



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ISLAMSKA ZAJEDNICA U BOSNI I HERCEGOVINI
RIJASET

THE SECOND REPORT ON ISLAMOPHOBIA

(January - December 2011)

Sarajevo – March, 2012

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I. Introduction

Every human being possesses dignity which is protected by national legislation and universal norms of the fundamental human rights encompassing all nations, ethnic groups and religions. With regards to the human rights, an emphasis is placed on joint values and principles rather than differences. Every individual or community is entitled to the protection from discrimination, abuse or violence. Elimination of all forms of discrimination, racism or intolerance is a significant achievement and a requirement of the contemporary democratic society.

Discrimination against Muslims and religious-based intolerance, which is a fundamental feature of Islamophobia, is present in Bosnia and Herzegovina and is the reason for utmost concern. Discrimination and intolerance against Muslims is not only about discrimination of one religious community, but it also profoundly affects the internal stability of the society.

The Second Report on Islamophobia, Discrimination and Intolerance on the Territory of the Islamic Community in Bosnia and Herzegovina has registered various types of intolerance and discrimination against Muslims. At the recommendation of its Public Relations Office, the Riyasat of the Islamic Community in Bosnia and Herzegovina, at its fifth regular session held on 30 March 2012 in Sarajevo, adopted this Report that covers the period from January to December 2011. Although there are many more cases, the Report includes just the most distinct examples or those that enable us to gain a comprehensive insight into frequency and diversity of discrimination and intolerance.

The Report consists of six areas which have been in the focus of monitoring and analysis: public and political sector; personal and collective dimension of religious freedom in media; employment; education; discrimination and intolerance in the works of art; hate crimes or attacks on Muslims, officials and property of the Islamic Community. Recommendations to the institutions of Bosnia and Herzegovina as well as to international political and human rights organizations make an integral part of the Report. The Report also contains statements on Islamophobia given by the prominent former and current officials and it points at certain difficulties in defining Islamophobia and dilemmas surrounding it.

The purpose of this Report is to register and present the cases of Islamophobia, discrimination and religious intolerance and inform the public, to encourage the victims of intolerance and discrimination to speak out, to raise awareness about a need to take the cases of Islamophobia, intolerance and discrimination seriously and about a need for a unified response by the society as a whole.

These examples have been taken from various sources: the official statements, filed complaints, interviews, filed testimonials and media reports. Credibility of the content used is based on the credibility of the sources.

This Report relies on generally accepted international and regional instruments of human rights protection and combating discrimination and intolerance. Many instruments on human rights protection in BIH are being violated or ignored, which is confirmed by the examples from this Report, such as: *Universal Declaration of Human Rights of UN, 1948*; *Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, UN 1981*; *European Convention on the Protection of Human Rights and Fundamental Freedoms*. In addition, the *Constitution of BIH, Law on Prohibition of Discrimination* and

Law on Freedom of Religion and Legal Position of Churches and Religious Communities in Bosnia and Herzegovina prohibit every form of discrimination based on religion or belief.

II. Executive Summary

Islamophobia is an expression of intolerance, hate and hostility against Islam and Muslims and discrimination against persons individually or as a community just because they are Muslims or because they are seen that way, regardless of the form and intensity of the hate, intolerance and discrimination expressed or demonstrated.

Islamophobia, discrimination and intolerance against Muslims and Islamic values and institutions is present in BiH. Numerous examples confirm this bitter reality and demand a more serious approach combating it. Islamophobia is expressed through propagation of prejudice, intolerance and intimidation, through insulting and ridiculing religious rites and feelings, through physical attacks on mosques and graveyards, through attempts of discrimination in education, employment, and through use of Islamic terminology, symbols and the Imam profession in an inappropriate context. All this is significantly influencing the personal and social life of Muslims and violating their human rights.

This Report recognizes that the political rhetoric and media are the most significant and most influential factors of Islamophobia and intolerance. Provocative and irresponsible statements by political representatives provide clear examples of discrimination and intolerance on the basis of religion. These statements instigate prejudice, create the atmosphere of intolerance and can be the source of motivation for the extremist groups and individuals in their violent actions. In 2011 a political structure in the entity of the Republika Srpska - the SNSD and its representatives on different state and political levels, made themselves prominent, especially President Milorad Dodik, thus becoming a center from where a number of intolerant and discriminating messages were sent to Muslims. The report of the RS Ministry of Interior Affairs that identify Muslim returnees (TN: *the returning refugees*) as “Wahhabies” and as those posing a security threat, demonstrated the presence of islamophobic approach within the official entity structures. In addition, lapses and flaws in the work of public institutions are significant source for creating the atmosphere of intolerance, propagation of prejudice, fear and suspicion of Muslims. Responsible politicians and governments must place an emphasis on the importance of appropriate and impartial discourse and they must refrain from hate speech and from all other forms of extremism and discrimination. They all must be obligated to send messages that promote tolerance, non-discrimination, understanding and respect.

The media can and should have a positive role in the fight against discrimination and intolerance, in affirmation of inter-cultural and inter-religious dialogue and social harmony. That is an obligation and expectation of responsible and professional journalism. However, the media can also have a very negative role in creating incorrect and prejudiced views. Regretfully, certain media in Bosnia and Herzegovina have become an important channel for broadcasting offensive and intolerant content. It is distressing that public broadcasting services have lost their basic function of serving the interests of citizens they are financed by and of keeping the public interest independent of the political and ideological centers. We notice more political and ideological propaganda and less of accurate and complete information in the media. The state structures are responsible for neglecting their duty to ensure adherence to legal norms and professional journalistic standards, aimed at improving the social responsibility of media, fostering a culture of dialogue and encouraging respect for human dignity in the public space. Certain media, which continuously express animosity towards institutional Islamic community and towards Muslims, have established themselves in such an atmosphere and continue exaggerating its lapses, ignoring its achievements and

accusing it of things outside of its merit. Fostering stereotypes, construing and spreading prejudices about Islam, Muslims and Islamic community, portraying it in a negative context in the media, taking Islamic symbols as targets as well as aggressive opposition towards engagement of Muslims in the public sphere, leads to marginalization and exclusion of Muslims from the social and public life.

Prejudice and employment discrimination leave deep marks on human personality and dignity. Especially affected are Muslim women with head covering. They face employment discrimination or discrimination in the workplace, in both public and private sectors.

The religious instruction in public educational institutions has repeatedly been a subject of heated debates, characterized also by the use of inappropriate and offensive language. Calls for expelling religious education from public schools could be heard. These requests are most open in Sarajevo where 2011 was marked by especially intensive negative political and media campaign against religious instruction in the schools of the Sarajevo Canton. The competent authorities in the Sarajevo Canton have showed complete irresponsibility and have been playing with the will of the parents and students, demonstrating a complete lack of sense of the need for dialogue and constructive debate that would demonstrate their true concern for the welfare of the children.

Artistic content and expression are aimed at direct or indirect propagation of intolerance and desecration of Islamic values and authorities. This has particularly taken the form of publication of offensive caricatures, photomontages and musical and quasi-poetic works. Guaranteed freedom of artistic expression cannot violate the guaranteed freedom of conscience and religion.

Hate crimes and attacks on worshipers, officials and property of the Islamic Community have been registered in many parts of Bosnia and Herzegovina. The hate crimes are inexcusably common appearance and especially inflicted are the returnees, usually members of the local minority population. Some mosques have been repeatedly attacked dozens of times. Targets of hate crimes are Imams and Muslim worshipers on the way to or from mosques, in the form of verbal threats and foul language. In many instances mosques have been attacked and windows smashed while worshipers have been praying inside.

Particularly prominent aspect of manifestation of intolerance and, sometimes even hatred in BiH has been to demean and insult the highest religious authorities and official institutions of the Islamic Community. The particular target in 2011 has been Raisu-l-Ulama of the Islamic Community, Dr. Mustafa Cerić, whose public discreditation has been the goal of certain media for quite some time. Such systematic and long-running negative media campaign against the Raisu-l-Ulama is difficult to imagine without support or approval of certain political and ideological centers of power.

It is important to recognize and acknowledge existence of Islamophobia, discrimination and intolerance and of the social, cultural and psychological consequences they have so as to develop readiness to adopt a multifaceted approach aimed at finding solutions. Education about forms of intolerance and discrimination against Muslims should be integrated in wider educational programs about fight against racism and about human rights, and in thus create an atmosphere in which it will be unacceptable to have Muslims portrayed as extremists threatening security and welfare of others. Muslims and Islamic Community are particularly concerned when politicians, the media and representatives of other religious communities

discuss Islamic religious issues, deciding what kind of Muslims are “good” or “bad”, “desirable” or “undesirable”, as they are not invited to give such opinions, given they lack credibility and professional competence. Interfering in the internal and religious issues of Muslims and Islamic Community is unacceptable.

III. RECOMMENDATIONS

I. Governmental bodies and institutions for the protection of human rights in BIH

- Islamophobia, discrimination and intolerance against Muslims are reality and represent a serious social problem in Bosnia and Herzegovina. It is necessary to work on eliminating the sources of discrimination and intolerance as well as on ensuring a full implementation of standards pertaining to freedom of religion and conviction, freedom of expression, collective dimension of freedom of religion, right to religious education, right to work and employment and ensuring that no laws discriminating against Muslims are adopted.
- Insist on equality and duty to respect dignity and life of every human being
- Identify and denounce Islamophobia, intolerance and discrimination and ensure that Muslims have a real chance to fully participate in public life, in accordance with laws, their religious convictions and the highest standards and values of democracy.
- Gather data on Islamophobia, discrimination and intolerance against Muslims and publish them in human rights reports.
- Protect autonomy of religious communities without prejudice and improve the dialogue with religious authorities about discrimination and intolerance.
- Ensure that during recruitment every person is evaluated on the merits of their education, competence and skills; ensure equal opportunity and access to employment; and eliminate sources of discrimination for Muslim women with head covering.
- Work together on strengthening the responsibility of media, particularly the responsibility of public broadcasters in combating prejudice and fear and creating the atmosphere of respect for human dignity and human rights.

