area.

The term “church” can refer to either:

- A specific Christian worship place (a church, e.g. the church of St Nicholas in Bari);
- A general sense, the community of believers (the Church of God); or
- A juridical sense, the organisation of the Church at local, regional or universal level (e.g. the Church of Sweden or the Roman Catholic Church).

SUNDAY

The first day of the week for Christians, Sunday, is the day of the resurrection of Jesus Christ, the Lord’s Easter. It is particularly dedicated to the religious service called “Mass/Eucharist” (RC), “Divine Liturgy” (O), “Worship service” (P). On Sundays, Christians gather together in the church to listen to the word of God, to thank and praise Him through chants and religious hymns, to celebrate the death and resurrection of Jesus Christ, and to take part in the Eucharist. It is a day of joy, increased communion with God in prayer and with one’s neighbour through communion and alms, and it is also a day of weekly rest for most Christians.



CHRISTMAS

Christmas is the celebration of Jesus' humble birth in Bethlehem more than 2000 years ago. In many countries it has become a popular cultural holiday without religious significance. For many Christians, the period preceding and following Christmas is a time for giving, where attention is focused on the joy of the other, and alms and care for those in need increase. Preparation for Christmas is marked through the period of Advent by the Catholics, Anglican and Protestants (the four weeks preceding Christmas) and through a forty-day lent period by the Orthodox. Christmas is celebrated on different days - in the Western tradition on 25 of December and in Eastern tradition on 6/7 January.

EASTER - UNFIXED DATE

It is the central and oldest feast in the Christian liturgical calendar. It celebrates the resurrection of the Lord, the third day (Easter Sunday) after His suffering and death (Good Friday). The profound meaning of Easter is the salvation of humanity through God's victory over death, the passage from death to life. Although Easter is always celebrated on a Sunday, its date varies from year to year: it is the first Sunday after the first full moon following the spring equinox (March 21). There can be differences in dates in celebrating Easter between the Western churches according to the Gregorian and the Eastern calendars, which follow the Julian calendar. The liturgical time and celebrations which precede, accompany and succeed the feast of Easter, are the most important in the life of the Church. A special place in the celebration is occupied by the lighting and carrying of candles, a gesture which symbolises the victory of light over the darkness of death. Easter has several days of celebration. The Easter service is celebrated by the Orthodox starting at midnight between Saturday and Sunday.

ASCENSION

Forty days after Easter (always on a Thursday), Christians celebrate the Ascension of the resurrected Jesus Christ in divine glory, at the right hand of the Father. The profound meaning of the event is understood as the elevation of human nature together with Jesus Christ and the fulfilment of God's plan for the salvation of all people.

PENTECOST

Fifty days after Easter (always on a Sunday), Christians celebrate the Descent of the Holy Spirit upon the disciples of Jesus Christ. Pentecost, also called Whit Sunday (Whitsun), is usually considered the anniversary of the establishment of the Church, the starting point for the missionary work of Christian evangelism.

ASSUMPTION (C) OR DORMITION (O)

It is the main Catholic and Orthodox feast dedicated to the Blessed Virgin Mary, Jesus' mother. For Catholics, it marks the bodily ascension of the Virgin Mary into heaven, while for the Orthodox the feast marks her Dormition or "the Falling Asleep of the Mother of God". It is an important feast during which pilgrimages and processions dedicated to the Mother of God are organised.

	2021	2022	2023	2024	2025
CHRISTMAS	25 Dec (C, P, A, O)				
	7 Jan (O)				
EASTER	4 Apr (C, P, A)	17 Apr (C, P, A)	9 Apr (C, P, A)	31 Mar C, P, A)	20 Apr (C, P, A, O)
	2 May (O)	24 Apr (O)	16 Apr (O)	5 May (O)	
ASCENSION	13 May (C, P, A)	26 May (C, P, A)	18 May (C, P, A)	9 May (C, P, A)	29 May (C, P, A, O)
	10 Jun (O)	2 June (O)	25 May (O)	13 Jun (O)	
PENTECOST	23 May (C, P, A)	5 Jun (C, P, A)	28 May (C, P, A)	19 May (C, P, A)	8 Jun (C, P, A, O)
	20 Jun (O)	12 Jun (O)	4 Jun (O)	23 Jun (O)	
ASSUMPTION / DORMITION	15 Aug (C, O)				
	28 Aug (O)				

C – Roman Catholic Church | P – Protestant Churches | A – Anglican Churches
O – Orthodox Church



There are several practical security aspects that law enforcement officials should be aware of in order to better protect and improve cooperation with Christian communities.

LIAISON WITH THE COMMUNITY

Local authorities can be contacted directly, but also through the local church hierarchy: the bishopric or the deanery. For better coordination, the ones responsible for religious affairs at the local level (city hall, town) should consult with the representatives of the religious community regarding their needs and, more importantly, the organisation of major religious feasts. The participation of a large number of people involves detailed logistics on their security, the security of the place of worship and the adjacent streets. There are occasions when certain streets have to be closed because of crowds.

INSIDE THE PLACE OF WORSHIP

The crucifixes, icons, statues and other sacred objects in the church are to be treated with utmost respect, especially the objects present inside the space of the sanctuary (the altar). Nothing on the altar table can be touched, except by the ministers of the church.

In the Catholic and Orthodox tradition, the altar table itself, or within its immediate vicinity, - holds the “church tabernacle” - a locked box in which the consecrated Eucharist or hosts are stored for future distribution during certain religious services, or for carrying to the sick who cannot participate in the Liturgy, or, as in the Western Church, as an object of devotion, meditation and prayer. The tabernacle is normally made of precious metals, stone or wood. In the Orthodox Church, the altar also holds the Gospel (wrapped in elaborately decorated covers wrought of gold and silver) along with the piece of cloth (antimension) on which the Eucharist is celebrated and in which small pieces of holy relics are inserted. Women and lay people cannot come within the Orthodox altar without a special blessing.



Christianity, the world's largest religion, is also one of the world's most oppressed faith communities. On a global scale, Asia and Africa are the continents where Christians are most discriminated against and persecuted. In some countries, the authorities are the main perpetrators, while in others there are social, religious and extremist groups which commit crimes against Christians. The reports on global anti-Christian crimes include defamation, verbal harassment, threats, hate speech, humiliation, inhumane treatment and murders, violations of freedom

of expression, discrimination and hostility against Christian congregations, violations of the right of freedom of assembly, acts of vandalism and desecration of places of worship and sacred places, etc.

Many acts of violence toward Christian sites are carried out each year in Europe, the most common of which are vandalism, robbery, profanation, arson or destruction of churches, schools, cemeteries and Christian monuments. In Europe, all Christian denominations are targeted, without exception.



Resolution 2036 of the Parliamentary Assembly of the Council of Europe (29 January 2015), entitled "Tackling intolerance and discrimination in Europe with a special focus on Christians", underscores that "Intolerance and discrimination on grounds of religion or belief affect minority religious groups in Europe, but also people belonging to majority religious groups. Numerous acts of hostility, violence and vandalism have been recorded in recent years against Christians and

their places of worship, but these acts are often overlooked by the national authorities".

