This is the third issue of the annual European Islamophobia Report (EIR) consisting of an overall evaluation of Islamophobia in Europe in the year 2017, as well as 33 country reports which include almost all EU member states and additional countries such as Russia and Norway. This year’s EIR represents the work of 40 prominent scholars and civil society activists from various European countries.

The denial of the very existence of Islamophobia/anti-Muslim racism/anti-Muslim hate crimes in Europe by many demonstrates the need for an appropriate effort and political will to tackle this normalized racism and its manifestations that are deeply entrenched in European societies, institutions, and states. This denial is not only the case for extremist groups on the political fringe of the society, but rather far-right discourses have moved to the center of political power. Consequently, it is not only right-wing extremist groups that rely on the means of Islamophobic propaganda and discourse - social democrats, liberals, leftists or conservatives are not immune to this form of racism.

As a survey published by the FRA reveals 76% of Muslim respondents feel strongly attached to the country they live in, while 31% of those seeking work have been discriminated against in the last five years. At the same time, only 12% of Muslims say they have reported cases of discrimination. Hence, we can say with certainty that the extent of discrimination Muslims face in Europe is much greater than the numbers revealed in any report on Islamophobia and anti-Muslim hate crime in Europe.

In other words, one can claim that all the available data and statistics about Islamophobia in Europe show only the tip of the iceberg. Therefore, revealing the comprehensiveness of structural anti-Muslim racism lies at the heart of the European Islamophobia Report project, which on a yearly basis analyzes the trends and developments in Europe from Russia to Portugal, and Malta to Norway.

About SETA
Foundation for Political, Economic and Social Research (SETA) is a non-profit research institute based in Turkey dedicated to innovative studies on national, regional and international issues. SETA is the leading think tank in Turkey and has offices in Ankara, Istanbul, Washington D.C. and Cairo. The objective of SETA is to produce up-to-date and accurate knowledge and analyses in the fields of politics, economy, and society, and inform policy makers and the public on changing political, economic, social, and cultural conditions. Through research reports, publications, brain storming sessions, conferences and policy recommendations, SETA seeks to guide leaders in government, civil society, and business, and contributes to informed decision making mechanisms.
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FOREWORD

SETA is pleased to present the third edition of the annual *European Islamophobia Report* (EIR) succeeding the reports of 2015 and 2016. This year, 40 prominent scholars and civil society actors from various European countries who specialize in different fields such as racism, gender, and discrimination studies, present 33 country reports. In addition to highlighting the developments of Islamophobia in key fields such as employment, education and politics, they provide precious country-specific policy recommendations to counter this phenomenon and a detailed chronology of events. Since every year it applies the same methodological framework on a large number of European countries, the *European Islamophobia Report* (EIR) provides a unique collection of European-wide analyses in regard to anti-Muslim racism in Europe to policy makers, social scientists, and ordinary readers.

Monitoring Islamophobia in Europe became an urgent need in the last few years, since the phenomenon has sensibly increased, following economic recession and the rise of far-right politics. Today, Islamophobia constitutes a serious challenge for European democracies for at least four reasons:

- First of all, Islamophobia is severely impacting the life of millions of European Muslims facing racism at university, in the workplace, the public sphere, etc. In addition to representing a threat to their physical life, this racism undermines their place in society and their sense of belonging in European nation states.
Secondly, the rise of Islamophobia both reflects and strengthens the normalization of far-right discourse in the political spectrum across Europe. Within a few months, neofascist parties entered the German Bundestag, accessed strategic ministries in Austria, and registered historical results in the French, Dutch and Italian elections.

Thirdly, Islamophobia poses a problem of internal security as it intensifies tensions between communities, legitimizes hate crimes against individuals, and undermines the European Union ideals of peace and coexistence.

Finally, Islamophobia represents an obstacle for European international relations, since it mars the EU image of tolerance worldwide and increases tension between EU member states and certain strategic partners, including Muslim countries.

Yet, even if Islamophobia objectively constitutes a threat for European democracies, many European intellectuals and politicians, both left- and right-wing, are still refuting the existence and the validity of the concept. Their worries about terrorist attacks and immigration are preventing them from acknowledging the daily racism that Muslims face in Europe. However, by denying Islamophobia, there is a risk – intended or not – to ignore the unacceptable reality experienced by millions of European citizens.

Based on this observation, as SETA, we decided to annually publish the European Islamophobia Report (EIR) in order to provide serious – yet accessible – analyses on a phenomenon that remains widely ignored and misunderstood. We hope this will be a vital contribution in the fight against Islamophobia in Europe.

Burhanettin Duran
General Coordinator of SETA
This is the third issue of the annual *European Islamophobia Report (EIR)* consisting of an overall evaluation of Islamophobia in Europe in the year 2017, as well as 33 country reports which include almost all EU member states and additional countries such as Russia and Norway. This year’s *EIR* represents the work of 40 prominent scholars and civil society activists from various European countries.

In a presentation of the Second European Union Minorities and Discrimination Survey’s selected findings on Muslims, the director of the European Fundamental Rights Agency (FRA), Michael O’Flaherty, stressed that their survey clearly contradicts the claim that Muslims are not integrated into European societies. On the contrary, the survey found that the trust of Muslims in the democratic institutions of Europe is higher than much of the general population. Furthermore, O’Flaherty pointed out that “every incident of discrimination and hate crime, however, hinders their [Muslims’] inclusion and reduces their chances of finding work. We risk that we alienate individuals and their community from us, with all possible consequences.”

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As the report based on a survey of 10,527 people who identified themselves as Muslims published by the FRA reveals 76% of Muslim respondents feel strongly attached to the country they live in, while 31% of those seeking work have been discriminated against in the last five years. At the same time, only 12% of Muslims say they have reported cases of discrimination. Hence, we can say with certainty that the extent of discrimination Muslims face in Europe is much greater than the numbers revealed in any report on Islamophobia and anti-Muslim hate crime in Europe. In other words, one can claim that all the available data and statistics about Islamophobia in Europe show only the tip of the iceberg. Therefore, revealing the comprehensiveness of structural anti-Muslim racism lies at the heart of the \textit{European Islamophobia Report} project, which on a yearly basis analyzes the trends and developments in almost all states in Europe from Russia to Portugal, and Malta to Norway.

However, NGOs and projects like the \textit{EIR} cannot provide a European-wide daily monitoring mechanism given the colossal size of the problem and the funds required. Therefore, we think it is the duty of the nation states to put in place monitoring mechanisms and publish yearly data on anti-Muslim hate crimes in their respective countries. Yet, it is clear that we are far from that goal since there is no official documentation of anti-Muslim hate crime in the overwhelming majority of European nation states. Recently, Germany made an important step by including Islamophobia as a subcategory of “hate crimes” in the official police statistics of “politically motivated criminal acts.” We welcome this decision and urge other European nation states to follow suit, since Islamophobia is not only a fundamental threat to the coexistence of different religions and cultures but also a threat to the democratic foundations of Europe. Furthermore, tackling Islamophobia has also become an acute problem given the rise of racist, especially Islamophobic, anti-Semitic and anti-Roma far-right parties and the adaptation of their discourse by mainstream parties in many European nation states.

The first statistics, which were revealed for 2017 by the German State reveal around 71 attacks on mosques and 908 crimes against German Muslims (ranging from verbal to physical attacks and murder attempts). Germany also registered 1,413 attacks on refugees and 93 attacks on aid workers in Germany in the first 273 days of 2017. However, although the German state registered 71 attacks on mosques, the DITIB, which is an NGO, listed 101 attacks on mosques in Germany all throughout 2017. Therefore, bearing in mind also what the FRA revealed about the reluctance of Muslims to report incidents, one can claim that the estimated number of unknown cases might be more than eight times higher. There are various reasons for these phenomena; some of these include:
THE STATE OF ISLAMOPHOBIA IN EUROPE

- Victims may not be aware of the reporting mechanisms.
- The victims’ possible social isolation or proximity to the perpetrator.
- The victims’ lack of trust in the authorities, due to fears that their claim will not be taken seriously.
- The victims’ fear of being victimized again by police officers.

In this regard, the OSCE ODIHR points out to the fact that “governments have a central role to play in ensuring access to justice; from the initial assessment of victims’ needs by police officers, to support mechanisms for victims through governmental or nongovernmental institutions.”

The denial of the very existence of Islamophobia/anti-Muslim racism/anti-Muslim hate crime in Europe by many demonstrates the need for an appropriate effort and political will to tackle this normalized racism and its manifestations that are deeply entrenched in European societies, institutions, and states. Intelligence services, such as the German Bundesamt für Verfassungsschutz, have realized the important role Islamophobia plays for right-wing extremist parties. Still, it is not only the case for extremist groups on the political fringe of the society, but rather far-right discourses have moved to the center of political power. Consequently, it is not only right-wing extremist groups that rely on the means of Islamophobic propaganda and discourse - social democrats, liberals, leftists or conservatives are no longer immune to this form of racism.

The recognition of Islamophobia is of utmost importance in Europe. Therefore, we welcome the Swedish government’s decision to launch a National Plan to Combat Racism, which also acknowledges Islamophobia as a problem that needs to be addressed. However, despite this positive step the Equality Ombudsman in Sweden followed the EU Court of Justice in ruling that company policies banning the Islamic headscarf are not discriminatory.