II. The EU, the European Commission, the Council of Europe, OSCE, the Special Rapporteur on Human Rights of UN

- Carefully monitor Islamophobia, discrimination and intolerance against Muslims and take necessary measures to eliminate and prevent them.
- Gather data on Islamophobia, discrimination and intolerance against Muslims and publish cases of Islamophobia in reports on status of human rights.
- In words and in action promote equality, freedom and protection of autonomy of religious communities and improve dialogue with religious authorities about the issues of religious rights and freedoms, discrimination and intolerance.
- Ensure elimination of all kinds of discrimination and intolerance against Muslims through laws and legal initiatives.
- Spotlight and condemn discrimination and encourage governments to monitor the situation regarding the Muslim rights.
- Use the resources and capabilities to combat intolerance and discrimination against Muslims by including the issues of Islamophobia, intolerance and discrimination in the agendas.
- Raise awareness about Islamophobia, discrimination and intolerance against Muslims in all member states.

- Cooperate directly with representatives of Islamic communities and Muslim organizations and improve relations with nongovernmental organizations combating discrimination
- Pay special attention to analyzing countries' legislation with respect to discrimination and intolerance against Muslims.
- Encourage media not to spread prejudice against Muslims and insist on respect for the professional journalistic code and standards.

IV. Definition

The term Islamophobia has been officially used in the report of Runnymede Trust of 1997 which officially introduced the term into public discourse¹ although Jocelyne Cesari emphasizes that term Islamophobia has been used for the first time in 1922 in an essay written by orientalist Etienne Dinet². The term Islamophobia has entered register of many international human rights organizations, accepted by Organization of the Islamic Conference (OIC), while former Secretary General of the UN, Kofi Anan, has presided over the conference entitled "Confronting Islamophobia" in December 2004 while the Council of Europe condemned Islamophobia in May 2005.

Various international organizations, including the United Nations, OSCE and the Council of Europe have adopted documents on combating intolerance and discrimination against Muslims. However, there are still different approaches and disputes regarding the very term Islamophobia and its definition, which slows down acceptance of one generally accepted definition. The fact that raises no disputes is that discrimination and intolerance against Muslims is a reality which is confirmed by many researches and reports of various international institutions and organizations engaged in protection of fundamental human rights. Some of them mark this problem as Islamophobia while others see it in the context of intolerance and discrimination against Muslims.³ In either case, for all of them it is undisputed that intolerance and discrimination against Muslims represent forms of racism and xenophobia.

¹ See: <http://www.runnymedetrust.org/uploads/publications/pdfs/islamophobia.pdf>, accessed on 15. 03. 2011. The first research on Islamophobia has been undertaken by the British **Runnymede Trust**, that is, by the Commission on British Muslims and Islamophobia. The Commission published an advisory document in 1997, while the final report, titled "Islamophobia: Challenge for Us All", was presented by Home Secretary Jack Straw in November of 1997.

² In: „L'Orient vu de l'Occident“ (1922), but term has become in the 90's of the 20th century widely used for defining discrimination against Muslims in the Western Europe. http://www.euro-islam.info/wp-content/uploads/pdfs/securitization_and_religious_divides_in_europe.pdf, accessed on 15. 03. 2011.

³ **International Helsinki Federation for Human Rights – IHF** has published the report titled "Intolerance and Discrimination against Muslims in the EU: Developments since September 11", stating that social climate faced by Muslims in the EU countries has worsened after September 11, 2001.

The European Monitoring Centre on Racism and Xenophobia – EUMC, an official EU institution, published a report titled "Summary Report on Islamophobia in the EU after 11 September 2001" in May of 2002. The next report by the same Centre was published in 2006 under the title "Muslims in the European Union: Discrimination and Islamophobia" and immediately afterwards it published an addendum titled "Perceptions of Discrimination and Islamophobia: Voices from Members of Muslim Communities in the European Union".

(http://www.fra.europa.eu/fraWebsite/attachments/Manifestations_EN.pdf **The European Commission against Racism and Intolerance - ECRI**, published in 2008 its "Third Report on the Netherlands" with a special chapter on Islamophobia in this country. (http://www.coe.int/t/e/human_rights/ecri/1-ecri/2-country-by-country_approach/netherlands/Netherlands%20third%20report%20-%20cri08-3.pdf). ECRI issued

recommendation for combating this kind of intolerance: ECRI General Policy Recommendation No. 5 on Combating Intolerance and Discrimination against Muslims:

(http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation_n5/Rec5%20en21.pdf **Human Rights First**, from Washington D.C., published a report on Islamophobia in 2007, documenting anti-immigrant and anti-Muslim speech in most Western societies. "Discrimination and violence against Muslims has often taken the form of attacks on ordinary people in their shops, schools or houses". (www.humanrightsfirst.org) UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and intolerance has presented two reports on state of Muslims and Arabs in different parts of the world before and after the events of 11. 09. 2001., (E/CN. 4/2006/17; E/CN. 4/2003/23),

<http://www2.ohchr.org/english/issues/racism/rapporteur/issues.htm>.

The countries of OSCE region have jointly condemned the act of violence and discrimination against Muslims and strongly rejected the connection of any religion or culture with terrorism.⁴ In addition, discrimination on the basis of religion is prohibited by many international instruments⁵ and many documents of OSCE, Council of Europe and UNESCO emphasized the importance of resolving intolerance and discrimination through education.⁶

At the 3rd Extraordinary Session of the Summit of the Heads of States and governments of the Organization of Islamic Conference (OIC) in 2005, the parties adopted a ten year action program and approved founding of the Office within the General Secretariat of the OIC with a task to follow all forms of Islamophobia and at the XI Summit of the OIC held in 2008 it was concluded that Islamophobia represents an insult to human dignity and that it opposes to all international human rights instruments.

The First Annual Report on Islamophobia of the Organization of Islamic Conference points out that Islamophobia represents "irrational or very strong fear or disliking of Islam", wherein it is added that "Islamophobia goes significantly beyond that to include racial hatred, intolerance, prejudice, discrimination and stereotypes".⁷ The next Report places Islamophobia within the boundaries of discrimination and intolerance and points out that Islamophobia "implies discrimination and intolerance against Muslims", stating that its propagation goes against the fundamental values of humankind because human rights and fundamental freedoms should be acknowledged as important guarantees of tolerance and non-discrimination and as indispensable elements of stability, security and cooperation.⁸ In addition, the Organization of Islamic Conference recommends elements of a joint strategy by the Muslim World and the West in confronting Islamophobia; among other things "the international community must recognize the problem and be ready and willing to adopt a multifaceted approach to combating Islamophobia".⁹ Some analysts consider Islamophobia as

⁴ OSCE Ministerial Council Decision No. 6/02, "Tolerance and Non-Discrimination", Porto, 7 December 2002, <http://www.osce.org/mc/40521>; OSCE Ministerial Council Decision No. 12/04, "Tolerance and Non-Discrimination", Sofia, 7 December 2004, <http://www.osce.org/mc/23133>; OSCE Ministerial Council Decision No. 10/05, "Tolerance and Non-Discrimination", Ljubljana, 6 December 2005, <http://www.osce.org/mc/17462>

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

⁶ "Intolerance and discrimination against Muslims are not new phenomena. However, they have evolved and gained momentum in recent years, particularly under conditions of the "war on terror", the global economic crisis, anxieties about national identity and difficulties in coping with the increased diversity in many societies " it is stated in the Guidelines of OSCE, Council of Europe and UNESCO on countering Islamophobia in education. It is also stressed that the problems of intolerance and discrimination are dynamic and are constantly shifting as a result of political events, migration, economic trends and other factors. The rapid increase of anti-Muslim sentiment in many countries in recent years is just one example of this and poses a challenge to. See: "Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education", OSCE-ODIHR, UNESCO, Council of Europe; <http://www.osce.org/odihr/84495?download=true>, accessed on 07/ 03/2012.

⁷ OIC, The First Annual Report on Islamophobia: <http://www.oic-un.org/reports.asp#Reports>, accessed on 15/03/2011

⁸ http://www.oic-oci.org/uploads/file/Islamphobia/Islamphobia_rep_May_23_25_2009.pdf; OIC, The Second Report on Islamophobia, June 2008 – April 2009, accessed on 15/03/2011

⁹ Ibid.

manifestation of racial discrimination and contemporary phenomena of spreading discrimination against Muslims and distorting Islam in the West.¹⁰

At the global level, the fight against Islamophobia is waged within a wider concept, adopted by the governments and international organizations and implies the fight against racism and racial discrimination. The UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, Doudou Diène defines Islamophobia as “a baseless hostility and fear vis-à-vis Islam, and as a result a fear of an aversion towards all Muslims or the majority of them. Islamophobia is also reflected in practical consequences of this hostility in terms of discrimination, prejudices and unequal treatment, with Muslims as individuals and collective victims and their exclusion from major political and social spheres. The term Islamophobia was invented in response to a new reality: the increasing discrimination against Muslims which has manifested itself in recent years”.¹¹

The Council of Europe in its document "Islamophobia and its consequences on the young people" (2005) states that “Islamophobia can be defined as the fear of or prejudiced viewpoint towards Islam, Muslims and matters pertaining to them” and also “whether it takes the shape of daily forms of racism, and discrimination or more violate forms, Islamophobia is a violation of human rights and a threat to social cohesion”.¹²

In the OSCE document, an issue of Islamophobia also appears and the voices demanding that Islamophobia be defined and recognized are becoming louder. “In the OSCE decisions use the term ‘Islamophobia’ as a form of racism and xenophobia, targeting Muslims”, is one of the recommendations of the civil society representatives to the participants of the OSCE High

¹⁰ Islamophobia signifies the contemporary proliferation of discrimination against Muslims and distortion of Islam and is partly due to the ignorance and lack of understanding of Islam in the West. It would be an unfortunate error in judgment in believing that Islam is linked to terror; that it is intolerant of other religious beliefs, that its values and practices are not democratic; that it favors repression of freedom of expression and undermining human rights... Islamophobia is manifestation of racial discrimination...It has now spread to the level of mainstream political activity and needs to be considered and addressed as one of the most serious threats to the world’s stability “, emphasizes Ekmeleddin Ihsanoglu, Secretary General of OIC, in second Report of OIC on Islamophobia:

(http://www.oic-ci.org/uploads/file/Islamphobia/Islamphobia_rep_May_23_25_2009.pdf). „Islamophobia implies unfounded fear of Islam and hostility towards it. That fear and hostility lead to discrimination of Muslims, their exclusion from any political and social processes, building of stereotypes, creating assumption on their guilt by association and finally criminal offenses directed against Muslims committed based on prejudices “, believes Ahmed Parvez – see: *Islamophobia and anti-Americanism: causes and remedies*, CNS, Sarajevo, 2009., pg. 28. In debates on Islamophobia a different forms of manifestation of this phenomena are cited: violent manifestations of intolerance against individuals and their property, discrimination in employment, indirect Islamophobia and placing of Muslims in unfavorable position, one sided stories in the media where some voices are intentionally sought, for example, radical voices, while others are shut out. By contrast the French scholar Vincent Geisser of the Paris-based Institute of Research and Studies on the Arab and Muslim world, “Islamophobia is not a resurgence of the old issue of *Crusades vs. Jihad*—though it retains occasional traces of theological argument—but a deeply modern form of anti-Muslim racism“ - see: OIC, First Annual Report on Islamophobia: <http://www.oic-un.org/reports.asp#Reports>, accessed on 15. 03. 2011.

¹¹ UN Human Rights Council, Document No. A/HRC/6/6, 21 August 21, 2007, pg.8 paragraph 19, (<http://www2.ohchr.org/english/bodies/hrcouncil/6session/reports.htm>) The Report submitted during the 6th session of the UN Human Rights Council, held in 2007.

¹² http://www.fra.europa.eu/fraWebsite/attachments/Manifestations_EN.pdf; accessed on 15/03/2011; <http://www.eycb.coe.int/eycbwwwroot/hre/eng/documents/Islamophobia%20report/Islamophobia%20final%20ENG.pdf>, accessed on 15/03/2011

Level Conference on Tolerance and Non-Discrimination.¹³ Additionally, one of the general recommendations made by the participants of the OSCE Freedom of Religion or Belief Meeting, held in December 2010, is that "participating States should adopt a definition of intolerance against Muslims".¹⁴

Ambassador Ömür Orhun, the Personal Representative of the OSCE Chairman-in-Office on Combating Intolerance and Discrimination against Muslims, in his 2nd Semi-Annual Report (Ankara, November 2005) asked that Islamophobia be recognized as "exceptional among the political ills of the present era: frequently it is not only the Muslims who are attacked, but also their faith", pointing also to the existence of the intellectual legitimization of Islamophobia, which must be countered.¹⁵ During the International Islamophobia Conference held in Istanbul, in 2007, Ambassador Ömür Orhun drew attention to the fact that term "Islamophobia" lacks universally accepted definition, pointing out to the rather narrow context of its definition as "fear of or prejudiced viewpoint towards Islam, Muslims and matters pertaining to them". He suggested the term "intolerance and discrimination against Muslims and Islam", which, according to him, is not a new phenomenon as "there are historical, cultural/religious and psychological reasons behind it".¹⁶ In the OSCE Report of the conference held in Bucharest in 2007 it was noted that in the eyes of many in the West the extremists elements, who pledge allegedly their loyalty to Islam, have become the synonym for the entire Muslim community to such extent that many Muslims who believe in tolerance and peaceful cohabitation still are subject of discrimination and exposed to suspicious looks.¹⁷

Although at the international level a commonly accepted suitable definition as well as effective mechanisms and ways to combat Islamophobia are apparently still being explored, however, the presence and effects of Islamophobia cannot be ignored. However, it is of the utmost importance that there is a political will to admit, recognize and face up to this problem because proponents of Islamophobia remain free to continue with their attacks due to lack of necessary legal measures.

Considering these views and opinions, this Report is guided by the fact that Islamophobia has been described as contemporary form of racism and xenophobia motivated by unfounded fear, mistrust and hatred against Muslims and Islam and manifested through intolerance, discrimination, hostility while differentiating from classical racism and xenophobia as "Islamophobia is mainly based on stigmatization of a religion and its followers. Islamophobia is an affront to the human rights and dignity of Muslims."¹⁸ It is suggested that Islamophobia represents any form of expression of hate, animosity and intolerance as well as of discrimination against others, either individually or collectively, because they are Muslims, or because they are perceived as such, and regardless of the form and intensity of hate, intolerance and discrimination.

¹³ The summary report from OSCE High Level Conference on Tolerance and Non-Discrimination, June 28-30, 2010, Astana, Kazakhstan, <http://www.osce.org/cio/68853>, accessed on 14/03/2011; <http://www.osce.org/cio/71469>

¹⁴ The OSCE Supplementary Human Dimension Meeting (SHDM) on Freedom of Religion or Belief, Vienna, December 9-10, 2010, final report, Warsaw, February 22, 2011, <http://www.osce.org/odihr/75755>, accessed on 14/03/2011

¹⁵ <http://www.osce.org/cio/16992>, accessed on 14/03/2011

¹⁶ <http://www.osce.org/what/tolerance/32387>, accessed on 14/03/2011

¹⁷ See: <http://www.oic-un.org/reports.asp#Reports>, accessed on 15/03/2011.

¹⁸ Fourth OIC Observatory Report on Islamophobia, May 2010 – April 2011.: http://www.oic-oci.org/uploads/file/Islamphobia/2011/en/islamphobia_rep_May_2010_to_April_2011_en.pdf

With regards to the territory where the Islamic Community of Bosnia and Herzegovina is organized, it is necessary to stress that, unlike the West, Islam and Muslims constitute an indigenous factor, with a very long tradition of continued presence in this region. It is true that Islam and Muslims are not new phenomena in BiH, or something unknown, which should mean that individuals or groups are not committing the acts of Islamophobia as it is not true they are not familiar with Islam and they fear Muslims. Therefore, one may be convinced that the mentioned fact relativises an important argument that is used to explain that the cause of Islamophobia is lack of knowledge or fear of Islam as something unknown, which is the etymological meaning of the term Islamophobia. However, despite the truth that Islam and Muslims make an indivisible part of BIH and its spiritual and social tradition and history, the fact is that the way of thinking, the views, the methodology and rhetoric applied against Islam and Muslims, which have been registered as islamophobic and discriminating in the West, are being transferred to Bosnia and Herzegovina and are finding supporters, in which case the geopolitical position of BiH should be given particular attention. Furthermore, certain social, ideological and media processes and trends are being developed in Bosnia and Herzegovina under the influence of islamophobic Western discourse having considerable consequences on the social life of Muslims and perception of Islam. This involves a spillover effect of the islamophobic discourse. The following arguments represent experiences from the past and current practice of individuals and groups in BiH and the region which deny the right of Islam and Muslims to indigenoussness, considering Islam a foreign and newcomers' element, a violent religion incapable of adjusting to the European surroundings. It happens very often that certain representatives of Bosniacs and media succumb to such, at times, sophisticated influences and opinions, perhaps subconsciously or out of negligence or non-recognition.

One should not forget that Islamophobia denies equal rights of individuals and causes social marginalization of Islam and Muslims, leading to negative social stereotyping or exclusion while in terms of law that can lead to adoption of discriminatory legislation or biased legal rulings. Political dimension manifests itself through exclusion of religious values and principles from the public sphere. Discriminatory legislation is opposed to freedom of speech, conscience, religion, right to raise children in accordance with religious beliefs, right to work etc. Intolerance relates to social dimension and atmosphere and discrimination to legal dimension while Islamophobia contains in itself elements of intolerance and discrimination. Certain manifestations of intolerance and discrimination of Muslims are subject to penal or administrative legal sanctioning. In addition to legal dimension, it is widely recognized that intolerance and discrimination may be harmful to society, not only in the sense of negative influence on individuals but also as a potential threat to social peace, stability and security. In addition, denial and unrecognizing diversity, in fact, represents discrimination, as that ignores reality of existence of people in our society who live differently. Direct and indirect consequence of ignoring diversity, tolerating various forms of discrimination or tolerating open and disguised stigmatization are attacks on human dignity, which, in turn, can lead to radicalization of the humiliated or those associated with them.

V. Statements about Islamophobia, discrimination and intolerance against Muslims

In their public statements, a number of prominent political, public and social figures have called attention to Islamophobia, discrimination and intolerance against Muslims and Islamic values or to the fact that certain important decisions affecting Muslims have been inspired by prejudice about Islam and Muslims.