The reasons behind all these anti-Christian attacks and violent acts are extremely varied. Some of them are due to the condition of mentally unbalanced persons, others can be attributed to larceny because many churches house pieces of art or valuable items. Even the bells or other metal objects (for example, the

organ pipes) are targeted by thieves. At the same time, we can refer to ideological and/or political motivation, when the desecrations are aimed directly at the image of the Church and what it represents for European society. These acts are claimed by members of anarchist, radical feminist and extreme left and right movements, and materialise in desecrations or graffiti on the walls of churches and Christian monuments. Last but not least, anti-Christian violent acts in Europe are also frequently religiously motivated. Religious hatred is manifested through desecration of elements or sacred objects belonging to Christians (the profanation of the Eucharist, crucifixes or icons), but also through violent attacks against Christian persons, churches and monuments (destruction, arson).

In the last years, churches have regularly been attacked almost everywhere in Europe. In general, religious leaders, fully aware of the danger of the instrumentalisation of the crimes against Christian places of worship, have called for calm, peace and mutual respect, but also persistently demanded that the churches should be better secured.

EU Member States and local authorities should be encouraged to step up cooperation and information exchanges, both amongst themselves and with religious leaders, law enforcement agencies and the judicial authorities, in order to combat anti-Christian acts and the vandalism of Christian monuments and buildings.

EXAMPLES OF ANTI-CHRISTIAN CRIMES:

1. On the night of 14 February 2015, unknown persons vandalised the sanctuary of the Serbian Orthodox cathedral of Saint Nikolas in Karlovac (Croatia) and stole crosses and sacred objects. The same church was desecrated again on 27 August 2015.
2. On 26 July 2016, the participants at a Catholic Mass in the church Saint-Étienne-du-Rouvray (Normandy, France) were attacked by two terrorists. Six persons were taken hostage, and one of them, the priest of the community, was killed.
3. On the night of 21 December 2019, the cemetery next to the Saint-Jean-Baptiste Church in Villeroux (Belgium) was desecrated. Tombs were vandalised and several crosses were destroyed.
4. On 2 March 2020, on Lesbos Island (Greece), the Orthodox Church of St. George was vandalised. One month later, the church of St. Aikaterini suffered the same fate.
5. On 12 April 2020, the outside walls of Vejleå Church in Ishøj (Denmark) were tagged with anti-Christian inscriptions.
6. On 29 October 2020, three people were killed in a stabbing attack attributed to Islamist terrorism at the Catholic Church Notre-Dame de Nice (France).
7. On 20 and 24 January 2021, a church in Spånga (Sweden) was twice set on fire with Molotov cocktails.
8. On 18 March 2021, a wooden Orthodox church in Bucharest (Romania) was vandalised with graffiti inscriptions.
9. On 4 April 2021, Easter Sunday, the church of Aichach (Bavaria- Germany) had its facade tagged with anti-Catholic inscriptions.



ISLAM AND THE QUR'AN

Islam is the second-largest religion globally, with over 1 billion adherents, and means to submit before God in Arabic and, if they choose, as Muslims, to follow the divine word of God, as found in the Holy Qur'an – the most sacred text in Islam. The Holy Qur'an was revealed in Arabic to the Prophet Muhammad (peace be upon him), over 23 years, whom Muslims believe to be the final prophet of God (Allah).

Muhammad recited verses and texts of the Qur'an to his followers. The word itself, Qur'an, means 'recitation' – this is crucial for Muslims, who believe that reciting the holy text brings blessings (barakah) – and, as the Oxford Islamic Dictionary makes clear, recitation best captures the sound, rhythm, and pronunciation, since the angel Gabriel revealed it orally. Muslims consider Jesus (Isa) in the same line of prophethood as Moses and Abraham and as a righteous prophet who is mentioned in the Qur'an twenty-five times, though he is considered human. Muslims also believe in his immaculate conception through the Virgin Mary.

Muslims globally greet each other with the phrase: Assalamu 'Alaykum, "peace be upon you" to which the reply is Wa'alai-kum salam (and onto you peace).



What binds Muslims globally is the belief in the ummah, a singular community, encompassed within a unity of God and emulating the example of the Prophet Muhammad. It cannot be overstated just how revered the Prophet Muhammad is for Muslims – a model of grace, a teacher, prayer leader, legislator, statesman, philosopher, and the ideal role model. Religious and legal doctrine, defined by what is known broadly as the shari’ah, is a system of values, laws, and ethics. Whilst the Qur’an is the ultimate religious authority for Muslims, hadiths – whether sacred (sayings in which Muhammad references the Almighty which are not included in the Qur’an) or prophetic (moral statements the Prophet gave during his lifetime), are a vital source of knowledge, inspiration and moral guidance to many Muslims.

THE FIVE PILLARS OF ISLAM

The most crucial Islamic practices Muslims follow are known as the Five Pillars of Islam - Shahadah (reciting the Muslim profession of faith); Salat (performing ritual prayers five times each day); Zakat (making a charitable donation based on a set proportion of one’s wealth); Sawm (fasting during the holy month of Ramadan) and Hajj (pilgrimage to Mecca).

Cleanliness before prayer is vital for Muslims, and therefore practising Muslims conduct ritual washing practices (wudhu), before prayer. This includes compulsive and ritualistic washing of the face, feet, arms, nose, mouth, hair, and ears, as you start from your right hand and then the left hand three times.

CALLS TO PRAYER

For Muslims, the call to prayer or adhaan is, in short, a means to direct Muslims to prayer. The adhaan can be translated into the following rhythmic calls to prayer:

God is most Great! God is most Great! X2
 I bear witness that there is no god but God. X2
 I bear witness that Muhammad is the Messenger of God. X2
 Come to prayer. Come to prayer.
 Come to success. Come to success.
 God is most Great! God is most Great!
 There is no god but God.

Allahu akbar! Allahu akbar!
Ashhadu alla ilaha illa Allah.
Ashhadu anna Muhammadan Rasulu Allah.
Hayya ‘alas-salah. Hayya ‘alas-salah.
Hayya ‘ala-alfalah. Hayya ‘ala-alfalah.

Allahu akbar! Allahu akbar!
La ilaha illa Allah.

FOOD PREPARATION

Muslims, like Jewish communities, do not consume pork and pork is regarded as haram or a forbidden food. Other foods such as fish are permissible though meat products need to be prepared and slaughtered in a specific manner, to be regarded as halal or permissible.

During the slaughter, like with Judaism, the animal must be conscious with a specially-trained and experienced person of Muslim faith reciting a religious dedication to Allah (tasmiya or shahada). Sadly, in some European countries like Denmark, bans on religious slaughter as a recent EU court ruling means that authorities can order pre-stunning, a policy that's been used in Belgium's Flanders regional government since 2019, which effectively outlaws kosher and forms of halal slaughter.

MODESTY AND DRESS

The hijab (headscarf), a historic symbol of modesty and morality, was borrowed from other traditions such as those in Persia, Greece, and from the Byzantines. It is not mandatory in Islam, where modesty (through behaviour) is the guiding principle in the faith. The principle of modesty in appearance also extends to Muslim men, including lowering their gaze at the opposite gender, as arrogance in appearance and posture is not recommended. Islam also prohibits racism and classism through the concept of brotherhood or sisterhood within the 'ummah' or family of believers. Some Muslim theologians also argue that the concept of the 'ummah' may include believers in monotheism, thereby including Christians and Jews.

KEY DATES

Islam, like other faiths, has key calendar dates that signify symbolic events. These include Eid-al-Fitr, which concerns the breaking of the fast and which occurs at the end of the fasting month of Ramadan. The second major date is Eid-al-Adha, the feast of the sacrifice and which occurs months later, typically when for many Muslims they visit Mecca in Saudi Arabia to perform the Hajj. It marks the culmination of the pilgrimage to Mecca, one of the fundamental pillars of Islam and also honours the willingness of Ibrahim (Abraham) to sacrifice his son Ismail (Ishmael), as an act of obedience to a command from God. This latter feast occurs in the Islamic month of Dhu al-Hijjah, which is the final month of the Islamic lunar calendar.