That is also why initiatives such as the report The Missing Muslims: Unlocking British Muslim Potential for the Benefit of All by Conservative MP Dominic Grieve, in which the government was urged to adopt a definition of anti-Muslim prejudice along the lines of that adopted in 2016 for anti-Semitism, are so important. Successfully combating Islamophobia requires outspoken and brave initiatives and persons (politicians and activists) who challenge this widespread normalized form of racism.

With the help of the new president of the USA, who defends his “Muslim Ban” by referring to invented terrorist attacks such as the one in Sweden, the imagined figure of the all-time lurking Muslim enemy is kept alive. When Trump tweet-

ed “You look at what’s happening last night in Sweden. Sweden, who would believe this? Sweden. They took in large numbers. They’re having problems like they never thought possible,”4 Swedish officials and reporters were bewildered since there were no major incidents that night. The climate of the age of fake news, which has always been central to the spread of conspiracy theories, is now exaggerated and expanded by leading politicians in the world, while the structural dimension of Islamophobia still exists at the heart of European societies and institutions. This situation requires a need for a clear stance by governing politicians, elites and intellectuals since they are bound by their constitutions and laws, and international and national human rights standards.

In this manner, British Prime Minister Theresa May criticized Trump for re-posting material from the far-right Britain First, while the U.S. president answered her with the advice that it would be better if she dealt with the “destructive radical Islamic Terrorism that is taking place within the United Kingdom” rather than focusing on him.5 It is quite clear that Europe needs more courageous leaders such as Alexander Van der Bellen, the president of the Austrian Republic, who defended the rights of women to wear a headscarf in a country where the far right has become the leading political power.6

Combatting Islamophobia on the European and the Supranational Levels

Combatting Islamophobia on national and regional levels is important but not enough. Therefore, there is a need for a concerted effort to combat Islamophobia first on the European level and second on the supranational level. In this regard both the coordination among different NGOs and the involvement of institutions such as the EU, the Council of Europe, the OSCE and the UN are essential. In 2017, there were some initial positive steps on the EU level, however, given the size of the problem there is still a long way to go.

As an NGO coalition statement following the 4th Roundtable on anti-Muslim hatred, which was organized by the European Commission (EC) and chaired by the EU coordinator on combating anti-Muslim hatred, David Friggieri, made clear, a “stronger and more concrete commitment and actions”7 are needed to combat

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Islamophobia. These civil society organizations argue that “there are still some misconceptions by the European institutions with regards to the issue of Islamophobia. With the generalised suspicion against Muslims, it is of utmost importance for EU policy makers not to fall into the trap of treating Muslims as potential problems but rather as human beings whose fundamental rights can be violated. Combating Islamophobia is not about preventing radicalism or terrorism […] it is about politically addressing structural forms of discrimination and racism affecting Muslims or those perceived as such.”

Although the statements of high-ranking politicians such as Frans Timmerman, vice-president of the European Commission, in which he recognized the problem of Islamophobia are positive steps, the European Coalition against Islamophobia still sees a large potential for improvement regarding the fight against Islamophobia on the EU level. According to the European Coalition against Islamophobia, the EU and national legislations provide legal remedies for racist crime and discrimination, yet Muslims still suffer from violence, prejudice and exclusion in Europe. In this context, the FRA recommends better implementation of the relevant EU and national legislation to combat widespread harassment and hate crime against Muslims.

On March 14, 2017, the European Court of Justice (EJC) for the first time made two judgments to rule on non-discrimination at work on religious grounds. The EJC ruled that employers would be able to prohibit the wearing of religious garments by their employees. This was despite the content of Article 9, which secures the freedom of thought, conscience and religion of the European Convention on Human Rights. The EJC ruled that banning visible signs of political, philosophical or religious beliefs is “appropriate” to ensure a “policy of neutrality” if systematically applied as a company policy. Obviously, also observant Jews and other religious minorities will be affected by this as much as Muslim women and men. But the verdict has evolved in the context of the complaints of two Muslim women, one from France and one from Belgium. It will be Muslim women who will suffer from this regulation disproportionately. Amnesty International protested against this decision as potentially propelling increased discrimination on the basis of religious identity, especially against Muslim women. Also, many faith communities and vocal Muslim organizations in Brussels and beyond have objected to what they perceive a step towards further institutionalization of Islamophobia.
bobia. While this verdict made clear that visible signs of political, philosophical or religious beliefs can be banned in private companies, it left many questions open regarding the decisions to be taken in the future.

As Bülent Senay, personal representative of the OSCE Chair-in-Office on Combating Intolerance and Discrimination against Muslims, argued during the Human Dimension Implementation Meeting 2017, on a supranational level, institutions still lack means to fight Islamophobia. Amongst other important recommendations, he called the OSCE states to commit to recording hate crimes against Muslims as a separate disaggregated category. The OSCE ODIHR is also considering the preparation of a guide on hate crimes against Muslims and on the security needs of Muslim communities in the OSCE region. A similar guide has been prepared and published for Jewish communities. We think this would be a positive step to combatting Islamophobia in the OSCE region and, therefore, welcome the preparation of such a guide.

The European Commission against Racism and Intolerance of the Council of Europe publishes an annual report on the ECRI’s activities, in which Islamophobia is also analyzed under a separate heading. In the last report, which covered the year 2016, the ECRI points to the fact that “Muslims continue to experience discrimination in various areas of social life, including education, employment and housing.” The ECRI concludes that the “negative experiences of Muslims in Europe can fuel feelings of isolation within a larger community and hinder inclusive societies.” However, we think that the Council of Europe, which consists of 47 states, can play a wider role in the combat against Islamophobia in Europe.

The European Coalition against Islamophobia, which consists of 13 NGOs, has published its suggestion for an action plan for 2018-2019 to fight Islamophobia in the European Union. This plan puts the recognition of Islamophobia at its center and among other important recommendations calls the European Parliament to adopt a resolution on combatting Islamophobia as it did on combatting anti-Semitism and anti-Gypsism.

14. Ibid.
15. The members of this coalition are the following: European Forum of Muslim Women; Forum of European Muslim Youth and Student Organisations; Karamah EU; European Muslim Initiative for Social Cohesion; European Network against Racism; and the Collective against Islamophobia in France.
A resolution adopted by the UN Human Rights Council on March 23, 2016 (Resolution 31/16) expressed “concern over violent attacks motivated by anti-religious bias, targeting individuals belonging to religious minorities, as well as religious places, and recommended that states prevent, investigate and punish such acts.” Although this is more a general resolution on freedom of religion it is still relevant to EU states which are witnessing an unprecedented rise of anti-Muslim hate crimes in the last decade. More concretely, the United Nations Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance reported that “the fear of terrorism and racist and xenophobic speech often translate into increases in hate crimes targeting Muslims, migrants, refugees and asylum seekers.” Like many others, the special rapporteur reiterated the importance of collecting disaggregated data on hate crimes targeting Muslims and others.

The Rise of the Far Right in Europe

Beyond the supranational level, there are observable trends in different European nation states. Firstly, the far-right political camp has moved from the periphery to the center and become integral to the political landscape in Europe. While most far-right parties are still in opposition, some have gained major influence by becoming governing parties such as in the cases of Austria, Bulgaria, and Finland. While others may still be in opposition, their Islamophobic discourse, which is so central to most of them, has become mainstream since their issues have been co-opted by former centrist political parties. In Sweden, for instance, the once marginal anti-Muslim Sweden Democrats became the third or second largest party in opinion polls, pushing most other parties to adjust their policies accordingly. Secondly, we also observe a stronger cooperation of various Islamophobic parties in Europe. For instance, the Czech Freedom and Direct Democracy Party (SPD) organized a meeting of representatives of its partners from the European Parliament in December 2017 in Prague. Politicians such as Geert Wilders (Dutch Freedom Party) and Marine Le Pen (Front National) were amongst some of the participants.

From Sweden to Greece, from Poland to the Netherlands, the rise of far-right parties is a vital threat to democratic order in Europe. What is more dangerous is the mainstreaming and normalization of the far-right policies within mainstream politics. Austria is a wake-up call and the prime example of this horror story which might repeat itself in many European countries if European societies do not seriously tackle this disturbing trend.

18. Ibid.
The Right Wing in Opposition

As mentioned above in the majority of EU countries far-right parties are still in opposition. However, when in opposition, right-wing political parties are even more explicit about their racist utopia and hence speak out in a harsher and more direct way against Muslims. By doing so, they are playing a crucial role in the normalization of anti-Muslim discourse in Europe.

There are many examples of this blatant anti-Muslim racism, some of which will be presented here. In this context, the Northern League’s candidate for president of the Lombardy region of Italy warned that there is a “risk that the white race disappears and is replaced by migrants.”19 In Slovenia, right-wing populist and extremist parties are not strong enough to win elections, however they are very active on social media and in the organization of public events and protests. For instance, Nova 24TV in Slovenia broadcasted the following Islamophobic opinion: “Obviously, we do not have enough terrorists, rapists and other criminals in Europe. It seems that leading politicians want to bring even more. Only this can explain their desire for the ever-increasing inclusion of migrants and Muslims in European countries.”20

In Latvia, numerous pre-election programs of various parties for the 2017 municipal elections demonstrated unambiguous Islamophobic positions. In Riga, the Action Party of Euroseptics (Eiroskeptiķu Rīcības partija) published the following slogan in their program, “We are not against Muslims, we are against the Islamization of Latvia and Europe.”21 The National Alliance (Nacionālā apvienība) was even more radical in its program in which it stated that it was “in support of not letting into Liepāja illegal immigrants called ‘refugees’ – potential criminals, terrorists and idlers! There will be no mosques here!” 22

In Bosnia and Herzegovina, anti-Muslim bigotry and negative trends towards Muslims were evident mainly in the educational, political and media sectors. The main generators of Islamophobic discourse and anti-Muslim bigotry are the Bosnian Serb political, media and academic policymakers.