20/01/2011 Sayeeda Warsi, Minister without Portfolio in David Cameron's Cabinet

Prejudice against Muslims has "passed the dinner-table test" and become socially acceptable in the UK, a senior Conservative is to say. Baroness Warsi, co-chairman of the Tory Party, will warn against dividing Muslims into moderates and extremists. It's not a big leap of imagination to predict where the talk of 'moderate' Muslims leads; writes Warsi in a speech to give in on Thursday evening at the Leicester University. "In the factory, where they've just hired a Muslim worker, the boss says to his employees: 'Not to worry, he's only fairly Muslim'," she will say. "In the school, the kids say: 'The family next door are Muslim but they're not too bad'." And in the road, as a woman walks past wearing a burka, the passers-by think: 'That woman's either oppressed or is making a political statement', Warsi will say. (FENA)

10/02/11 Tanja Fajon, Representative in the European Parliament

Tanja Fajon condemned the statement of the Italian extreme right-winger given before the Committee of the Israeli Parliament, Knesset, on "systematic infiltration of the Muslims in the European Union". "Are you really not aware that the Muslims are settling into our countries according to the plan and in coordination with the aim of taking over Europe?", said this member of the Italian extreme right-wing, who spoke about how foreigners have overflowed Italy and how "we must do all to close the door to immigrants". Fajon stated: "Politicians with such xenophobic and intolerant views are extremely dangerous at the time when dissatisfaction in the entire Europe is almost universal"...Fajon stresses: "But I still deeply believe that politics of closed doors is wrong politics, as well as that it is dangerous to generalize that all Muslims are terrorists", said Fajon. (FENA)

26/03/2011 Interview with Peter Gallbraith, US Ambassador to Croatia

What do you say to the fact that some European countries, like the one in Great Britain, did not want to help Bosnia as it is predominantly Muslim? "Yes, I think so. I was in constant talks with late Croatian President Franjo Tudjman." Were you a witness to such discussions? "Only with President Tudjman. It was not predominant belief in Europe. The fact that Bosnia is Muslim was important to only some Europeans. I do not think, in fact, that it is entirely true for any Western European government. Tudjman was the only one who tried to persuade me that Croatia is the eastern border of the West and that Islam in Bosnia "is the tip of the Islamic spear" stuck into Europe. And that the Bosnian government and Bosnian Muslims can preserve themselves as civilized with the help of the cross. That was, in his words, the cross that Croatia had to bear". (<http://www.dnevniavaz.ba/vijesti/intervju/28314-peter-gallbraith-jedan-od-kljucnih-klintonovih-diplomata-za-region-za-bosnu-bi-bilo-bolje-da-sad-nisu-sprijecile-pad-banje-luke.html>)

04/09/2011 Islamophobs spent 42 million dollars

Faiz Shakir of the Center for American Progress and Editor-In-Chief of magazine ThinkProgress.org offered an interesting revelation listing many personalities and dollar amounts of donors who sponsored spreading of the Islamophobia in America. On 130 pages of the report it is explained how and on whom seven great charities have spent 42 million dollars in the last 10 years to set ablaze anti-Islamic hate in America...Among sponsors of spreading Islamophobia are well known companies "Donors Capital Fund", "Lynde and Harry Bradley Foundation", "Russell Berrie Foundation", "Anchorage Charitable Fund" from Alaska and "William Rosenwald Family Fund" and "Newton and Rochelle Becker foundations". Those companies in fact have raised more than 42 million dollars and have generously given them to "misinformation scholars" to spread propaganda. Among major five "experts" who are often seen as guests of American television, and mostly "FOX News" and CNN is Robert Spencer, the "expert" for fight against terrorism and "revealing terrorists links" in the Balkans... The list also includes Frank Gaffney, Daniel Pipes from Middle East Forum, Steven Emerson, a recognizable face of the American TVs. (<http://www.dnevniavaz.ba/vijesti/teme/52640-finansijeri-i-eksperti-za-antimuslimansku-propagandu-u-sad-islamofobi-potrosili-42-miliona-dolara.html>)

08/05/2011 Željko Komšić, member of Presidency of BiH

In addition to anti-Semitism, the today's fascism and Nazism have received additional form in anti-Islamism, claimed the member of Presidency of BiH, Željko Komšić, in a guest appearance at the regular session of the Association of Independent Intellectuals "Krug 99" on a topic "Bosnia and Herzegovina is defended by anti-fascism". He added that in the today's modern, democratic countries where we can talk of seeds and beginnings of the fascism, in addition to anti-Semitism, fascism has received a new form in anti-Islamism. Komšić emphasized that anti-Islamism is reflected in representation of various politics and activities of certain political parties and movements in the democratic countries and added that BiH must be particularly sensitive to this emergence. We should not go lightly over some events. If nothing else, we must not keep silent. We are considerably affected by the activities of anti-Islamic movements in Europe. This is not and must not be only a problem of the Western Europe, Komšić said. He emphasized that what is happening in Europe and the world i.e. "this attitude towards Islam, religion and system of value has been recruiting new supporters of fascism and that is the reason why it must be a subject of great attention". Therefore "we are obligated to react to all such changes". (ONASA"Oslobođenje").

08/09/2011 Željko Komšić, member of Presidency of BiH

Islamophobia, do you think that such kind of story has its place in our state at all? "Regretfully, I think it has. We are the witnesses. There are some politics that are colored by Islamophobia. Not to mention that there is not only a creation of ethnic tensions but also creation of religious tensions. Regretfully, there is Islamophobia in our country. (FTV)

16/09/2011, Bakir Izetbegović, member of Presidency of BiH

"I do not know whether we can call it "Sarajevo media" but it is certain that there is a whole intellectual milieu that imposes an atheistic view of the world and twisted view of recent history of Bosniacs. There are journalists who do not like *adhan* (TN: a call to a prayer), mosque, Religious Instruction in school, head covering and that is their thing, their choice. The problem is that they are imposing their world aggressively on the people, that they mock our values and that they would like to ban. If they could, they would ban Religious Instruction, building of mosques in the cities, wearing of the head scarf. It is particularly

unacceptable when this is being done by the state media that live off our subscriptions”. (“Saff”, no. 300).

Member of the BiH Academy of Arts and Sciences, Nedžad Ibrišimović

“Not all Bosniacs go to a mosque. Only one small group of Bosniacs goes to a mosque, perhaps only some 10 percent of population, the other ninety of Bosniacs are in fact, Kazaz’ friends, they are the democratic majority that makes decisions. There is only an illusion of Islamism in Bosnia. This illusion is hypertrophied, grotesquely notorious; Muslims do not have any influence on anything, on literature especially. They are constantly subjected to insults, attacks, misunderstandings, intimidation and such things throughout the entire Bosnia, both where they are majority and minority...” (Magazine for Culture and Social Issues, “Behar”, Zagreb, Year XX, no. 101-102).

VI. Islamophobia, discrimination and intolerance: political and state sector

“At the same time, in many member states of the Council of Europe, Muslims feel socially excluded, stigmatized and discriminated against; they become victims of stereotypes, social marginalization and political extremism.”¹⁹ Unfortunately, in recent times, islamophobic discourse is becoming a feature of one part of Western scene so that Islamophobia is rooted within public and political sector and especially is tied to activities of the right wing political movement and parties who are attempting to gain votes on the islamophobic discourse while they both consciously and subconsciously imply the idea that Islam is a threat that all need to be against and uproot that threat.²⁰ The case of terrorist attack in Norway of 22 July 2011 and the confession of Anders Behring Breivik about the hate towards Muslims and how his role models were the Serb politicians and military commanders who are being tried for crimes against Bosniacs in the Hague Tribunal, indicates overflow of the Islamophobia and extremist inspiration from one geographical area into another and wide motivational scope of extremist statements.

Political discourse in Bosnia and Herzegovina is permeated with acts of Islamophobia, encouraging intolerance and discrimination against Muslims, Islamic values and institutions through violation of rights and freedoms, spreading and enticing stereotypes, defamation and insults. The continuity of negative relationship towards Islam, Muslims and Islamic Community by dominant political option in the entity of the Republika Srpska was especially noticeable in 2011. The most prominent political representatives of SNSD party, whose appointees hold important political and state positions at the local, entity and state levels, have demonstrated several positions and statements that clash with the standards of human rights and democratic achievements. Installing Islamophobia within the state structure has a particular weight and far reaching negative effects. Describing Islam and Muslims by way of giving them different qualities, dividing them into “good” and “bad” “desirable” and “undesirable” is inconsistent with democratic standards.

On several occasions during the last year, the Islamic Community has pointed out to dangerous rhetoric of SNSD politicians, primarily of Milorad Dodik as President of RS, spreading prejudices against Muslim Bosniacs on the basis of their religion, which can serve as a motivation for extremists’ violent and discriminating actions. Dangerous rhetoric and intolerance in Bosnia and Herzegovina can lead the society into new conflicts and encourage recruitment of the extremists, following the last war catastrophe and genocide. The Islamic Community condemned using Islam as an incriminating factor to encourage hatred and animosity towards it, pointing out that those who commit and support this practice, must be condemned and isolated. The statement that Muslim judges cannot adjudicate and that Muslims cannot be trusted, represents an unambiguous example of act of hatred and discrimination.

¹⁹ Resolution of Parliamentary Assembly of the Council of Europe no 1743 (<http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta10/ERES1743.htm>), accessed on 12/03/2012.

²⁰ Fourth report on Islamophobia OIC, May 2010 – April 2011: http://www.oic-ci.org/uploads/file/Islamphobia/2011/en/islamphobia_rep_May_2010_to_April_2011_en.pdf. Report highlights that unlike previous reporting periods there is the emergence of new theaters of Islamophobia for example politicians use it as instrument in the elections for European Parliament. It is stated that this ‘new face of Islamophobia’ where populist politicians constantly talk[ing] about Islam, declaring that ‘they’, which is to say Muslims, do not share ‘our’ values, do not appreciate ‘our’ culture and have a religious obligation to conquer the West.”

A belief that islamophobic approach is practiced by the official structures of the entity of the Republika Srpska was additionally strengthened by the propaganda of the Ministry of Internal Affairs of R S, as published in the media on 4 December 2011, according to which Muslims are characterized as suspects in terms of terrorist activities in places where their significant return has been recorded, labeling them “Wahhabies” and a security threat, explaining they go to mosques and organize joint *iftar* (TN: evening meal to break fast) during Ramadan. This outrageous propaganda represents a serious provocation, confirming the state institutions are involved in spreading fear and stigmatization of one religious community, describing Muslims going to mosques and gathering for joint *iftars*, as potential terrorists.

On several occasions, the Islamic Community has been informed about the violation of fundamental human rights of detained persons of the Afro-Asian origin in the Immigration Centre in Lukavica. The most famous detainee in the Immigration center is Imad Ali Husin, known as Abu Hamza, who is being detained in the center for three and half years, although in the practice of the European Court there are no known examples that someone is detained for more than three years without trial. In addition, the families of detainees and deported have been informing the Islamic Community on violations of the basic human rights, i.e. the right to family life, as their husbands have been separated from them and their children under the suspicion that they pose a threat to national security of BiH while the wives were not given any information about the evidence. State bodies are turning a deaf ear to the objections and complaints on human rights violations of these persons.