SECTS WITHIN ISLAM

Sunni Muslims represent the biggest branch of Muslims globally, around 85% of the Muslim population globally – the name itself derives from the Sunnah – the exemplary behaviour and example of the Prophet Muhammad. Sunni Muslims, with various legal and theological school of thoughts, all agree on the succession of the 'Four Rightly Guided Caliphs' who succeeded Muhammad - Abu Bakr al-Siddiq, Umar ibn al-Khat-tab, Uthman ibn Affan, and Ali ibn Abi Talib.

The splits between the sects are based on Sunni Muslims believing that the rightful successor to Muhammad was his father-in-law and close friend, Abu Bakr, whilst a small group believed that his successor should have been Ali ibn Abi Talib who was a cousin and son-in-law of Muhammad.

The initial split was politically based but grew into a theological split with the killings and martyrdom of Shia leaders and imams transforming them into symbols of hope, resistance and suffering. For Shia Muslims, pilgrimage to martyred leaders and imams in places like Karbala in Iraq, is second in importance next to performing Hajj.

Most Shia Muslims await the arrival of the Mahdi (rightly guided one) who will rekindle the line of twelve imams (Twelvers). Shia Muslims, beyond the Five Pillars of Islam, also give khums (a yearly tax given to the imams) and walayah (acceptance and adoration of the imams).

Sufism, a form of Islamic mysticism, is not a sect, but more focused on "a stream of interpretation emphasizing the interior path of mystical love, knowledge, and devotion to God."



Muslims have been in Spain for over 800 years, 500 years in Greece, 600 years in Poland and Lithuania, 400 years in Sicily, though as history shows, in Spain and Sicily, Muslims did face expulsion. Across Europe today, Muslims broadly represent 5% of the total population – but in France, there were 5.7 million Muslims (8.8%) and 5 million Muslims in Germany (6.1%) in 2016.

Researchers have traced the origins of coffee to Yemen, where Sufis would use it to enhance their concentration for prayers, as 1414 the drink was known in Mecca, arriving in the Ottoman Empire in 1554 – who became a major source of coffee across Europe amidst competing colonial powers, including the British and the Dutch in the seventeenth centuries, procuring it from the port of Mocha.

The influence of medicine, mathematics, science, and Islamic Spain, helped develop irrigation. Arabic has also influenced various numerical words in English and European languages. In a western European context, perceptions of Islam the experiences of colonialism framed it inferior to justify further colonial expansion, with the Muslims of Eastern Europe and the Balkan regions, representing the ‘living heritage’ of the Ottoman Empire. Some academics explore how the role of tolerance and ‘othering’ of Muslims – as parts of Europe defined others by what they are not.

In modern times, anti-Muslim prejudice lethally reared itself in Europe at the end of the last century. The genocide of over 8,000 Bosnian Muslim men and boys in Srebrenica at the hands of Serb forces in 1995 was a genocide that few would have thought happen in Europe after the mass genocide of Jews in the Holocaust.



ANTI-MUSLIM HATE CRIME

Anti-Muslim hatred and Islamophobia has increased and changed considerably in recent years following a range of events. Although the roots and origins of anti-Muslim hatred and Islamophobia are difficult to identify, ranging from colonialism in the past to modern day areas of contention such as religious extremism and conspiracy theories, the damage it has on individuals, groups and communities can be more easily identified.

Tell MAMA uses a reworked version of the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism for our definition of anti-Muslim hatred:

‘A certain perception of Muslims, which may be expressed as hatred or outward hostility towards Muslims. Hatred may take the form of anti-Muslim rhetoric, organisational and ‘systemic’ discrimination and physical manifestations that are targeted towards Muslims (or non-Muslim individuals considered to be sympathetic to Muslims) and/or their property; or towards Muslim community institutions or religious and other related social institutions.’

Islamophobia is considered a parallel concept like homophobia or xenophobia, not a clinical psychological term. Therefore, it carries a broad set of negative attitudes and emotions directed at groups or individuals due to their perceived Muslim or Islamic identity, and is analogous to terms like racism and sexism.

Even by the late 20th century understandings about anti-Muslim hatred and Islamophobia were relatively limited. The Runnymede Trust in 1997, however, made significant contributions to professional understandings on the phenomena, opening the door for further research into how Muslims, and Islam more broadly, are unfairly treated and considered in politics, news media, and popular culture. Researchers have closely examined how anti-Muslim hatred and Islamophobia negatively associates Muslims and Islam with notions of politics, economics, and culture and identity. This has included studying the contested relationship between Muslims within predominantly non-Muslim countries, notably in Europe.

A key area of study within anti-Muslim hatred and Islamophobia has been how European assumptions of ‘Muslimness’ attributed to all Muslims and Islam in social-political discourse, such as notions of Sharia Law and adherence to women, are seen to conflict or be incompatible with ideas about ‘European culture’. These assumptions are used to create an environment of ‘othering’ where members of respective countries debate what they deem to be the appropriate level of Islam in their countries, thus treating it as something that needs to be monitored and controlled. Such ‘othering’ of Muslims often means they are not granted the same level of agency, rights, and respect as ‘native’ citizens. Examples of this include legal bans on wearing the headscarf in public areas and the workplace, or restrictions on Muslim places of worship. The process of ‘othering’ towards Muslims in European countries is often used as a litmus test for whether they, and Islam, can assimilate (as opposed to integrate) into traditional ‘European Christian culture’. Doing so not only limits the rights and freedoms of Muslims as members of these countries, but also normalises a culture of racism and xenophobia that creates fertile ground for anti-Muslim incidents to take place.

Unfortunately, anti-Muslim hate crime still goes largely un-reported today. This is due to a range of factors including lack of awareness of who to report to, lack of trust for authorities, and even a lack of awareness about what is anti-Muslim hate crime. Tell MAMA offers an important outlet for victims and witnesses of anti-Muslim hate crime to report to, as well as acting as a mediator between victims and authorities.

TRIGGER EVENTS

High-profile events, along with associated media coverage, stimulate public discourse on issues such as terrorism, religious expression, and immigration, which can legitimise racist, xenophobic and Islamophobic prejudice. Individuals with underlying prejudice may feel emboldened to victimise those they feel to be deserving of abuse to defend the status of the dominant ‘in-group’. Government and media outlets must



RAISING AWARENESS IN LAW ENFORCEMENT & STATUTORY AUTHORITIES

Tell MAMA offers awareness training to law enforcement in the following areas:

- Understanding ‘trigger events’ that lead to spikes in anti-Muslim hate incidents or crimes.
- The global inter-connection of anti-Muslim hate or Islamophobia and the groups involved in fomenting hate against Muslims.
- The language and rhetoric of anti-Muslim hate, including ideological drivers and markers behind the phenomenon.
- Key times and dates of risk to the safety and security of mosques, Islamic institutions and Muslim communities. This overview of risk can ensure that police forces, local authorities and local communities mitigate and reduce risk to their local communities and Muslim communities.
- Gendered elements of anti-Muslim hate or Islamophobia and the intersectionality of other forms of hate.
- The confluence of extremism and anti-Muslim hate and the push and pull factors that lead some people to target Muslim communities, with specific case studies.



consider how their choice of language influences wider public discourse. It is therefore essential to create a clear framework for understanding what anti-Muslim hatred and Islamophobia are and which will help empower communities to challenge such language and the conditions which create such prejudice. It will also help to create the means to hold high-profile individuals and politicians accountable for their language, whilst ensuring fundamental rights are protected.