For the first time since 1989 a right-wing extremist party managed to enter parliament in Slovakia. The opposition party ‘We Are a Family – Boris Kolar’ submitted

a bill to amend the laws to enable a ban on building mosques. Eleven members voted for the proposal, 48 against it, while more than a half of the MPs, 77 in total, abstained from the vote.

In Southern Cyprus, a newly established party, the far-right ELAM (Ethniko Laiko Metopo), which is a sister party to Greece’s Golden Dawn, has significantly contributed to spreading Islamophobia in the southern part of the island. Although ELAM is a very small party and only managed to enter parliament in 2016 with 3.71% (allowing them 2 MPs), their views are widespread; the archbishop of southern Cyprus often expresses his agreement with ELAM’S positions.

The successful Swiss right-wing party SVP tried to introduce a full-face veil ban in Sweden. Another parliamentary initiative by National Councillor Yannick Buttet (CVP) demanded a “mandatory labelling of imported halal meat at all stages of sales as well as an increase in the price of imported halal meat.”23 Although the National Council accepted the initiative, the Council of States rejected it.

In Switzerland, the parliamentary motion by Lorenzo Quadri from the regional right-wing party Lega, which was adopted in the National Council, instructed the Federal Council to draw up a bill, which, following the rules that apply in Austria, provides a guarantee for the following: “(1) The prohibition of Islamic places of worship and imams who accept funds from abroad; (2) The obligation for Islamic centers to disclose the origin and use of their finances; (3) The duty to conduct sermons in the language of residence.”24

Meanwhile in the UK, UKIP’s election manifesto promised a public ban on “face coverings” and proscribed sharia courts in the UK. In the Netherlands, radical parties such as the Dutch SGP (a radical Christian party) published a manifesto,25 which argued that “the love offer of Jesus Christ and Muhammad’s use of violence are as different as day and night.”26

Beyond political parties, on the more extreme non-parliamentarian level or the grassroots level, far-right groups, such as the Identitarian movement or ones that function underground, pose a threat to Muslims in Europe, especially in their most violent form. Nationalist groups such as, among others, the Finnish branch of the Nordic Resistance Movement and the “Finland First” movement were active in spreading their ideology of hate.

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26. Ibid., p. 2.
The Right Wing in Power

Currently, there are a few governments in Europe, which include right-wing parties that have focused heavily on using Islamophobia as a means of gaining public support and political power. After the general elections in Norway, the Progress Party, which is often regarded as a right-wing populist party and which had an openly Islamophobic election campaign, governs together with the conservatives in a coalition. Consequently, for the first time in Norwegian history, there are government representatives who do not shy away from using Islamophobic discourse. The Progress Party’s minister for immigration and integration, Sylvi Listhaug, suggested a prohibition against hijabs at elementary schools, which was not supported by the coalition partner. The party also proposed to ban the circumcision of baby boys, which also found no support in parliament. A third proposal, a national ban of the face veil in schools and institutions of higher education, won broad parliamentary support and is currently being circulated for consultation.

In the Czech Republic, a new party called ANO won the elections. Its leader supported the notorious Islamophobic politician, Czech President Miloš Zeman. The leader of the right-wing populist party Freedom and Direct Democracy (SPD), which campaigns continuously for a legal ban of Islam, became vice-chair of the Chamber of Deputies of the Parliament of the Czech Republic. Although there is a tiny Muslim community in the country, the 2017 national elections were the first in the history of the Czech Republic, during which attitudes towards Muslims were a central issue.

In Bulgaria, a hostile language towards Muslims is winning ground. Especially, during election campaigns, anti-Muslim rhetoric was at its peak. Many extreme right-wing political parties such as ATAKA, NFSB (National Front for the Salvation of Bulgaria), and IMRO (Internal Macedonian Revolutionary Organization) are part of the current government and form a coalition with the leading party.

In Serbia, there are ministers such as Aleksandar Vulin, minister of defense, and Nebojša Stefanovic, minister of the interior, who attract attention by stirring ethnic and religious hostilities. Today, we can witness a revival of political parties and forces from the 1990s in the political arena. Currently, the strongest parties are those that were the most important players in the aggression against Bosnia and Herzegovina, and Kosovo. A rise in nationalism and hate speech targeting Muslims can be seen in the public sphere. Crimes committed against Muslims are glorified.

Co-option of Islamophobia by Centrist Parties

We observe a general trend within centrist political parties to co-opt the Islamophobic discourse of right-wing political parties. The former president of Romania, Traian Basescu, proclaimed in the midst of a debate on a mosque in Bucharest that this was
“a risk to national security,” and argued that “part of the Islamization of Europe is building mosques everywhere.”27 During a local council election in Bucharest in June 2016, several leading Bucharest mayoral candidates argued for a referendum on the mosque, amongst them the current mayor Gabriela Firea of the Social Democratic Party (Partidul Social Democrat – PSD).28

In Poland, there is no nominal right-wing political party, but a conservative party in power, which nevertheless allows an unambiguous negative image of Islam to be spread in state institutions. State-funded media outlets seem to carefully select their guests, who spread a stereotypical portrayal of Muslims as “violent,” “terrorists,” “Jihadists,” “sexists,” “rapists,” “uncivilized,” “double-faced,” and in general “a threat” to European and Christian values. While a research commissioned by the Commissioner of Human Rights on the attitudes among Polish secondary school students was published in 2017, showing that the majority of the 396 respondents reveal strong anti-refugee, Islamophobic and homophobic prejudice,29 the Ministry of Education shut down anti-discrimination programs in Polish schools and instead promoted programs supporting patriotism and a national and cultural Polish identity.30

In Spain, former president of Madrid and of the senate, and former minister of culture, Esperanza Aguirre, tweeted that January 2 was a glorious day for Spanish women who otherwise would not enjoy any freedom under the rule of Islam.31 In Slovakia, former president Robert Fico argued that he will “not allow the creation of an integrated Muslim community in Slovakia.”32

In Hungary, the ruling conservative Fidesz competed in Islamophobic rhetoric with the far right. It finally managed to make anti-Muslim narratives become un-


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contested and thus realized a support of an overwhelming portion of the population. Prime Minister Viktor Orbán became famous for the alleged conspiracy of George Soros to Islamize Europe with the help of “hordes of migrants raping Europe.”

During the national presidential elections in France in 2017, Islamophobia was omnipresent not only in the campaign of the Front National but also in an array of other candidates’ campaigns. Also during the national elections in the Netherlands in 2017, there was a race between the right-wing populist party of Geert Wilders (PVV) and the center-right party of Mark Rutte (VVD). Some intellectuals, before the elections, discussed whether the number of Muslims could be reduced by deportation. Prominent Law Professor Paul Cliteur was present during the debate and discussed how this could be made possible legally.

In Denmark, the leader of the Social Democrats, Mette Frederiksen, argued that there is no need for Muslim private schools and that they would be strengthening the isolation of Muslims. Frederiksen argued that “a school with a foundation in Islam is not part of the majority culture in Denmark.” Bias against Muslims within the oppositional social democratic party intensified. This is also true for the conservatives in Austria. There, the then-leader of the conservatives and now chancellor, Sebastian Kurz, argued that there should not be any private Muslim kindergartens in the country.

Denying the Suffering

In many European countries, the very existence of Islamophobia itself is denied. In countries like Austria and Norway, leading journalists of editorial boards shift the focus from Islamophobia as a problem to Islamophobia as a “combat term,” arguing that the term itself is used by Islamists to delegitimize any debate on Islam and Muslims. Hence, there is a reluctance to use the term “Islamophobia” in the public sphere. In Bosnia and Herzegovina, there is a denial of the anti-Muslim genocide. Nationalist movements and even parts of the Croatian political establishment argue that the Republic of Bosnia and Herzegovina needs to be territorially divided in order to secure peace and security. Convictions such as in the case of the International Criminal Tribunal for the Former Yugoslavia (ICTY) in The Hague fueled Islamophobia within these separatist and nationalist movements. Republika Srpska, continued its separatist policy in 2017 and was supported by visits from abroad, especially members of the right-wing Austrian FPÖ, which now forms a government with the conservative ÖVP.

The (Mis-)Use of Education and Academia

An unsubstantiated report on an alleged Muslim Brotherhood conspiracy to establish an Islamic State in Sweden was published by a Swedish state agency. The Administrative Court of Appeal later dismissed the report as of “highly limited” value. The author is a senior fellow at the Brussels-based think tank European Foundation for Democracy, which plays a central role in disseminating this conspiracy theory, which helps in defaming Muslim civil society actors. Also in Austria, a report was published on an alleged Muslim Brotherhood conspiracy by another senior policy advisor of the same think tank in cooperation with a state agency. The report had no serious impact, since it was presented a few days before the elections and did not receive major coverage due to other political scandals. The current chancellor of Austria Sebastian Kurz has been central in sponsoring ‘studies’ on Muslims in Austria (one on Muslim kindergartens, the other on mosques), which would serve his increasingly Islamophobic agenda. Also, Islamophobia is a threat, when good initiatives are legitimized for the wrong ends. Albanian Prime Minister Edi Rama defended the need for religious instruction in public schools with the prevention of the radicalization of young Muslims.