The members of other religious communities are in privileged position in comparison to Muslims in terms of main weekly rituals since their non-working days (Saturday and Sunday) are the days of their major weekly prayers. Many Muslims are not able to attend their Friday prayer as the institutions and companies do not permit it due to their internal organization and working hours. Classes in high schools and lectures at universities are organized at the time of Friday prayer so that Muslims are prevented from exercising their religious right and obligation to attend this main weekly ritual.

In regards to Waqf (endowment) property, the state is especially endangering property rights of the Islamic Community, which is still, due to its failure to adopt state laws on restitution, being illegally used and alienated.²¹

The following are some of the statements and views of the political representatives that encourage Islamophobia, intolerance and discrimination.

²¹ During the 20th century more than 90% of the Waqf property in BIH has been alienated. After many years of declarative statements of political and state officials on the need to adopt Law on Restitution, during 2008 and 2009 the activities have been conducted on preparation of Draft Law on Denationalization but those activities did not result in the adoption of the law. During the last year nothing has been done in this regard. On 27 June 1996, the Parliamentary Assembly of the Council of Europe adopted Resolution no. 1096 on measures to remove heritage of former communist totalitarian systems (Resolution 1096, Council of Europe Parliamentary Assembly). Paragraph 1: „ Furthermore, the Assembly advises that property, including that of the churches, which was illegally or unjustly seized by the state, nationalized, confiscated or otherwise expropriated during the reign of communist totalitarian systems in principle be restituted to its original owners *in integrum*, if this is possible without violating the rights of current owners who acquired the property in good faith or the rights of tenants who rented the property in good faith, and without harming the progress of democratic reforms. In cases where this is not possible, just material compensation should be awarded”.

18/02/2011, Emil Vlajki, Vice-President of the Republika Srpska

Emil Vlajki gave a statement for the Serbian “Politika” that “America is forcing Islamization of Balkans as an ideological concept” and adds that he personally has nothing against Islam as a religion. “America is focused on creation of “great Albania” and Islamic Balkans for two reasons – to compensate Muslims for all the evils it committed on the Near and Middle East and to prevent unification of Europe”, says Dr. Vlajki. “On one hand we have creation of Islamic block that covers Turkey, Albania, Kosovo, half of Macedonia, Sanjak and Bosniac parts of BIH. This ideologization of Islam on the Balkans is opposed by the Christian coalition whose unification in the entire Europe is on the rise while opposition to Islamization is intensified. In his words “Croats in Croatia, supported by Rome and with improved relations with the RS, are opposed to this concept and participate in creation of the front against Islamization”. In addition, the relations between Croatia and Serbia are improved i.e. Croats and Serbs. Accession of Croatia to the EU, he added, shall significantly contribute to improvement of the entire situation in RS. “Croatia is supported by Berlin, a leading financial power in the European Union. On the other hand, it is obvious that the capital of the Arab-Islamic origin is entering much more into the regions that are subject to Islamization. Third block of opposition to Islamization is a Serb Orthodox Church that is moving towards ecumenism. Christianity is being merged on all fronts – Orthodox, Catholicism and Protestantism. My impression is that we are moving towards the creation of one Christian Europe in ideological sense. This will have other effects as well – economic, cultural, political”, claims Vlajki.

<http://www.24sata.info/vijesti/bosna-i-hercegovina/56382-Vlajki-priziva-raspad-drzave-BIH-kao-glavno-popriste-borbe-hriscanstva-islama.html#ixzz1EIZX3I2k>

08/03/2011 Emil Vlajki, Vice-President of the Republika Srpska

“Islamization of the Balkans is in full swing aided by “Big Brother”. The contours of future community of true believers are already discernable: Turkey, Albania, alleged stated “Kosovo”, Preševo Valley, half of Macedonia, part of Montenegro, Sanjak and half of BIH. At the same time, ruling European powers have become aware of the ideologization of Islam that threatens the Old Continent by proclaiming the end of multiculturalism. Politically ideologized Islamists who have mistreated their own religion want to use in Europe on behalf of multiculturalism, one such universal human right for their particular, special, religious goals, imposing their own civilization on the European civilization. That maneuver was not successful and revolt of Europeans is already visible at the level of informal coalition that is currently being created: Germany, France, England, Switzerland, Netherlands, and Austria etc. At the same time, Germany, in the spirit of the above-stated, supports Croats in BIH in forming their own political territory. Zagreb is giving support to this process and unofficial alliance of Christian population (Orthodox and Catholic) is being formed. The contacts between the Republika Srpska and the Republic of Croatia are becoming more frequent and mutual understanding is on the rise” (“Nezavisne Novine”).

11/07/2011 Milorad Dodik, President of the Republika Srpska

“We do not believe in good intentions of Muslims. We have completely negative historical experience”, the interview for the Vienna “Der Standard” (published in “Nezavisne novine”).

23/12/2011 Milorad Dodik, President of the Republika Srpska

“Muslims should be in good relations with the local surroundings in the area where they live and where they constitute the minority and then when they become the majority, they may

build a state governed by the *Sharia* (TN: *religious law of Islam*) and it is quite possible to see something like that in BiH". (Srna).

17/08/2011 Nebojša Radmanović, Serb member of the Presidency of Bosnia and Herzegovina

"After reading the letter, it becomes clear that there is some kind of preparation for the war. In the letter he says that one should not be surprised when something bigger happens in BiH which may become an issue to be dealt by both BiH and Europe", the above is the comment to the letter of Raisu-l-Ulama Dr. Mustafa Cerić addressed to the members of the Presidency and the Prosecutor's Office in BiH requesting an official statement and an ending of the offensive rhetoric of Milorad Dodik against Muslims. ("Nezavisne novine").

10/12/2011 – Nikola Špirić, Chair of the Council of Ministers of BiH

"Špirić claims that nobody is concerned about the fact that BiH has already been demographically eroded by the radical Islam which comes from the outside and he also claims that nobody is concerned that in several decades and maybe even sooner, most of population in this country will be of the Arabic origin", writes the Belgrade paper Press that quotes Špirić. "This change of the demographic picture will change the bloodline of the local Muslims and that will not be good for anyone...I am afraid that in the end nothing will remain of the original value of the Muslims of BiH and that everything will turn into Arabic, radical and *Sharia* world...There will be so many Islamic groups that will be mutually confronting each other that will not be good for them let alone for Serbs and Croats".

http://pressrs.ba/sr/vesti/vesti_dana/story/5697/BIH+%C4%87e+postati+arapska+zemlja.html

15/12/2011 Nikola Špirić, Chair of the Council of Ministers of BiH

"The radical Islamic element will change the identity of the Bosnian Muslims. They will be the first ones to pay the price and then the price will be paid by Serbs and Croats. If the USA is fighting against terrorism, together with representative of Islamic countries, why don't we in BiH see it as a danger and why don't we carefully consider the ways to resist this global evil?" (BN TV).

20/12/2011 Rajko Vasić, Secretary General of the SNSD

Rajko Vasić, the Secretary General of the SNSD, claims that "BiH is a Christian country" explaining this further: "But I remind you that I am talking about the country and not the state that he (i.e. Raisu-l-Ulama) and others refer to when anything related to BiH is mentioned. This country is undeniably the Christian country. Islam came here with the Ottoman aggression and survived. However, I am repeating that it survived owing to the force and Christian tolerance. That fact cannot be changed anyone in his/her capacity as a High Representative" – said Rajko Vasić. (Srna)

05/04/2011 Ivo Josipović, President of the Republic of Croatia

The Croatian President Ivo Josipović spoke on Tuesday in Dubrovnik in an interview for the British news agency Reuters of unrests in Libya stating that he is worried that events in this North African country could affect radical Muslims in neighboring BiH. "Definitely it is a security problem not only for them (North Africa) but for the Southern Europe on the whole," president Josipovic told Reuters in an interview. "Especially we have a sensitive situation because we are neighboring Bosnia with many Muslims, and we hope that this conflict, especially Libya, will not influence relations between different nationalities in Bosnia and neighboring countries", concluded Josipovic. He emphasized that he is concerned that there were some radicals in Bosnia, especially during the war in the 1990s, mostly imported from

other countries and added that "some of them are still there, some of them went from Bosnia."
"I think the local Muslim population is self-conscious, understands and shares all European values and appreciates good cooperation with all their neighbors", Josipovic told in an interview. (Fena)

VII. Personal and collective dimension of religious freedom in the media

It is an obligation of the media to respect the right to freedom of religion and conscience, right to freedom of expression of religious views and collective dimension of freedom of religion in accordance with the international standards on human rights, the use of appropriate language and the respect for dignity of worshipers and religious communities. The media in BiH is recurrently suffering from lack of objectivity, professional and ethical standards, nurturing of culture of dialogue and language appropriate for the public discourse while certain media have even become powerful channels of spreading islamophobic discourse and intolerance towards Muslims. Especially worrying is the fact that public services, financed by the citizens' taxes, neglect their legal obligation to give accurate, precise and ideologically neutral information as well as to maintain the public interest of all citizens. Public broadcasting services are turning into political and ideological spokespersons. In whose programs individual and community rights of Muslims are being violated and feelings offended. In that way they have become means of public repression and prosecution of Islamic values and often the public space becomes the arena of "hate crimes" committed through acts of open or disguised hate towards teachings or individuals because of their religious beliefs. Thus the media are creating the environment that entices isolation and marginalization of religious ideas and of believers and that sends a message that life without Islam is easier or if one is not a Muslim. All this indicates that hate and intolerance towards religion constitute important problem in certain parts of the BiH society and media. Superficial and malicious interpretation of Islam by incompetent individuals is present in the media. The Raisu-l-Ulama is regularly treated differently from other religious leaders and labeled inappropriately while the Islamic Community is treated negatively by the media.