A rise in anti-Muslim hate crime can also be the consequence of what we call trigger events, which can happen throughout the world but which lead to localised and measurable anti-Muslim incidents. These trigger events highlight how hatred motivates further hatred. There have been a number of significant trigger events in Europe that have led to a rise in anti-Muslim hate crime, notably last year following the killing of Samuel Paty in France, which caused an uptick in anti-Muslim crime on individuals and Islamic institutions in the week following the incident.

STATISTICS

Tell MAMA uses a range of categories for anti-Muslim and Islamophobic incidents that take place in the offline and online spheres. In the offline setting this ranges from abusive behaviour, threatening behaviour, assault, discrimination, vandalism, anti-Muslim literature, and hate speech. In the online setting we categorise incidents as abusive behaviour, threatening behaviour, and hate speech.

In 2020 we received 2,200 reports in total, bearing in mind that the majority of 2020 saw the UK in some form of lockdown with outdoor movement restricted, the offline incident count was strikingly high.

In the offline setting the most prominent incident categories were abusive behaviour and discrimination followed by assault and threatening behaviour. These incidents took place in a range of settings, and most prominently in households or private properties, public areas, and places of work. As with previous reports we have undertaken, the two most common incidents were of abusive behaviour taking place the household or private property and public areas, with many of the incidents in or around households or private properties not isolated events but stemming from long-term issues, often with neighbours.

Tell MAMA also captures anti-Muslim incidents from across Europe. As in the UK, we have been noting a rise in anti-Muslim sentiments in many European countries amidst an increase in far-right popularity in mainstream politics and social life. Moving forward, Tell MAMA has begun to expand into Europe to help identify and prevent anti-Muslim hate, and to support the victims of it.

Tell MAMA closely monitors activity on online for cases of anti-Muslim hate and Islamophobia. The most prominent social media platforms we focus on are Facebook, Twitter, and Instagram, but we also monitor fringe platforms such as Telegram and BitChute where racist and xenophobic far-right opinions can more easily thrive. Of particular concern over the past year was the rise in anti-Muslim hate online in the form of Islamophobic conspiracy theories and disinformation related to Covid-19. We noticed that not only were far-right groups perpetuating these hateful narratives but so too were news media, often in the form of implicit scapegoating, which further demonised and 'othered' Muslims as problematic and even dangerous to the rest of the general population. As is often the case with the bridge between online and offline hate incidents, these hateful online narratives helped create an environment that informed more anti-Muslim hate crime offline.

The rise in anti-Muslim hatred online during the pandemic shows how hate online, and specifically anti-Muslim hate, is constantly evolving and never static. It therefore requires those monitoring it to be as equally adaptable to help prevent its spread.

EXAMPLES OF ANTI-MUSLIM INCIDENTS IN EUROPE

- June 11, 2020: Neo-Nazi terrorist Philip Manshaus was jailed for 21 years, with a minimum term of 14 years for the racist murder of his 17-year-old stepsister Johanne Zhangjia Ihle-Hansen, and opening fire at the al-Noor Islamic Centre in Baerum, west of Norway's capital Oslo, in August 2019. Manshaus took inspiration from other white supremacist terrorists, including Anders Breivik and the man responsible for the murder of 51 Muslims in Christchurch, New Zealand
- July 4, 2018: Racists assaulted a Muslim woman in Anderlues, near the capital of Brussels, they tore her hijab off and with a sharp object, cut her clothes and skin before pushing her to the ground and calling her a "filthy Arab". A majority of those who experience anti-Muslim abuse and violence in Belgium are Muslim women that wear Islamic clothing.
- October 22, 2020: Two racist women charged after targeting two Muslim women near the Eiffel Tower in Paris and stabbing them, attempting to tear off their headscarves, and making racist remarks like 'dirty Arabs'.
- March 14, 2021: Arsonists targeted a private Islamic school, named in the press as the Alsalamskolan School in the province of Orebro, by breaking windows and throwing flammable materials inside. No injuries reported.
- July 5, 2019: Muslims across Bulgaria called for hate crime investigations after the windows of the Grand Mufti's office in the capital Sofia were smashed with stones, and three days earlier, a mosque in the town of Karlovo was vandalised with swastikas and other hate symbols.



INTRODUCTION

Judaism is the religion of the Jewish people. The Jewish population around the world is estimated at approximately 14.6 – 17.8 million. Judaism is one of the oldest monotheistic religions and is considered the tenth largest religion in the world.

The Torah is the foundation text, which encompasses the philosophy and culture of the Jewish people. The Torah is part of the “Tanach” which is also known as the Hebrew Bible, and contains other texts, practices, theological positions, and forms of organisation.

Judaism was created in the Middle East during the Bronze Age and has had a strong influence on Christianity and Islam to this day.



Over the years, Judaism has diversified into several branches with different views on various issues and ways of life. The following main denominations can be distinguished: Orthodox (Haredi), Modern Orthodox, Conservative and Reform.

ORTHODOX AND MODERN ORTHODOX

Orthodox Jews regard the Torah as the main source of Jewish law and ethics, as revealed by G-d to Moses on Mount Sinai and faithfully transmitted ever since. They observe Halakha (religious law), which is to be interpreted and determined only according to traditional methods and in adherence to the continuum of received precedent through the ages.

Among Orthodox Jews, Haredi Jews adhere more strictly to tradition and are the most easily identifiable due to their distinct traditional clothing. They will put on suits for men and dresses for women. Married women will also cover their hair. Haredi men wear a ritual fringe, and a skullcap (kippah), they tend to grow beards and may wear black hats with a skullcap underneath.

Modern Orthodox Jews adhere less strictly to tradition and tend to dress in a contemporary manner. They are more integrated into secular culture and society and are not identifiable as a distinctive group, though many men will wear a kippah as headwear.

CONSERVATIVE, MASORTI AND REFORM

Conservative or Masorti Judaism developed in the first half of the 20th century in the United States. It perceives Halakha as binding but always subject to great external influence. Conservatives believe that religion must be continued in accordance with changing circumstances and not necessarily with a precedent from the past.