Online Islamophobia

Islamophobic groups are especially active on the Internet. Often, the Internet is where right-wing groups emerge before materializing in “real life.” Therefore, better regulations are needed in this sphere to combat the spread of Islamophobic content which is the main source in the radicalization of far-right terrorist groups or lone wolves.

Groups such as the explicitly Islamophobic Identitarian Movement that represents the postmodern face of the New Right, is active in countries like Slovenia, Hungary. Malta witnessed the emergence of its first far-right party, the Ghaqda Patrijotti Maltin (Maltese Patriots). While doing poorly in elections, their media campaign and social media advertisements presented many Islamophobic statements. In countries with a negligible Muslim population like Latvia, Islamophobic attitudes are still mostly voiced on the Internet. In Italy, a significant research on intolerance based on an analysis of Twitter realized by Voxdiritti in 2016 ranked Muslims as the fourth most targeted group (6% of all tweets).35

Legalizing Islamophobia

Early in 2017, the Austrian government, made up of social democrats and conservatives, passed a law that outlawed the veiling of the face. Romania followed

with a legislative proposal for the ban of face veiling in educational institutions initiated by the ruling People’s Movement Party (PMP). The asserted aim was the prevention of violence and terrorism. The law was launched by 26 MPs from three parliamentary parties. Also, in Latvia, where – similar to Romania – there are nearly no Muslims, a draft law on the restriction of wearing a face veil was prepared by the Ministry of Justice in 2015 and is still under consideration. In Belgium, the parliament voted for limitations on ritual slaughter including the prohibition of Muslim halal slaughter. Also, a debate on a state takeover of the Grand Mosque of Belgium began. In a small village in Hungary, a mayor passed a law to ban the construction of mosques and minarets, the Muslim call for prayer, the chador, niqab, burqa, and burkini. The mayor argued that he wished to set a positive example for other Hungarian municipalities in order to guarantee the ‘centuries-old traditions’ of local communities in the face of mass migration to the country. After massive protests in the entire country, the mayor had to withdraw the legislation for contradicting a number of basic rights guaranteed by the Hungarian Constitution. In November 2017, however, the local council voted in favor of the same legislation that was amended after merely removing any words referring to Islam from the text. Also, the Dutch Christian-Democrats (CDA) included a ban on the financing of mosques from abroad and were wary of “radical Islam” in their campaign program.

In Finland, a citizens’ initiative was launched to amend a law in favor of a “Burka Ban.” Among the initiators was Terhi Kiemunki, a former member of the Finns Party, who was convicted of incitement to hatred due to texts on her blog defaming Muslims. A spokesperson of the initiative was Jukka Ketonen, current chairman of the Finnish Defense League (FDL), who proclaims to be fighting against “Islamic extremism” and is known for other smaller initiatives such as demonstrations against “Islamization” before a school. In Denmark, a ban on full-face veils, a so-called “mask ban” (popularly referred to as the “niqab ban”) was proposed by the Danish

38. “Initiative submitted by at least 50,000 Finnish citizens eligible to vote and containing the proposal that an act be enacted” as defined in “MOT Eduskunta”nasto,” a multilingual parliamentary glossary, prepared jointly by parliament and the Government Terminology Service of the Prime Minister’s Office, retrieved January 31, 2018, from https://mot.kielikone.fi/mot/eduskuntasano/net/s=147.
40. For a detailed description of Terhi Kiemunki’s court case, see Ibid.
People’s Party following the verdict by the European Court of Human Rights. This initiative was not only supported by the right wing, but also the Social Democrats and the Danish Social Liberal Party, arguing that they would, thus, empower Muslim women. There is also a law prohibiting male circumcision under way in Denmark.

**Terrorist Attacks against Muslims**

In Europe, the largest number of attacks which could conclusively be affiliated to terrorist organizations were carried out by racists, nationalists and separatist extremists (99), followed by left-wing extremist attacks (27). Nevertheless, Jihadist terrorist attacks (13) and the general Muslim population in Europe associated with it are largely seen as the greatest threat to European societies. Irresponsible politicians and media play their part in supporting this trend.

There are worrying signs of far-right terrorist groups and lone wolf far-right terrorists increasing their activities and targeting Muslims in Europe. Attacks against mosques and Muslim institutions have become a daily routine. For instance, according to the DITIB in Germany there were 101 attacks on mosques throughout 2017. However, the attacks against Muslims, persons who are perceived as Muslims, and persons who are vocal in their support for Muslim or refugee rights are becoming more and more frequent and violent. In Germany, the government registered around 908 hate crimes in 2017 against German Muslims, ranging from verbal to physical attacks and murder attempts. As a result of these Islamophobic attacks in Europe, there are already victims of Islamophobic terrorist attacks who have either been killed or severely injured. Below we have summarized the most important attacks in 2017.

On the night of April 15, 2017, the 22-year-old Egyptian student Shaden Mohamed al-Gohary was killed in a hit-and-run incident in Cottbus, Germany. The most shocking part is that while she lay injured on the street, people started insulting her in racist ways, believing she was a refugee. The attackers eventually came back on foot and said things like “Well, they gotta check the street first, since they don’t have streets at home. They should fuck off to their damn country.”

In Germany, the conservative mayor of Altena, Andreas Hollstein, known for his welcoming stance towards refugees was stabbed in the neck and seriously injured in a knife attack at a kebab restaurant.

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In Sweden, three members of the national socialist Nordic Resistance Movement were sentenced to up to eight-and-a-half years in prison. The trio was found guilty of bombings of two refugee housings and a libertarian socialist trade union office in Gothenburg, which severely wounded one person. They were trained in urban guerrilla warfare by a Russian radical nationalist and anti-Muslim paramilitary organization. The perpetrators were influenced by Islamophobic and anti-Semitic discourse, which was clear in a recorded video prayer to All-Father Odin in which they vowed to “retake our land” and “take the fight against you who have defiled our country.” “Oh Jew, oh Muslim / We Norsemen have awakened / You should fear us / We are coming after you / The rage of the Norsemen thunder / Be assured / Oh, Jew and Muslim / The Norsemen are coming after you.”\(^45\) The fact that Islamophobia goes hand in hand with other forms of racism, such as anti-Semitism in this case, should be a symbolic reminder for those, who are aware of European history.\(^46\) Beyond this example of a right-wing extremist movement, the case of Hungary, where the ruling Fidesz party mobilizes against George Soros while portraying him as a conspirator alongside Muslims to change the European population,\(^47\) reveals again that racism will eventually target every minority.

On September 27, 2017, four members of the banned neo-Nazi group National Action in the UK were arrested on suspicion of preparing and instigating acts of terrorism. According to the UK’s Defense Ministry some of them were soldiers serving in the British army.\(^48\)

In Germany, two supporters of a neo-Nazi terrorist group were arrested on January 14 after 155 kg of explosives were discovered in their home.\(^49\) On April 27, a German soldier posing as a Syrian refugee was arrested for allegedly planning a “false flag” shooting attack against politicians that would be blamed on asylum seekers.\(^50\)

On October 17, 2017, 10 far-right militants were arrested by French anti-terrorist police in France. According to the TV station M6, they were suspected of

\(^{45}\) Nationella åklagarmyndigheterna, Ansökan om stämning, Årende AM-8443-17, Inkom 2017-06-09MÅLN: B 618-17, AKTBIL: 206; Säkerhetspolisen, Huvudprotokoll, dnr 0105-K98-16 0105-K8-17 0105-K9-17, Inkom 2017-06-09.


planning attacks on French politicians and on Muslim places of worship.\textsuperscript{51}

In Russia, between 2012 and 2016, five imams were killed in the Stavropol region. The cases remain unresolved to this day. All the assassinated imams were involved in civic activism and they openly resisted the prohibition of the hijab in the Stavropol region.

On June 19, 2017, a man drove his van deliberately into a crowd of Muslim worshippers leaving the north London Finsbury Park Mosque. As a result of this attack, one person was killed and eleven were injured.

In Poland, a Pakistani Muslim man was severely beaten by a group of men in Ozorków on January 3, 2017. On April 8, 2017, three Pakistani Muslim men were severely beaten in Swidwin Polan.

**Threatening the Religious Infrastructure**

More than two decades after the Agreements of 1992 between the Islamic communities and the Spanish state, basic rights such as access to religious education or the possibility of burying the Muslim dead in an Islamic cemetery have not been put into practice in most of the Spanish regions; small steps, however, are being taken in this sense. In Malta, there were debates about the legitimacy of teaching Islam to Muslim pupils.

In Slovakia, there has been a parliamentary debate on a draft law that toughened the registration of churches and religious communities and a draft has been submitted by members of the government of the Slovak National Party (SNS). This trend of discrimination against Muslims, who are a small minority in Slovakia and thus directly affected by these amendments, has been noticed by the U.S. Department of State, which in its report on religious freedom in the world noted the disparity in the approach to religious rights in the country. Today, it is impossible for the Muslim community to become an officially registered religious community in Slovakia.