Islam, Islamic Community and Muslims have been subjected to particularly intensive media treatment in case of the status of Religious Instruction in the Sarajevo Canton and in the case of the attack of Mevlid Jašarević on the US Embassy in Sarajevo. Passionate ideological and political interests have been confronted in the media discussions on the issue of religious education, leaving no room for any kind of arguments, serious and rational discussion about models that would satisfy both legal requirements and human rights of parents to educate their children in accordance with their beliefs. Shots fired at the building of the US Embassy represent a direct denial of Islamic values, causing immeasurable damage to Muslims with one kind of damage being upsurging of Islamophobia in Bosnia and Herzegovina and beyond. Such violent acts offer motives for verbal attack on Islam and Muslims. Islamic Community has always been condemning extremism, however statements and behavior of some Muslim individuals and groups, especially in the Court of Bosnia and Herzegovina, are damaging for Muslims and are against their interests. However such appearances are generalized and in certain media they are used as a reason for discreditation and constant accusation and insulting of Islamic Community, Muslims and Raisu-l-Ulama. Especially the internet is full of Islamophobic content.

Although the public space is not ideologically exclusive area of any social group, but is rather shared equally by all interested groups in accordance with the law, a part of the media nevertheless displays permanent animosity against the institutional Islamic Community and especially against Raisu-l-Ulama. In addition to the apparent violation of the law, professional journalistic standards and codices as well as the violation of generally accepted culture of dialogue, this is being transformed into hatred and into blatant disregard for all positive achievements.

There are two examples illustrating the relationship between the public broadcasting service and the Islamic Community. This primarily relates to gross and arrogant interference with the religious ritual as a right protected by law. On 23 August 2011, the Federal TV crew entered the mosque in Živinice during *tarawih* prayer (TN: *night prayer during Ramadan, month of fast*) while carrying the cameras and with their shoes on. Impertinent disturbing and harassment of the worshippers during the prayer, intrusion into the religious space and desecration of sacral space represent a gross violation of the positive laws and standards on freedom of religion. Mosques and *masjids* (TN: *place of worship*) are not public social space and they include clear rules of behavior. Those who come to the mosque not to perform religious rituals, must follow certain procedure. Another example refers to the congregation of Piljužići, the *Majlis* of the Islamic Community Tešanj. On 12/06/2011, Federal TV has shown a feature on the congregation of Piljužići in which it accused the local imam of child abuse, accusing the Islamic Community for failing to take necessary measures, although the disciplinary proceedings was already pending against the Imam. However, at the beginning of December, the Federal TV had a change of heart and in its feature that aired on December 2nd and December 12th it started protecting the aforementioned Imam against whom the disciplinary proceedings had been conducted and was sentenced to leave congregation. By overlooking its own feature, the FTV accused “Wahhabies” and one political party that they want to take over the congregation and expel Imam. In this manner, the FTV encouraged division, conflict and violation of interpersonal relations, disturbed normal functioning of the work of the *Majlis* (TN: *Council*) of the Islamic Community of Tešanj and undermined the work of all congregations on the territory of *Majlis* of the Islamic Community of Tešanj. The FTV has managed to make a media case out of the congregation of Piljužići.

Almost on a daily basis, the media in the entity of the Republika Srpska send out reports of Muslims “Wahhabies”, the gatherings of “Wahhabies” in different parts of Bosnia and Herzegovina and about Muslims posing a security threat, which in turn results in a state of permanent propaganda and instigation of fear and prejudice. This media is supported by their recognizable interlocutors and self-promoted experts, like Dževad Galijašević and Darko Trifunović who have presented dozens of lies and propaganda fabrications about Muslims.

The following are some of the examples of islamophobic discourse and spreading of prejudices and intolerance against Muslims and Islamic Community.

31/01/2011 Dževad Galijašević

Dževad Galijašević, the member of the Expert Team of the South East Europe for Combating Terrorism and Organized Crime, claimed that the Bosnian member of the Presidency of BiH, Bakir Izetbegovic and leader of the Party for BiH Haris Silajdžić are giving their full-fledged support and protecting Wahhabies whose number, according to his estimate, in BiH is around 100,000. Adding that they are also supported by the Head of the Islamic Community in BiH, Rais Mustafa Cerić, Galijašević claims that as long as the three of them support Wahhabies, this particular movement of radical Islam will keep spreading in BiH. In the words of Predrag Ceranić, expert for intelligence-security issues, Wahhabies in BiH are a part of the global movement, whose one of the goals is, as he said, the creation of the Balkan Emirate. According to some findings, BiH is the major Wahhabies’ training site in Europe (“Dnevni list”).

28/03/2011 Arijana Saračević-Helač

“Passionate fan of designer clothing and world brands, a peasant from Gračanica near Visoko, proved by that sentence that he wants to be a boss, equal to Berlusconi, that he wants to have his own castle, founded with blood and stolen money and built on ground with disheveled human bones... Since we, the unadjusted, are not adjusting, there was nothing else to be done, and the Rais, during the last Friday sermon in the Bey mosque, why not say it, although it is not my style, was talking shit about what papers and portals the congregation should read, what TV to watch.” (<http://protest.ba/v2/ma-kome-ti-ba/>)

12/05/2011 Boris Dežulović

“Kozo called me the other day in the middle of the night. He has this habit to call me in the middle of the night from the bar just to tell me a joke. Do you know, he says, that Chuck Norris gave a failing grade to Allah in the subject of Religious Instruction? Yeah, Allah is really worried, I said. This does not go into his report card anyway, according to this new rule. He is lucky that Chuck Norris does not teach Physics, Chemistry and Biology. And that Arzija Mahmutović is not his cantonal ministry of education. Allah would be forced to improve his average on Physical Education class.” (“Oslobođenje”)

08/09/2011 Political show “Odgovorite ljudima” (Answer to the people)

“I remember that a long time ago during the war in 1992, 1993, the same Rais calls us bastards – this referred to the children from mixed marriages, etc. (“Anketa”, FTV)

22/10/2011 Gustav Antunović

These urino-centers in fact have connection with the religion and great-state projects. In our neighboring country but also in the part of the Croatian Homeland, Bosnia and Herzegovina, a part of the population likes to call them “Islamic centers”. I do not, as this name is not completely accurate. The Islamic centers are the religious buildings built to meet the needs of Muslim worshippers while the mentioned urino-centers are the pompous cement buildings of crazy dimensions that only serve for one thing and that is marking of the territory. ...in short, and to additionally explain, all urino-centers are the Islamic centers but all Islamic centers are not the urino-centers. Two urino-centers in Bosniac wet dreams that are currently causing greatest inter-ethnic tensions in Bosnia and Herzegovina are the one in Mostar and the one in Livno (www.hercegbosna.org).

VIII. Employment

Directives 2000/78/EC and 2006/54/EC deal with equal treatment of men and women in the field of employment and with elimination of direct and indirect employment discrimination. Also, the Labor Law in Federation of BIH integrates elements of international conventions regarding elimination of discrimination, so according to the Article 5 of this Law “a person seeking employment and a person who is employed cannot be placed in inferior position because of their race, skin color, gender, language, religion, political or other views, national or social background”.

In addition to the fact that religious belief cannot be a cause of discrimination when finding employment one also needs to consider the fact that a man’s world view is impossible to be separated from the person or left “at home” when going to work. Muslim women who are practicing their religion by wearing head covering are particularly discriminated against in the area of employment. A significant number of them feel it is difficult to get work or they have been denied work because of the head covering. Some of them have been explicitly told they cannot get a job because of head covering and others, while not told so explicitly, are convinced, based on various clues, that this was the reason for not getting the job. Some of them claim they had the best qualifications but were eliminated after an interview when head covering became apparent. Others claim they got a job exactly because there was no interview and they were evaluated solely based on credentials submitted by mail.²² In accordance with the international documents for protection of human rights, the restriction of the right to practice religion is possible to be introduced only by law, provided that it is necessary in the democratic society for the protection of public safety, order, health, morals and basic rights and freedoms of other person. However, it was not proven that practicing religion by wearing head covering is in violation of any of these provisions.

The Helsinki Committee for Human Rights in BIH has supported the discrimination against the Muslim women wearing the head coverings. Vera Jovanović, the President of the Helsinki Committee has stated the following in regards to wearing of the head covering in the public: “In all situations where public bodies and public services are involved, where people, others and different are coming, manifesting just one kind of religious beliefs can cause uneasiness with the others. I think where public bodies and institutions of the state are concerned, they have to have certain rules, because they are public places where those with different views of religion but also atheists are coming. These are the public institutions where public services are offered and all citizens must be equal in the sense that they should keep their religious feelings and choices private and not manifest them in the public space, just like all other worshippers”. This can be indicative of the position according to which the head covering is allegedly undermining secularity. If the basic characteristic of the secular state is the lack of direct influence of a particular world view on the state and its institutions and lack of decisions which were inspired by certain world view, then a message can be deduced from the above-stated position that secular society as such does not tolerate or should not tolerate public religious pluralism of its citizens, assuming that secular society is that particular society in which religion is exclusively a private matter. However, such understanding of secular society is not supported by general democratic practice since the major feature of pluralistic society is offering equal rights and services to all people who belong to different groups, religions and orientations in one such society.

²² “*Why the head covering? The BIH Muslim women on working and living with head covering*”, by Đermana Šeta, Center for the Advanced Studies and Center for the Interdisciplinary Graduate Studies, Sarajevo 2011

In debates on practicing religion through wearing head covering it is necessary to make clear distinction between ban of giving prominence to religious symbols in public spaces, as these spaces are shared, and individual right to practice religion since wearing the head covering falls within scope of practicing religion or ritual-law practice without which Muslim women wearing head covering consider their religion as not being complete. The ban of giving prominence to symbols and practicing religion are not identical areas as the head covering is part of ritual life of the Muslim woman.

Discrimination in the Armed Forces of BIH

A member of the Armed Forces of BIH, Emela Mujanović, employed in the Centre for Professional Development in Pazarić, who decided to apply Islamic dress code and started coming to work with head covering in the form of undercap, was prevented from coming to work. The disciplinary proceedings were initiated against her. Lieutenant Samir Nukić, Commander of the Center for Basic Training Pazarić, banned her from entering into barracks until she removes her head covering as that is contrary to Standard operative procedures in the Armed Forces of BIH on wearing uniform. She was suspended and is currently at home.