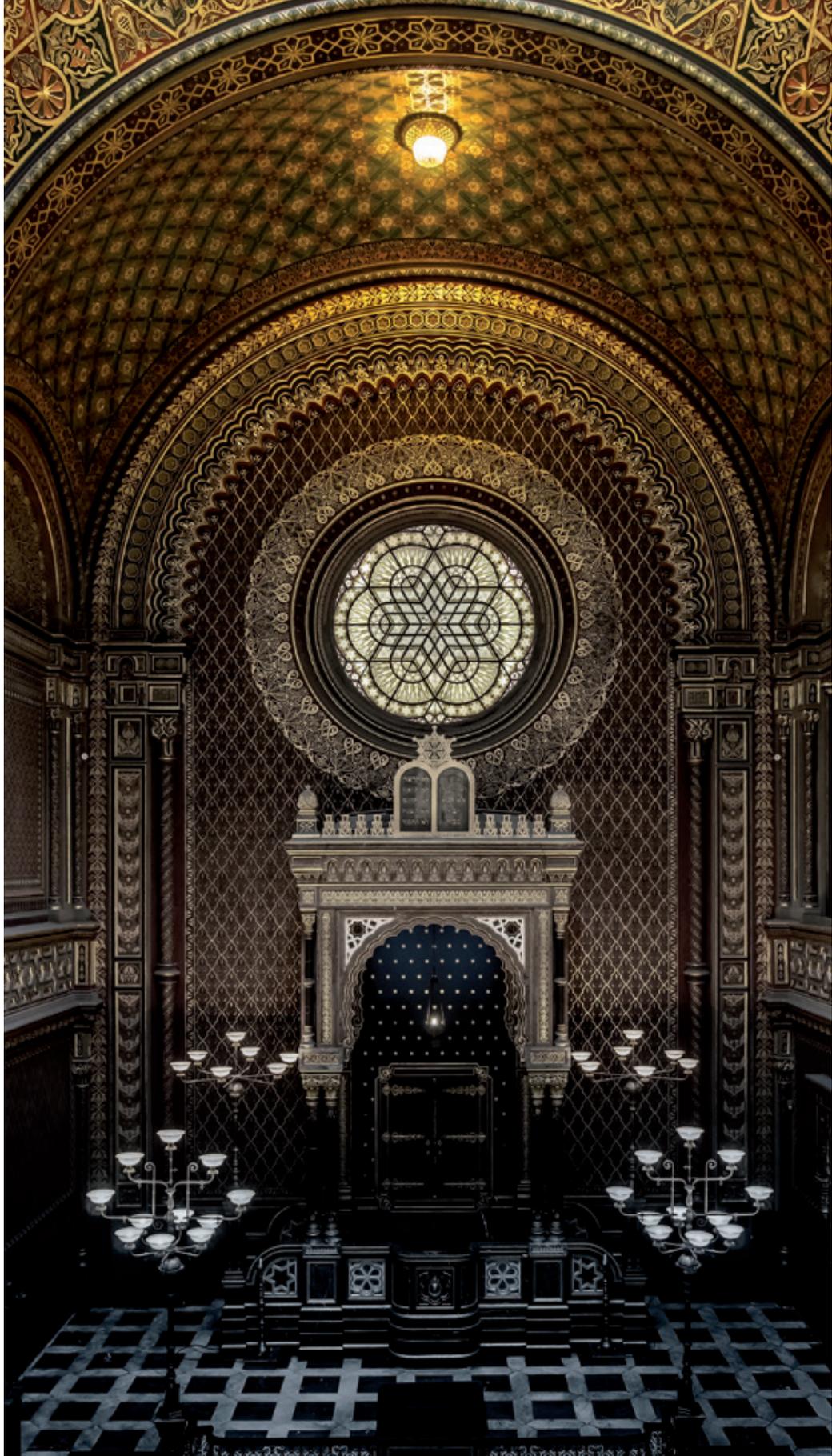
Reform Judaism, also known as Liberal or progressive Judaism, developed in Germany in the 1930s and 1940s. It emphasises the evolving nature of the faith, the superiority of ethical aspects to ceremonial ones.

SECULAR JEWS

There are also many Jews who are unaffiliated to any denomination of Judaism, and who do not keep any of the traditional laws, but who still identify as Jews. Secular Jews may celebrate Jewish holidays as cultural celebrations or family traditions, they will often not observe Shabbat, not wear a Kippah but they may mark life-cycle events like births, marriages and deaths in a secular manner.

JEWISH CULTURAL DIVERSITY

In addition to the different Jewish denominations, which largely differ in relation to the level of observance, Jewish life is rich and diverse and there are also cultural, geographic and ethnic differences, the most common being that between Ashkenazi and Sephardic Jews.



Jews first settled in Europe during the Hellenistic period, just before the rise of the Roman Empire.

However, the large increase in the number of Jews in Southern Europe occurred after the suppression of the Bar Kokhba revolt (in 132–136 CE), when thousands of prisoners were brought from Israel to Italy. From there, Jews traveled to other countries in the Roman Empire and formed communities throughout the Balkans, Spain, France and Germany.

The persecution of Jews in Europe increased in the High Middle Ages in the context of the Christian Crusades and as a result leading many Jewish communities to migrate to Eastern Europe. In addition, the expulsion of Jews from Spain in 1492 resulted in religious persecution and pogroms. Between 40,000 and 100,000 were expelled, caused the migration of many Jews from the Iberian Peninsula to other European countries and to the Ottoman Empire.

From the 17th century, several events led to a reverse migration, from Eastern Europe to the trade centers in the West. The period that followed was one of gradual emancipation, but also mounting antisemitic violence. In 1933, the Jewish population of Europe stood at over nine million.

The Holocaust, the systematic, state-sponsored persecution and murder of Jews by the Nazi regime and its allies and collaborators resulted in the death of six million. The Jewish population in the world has not yet fully recovered from the Holocaust, with Jews representing only 0,2% of the global population.

The Holocaust led to a shift of the demographic center of gravity of European Jewry to Russia.

The end of the Soviet Union led to a resurgence of Jewish communities in Austria, Germany and other countries. The current Jewish population of Europe nowadays is estimated to be circa 2.4 million (0.3% of European population).

Today, the daily life of Jews in Europe varies from one community to another. Each community might have its own centers, schools, youth movements, social organizations and other institutions that are crucial for its normal existence.



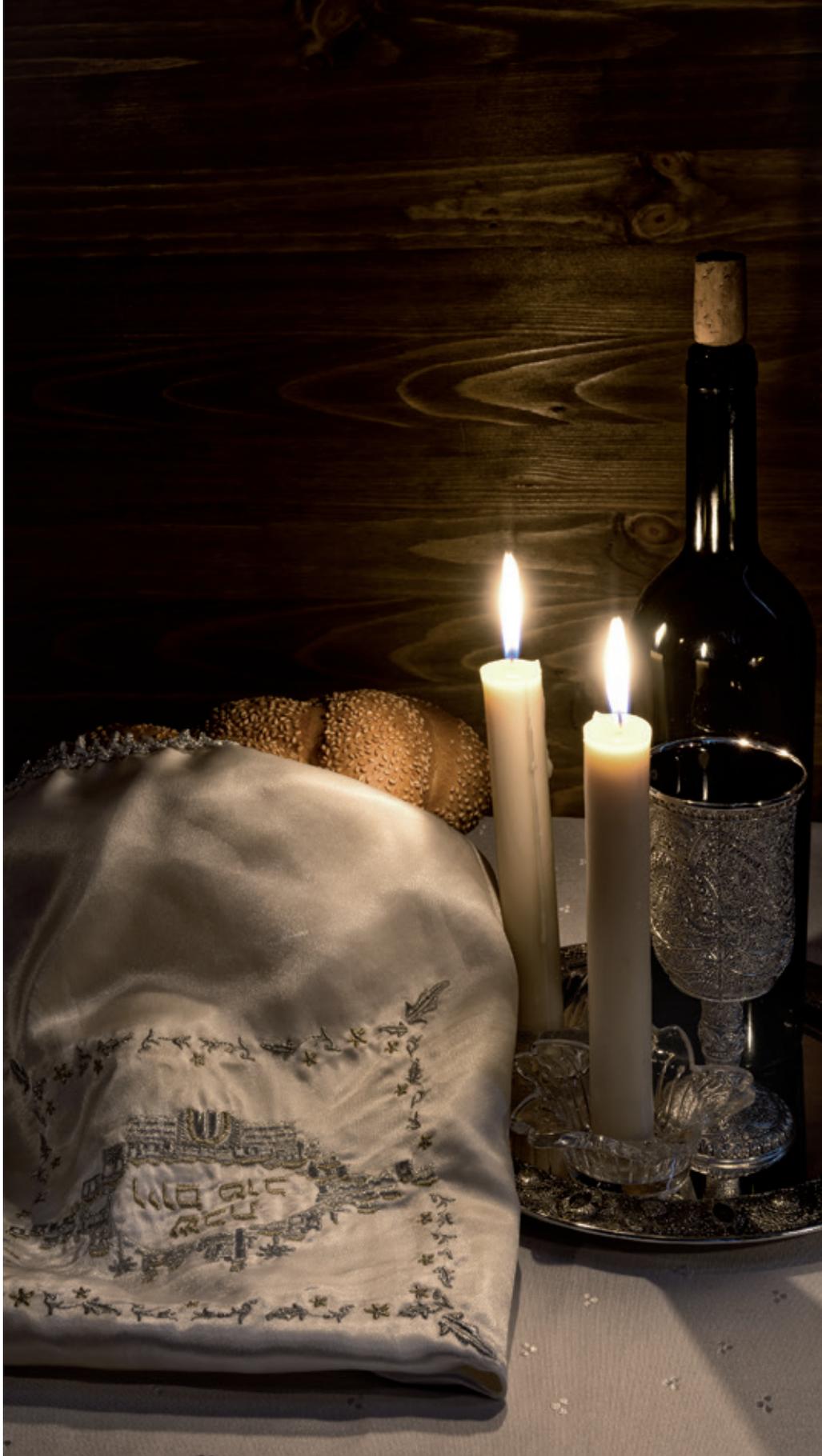
Jewish religious men (over the age of 13) usually pray three times a day - in the morning, afternoon and evening. There are special times in the Jewish calendar where additional prayers are practised.