In Greece, three mosques located inside non-governmental organizations belonging to members of the Muslim Turkish minority were closed by the Greek police - one of them had existed for 12 years. Officially, the closures were due to the lack of the necessary permissions to function a house of prayer inside the premises.

In Bulgaria, an indifference from the part of governments to the religious needs of Muslims can be observed. There is a lack of funding by the state be it in the area of religious education, Muslims’ attempts to develop a cultural-religious center, or the blocking of Muslims’ attempts to regain property ownership of \textit{waqf} properties. Also, many Muslim religious employees, which were formerly and legally paid by the Turkish government, had to leave their jobs because the Council of Ministers of Bulgaria unilaterally cancelled the treaty between Bulgaria and Turkey and did not

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inform the representatives of the Office of the Grand Mufti, which faced a structural crisis after being informed three months later.

On a European level, the European Citizens’ Initiative against Extremism (Stop Extremism) was founded and recognized on June 7, 2017 by the European Commission. Among its initiators are Seyran Ates and Efgani Dönmez, who are known for their notorious Islamophobic positions. Supporters include well-known Islamophobes such as Abdel-Hakim Ourghi, Ralph Ghadban, Saida Keller-Messahli, and Necla Kelek. The initiative, which came under criticism when leaks by the weekly *Falter* revealed that more than 20,000 Euros, the budget specified by the EU Commission, could potentially be used to restrict Muslims’ religious activities. Stop Extremism calls for “the introduction of a joint, EU-wide watch list to which individuals and organizations with an extremist background could be added” as well as for the introduction of an “Extremism-free” certification for organizations and businesses. Initiatives like this seem to target specifically Muslims, not extremists, and to restrain their scope of activities, which ultimately reflects already existing restrictions as discussed above.

Steps Forward and Policy Recommendations

The picture presented here shows us that there is an urgent need to counter these developments. And there is room for hope. Critical assessment of the current situation regarding Muslims in Europe is growing within parts of civil society. Not only are there more and more institutions that are working to bring attention to the rise in hate crime towards Muslims such as the Spain-based Observatorio de la Islamofobia en los Medios but there are also favorable developments such as in the Norwegian justice system which has developed positive steps regarding monitoring and convicting cases involving hate speech or discrimination against Muslims. Also, the German Federal Police has made a first important institutional step to combatting Islamophobia by documenting it: for the first time, Islamophobia has been included as a category of hate crime.

There are more and more politicians, who dare to openly speak out against the threat of Islamophobia. President of the Slovak Republic Andrej Kiska stood up for Muslims in his New Year’s speech. Also, Austrian President Alexander Van der Bellen took a stance of solidarity with Muslim women wearing the hijab. Finnish Prime Minister Juha Sipilä called people not to respond to “hate with hate” in the aftermath of the stabbings by a Muslim citizen, which led to increased harassment, violent physical attacks as well as acts of vandalism against Muslim properties van-

dalism towards Muslims. These examples of political courage give hope that there still exist reasonable politicians, who look beyond their ephemeral political careers, keeping the good of the whole of society in mind. With an increase of alternative right-wing media and social media bubbles as well as a general swing to the right, hate speech is becoming more and more normalised. In an especially extreme incident in the Czech Republic, children in a primary school in the city of Teplice were threatened with death in gas chambers; the class was comprised predominantly of children of Arab or Romani origin. Such incidents call for an unambiguous reaction on behalf of politicians and opinion leaders.

The authors of every respective national report have suggested specific recommendations regarding the country they have covered. This will support all those forces within European societies, who work towards a more equal society and fight every form of racism. The editors of the EIR support the following recommendations which were made by the OSCE ODIHR office, the FRA, the ENAR, the European Coalition against Islamophobia, and other NGOs:

- In the face of the increased and generalized suspicion and marginalization of Muslims in the post-terrorist attacks and migration contexts and the deep impact the former have had on Muslims’ lives, including newly arrived migrants, the recognition of the specific form of racism targeting Muslims (or those perceived as such) is crucial.
- The misconceptions and demonization surrounding the fight against Islamophobia and visible Muslims, in general, need to be challenged; data, facts and concrete solutions need to be visible in order to improve the recognition of Islamophobia and influence policy changes.
- This should lead to informed anti-racism/anti-discrimination policies and support the implementation of anti-discrimination legislation on the national and European levels. EU institutions need to recognize and address Islamophobia politically as a form of racism that can lead to human rights violations.
- While the issue of Islamophobia has gained more visibility in recent years at the EU level, there is a clear need for stronger actions that will materialize recognition into concrete political actions.
- Considering their competence on the issue of anti-racism and non-discrimination, EU institutions have the possibility to support progress and change in this area. The appointment of the European Commission's coordinator on combatting anti-Muslim hatred following the European Commission's 2015 colloquium on anti-Semitism and anti-Muslim hatred has created a momentum for the EU to act.

• The legal and political recognition of Islamophobia is of utmost importance. Therefore, a European-level conference on Islamophobia should be organized with the support of at least one EU Member State or the European Parliament.

• In this context, the European Parliament should adopt a resolution on combating Islamophobia with concrete policy recommendations and ways forward - as it did to combat anti-Semitism and anti-Gypsism.

• The adoption of EU standards for National Action Plans against Racism that take into account specific forms of racism, and include specific measures on Islamophobia with objectives and targets is necessary.

• EU member states should adopt national action plans against racism addressing Islamophobia as a specific form of racism.

• The European Commission should develop a roadmap detailing main policy instruments, issues and examples of good practice by Member States. This would function as a standard document that would be the basis for concrete operational objectives and action plans for the EU coordinator on combating anti-Muslim hatred.

• The European Commission’s coordinator on anti-Muslim hatred should develop a clear action plan for combatting Islamophobia.

• A high-level roundtable should be organized with the European Commission’s coordinator on anti-Muslim hatred and NGOs on the issue of Islamophobia.

• Europe needs courageous leaders and activists who can confront the Islamophobic discourses and narratives in the age of rising far-right parties.

• A Guidance handbook should be developed on the collection methodology of hate crime data for EU Member States in order to ensure that Islamophobia is dully recorded according to the victims’ and witnesses’ perceptions and lived experiences; other bias indicators should be included in the data collection as well.

• The recording of anti-Muslim/Islamophobic crimes as a separate category of hate crime by the police is essential to uncover the real extent of this problem and to develop counter-strategies to combat it.

• Muslim women’s access to employment should be improved since they are the most discriminated group among Muslims. Gender equality departments and the corresponding committees of EU institutions should give specific attention to situations of discrimination affecting Muslim women by documenting the issue and pushing for specific programs and measures to combat it.

• While protecting free speech, developing good guidelines to tackle online hate speech and considering primary legislation to deal with social media offences and online hate speech are also vital since the Internet plays an important role in the spread of Islamophobic discourses and also in the radicalization of far-right terrorists.
• Discrimination in the workplace should be tackled to address the low level of economic activity among Muslims through targeted interventions at the stages of recruitment, job retention, and promotion.

• Preserving the Human Rights Act and the protection of minority rights including religious slaughter, circumcision and the wearing of religious attire or symbols are imperative for a multicultural Europe.

• Counter-terrorism policies should work with Muslim communities, not against them, in the so-called “de-radicalization” programs. These programs should also incorporate the fight against far-right and far-left terrorist groups and should not only target Muslims.
ISLAMOPHOBIA IN NUMBERS

- The overwhelming majority of European states do not record Islamophobic incidents as a separate category of hate crime. The recording of anti-Muslim/Islamophobic crimes by the police as a separate category of hate crime is essential to uncover the real extent of this problem and to develop counter-strategies to combat it.
- In the EU, only 12% of Muslims who have been discriminated against report their cases to the authorities. (Source: FRA) The non-exhaustive list that follows hints at the extent of underreporting of anti-Muslim hate crimes in Europe by states and NGOs, which has serious implications regarding the awareness of Muslims and the bureaucracy to tackle these issues.

DENMARK

In 2016, 56 Islamophobic incidents were reported. 20% of the all hate crime committed in 2016 targeted Muslims, while the group make up 5% of the general population, making Muslims the most targeted minority. (Source: National Police)

BELGIUM

In the month following the terror attacks in Brussels, 36 Islamophobic incidents were recorded. (Source: CCIB).

AUSTRIA

256 Islamophobic incidents were documented. (Source: EIR Report, Antidiscrimination Office Styria, ZARA, and Initiative for a Discrimination-Free Education [IDB]).
GERMANY

- **100** attacks occurred on mosques.  
  (Source: DITIB and German State)

- **908** attacks took place targeting German Muslims.

- **60%** of all Muslim teaching staff felt discriminated.  
  (Source: Karim Fereidooni)

- There were **1,906** criminal attacks on refugees  
  (5.2 attacks per day).

- There were **286** attacks against refugee shelters  
  (0.8 attacks per day).

- **132** criminal acts and physical attacks against  
  (refugee) aid workers occurred (0.4 attacks per day).  
  (Source: German state)

FRANCE

- **121** Islamophobic incidents were reported.  
  (Source: Observatory of Islamophobia)

- **19** Muslim places of worship were closed by the government;  
  **749** individuals were placed under house arrest;  
  over **4,500** police raids were conducted;  
  and the list of individuals under government surveillance  
  has reached **25,000**.