Discrimination at court

President of the Municipal Court in Travnik Goran Đujić challenged the right of one of the employees of the court to come to work with head covering claiming that it represents a violation of the codex on banning giving prominence to religious symbols in judicial institutions.

Discrimination at the tournament in Prozor

At the second international karate tournament “Rama Open 2011” held on 22 October 2011 in Prozor, a young karate player from Bugojno was removed from the competition as she was wearing head covering. The reason was that the head covering cannot be considered sports equipment. Secretary General of the Karate Association of BIH Dragoslav Dojčinović, after the trainer protested, stated that “they are not religious but sports organization” and that he attended the tournaments in Arabic countries “where there are no competitors wearing head covering” and claimed: “It is just that our Muslims are bigger than the rest in their attempt to make fool of themselves.” (Dnevni avaz 24/10/2011).

Indirect Taxation Administration of BIH

The “Nezavisne” have confirmed earlier that the employees of the Indirect Taxation Administration located in the building of Nikola Tesla Street in Banja Luka are fearing for their personal safety for a long period of time due to an extremely radical behavior of their colleague Osman Murselović they share the office with. The employees who wish to remain anonymous have told for “Nezavisne” that Murselović prior to terrorist attack in Sarajevo has been regularly coming to work with rolled up pants and with a beard and a little hat on the head. Murselović has carried out his religious rituals in the work place in the office before eyes of many colleagues who were confused by such behavior. After the attack in Sarajevo, they said that Murselović has partially hidden his religious orientation but that he still performs ritual in the work place during the working hours at the balcony of the building in which he works although something like that is banned by the Codex on Conduct of the Employees in the Indirect Tax Administration of BIH. “We know that Murselović is Wahhabi and in accordance with the law we are monitoring all activities regarding this case”, explained briefly our source from the Ministry of Interior Affairs RS (02/11/2011).

<http://www.nezavisne.com/novosti/BIH/Vehabija-Murselovic-Molim-se-Bogu-na-radnom-mjestu-i-dalje-cu-to-ciniti-113158.html>

IX. Education and parental rights

International human rights and freedoms recognize a vested right of parents to raise and educate their children in accordance with their convictions and religious beliefs. These rights and freedoms are often called into question and disputed in BiH especially when it comes to the issue of religious education in public schools.

A kind of reckless and irresponsible experimenting by the Minister of Education and Science in the Government of the Sarajevo Canton, Emir Suljagić, with the status of the subject Religious Instruction in schools of the Sarajevo Canton, has raised numerous and heated public debates that occasionally turned into passionate ideological forms of inappropriate character and rhetoric. It has turned Religious Instruction into a major issue and problem in the state. Through his actions, the Minister introduced “legal insecurity” by making retroactive decisions and then acting predictably obligating schools by the authority of his position to act in accordance with his letter which will subsequently be turned into law. In his letter to elementary schools, high schools and faculties dated 22 April 2011, he informed the schools not to enter the grade from the Religious Instruction in the grade average although that was foreseen at the beginning of the school year. That letter was treated as decision. After a number of evidence was offered to support the lack of legal basis for this letter, which he treated as a decision, Minister Suljagić called his earlier decision an instruction. The public now became aware that the Minister was not certain what exactly he adopted: a decision or an instruction. Due to the Minister’s experiments, the schools principals were brought into a position to violate the law. After the Assembly of the Sarajevo Canton corrected the Minister’s decision, the beginning of the school year 2011/2012 was again marked by Minister’s correction of the status of Religious Instruction by referring to law that does not exist and which is yet to be adopted. This revealed the flippancy and toying with crucial public interests such as education, school system, will of parents and children in the Sarajevo Canton. More than 1,500 parents of the students that attend Religious Instruction on the territory of Sarajevo Canton signed a protest letter that was given to the Ministry of Education and Science of Sarajevo Canton, expressing their dissatisfaction with autocracy and one-sided decision of the Minister of Education and Science. The parents have asked that the Minister renders ineffective his decision that discriminates against and denies their and the will of their children and violates the right to equality of the religious education, since more than 90% of the students have opted for attending the Religious Instruction. It is interesting that some non-governmental organizations for the protection of human rights, like the Helsinki Committee, instead of protecting the rights of citizens and combating discrimination, supported the Government which attempted, from the position of power, to prescribe a measure relating to human and educational rights of the believers.

At the territory of the Republika Srpska, January 27th is celebrated as a St. Sava’s Day, a saint and founder of the Serb Orthodox Church. St. Sava’s Day is celebrated in the schools of RS as a working day but during that day the classes are not conducted since it is the school’s patron saint day. The students and teachers celebrate this day by academies, formal events and cutting of the cake and the Muslim students are obligated to attend as well.

Four regional elementary schools in the Bosniac returnees’ settlements in Prijedor (Rizvanovići, Čarakovo, Hambarine and Zecovi) upon the order of the principal and Central School Administration had to hold classes on Saturday 3/12/2011 in order to “make up for one free day they used for celebrating the Muslim religious holiday *Eid al-Adha* (TN: *Muslim*

holiday of sacrifice)". The children did not attend the school on 7/11/2011. With this kind of decision, the principal and the School Administration committed the act of discrimination against the students based on the religion as Muslim students did not have the right to mark their free day for their religious holiday. The Orthodox students are not obligated to make up for their holidays. This is in violation of the RS Law on Elementary Education and Upbringing of Children and the Law on Holidays of RS.

X. Works of art

Ridiculing and insulting the Islamic values, traditions and religious feelings of Muslims as well as inaccurate contextualization of the Imam profession in the work of arts is not acceptable practice. The European Convention for the Protection of Human Rights and Fundamental Freedoms of citizens in its Article 10, guarantees the freedom of artistic expression which, in accordance with its paragraph 2, has its limits "...for the protection of health or morals, for the protection of the reputation or rights of others..." The European Court of Human Rights in Strasbourg in the case of *Otto-Preminger Institute vs. Austria* (Application no. 13470/87) has upheld decision of the Austrian judiciary to ban and confiscate a movie because it offends the religious feelings of Roman Catholics and violates the right of freedom of religion stipulated in the Article 9 of the Convention. The Court has found that guaranteed religious freedoms "can legitimately be thought to have been violated by provocative portrayals of objects of religious veneration; and such portrayals can be regarded as malicious violation of the spirit of tolerance, which must also be a feature of democratic society". This judgment reaffirmed that freedom of artistic expression has its limits one of which is protection of the rights of others.

There has been a trend of ridiculing and offending the feelings of the Muslims in the BiH media in the form of comic books, caricature, photomontages and vulgar music and tunes. Raisu-l-Ulama has been particularly exposed to caricatured representation. Some contents have been illustrated with caricatures or unsightly photographs of him, even when he was not quoted and furthermore quotes and sayings of persons with no relation to the Islamic Community.

In one part of the media during 2011 a debate was conducted on the contents of the book "The Messenger" of the author of Iranian origin, Kader Abdolah. This book contains offensive contents on Muhammad s.w.a.s. while the author himself used those debates to offend Muslims again with words: "Muhammad is an honorable man. Qur'an is his masterpiece". Or "Muhammad who some people created, looks like stuffed bird, he has no spirit, he is only a saint without a character. So those people only offend Muhammad. But read Qur'an with your own eyes, your own hands and own your lips and your own taste and you will see the true Muhammad. He is exceptional, out of flesh and blood, a man, a poet, a tradesman, a father, a husband, a leader, he likes young women, he is extremely clever leader, he leads wars, cheats, makes lives of Jews a living hell, enjoys in life, creates amazing prose, recites *surah*. Oh, such divine texts."

Stepping on the Qur'an

Caricaturist Mirza Ibrahimpašić published an illustration with two children standing next to Raisu-l-Ulama, Dr. Mustafa Cerić and Cardinal Vinko Puljić, where the one with checkboard coat of arms is stepping on the Qur'an and the one with fez on the head is stepping on the Bible. ("Dani", no. 725, 06/05/2011).

Mosque as a terrorist center

On five newspaper pages, including the front page, an illustration of the mosque was published in the form of caricature showing armed worshippers exiting the mosque, lined up into shooters, which reminds that that the mosques are the recruiting places of the terrorists, hate, and indoctrination from which terrorists are exiting with weapons. Behind them, as a support, the illustration show Raisu-l-Ulama standing and smiling in Bosnian *ahmedija* (TN: *headgear of Imam, white cloth wrapped around a fez*) and *jubbah* (TN: *Imam's cloak*) and

Saudi king. The other caricature subjects the words of *adhan* being recited by Raisu-ul-Ulama to ridicule. The third caricature depicts Raisu-l-Ulama as raising terrorist by bringing Muslims into mosque or *maktab* (picture of classroom) and teaches them Qur'an. 'Every morning one *ayat* (TN: *verse from the Qur'an*) will greet us with *salam* (TN: *peace*)'. *Ayat* of the Quran make people terrorists, violent men. *Ayat* of the Quran are '*mawlid*' (TN: *Islamic observance of the birth of Muhammad s.a.w.s*) and '*iladhi*' (TN: *Islamic religious songs*). By reciting the Qur'an, the Muslims become *mawlid*. Author of illustrations is Mirza Ibrahimpašić. As a reminder, politician Ger Vilders in Holland asked that Qur'an be banned as it is a source of evil and destruction ("Oslobođenje", 225/11/2011).

XI. Hate crimes: insults, attacks and desecrations

Hate crimes are based on prejudice, motivated by intolerance towards certain groups in society. Such acts consist of two elements: the act must first be a crime under the Criminal Code; hate crime must be motivated by prejudice, meaning that the perpetrator has chosen a victim of the criminal offense based on protected characteristic. A protected characteristic is fundamental or core characteristic shared by members of the group such as race, religion, ethnicity or language. Victim can be one or more persons or property, linked with the group that shares protected characteristics.²³ A hate crime does not require that the perpetrator feels hate. Instead, it requires only that the crime is committed out of bias motivation. Bias means that a person holds prejudiced ideas about a person or a group. Since hate crimes are committed because of what the targeted person, people or property represent, the perpetrator may have no feelings at all about an individual victim.