Although synagogues are open to every Jew, there is still a practical separation according to the cultural tradition (Ashkenazi or Sephardi) and by denominations (Orthodox, Conservative, Reform, Liberal etc.). The word "Synagogue" etymologically means "House of Assembly".

Another name, used mainly by Ashkenazi Jews is Shul, which is the Yiddish word for Synagogue. Women are exempted from praying in a synagogue but many of them will attend the synagogue during Shabbat or on holidays.

Inside the Orthodox synagogue, there is a separation between the sitting areas for men and women. In some synagogues, there is a special section located on a balcony for women. In the synagogue women will cover their hair and men will wear a shawl (also known as "Tallit") and phylacteries (also known as "tefillin" which are small black leather boxes containing scrolls of parchment inscribed with verses from the Torah) and will cover their heads.

In some cases Synagogue is used also as a community center and include additional facilities such as a catering hall, kosher kitchen, religious school, library, day care center and a smaller chapel for daily services.



SHABBAT

Shabbat is a weekly day of rest and worship starting at sundown on Friday and lasts approximately 25 hours until the appearance of three stars in the sky on Saturday. Shabbat observance is one of the most important commandment in Judaism and its main principle is refraining from work activities. Religious Jews will refrain from working, writing, lighting fire, using electronic devices, handling money, driving, cooking and many more activities. Religious Jews who strictly observe Shabbat will not do any of the forbidden activities described above unless it is necessary due to life threatening emergency.

During Shabbat more Jews will attend the synagogue and some of them will make their way by walking.

ROSH HASHANA (JEWISH NEW YEAR)

Rosh Hashana marks the beginning of the new year, according to Judaism, and is the traditional anniversary of the creation of the world. Etymologically, “Rosh” is the Hebrew word for “Head”, “Ha” means “the” and “Shana” means “year”.

As the Jewish calendar is based on the lunar cycle, Rosh Hashana can fall between early September and early October. It begins with sundown and lasts two days. The days that precede Rosh Hashana are traditionally dedicated to repentance. Additional prayers go to the synagogues which are more busy at this time.

YOM KIPPUR (DAY OF ATONEMENT)

Yom Kippur is considered to be the holiest day in the Jewish calendar and is regarded as the “Shabbat of Shabbats”. It marks the end of the period started in Rosh Hashana and is known in Judaism as the High Holy Days. The themes of this day are atonement and repentance and are traditionally accompanied by a 25-hours fast. Etymologically, “Yom” is the Hebrew word for “day”, and Kippur comes from a root that means “to atone”.

The Yom Kippur prayer service is unique having five prayer services. Many religious Jews spend most of Yom Kippur in the synagogue and others may walk to the synagogue and back home several times during that day. For many secular Jews Yom Kippur is the only time of the year during which they attend synagogues.

CHANUKAH (FESTIVAL OF LIGHTS)

Chanukah is a holiday lasting eight days, which may occur from late November to late December in the Gregorian calendar. It celebrates the victory of the Maccabees in their great revolt against the Seleucid

Empire and the re-dedication of the Temple in Jerusalem and the lighting of the Menorah.

During Chanukah people light the candles of a nine-branched candelabrum, called a "Menorah". Each night, an additional candle is added until all the candles are lit together.

During this holiday, public Menorah lightings take place in open public places.

PURIM

Purim celebrates the saving of the Jewish people in the Persian Empire in the 4th century BCE. Purim is celebrated among Jews by exchanging gifts of food and drink, donating charity to the poor, dressing up in costumes and wearing masks, eating a celebratory meal, and public recitation of the Scroll of Esther, usually in synagogues. During this holiday we can notice people, especially children, disguised mainly around Jewish schools and communal spaces.

PESACH (PASSOVER)

Pesach is another of the three Pilgrimage Festivals. It falls in March or April and lasts eight days. While nowadays Pesach commemorates the Exodus of Jewish people from slavery in old Egypt, in the past, during the existence of the Temple, it was an agricultural and seasonal celebration. The symbol most associated with Pesach is the Matzah, an unleavened flatbread made solely from flour and water replacing leavened products that are traditionally not allowed during Pesach.

HOLIDAY	2021	2022	2023	2024	2025
Tu BiShvat	28 Jan	17 Jan	6 Feb	25 Jan	10 Jan
Purim	25-26 Feb	16-17 Mar	6-7 Mar	23-24 Mar	13-14 Mar
Pesach	27 Mar – 4 Apr	15-23 Apr	5-13 Apr	22-30 Apr	12-20 Apr
Shavuot	16-18 May	4-6 Jun	25-27 May	11-13 Jun	1-3 Jun
Tisha B'av	17-18 Jul	6-7 Aug	26-27 Jul	12-13 Aug	8-9 Aug
Rosh Hashana	6-8 Sept	25-27 Sept	15-17 Sept	2-4 Oct	22-24 Sep
Yom Kippur	15-16 Sept	4-5 Oct	24-25 Sept	11-12 Oct	1-2 Oct
Sukkot	20-28 Sept	9-17 Oct	29 Sept – 7 Oct	16-24 Oct	6-13 Oct
Simchat Torah	29 Sept	18 Oct	8 Oct	25 Oct	15 Oct
Chanukah	28 Nov – 6 Dec	18-26 Dec	7-15 Dec	25 Dec – 2 Jan	14-22 Dec



There are several practical security aspects that law enforcement officials should be aware of in order to better protect and improve cooperation with the Jewish community.

LIAISON TO THE COMMUNITY

A point of contact with the local Jewish community should be established. In case such a liaison does not yet exist and you are not sure who is the right person in the community, please send an email to SACC by EJC (sacc@sacc-ejc.org) and you will be directed to the adequate person.

INTERPERSONAL BEHAVIOR

- Orthodox Jews do not shake hands with the opposite gender.
- All men are invited to cover their heads with a skullcap while entering a synagogue.