- **17,393** individuals were enrolled in the Terrorism  
  Prevention Database (FSPRT).

MALTA

- **7%** of Muslims have experienced physical violence.

- **25%** of Muslims have experienced harassment.
NORWAY
• In 2017, 14% of Muslims experienced harassment.

NETHERLANDS
• 364 incidents of discrimination against Muslims occurred in 2016.  
(Source: Verwey Jonker Institute and Anne Frank Foundation)

POLAND
• In 2017, Muslims were the most targeted group representing 20% of all hate crime cases.  
(Source: National Prosecutor’s Office)
• Between January and October 2017, there were 664 hate crime proceedings regarding attacks against Muslims.  
(Source: Ministry of Interior)
• 193 (29%) of those proceedings resulted in an indictment.  
(Source: Ministry of Interior)
UNITED KINGDOM

• The terrorist attack in Manchester in May resulted in a fivefold increase in Islamophobic hate crime in the Greater Manchester region. (Source: Greater Manchester Police)

• Hate crime cases targeting Muslims in Greater London for the entire year of 2017 increased to 1,204 from 1,678 in the previous year, which is equal to a 40% rise. (Source: Scotland Yard)

• Between March and July 2017, the number of attacks on mosques climbed to 110 from 47 in the previous year. (Source: Tell MAMA UK)

• In 2016, 1,223 cases of Islamophobic attacks were reported to Tell MAMA. Twenty percent of these incidents involve physical attacks; 56% of the victims were women, while two-thirds of the perpetrators were men.

SWEDEN

• In 2016, 439 hate crimes with Islamophobic motives were recorded. (Source: Swedish Crime Survey-NTU)

SPAIN

• In 2017, 546 attacks took place against Muslims. (Source: Plataforma Ciudadana contra la Islamofobia)
The Author

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Executive Summary

Anti-Muslim hostility and discrimination continue to impact on Muslim communities in Ireland and indeed broader society. Whether as lived experiences of exclusion or in the manner in which Muslim communities and Islam are presented in Ireland, this report underscores the need for meaningful action in the fight against Islamophobia in the Irish context. Drawing on data provided by the European Network Against Racism Ireland and media sources, this report makes clear the realities of anti-Muslim hostility and discrimination in Ireland. Muslim men, women and children are subjected to a range of exclusionary practices underscoring the need for legislative change in regard to hate crime.

In the political space, as with previous years, 2017 bore witness to anti-Muslim/Islam statements being made by an elected local government representative. Arguably more important, the past twelve months have witnessed another anti-Muslim/Islam and immigration group, Generation Identity, launch in Ireland. The connectivity between anti-Muslim/Islam politics in Ireland with that in other parts of Europe is clear.

Unfortunately, media reporting on Muslim/Islam related issues continues to be problematic. While there is some evidence of nuance in the analysis undertaken for this report, there remains a need for greater reflexivity on the part of some media professionals when reporting on Muslims/Islam in Ireland. In particular, the collocation of Muslim/Islam with terrorism; scaremongering; and sensationalist reporting witnessed in 2017 need to be addressed.

On a positive note, a number of actions took place across the year wherein civil society groups and individuals including non-governmental actors, academics and others undertook various initiatives to challenge the exclusion of Muslim communities in Ireland and abroad. These included protests against the European Court of Justice ruling that impacts upon the rights of Muslim women to wear the hijab in work; and also initiatives to include and educate against Islamophobia in schools.
Introduction

The “Islamophobia in Ireland: National Report 2017” presents the lived realities of anti-Muslim hostility and discrimination in Ireland. This is the third report on the Irish context and it is again striking to note, on the one hand, how little has changed – that is Islamophobia persists in Ireland; on the other hand, it is worrying to again see yet another anti-Muslim/Islam group, reflecting broader European trends, form in the state.

Significant Incidents and Developments

The findings presented here demonstrate a continuity of anti-Muslim/Islam issues from previous years. In terms of politics, 2017 witnessed the addition of another anti-Muslim political grouping – Generation Identity UK and Ireland - in Ireland as well as an elected representative making clearly anti-Muslim/Islam public statements. Lived anti-Muslim hostility and discrimination continue unabated in Ireland, a state still without hate crime legislation. There is evidence, however, of change afoot in the area of discrimination on the basis of religious identity – an issue that has negatively impacted on Muslim communities in Ireland as noted in previous reports. Media reporting on Muslim communities and Islam continues to be problematic. There remains evidence in media reports of an alleged ‘clash of civilisations’ between the ‘Muslim world’ and the ‘West.’ While a deeper analysis of media practices in Ireland was beyond the scope of this report, there is evidence of scaremongering and sensationalist reporting when it comes to Muslims/Islam in the Irish context. Finally, 2017 has also witnessed further action on the part of civil society actors in the context of challenging Islamophobia in Ireland. These actions are discussed below before concluding with policy recommendations that can help address Islamophobia in Ireland.

Discussion of Islamophobic Incidents and Discursive Events

Politics

Controversy arose in September wherein reports emerged of local government, Councillor Brian Murphy, a member of the main party in the Irish Government (Fine Gael) disseminating anti-Muslim messages on social media.1 According to reports, Cllr Murphy posted, “Sharia law is operating in Ireland and most of the political class either do not know or do not care. It is a subversion of our legal system.”


2. Ibid.
Responding to media outlets, Cllr Murphy later stated, “Islam does not integrate or assimilate and that should not be a controversial statement, the evidence is there in the no-go zones around Europe and the billions and billions that now have to be spent monitoring an ever increasing number of Jihadis in every European country.”

The leader of Fine Gael, Taoiseach Leo Varadkar, distanced himself from Cllr Murphy’s claims, noting that action would be taken by the party. This was followed in November by the announcement that the party whip had been removed from Cllr Murphy for a period of twelve months. The removal of the whip means that Cllr Murphy cannot claim to represent Fine Gael at any political forum.

Last year’s report noted the presence of groups such as Identity Ireland and the attempted launch of PEGIDA Ireland. The year 2017 witnessed the emergence of an anti-Muslim/Islam political movement, namely Generation Identity UK and Ireland, a group affiliated with the Identitarian movement on the European continent. Generation Identity UK and Ireland launched in mid-2017. Since their formation in Ireland, in addition to organising meetings, Generation Identity have been active in raising awareness of their organisation and their policies, which are both anti-immigration and anti-Islamic. The following images portray some of the activities undertaken by the group in Ireland. The messages that Generation Identity are trying to communicate in most of these are

3. Ibid.
5. Ibid.
self-explanatory. (Figs. 1, 3, 4, 5) Figure Two relates to news reports on the submission of plans for a new mosque and community centre in Dublin city. In Figure Two, Generation Identity are claiming that Ireland is being ‘Islamified’. In Figures Six and Seven, which were removed the following day, Generation Identity present an image of a council worker, ostensibly on official business, placing posters on large wooden plant boxes at the end of Grafton Street in Dublin City Centre. These posters are branded with the logo of Generation Identity Ireland and include the line “THANK YOU FOR TOLERATING THE ISLAMISATION OF EUROPE.” They also include the title and logo of Dublin City Council thus portraying the local authority as placing the actual boxes there in an effort to “PREVENT ISLAMIC LORRY ATTACKS.”

On another note, this time from mainstream politics, in March, the government launched its Migrant Integration Strategy.8 With the exception of the

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use of an image of a hijab-wearing Muslim woman on its cover, the document only refers to Muslim communities once and the context is highly problematic. The text states,

Radicalisation has been a particular issue for other European societies where ideologies that seek to undermine the state have prompted some young people, particularly second-generation Muslim immigrants, to undertake terrorist actions.9

**Education**

The issue of discrimination in school admissions faced by Muslim children and those of other minority faiths has been noted in the 2015 and 2016 submissions to the *European Islamophobia Report*.10 While, at time of writing, legislative change has yet to be implemented in this regard, Irish Education Minister Richard Bruton proposed in June 2017 that schools, the overwhelming majority of which are under Catholic Church patronage, will be barred from discriminating on point of entry against those whose religious identity does not align with the faith ethos of the school in question. The only exception, relates to the ability of schools associated with minority faith backgrounds.11

**Media**

Previous submissions to the *European Islamophobia Report* for Ireland have evidenced the problematic character of media reporting, by some, on Muslim communities and Islam in Ireland. The year 2017 is no different. On a positive note, there is evidence of nuanced reporting on the part of some individuals in the media industry; see, for example, the work of Denis Staunton discussed below.12 However, a number of issues have been identified in the necessarily perfunctory analysis reported here on the manner in which Muslims/Islam are represented in the media in Ireland. The anal-

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9. Ibid.


ysis discussed here focuses on selected media reports made in Irish print newspapers across 2017. It is important to note that this analysis should not be taken as exhaustive of all media reports on Muslims/Islam in Ireland; such an analysis is beyond the scope of this report. Here, specific periods of time and selected media coverage were chosen in order to delimit the focus of analysis for this report.13