Muslims, officials and especially property of the Islamic Community were often the target of attacks and desecrations, verbal threats and offenses. Considering what they represent and what symbolic meaning they have, most of such actions can be claimed to represent hate crimes, especially in regards to attacks on mosques, imams and believers coming to or returning from mosque.

Renovations and constructions of the mosques and *masjids* are often faced with significant difficulties on the territory of Livno where, after the last year destruction of *masjid* built in Sturba in 2011, activities were conducted to prevent reconstruction of the Čurčinica Mosque. Due to reconstruction of this mosque, an extraordinary session of the Municipal Council of Livno was held where harsh words were spoken about Islamic community and Muslims and termination of construction was requested. Also, the petition was signed for that purpose. Nevertheless, removal of illegally built Orthodox Church from the private property of Fata Orlović in Konjević Polje (Bratunac) is the most drastic example of year long property rights violation and represents defeat of all domestic and international norms and requirements.

07/01/2011, Prijedor

A Muslim cemetery in the harem of the Gradska Mosque in Prnjavor was desecrated.

11/01/2011, Bosanska Gradiška

Papers were burned in front of the Tekija Mosque in Bosanska Gradiška damaging window, entry door and façade.

13/01/2011, Banja Luka

Tombstones were destroyed in the harem of the Stupnička Mosque in Banja Luka.

20/01/2011, Gacko

Windows were smashed at the premises of the *Majlis* of Islamic Community in Gacko.

23/01/2011, Bratunac

Waqf house in Bratunac was broken into.

²³ Understanding Hate Crimes: A Handbook for Bosnia and Herzegovina” The OSCE Office for Democratic Institutions and Human Rights (ODIHR) in cooperation with OSCE Mission in BIH, OSCE/ODIHR 2010

29/01/2011, Brčko

Police has asked for IDs of worshippers after the evening prayer in front the Bijela Mosque in Brčko.

21/02/2011, Čapljina

Unknown person/s broke into the mosque in Višići near Čapljina during the night Sunday to Monday (20/21/02/2011).

27/ 02/ 2011, Banja Luka

Windows were smashed on the Potočka - Hadži-Perviz Mosque in Banja Luka.

29/03/2011, Bosanski Novi

In the congregation Urije, Bosanski Novi, a person of Serb nationality hit into the harem (fence) of the mosque by a car, verbally attacked group of women who were exiting the mosque and imam. Also, the attacker repeated death threats and threatened with prosecution of Muslims and Imam, with burning and destruction of the mosques, stating that „he fought so that there are no more mosques and Muslims in the Republika Srpska" and physically attacked Imam Muhammad-effendi Hodžić.

30/03/2011, Bosanski Novi

A house garage and trailer house was burned in settlement Suhača, Bosanski Novi, owned by returnees Bosniacs, Izet and Derviš Vranić.

30/03/2011, Banja Luka

A front-door plaque inscribed with *Muftiluk* (TN: *seat of religious head 'mufti' of one region*) was taken off and taken from the building of the *Muftiluk* of the settlement of Mejdan in Banja Luka during the night of 30/03/2011.

02/04/2011, Foča

Salem-effendi Čemo, the President of the *Majlis* of the Islamic Community of Foča and Imam in the congregation of Mrežica in the city of Foča was exposed to verbal and physical attack by several individuals. Imam Čemo was inflicted bodily injuries and exposed to numerous verbal threats and offences, such as „you are spreading here", "you are shouting Allah'u Akbar", and other rude words and bad curses.

08/04/2011, Novi Travnik

Mosque in Kalinska Street in Novi Travnik was stoned.

23/04/2011, Vlasenica

Worshippers were exposed to bad curses, insults and verbal provocations during joint funeral prayer in Vlasenica.

03/ 05/2011, Bosanski Novi

Offensive graffiti „delije"(TN: *Serb word for a hero*) and "Serbia" were written on the fence of the city mosque in Bosanski Novi.

11/05/2011, Prijedor

Offensive graffiti „Inzko is dead, Gypsies and Muslims into the camps" were written out in Prijedor.

13/05/2011, Doboj

On Friday, 13/05/2011, during morning prayer at 4:45hrs, mosque and offices of *Majlis* of Islamic Community of Doboj were attacked by unknown perpetrator/s. Window at the *maktab* (TN: *primary Islamic school*) classroom was smashed with stone.

28/05/2011, Bijeljina

Offensive graffiti “Ratko a hero” were written at the *maktab* center in Bijeljina.

28-29/05/2011, Banja Luka

During the night of Saturday to Sunday 28/29 May 2011 one in the series of vandal attacks at Sefer-bey Mosque in Banja Luka was committed. A window was smashed. In addition, inappropriate posters were placed over the entry doors of the mosque the previous day, while during the *adhan* bad curses could be heard.

30/05/2011, Banja Luka

After the night prayer, worshippers of the mosque in Banja Luka were surprised with a picture of recently arrested war crimes suspect Ratko Mladić, which was placed in front of the mosque doors while the worshippers were at the prayer.

29-30/05/ 2011, Bosanska Dubica

Façade of the recently renovated Čaršijska Mosque was hit by eggs while groups of people were yelling out words of support to war crimes suspect Ratko Mladić during the night in front of the house of the imam in this city.

02/06/2011, Pale

Explosive device was activated in front of the mosque in Podvitez near Pale.

11/ 06/2011, Banja Luka

Entry doorway smashed on the Hadži Perviz Mosque in Banja Luka.

13/06/2011, Banja Luka

Attack on the Sefer-bey Mosque in Banja Luka.

15/06/2011, Banja Luka

Attack on the Sefer-bey Mosque in Banja Luka.

21/06/2011, Banja Luka

Attack on the Sefer-bey Mosque in Banja Luka. One window glass was smashed, several pieces of stone, which were thrown in its direction, were found near the mosque.

29/06/2011, Bosanska Dubica

Gradska Mosque in Bosanska Dubica was stoned.

28/07/2011, Foča

Atik Ali-Pasha Mosque in Foča was stoned.

05/08/2011, Fojnica

Muslim cemetery Šehitluci in the settlement Alaupovka near Fojnica was desecrated.

15/08/2011, Teslić

A vehicle with foreign registration plates stopped in front of the mosque in Hrankovići, Teslić. Upon exiting the vehicle, the driver was yelling bad curses and threats, cursed Turkish mother and shouted that „balije“ (TN: *a derogatory name for Muslims*) should be expelled, that mosque should be taken down etc.. He then urinated on the mosque fence.

18/08/2011, Prnjavor

Tombstones were broken in the Gradski harem in Prnjavor.

05/09/2011, Zvornik

Mosque in Begsuja in Zvornik was attacked. Northeastern side of the façade revealed traces of the impact of the brick thrown at it while pieces of the brick were visible on the ground near the mosque.

09/09/2011, Banja Luka

Sefer-bey Mosque in Banja Luka was attacked. After the night prayer was completed, the stoning of the mosque ensued by throwing of the stones at the mosque windows. Material damage was avoided due to protective net which was placed on the windows after one of the previous attacks on this mosque.

15/09/2011, Banja Luka

Attack on the Sefer-bey Mosque in Banja Luka - A kind of explosive device was thrown under the window during the evening prayer.

01/10/ 2011, Foča

Atik Ali-Pasha Mosque in Foča was stoned.

13/10/2011, Gacko

On 13/10/2011 at 22:05hrs, Aleksandar Ćeranić, Councilor of the Serb Democratic Party in Municipal Council of Gacko and Blagoje Tepavčević from Gacko physically attacked the Grand Imam of the *Majlis* of Islamic Community of Gacko, Sadet-effendi Bilalić. The attack was committed in the centre of Gacko. He was first verbally offended and then they attempted to pull him out of the vehicle.

18/10/2011, Bosanska Dubica

Imam Safet-effendi Beganović in Bosanska Dubica was threatened with statement that „his throat will be slashed“.

21/10/2011, Modriča

Offensive graffiti „4S“ and “RS“ were written on the Čaršijska Mosque in Modriča.

27/10/2011, Banja Luka

Sefer-bey Mosque in Banja Luka was stoned.

08/11/2011, Teslić

Members of the choir of the *Majlis* of Islamic Community Teslić were threatened with statements: „Do you want us to kill you all and make holes on you with heckler?“, „This is Serbia“ and „Serbia is Kosovo“.

19/11/2011, Livno

Gazliar cemetery in Livno was desecrated with graffiti „Big“, „thousand “written on the tombstones.

21/11/2011, Bijeljina

Atik Mosque in Janja was attacked and desecrated. Three young men who were driving from the direction of Zvornik stopped by the mosque, jumped over the fence and smashed the window with their feet. As that was not enough for them, they urinated on the courtyard of the mosque and left the beer bottles.

25/11/2011, Gacko

Tombstones in the cemetery in Gacko were smashed.

02/12/2011, Stolac

A flag of the Islamic Community was burned at the Ali-Pasha Rizvanbegović Mosque in Stolac.

04/12/2011, Prijedor

Windows of the mosque in settlement Brežičani were smashed with stones.

08/12/2011, Bosanski Novi

Vidorijska Mosque in Bosanski Novi was desecrated with graffiti „Cross with 4 letters S“ written on it.

09/12/2011, Stolac

Čaršijska Mosque in Stolac was stoned during the Friday prayer.

12/12/2011, Prijedor

Čaršijska Mosque in Prijedor was desecrated with offensive graffiti written on the wall.

13/12/2011, Mostar

Imam and worshippers of the Ali-beg Lafo Mosque on Pijesak in Mostar were attacked.

13/12/2011, Mostar

Worshippers near Baba Bešir Mosque in the Balinovac quarter in Mostar were verbally offended after attending the morning prayer.

18/12/2011, Banja Luka

A part of the metal fence at the construction site of the Ferhadija Mosque in Banja Luka was destroyed.