DIETARY LAWS

- Only Kosher food can enter a synagogue, a Jewish school or the house of an Orthodox family.
- Only kosher food should be offered when inviting a religious Jew to a meeting.
- Pre-packaged kosher food can be available in case a detainee or a prisoner requests it.
- The packaging should not be removed when the food is offered.

SHABBAT AND JEWISH HOLIDAYS

- During Shabbat services and on Jewish holidays, more people will attend synagogues.

- Many of them will walk in the area around the synagogue and men may be wearing a kippah (skullcap).
- Many Jews, who do not attend services throughout the year, will go to synagogue on high holidays or festivals. On these occasions, synagogues will be full and the streets surrounding it will often be very busy.
- Orthodox Jews will report an incident or make a statement only after Shabbat or a Jewish holiday end. These restrictions are lifted in “life threatening” situations.
- Orthodox Jews do not use electricity or any other device that requires work at the other end on Shabbat. For instance, they will not switch on lights, open an electric door, use a phone or a computer, drive a car etc. However, they may drive the car to the Synagogue just before Shabbat or Jewish holidays, which may result in traffic and parking issues around the synagogue.
- Jews who do not strictly observe Shabbat or Jewish holidays will be willing to report an incident on these occasions, sign their name or use their phone, etc.
- On Sukkot, many Jews will bring big boxes with palm tree leaves to and from the synagogue. On the premises of the synagogue there will be a sukkah – a hut in which Jews are supposed to dwell during the weeklong festival. Many Jews will build such dwellings in their gardens or communal areas in order to eat their meals or even sleep during that week.
- On Chanukah, Jews usually display a menorah at their front window. During this festival, public candle lighting ceremonies may be organised and this can attract many people and more attention.
- On Yom Kippur, synagogues will be full, welcoming many more worshippers than at any other day of the year. Consequently, the streets around the synagogue will be busy with worshippers. At the end of the service, it is recommended that worshippers do not leave all at once, which would make them an easy target.

ANTISEMITISM



WORKING DEFINITION OF ANTISEMITISM

On May 26, 2016, The International Holocaust Remembrance Alliance's (IHRA) adopted a working definition of antisemitism, as follows:

“Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.”

The definition includes 11 illustrative examples, which provide guidance in order to identify antisemitic incidents:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.

- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel.

Antisemitic acts are criminal when they are so defined by law (for example, denial of the Holocaust or distribution of antisemitic materials in some countries).

Criminal acts are antisemitic when the targets of attacks, whether they are people or property — such as buildings, schools, places of worship and cemeteries — are selected because they are, or are perceived to be, Jewish or linked to Jews.

Antisemitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.



- **March 23rd 2018, Paris, France:**

Two men entered the apartment of 85-year-old Holocaust survivor Mireille Knoll and stabbed her several times before setting her on fire. One of the perpetrators allegedly stated “She’s a Jew. She must have money.”

- **October 09, 2019, Halle, Germany:**

A far right extremist tried to enter a synagogue in Halle, Germany on Yom Kippur, the holiest day in the Jewish calendar. The attacker shot at the synagogue door repeatedly but failed to breach it. He subsequently shot a passer-by and a customer at a nearby kebab shop dead.

- **December 25th 2020, Rajec, Slovakia:**

22 gravestones in a Jewish cemetery in the town of Rajec had been damaged by unknown vandals, a week after 60 gravestones in the town of Namestovo were found damaged in a similar manner.

- **January 3rd 2020, Rhodes ,Greece:**

Football fans from the Rodos FC ultras “Kakia Skala” hang a banner that’s reads: “Juden Raus”.

- **February 14th 2020, Czech Republic:**

Several Internet bookstores in the Czech Republic have had the antisemitic children’s book “The Toadstool” by Ernst Hiemer, the editor-in-chief of the Nazi campaign sheet “Der Stürmer” in the Third Reich.

- **February 23rd 2020, Campo de Criptana, Spain:**

At a carnival procession in Spain, participants dressed up like Nazis and Jewish concentration camp prisoners while dancing next to a float evoking crematorium.

- **February 28th 2020, Vilnius, Lithuania:**

The chairwoman of the Lithuanian Jewish Community was insulted in the Parliament by a stranger: ‘Stop dirty Lithuania! You’re a Jew, you have no place here!’

- **September 29th 2020, Denmark/Iceland/Norway/Sweden:**

The neo-Nazi Nordic Resistance Movement targeted Jews in almost 20 cities in the region with antisemitic campaigns throughout the week leading up to Yom Kippur - the holiest day in the Hebrew calendar.

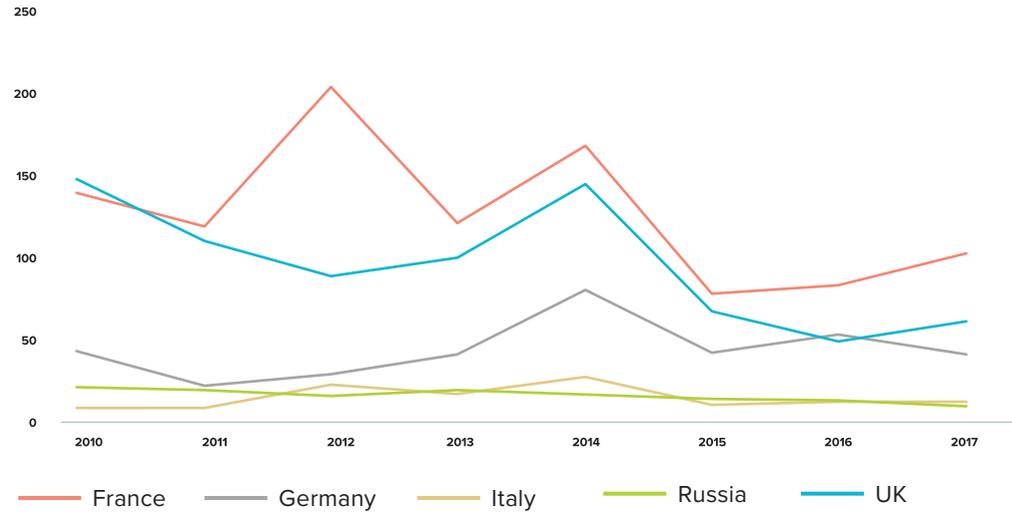
- **March 29th 2021, Bucharest, Romania:**

At the start of the Passover celebrations death threats were made against award-winning film and theatre star Maia Morgenstern and her children.