Media reports in 2017 call for greater reflectivity on the part of media actors in relation to their use of language vis-à-vis reporting on Muslims/Islam. The collocation of terms such as “Islamic cell,”14 “jihad terror” and “Muslim extremists”15 maintains. The collocation of such terms can serve to stigmatise whole communities, associating them with terrorist activities on the basis of their religious identities. It remains clear that the notion of some putative ‘civilizational clash’ also persists. Writing in the *Irish Independent* under the headline “A Willingness to Kill and Be Killed Shows a Mindset Almost Impossible to Confront”16 O’Regan notes,

> What has been described as the ‘great war of civilisations’ is mirrored in the vast vacuous gulf which has opened up between the West and much of the Islamic world. It has its roots deep in history, stretching back to events such as the Crusades. The armies of Europe invaded the Middle East in a vain attempt to rid the Holy Land of a Muslim presence…

The ‘clash of civilisations’ trope is simplistic and reductive and presents an inaccurate image of an incompatibility of peoples; it presents Muslim communities in the West as ‘alien’ and not *really* belonging. This point of alleged incompatibility is also taken up by Ian O’Doherty writing for the same publication in the aftermath of the London Bridge terrorist attacks. Under the headline of “Our Leaders Are Scared to Admit the Ugly Truth about Extremism”17 in an article that speaks to the potential of a terrorist attack in Ireland, O’Doherty states,

> So why anyone would be surprised that Ireland is now known as a convenient back-door for terrorists? We’ve a national ostrich tendency to stick our head in the sands

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13. See Lexis Nexis, ‘Home,’ (2018) retrieved January 10, 2018, http://bis.lexisnexis.co.uk/products/newsdesk. Four critical events were chosen; namely, the terrorist attacks in London (Westminster Bridge and London Bridge); the terrorist attack on the Manchester Arena; and the terrorist attack in Barcelona. Media reports relating to Muslims and Islam on the day of the attacks and in the six subsequent days were sourced using the Nexis media database search platform and subjected to analysis. The publications included in the search of Nexis media database were *The Irish Daily Mail, The Irish Examiner, The Irish Independent, The Irish Times, The Irish Mirror.ie, The Sunday Independent*; and archival coverage (as noted by Nexis) from *The Evening Herald* and the *Metro Herald*. The search terms used on the Nexis database were, for example, “London Bridge AND Muslim! OR Islam!” – only the location was changed in each search but remaining terms were maintained.


and delude ourselves into thinking that we should be the only country in the Western world which will remain immune from the cancer of Muslim extremism…

O’Doherty continues and places the blame for terrorist attacks carried out by groups such as the so-called Islamic State in the faith of Islam itself, again serving to potentially associate all Muslims with terrorism due to their religious beliefs. He writes, “...despite the reliably hapless Nóirín O’Sullivan parroting the great lie of our times that this has nothing to do with Islam, it has everything to do with Islam.” These lines are followed later with the claim that “Islam and the West are simply incompatible.”

On a more positive note, there was also some evidence of more nuanced approaches to reporting issues relating to Muslim communities and Islam in Ireland. In what could be held as an example of sensitive reporting practice in the aftermath of the Westminster Bridge terrorist attack, an article headlined “British Man who Carried Out Attack Was Not under Investigation; Police Name Khalid Masood (52) from West Midlands as Attacker,” Denis Staunton did not refer to Masood’s faith as the reason underpinning his actions. Indeed, Staunton referred to the perpetrator of the attack as an “Englishman” and noted that “[t]he Islamic State terror group claimed responsibility for the attack describing Masood as one of the group’s ‘soldiers,’ but the claim has not been verified.”

Other articles emphasised that groups that engage in terrorist activities should not be deemed as representative of the faith of Islam and Muslim communities. Others still noted that Muslim communities in Ireland do not support the acts of terrorism perpetrated by individuals and groups allegedly in the name of Islam. The issue of anti-Muslim hostility also received coverage in Irish media.

Arguably the most striking theme relating to Irish media reports covering Islam and Muslim communities was the level of sensationalism. This was particularly evident in reports that referred to the alleged risk of potential terrorist attacks in Ireland by groups or individuals affiliated with e.g. the so-called Islamic State. The thread running through reports of this kind is one which refers to an alleged lack of preparedness/ability to prevent terrorist attacks in Ireland on the part of the Irish security apparatuses; and moreover, that such an attack is inevitable. In one example, in the period following the attack on the Manchester Arena a headline in the *Sunday Independent* read, “Ireland Wide Open to Terrorism Due to Weak Security Measures.” The main body of the article notes that “[A] lack of anti-terrorist border controls is leaving the island, North

and South, open to Islamic attack.....” (my emphasis). In what can be read as a call for the profiling of Muslim men, women and children, the author further states,

Immigration controls are not specifically aimed at likely targets. This means people from non-Muslim backgrounds are as subject to entry refusal or deportation as much as anyone connected with the Sunni extremist organisations...24

The headline in a report by Bracken notes, “Gardaí Target Irish-Based ‘Dirty Dozen’ as Jihad Terror Threat Rises,”25 before claiming in the main text that “… gardaí have identified a dozen Muslim extremists, most of whom are not Irish born.” The latter aspect of this statement implicitly raises the issue of the alleged ‘enemy within.’

A key factor in the increased sensationalism in media reporting on Muslim communities, Islam and an alleged heightened risk of terrorism, centred on the revelation that one of the London Bridge terrorist attackers had lived in Ireland. According to reports, Rachid Redouane resided in Ireland for a period of eighteen months between the years 2014 and 2016. On this basis, according to unnamed sources, there “were fears [that] up to 40 ‘backdoor’ terrorists are in this country waiting to carry out an attack here in the UK.”26 Figures Eight and Nine offer two samples of associated headlines.

23. Ibid.
24. Ibid.
Arguably, the most sensationalist reports centre on a press conference held in a Dublin mosque wherein a “deradicalised” Muslim woman informed the press of her belief that terrorist networks are operating in Ireland. One headline emanating from associated reports read “Ireland Is Terror Target, Ex-radical Muslim Woman Says.” Another headline stated, “There Are at Least 150 Extremists Here Who See Ireland as a Soft Touch; Nicola Anderson Talks to a Young Muslim Woman about How She Became Deradicalised after Being a Jihadi Wife.” According to Anderson, the woman at the centre of the press conference “revealed the presence of a far greater presence of radical Islam in Ireland than was previously estimated.” The woman in question also stated that she had previously met two of the London Bridge terrorist attackers both in Ireland and the UK. The manner in which some in the media reported the statements of the woman in question calls for greater responsibility in the reporting of such issues and the avoidance of sensational coverage.

Physical and Verbal Attacks
The below content derives from reports of anti-Muslim hostility and discrimination as publicised in the media and data on self-reported experiences of such exclusionary practices as communicated to the European Network Against Racism Ireland (henceforth ENAR Ireland). This year, reports were filed regarding lived experiences of verbal abuse, physical assault, attacks on mosques, online hostility, and the distribution of anti-Muslim literature.

Reports of verbal abuse as communicated to ENAR Ireland evidence experiences of anti-Muslim hostility in public and in the workplace. Comments below evidence anti-Muslim verbal abuse towards both men and women. Arguably most disturbing about these, apart from their general content, is the presence in both incidents of children.

…my wife with two daughters (5 and 3 yr old) were crossing the pedestrian line when a man in green car… start honking the horn from about 100 metre… my wife stood there and the man… shouted “take off your black mask of the face, u filthy woman…”

I was with my 2-year-old baby in the playground giving him swings, then there came 3 boys and 3 girls, then suddenly after few minutes they started to talk

32. Ibid.
33. The author would like to extend his thanks to the European Network Against Racism Ireland for providing data on reports of anti-Muslim hostility and discrimination in Ireland.
34. All data in this report have been anonymised.
about 9/11... I ignored it and then suddenly a water balloon came and bursted near my leg...

I saw two of my friends getting Islamophobic abuse hurled at them by two lads they were going up and intimidating my friend asking her what she was 'hiding' behind her face covering while her 16-year-old sister looked on in horror. They cornered her at the side of a car. I called out to them 'you alright lads' (both [perpetrators were] in their 40s) they started on at me... I am also a visible Muslim woman.... [one] man got really aggressive on... but his friend called him off...

[A] [c]yclist knocked on my car window to express his frustration by me overtaking him. Then he started yelling and saying racist statements 'you all are f...ing muslims suicide bombers'...

In the latter quote, the person targeted noted his concern for his young child who was sitting in the back seat of the car and the child having to witness such abuse. These quotes are snapshots of the form that anti-Muslim verbal abuse can take in Ireland. While ostensibly the perpetrators in these quotes are adults/young adults, it is not only adults who use such terms.

I was walking... with my husband and kids... there was a group of kids from a football club they were shouting Allahu Akbar at me... once I ignored, they did twice I ignored they shouted third time and they were laughing...

Such experiences are not restricted to public spaces but can also manifest in the workplace, whether it is a publicly accessible space or not. Whilst undergoing training for a newly acquired job, a professional who had just started a new job was subjected to anti-Muslim comments by a colleague as reported to ENAR Ireland by a close friend.

In the first few weeks of work, during the introduction and health and safety phase, a colleague who had been ignoring him stated at a department meeting, addressing the whole department, that he had a serious health and safety concern, “given the new recruit”. His concern/question was whether the building had a “bomb protocol” and if so that every staff member be made aware of it, in light of the “new staff they [the local Government body] have hired.” He was later overheard to justify his concern in the canteen, commenting on how ‘this is how these lads [Muslims] operate, get into infrastructure... then plan attacks from the inside.