Recorded data	2009	2010	2011	2012
AT Antisemitic offences committed by right-wing extremists	12	27	16	27
BE Cases of Holocaust denial and revisionism	11	2	2	7
BG Convictions of antisemitic crimes	1	0	0	0
CY Antisemitic incidents	0	1	0	0
CZ Criminal offences motivated by antisemitism	48	28	18	9
DE Politically motivated crimes with an antisemitic motive	1,690	1,268	1,239	1,374
DK Extremist crimes targeting Jews	-	-	5	15
EE Antisemitic crimes	-	-	-	-
EL Incidents motivated by antisemitism	-	5	3	1
ES Antisemitic incidents	-	-	-	-
FI Antisemitic crimes	10	4	6	8
FR Antisemitic actions and threats	815	466	389	614
HR Criminal acts motivated by antisemitism	-	-	-	1
IE Antisemitic incidents	5	13	3	5
IT Antisemitic criminal conduct	-	16	23	28
LT Antisemitic incidents	2	1	0	0
LU Antisemitic incidents	-	-	-	-
LV Antisemitic incidents	-	-	-	-
NMK Antisemitic incidents	0	0	0	0
MT Antisemitic incidents	-	-	-	-
NL Criminal discriminatory antisemitic incidents	209	286	294	859
PL Antisemitic incidents	-	30	25	21
RO Incidents pertaining to antisemitism	4	7	6	6
RS Antisemitic incidents	9	3	7	1
SE Crimes with an antisemitic motive	250	161	194	221
SI Antisemitic incidents	-	-	-	-
SK Persons sentenced for crimes motivated by antisemitism	2	3	1	4

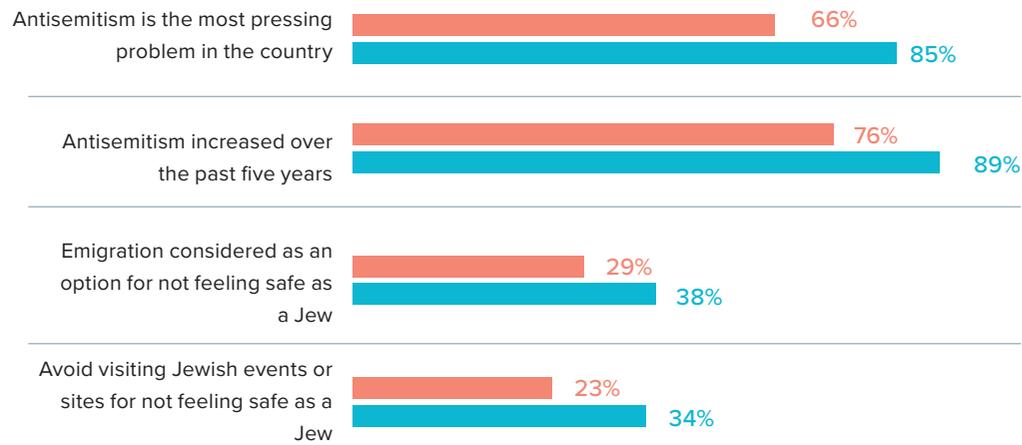
2013	2014	2015	2016	2017	2018	2019
37	58	41	41	39	49	30
8	5	8	5	12	10	6
1	1	2	1	1	0	0
0	0	0	0	0	0	2
15	45	47	28	27	15	23
1,275	1,596	1,366	1,468	1,504	1,799	2,032
10	-	13	21	38	26	51
-	-	0	0	0	0	2
0	4	1	3	7	10	10
3	24	9	7	-	6	-
11	7	8	10	9	21	-
423	851	808	335	311	541	687
0	0	2	2	0	8	2
2	4	2	-	-	1	-
50	68	50	35	32	56	-
0	0	0	0	0	1	5
-	0	0	2	0	0	-
-	1	0	0	0	0	-
0	0	0	0	0	0	0
-	-	-	-	-	-	0
717	358	428	335	284	275	-
25	39	167	101	73	179	128
9	12	13	14	22	13	17
0	4	0	1	2	2	1
193	267	277	182	0	278	-
-	0	0	0	0	0	1
2	1	0	2	1	7	3

VIOLENT ANTISEMITIC INCIDENTS BY COUNTRY 2009-2017



Source: Kantor Center for the Study of Contemporary European Jewry

FRA SURVEY ON DISCRIMINATION AND HATE CRIME AGAINST JEWS IN THE EU 2018 JEWISH PEOPLE EXPERIENCES AND PERCEPTIONS OF ANTISEMITISM



Source: European Union Agency for Fundamental Rights

2013 2018



SASCE is a multi-layered project, funded by the European Commission, to increase security in and around places of worship, as well as within and between Christian, Buddhist, Muslim and Jewish communities. Building and expanding on the good practices recommended by the Commission for the protection of public spaces, but also relying on the knowledge and expertise of well-organized communities and security groups.

The four partner organisations offers content for Community Leaders, Community Members and Employees (basic security tools, security awareness, crisis management). Subsequently, it will create a network of coordinators on the use of this content, and then disseminate it through trainings, briefings in and around communities, as well as wider communication campaigns across Europe.

The project also aims to build trust and cooperation between civil society and national authorities, facilitating formalised channels of communication between community leadership and public enforcement authorities.

We hope that this will be the beginning of a long-term process of inter-faith cooperation on security that will have very positive effects for our communities, in the EU member states and beyond.

CEC

The Conference of European Churches (CEC) is a fellowship bringing together 114 churches from Orthodox, Protestant, and Anglican traditions from across Europe for dialogue, advocacy, and joint action.

Together we strengthen our common witness, act in service to Europe and the world, promote peace, and work for the unity of the Church. Our vision is “Together in Hope and Witness”.

A network of National Councils of Churches keeps us connected to national and regional concerns and Organisations in Partnership develop our expertise in a number of areas, including diaconia, migration and refugee issues, and women and youth in the churches.

CEC emerged as a peacebuilding effort in 1959, building bridges between the East and the West during the Cold War. This original mission carries us forward today as we continue to work for a humane, social and sustainable Europe at peace with itself and its neighbours.

EBU

The European Buddhist Union (EBU) is an international association of Buddhist organizations and national Buddhist unions in Europe, founded in 1975. The presence of Buddhism in all European countries has been growing considerably in the last 50 years so as to represent a number of several million Buddhists, not only through the presence of natives of traditional Buddhist countries, but mainly because an ever-increasing number of Europeans have adopted Buddhism as their philosophy of life, being inspired by the message of wisdom, altruism, open-mindedness, loving kindness and limitless compassion towards all living beings.

As the body representing Buddhists in the Member States of the European Union as well as in the Member States of the Council of Europe, the EBU engages actively in the the Article 17 dialogue with the EU institutions and the other faith groups.

FAITH MATTERS

Faith Matters Ireland (FMI) is a non-governmental organization that aims to advance human rights by promoting and defending pluralism, cohesion and integration and supporting and advocating on behalf of those whose human rights are violated or threatened by extremism or hate or otherwise.

FMI works to enhance and support social cohesion through local community education programmes, whilst also tackling extremism and hate crimes. FMI also actively works on community leadership programmes that help to facilitate the development of tomorrow’s social entrepreneurs and community activists through online and of-line workshops.

FMI also influences social policy at local, regional and governmental levels through its research reports. FMI also specialises in online campaigns, developing hate crime projects, working on safeguarding projects and in online safety.

SACC BY EJC

Security and Crisis Centre (SACC by EJC) was created in 2012 by Dr. Moshe Kantor, President of the European Jewish Congress. SACC by EJC’s primary mission is the safety of Jewish communities across Europe.

A crisis situation can disrupt operations, damage reputations, and trigger other threats to the communities. The more prepared a community is to manage unexpected situations, the less likely it will fall victim to wide-spread crisis. It is not a matter of if a crisis will hit, it is a matter of when. The SACC by EJC’s highly qualified team of professionals can help communities prepare for and respond to these disruptive events and finally increase their ability to emerge stronger. SACC by EJC organises and delivers trainings, seminars and conferences across Europe to improve the level of preparedness of Jewish communities and strengthen ties with local and EU authorities.

The work of SACC by EJC focuses on a broad range of critical issues such as: crisis management, education, antisemitism, international and domestic terrorism. SACC by EJC produces independent, quality research to effectively equip community leaders, policy makers, European institutions, law enforcement and academics. In collaboration with external partners and organisations, SACC by EJC has produced various publications and multimedia projects which can be found on www.sacc-ejc.org.

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