I work at the fast food restaurant in the town square. I was working a night shift... This incident started with a dispute over the order.... [after refusing to leave the counter the customer] got agitated and started using racial slurs at me, calling me “smelly Arab” (although I am not Arab), “Paki cunt”, “Muslim Bastard”... if there was not a counter separating us, I believe he would have tried to hit me.

The following incidents reported to ENAR Ireland and in the media document experiences of physical assault where the person in question was targeted on the basis of their Muslimness.

As I walked home from work at 6.40 p.m. I noticed a piece of food hitting a woman who was walking in the opposite direction to me. She was wearing a
burqa. My attention was immediately drawn to 4 teenage boys who were sitting outside a restaurant eating. The woman immediately changed direction and walked away from them.

I was standing on a bus stop... An older gentlemen cycled passed me and spat at me without saying anything. The only reason I can think of is my religious background as I am a Muslim female and I wear the Hijab as part of my dress code. The type of Racism I have experienced in the past was all verbal like people telling me to go back home, or to go fight ISIS or foolishly screaming Paki or Osama Bin Laden... this is the first time something like this happened to me... I had a conversation about what happened to me with another Muslim friend who experienced the same thing in the same area from an older gentlemen...

An incident reported in late 2017 related to the court proceedings in a case taken against a woman, aged fifty-eight and her role in an alleged assault on a Muslim teenager aged seventeen. It was reported that the alleged perpetrator “pulled [the] Muslim schoolgirl’s veil from her face and slapped her glasses off as she roared abuse.” The Muslim teenager was on her way home from school and has claimed to suffer from suspected post-traumatic stress disorder in addition to physical injuries.

Media reports in 2017 highlighted a number of incidents wherein Muslim communities in general were subjected to anti-Muslim hostility. These included the distribution of anti-Muslim literature in a town in the west of Ireland selected to host eighty refugees from Syria. Leaflets were distributed ahead of the arrival of the refugees which were “anti-Islamic” while urging locals to “‘preserve freedom in the West’ by refusing Muslims entry into Ireland.”

In June, reports emerged of an attack on a mosque in Galway City. The attack happened during evening prayers in the days following the London Bridge terrorist attack. Windows in the mosque were shattered after rocks were thrown at them. Up to one hundred people were in the mosque at the time of the attack but nobody was harmed. Also in June, a report emerged in a local Limerick newspaper, based on interviews with local imams, of attacks on the mosques in which they lead prayers. While an exact number of attacks was not given, the report refers to ‘several’ occasions wherein offensive items were delivered via the mail. These included the delivery in the post of verses of the Qur’an wrapped in bacon as well as offensive images of the Prophet Mohammed, the receipt of a number of threats, and windows being broken and vandalism. Individuals

36. Ibid.
39. Ibid.
broke into one of the mosques on three separate occasions, during one of which the perpetrators urinated on the mosque’s carpet. Reports were made to ENAR Ireland of email communications to other mosques that were racist in their content.

Internet

The following section demonstrates the realities of anti-Muslim abuse in the online sphere. As with offline, the effects of experiences of anti-Muslim abuse online can also have a real and lasting impact on those targeted. This is just a sample of the content available on social media and other Internet platforms. Reports were made to ENAR Ireland of the presence on social media of comments such as “All Muslims are potential terrorists.” Other examples include comments on Facebook at the foot of online news reports or discussion boards such as:

- Comments on Irish political website: multiple threats against the Muslim community both in Ireland and in Europe. Some advocating the ‘elimination of Muslims’ in a manner like Hitler eliminated Jews.
- The post was an article from Journal.ie: the worst comments suggested that refugees and in particular Muslim refugees will rape and commit sexual violence in Ireland.
- One report to ENAR Ireland related to a post made on Facebook by the Irish Patriot Movement (IPM). The report stated, “After IPM posted a letter from a mother concerned that school organises visits to the mosque a comment below the post was received: ‘Just make sure your son brings a gallon of petrol with him when he visits the mosque.’”
- The following tweet was reported to ENAR Ireland and evidences the severity of online abuse. According to the report, “The user shows the image of Muslims in Srebrnica and their graves after the genocide as a ‘solution’ to the Muslim ‘problem’. He used the same image in another conversation with this comment: ‘You fucking slimey rat muzzie fucks are going into a ditch soon.’” (Fig. 10)

Figure 10: Image shared on Twitter, reported to ENAR Ireland advocating genocide.

Central Figures in the Islamophobia Network
In addition to the groups mentioned in the previous reports, anti-Muslim/Islam and immigrant individuals and groups operating in Ireland include Identity Ireland and the National Party. To these can be added Generation Identity UK and Ireland.

Civil Society and Political Initiatives to Counter Islamophobia
Two notable initiatives were undertaken by the group Muslim Sisters of Eire (MSOE), a Muslim women’s organisation. In March, the MSOE held a protest outside of the European Commission office in Dublin in response to the ruling by the European Court of Justice which is believed de facto allows companies to discriminate against Muslim by banning the wearing by staff of so-called “political, philosophical or religious symbols” in the workplace. The MSOE were supported in their protest by ENAR Ireland. Building on this activity, later in April, the MSOE organised a one-day conference entitled “Being Me: Muslim Women Defying Stereotypes” which included contributions from prominent activists, academics, politicians and a member of the Irish police service An Garda Síochána.

Conclusion and Policy Recommendations
This report underscores the need for meaningful action in the fight against Islamophobia in the Irish context. A number of policy recommendations have been made here, that, if acted upon, could go some way toward challenging Islamophobia in Ireland. Civil and political actors concerned with the persistence of anti-Muslim/Islam discourses and practices must act immediately. The growing number of anti-Muslim groups in Ireland underscores the need for urgent action to be taken if Islamophobia is to be confronted meaningfully. The fact that many of these recommendations have been made before should give policymakers pause for thought.

- The Irish Government must implement hate crime legislation, based on best practice, and recognise religious communities as potential targets for hate crime.
- Efforts must continue to encourage greater reflexivity when reporting Muslim/Islam related issues among media actors in Ireland. This does not mean restricting press freedom.
- The state must take action against political groupings that target and potentially incite hatred towards minorities.
- Political parties in Ireland must ensure that their representatives do not engage in promulgating anti-Muslim rhetoric.

42. See previous yearly submissions on Ireland for the European Islamophobia Report.
Chronology

- **07.01.2017**: Anti-Muslim and anti-refugee leaflets distributed in Ballaghaderreen, Co. Roscommon in the west of Ireland.
- **21.03.2017**: Muslim Sisters of Eire hold protest outside European Commission office in Dublin against the European Court of Justice ruling on the wearing of, among others, religious symbols in the workplace.
- **June 2017**: Reports of separate attacks at mosques in Limerick and Galway are reported in the media.
- **09.06.2017**: Press conference held in a Dublin mosque wherein a Muslim woman claims that there are a number of ‘radicalised’ individual operating in various locations in Ireland.
- **21.06.2017**: Legislative change in the context of schools’ admissions policies and the ability to discriminate on the basis of religious identity proposed by relevant minister.
This is the third issue of the annual *European Islamophobia Report (EIR)* consisting of an overall evaluation of Islamophobia in Europe in the year 2017, as well as 33 country reports which include almost all EU member states and additional countries such as Russia and Norway. This year’s *EIR* represents the work of 40 prominent scholars and civil society activists from various European countries.

The denial of the very existence of Islamophobia/anti-Muslim racism/anti-Muslim hate crimes in Europe by many demonstrates the need for an appropriate effort and political will to tackle this normalized racism and its manifestations that are deeply entrenched in European societies, institutions, and states.

This denial is not only the case for extremist groups on the political fringe of the society, but rather far-right discourses have moved to the center of political power. Consequently, it is not only right-wing extremist groups that rely on the means of Islamophobic propaganda and discourse - social democrats, liberals, leftists or conservatives are not immune to this form of racism.

As a survey published by the FRA reveals 76% of Muslim respondents feel strongly attached to the country they live in, while 31% of those seeking work have been discriminated against in the last five years. At the same time, only 12% of Muslims say they have reported cases of discrimination. Hence, we can say with certainty that the extent of discrimination Muslims face in Europe is much greater than the numbers revealed in any report on Islamophobia and anti-Muslim hate crime in Europe.

In other words, one can claim that all the available data and statistics about Islamophobia in Europe show only the tip of the iceberg. Therefore, revealing the comprehensiveness of structural anti-Muslim racism lies at the heart of the *European Islamophobia Report* project, which on a yearly basis analyzes the trends and developments in Europe from Russia to Portugal, and Malta to Norway.

**About SETA**

Foundation for Political, Economic and Social Research (SETA) is a non-profit research institute based in Turkey dedicated to innovative studies on national, regional and international issues. SETA is the leading think tank in Turkey and has offices in Ankara, Istanbul, Washington D.C., and Cairo. The objective of SETA is to produce up-to-date and accurate knowledge and analyses in the fields of politics, economy, and society, and inform policy makers and the public on changing political, economic, social, and cultural conditions. Through research reports, publications, brainstorming sessions, conferences and policy recommendations, SETA seeks to guide leaders in government, civil society, and business, and contributes to informed decision making mechanisms.