By gathering 39 local scholars, experts, and civil society activists specialized in racism and human rights, the fourth edition of the European Islamophobia Report addresses a still timely and politically important issue. All 34 country reports included in this book follow a unique structure that is convenient, first, for comparing country reports and, second, for selected readings on a particular topic such as politics, employment, or education with regards to Islamophobia across Europe.

The present report investigates in detail the underlying dynamics that directly or indirectly support the rise of anti-Muslim racism in Europe. This extends from Islamophobic statements spread in national media to laws and policies that restrain the fundamental rights of European Muslim citizens. As a result, the European Islamophobia Report 2018 discusses the impact of anti-Muslim discourse on human rights, multiculturalism, and the state of law in Europe.

This fourth edition of our report highlights how European societies are challenged by the rise of violent far-right groups that do not only preach hatred of Muslims but also participate in the organization of bloody terror attacks. The rise of far-right terrorist groups such as AFO (Action of Operational Forces) in France or the network Hannibal in Germany, Austria, and Switzerland confirms EUROPOL’s alarming surveys on the growing danger of right-wing terrorism.

This year, SETA worked in cooperation with the Leopold Weiss Institute, an Austrian NGO based in Vienna dedicated to the research of Muslims in Europe. In addition, the European Union has funded the European Islamophobia Report 2018 through the program “Civil Society Dialogue Between EU and Turkey (CSD-V)”.

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.
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Disclaimer: Statements of fact and opinion in the national reports of the European Islamophobia Report are those of the respective authors. They are not the expression of the editors or the funding institutions and do not necessarily reflect the views of the European Union and Ministry of Foreign Affairs-Directorate for EU Affairs.

Executive Summary

In comparison with other former Yugoslavian countries, Montenegro has the least violent past when it comes to the ’90s wars and conflicts. Nevertheless, consequences are visible and the present situation is combined with a fragile economy and a deep political crisis. In 2017, Montenegro joined NATO, and advanced the EU integration process.

The position of the Muslim community has improved in the last 10 years, mainly due to the process of EU integration that requested the regulation of the legal framework in relation to the rights of minorities. The agreement that the Islamic Community signed with the government in 2012 was designed to define the legal platform for adopting the law on the legal status of religious communities and the law on the restitution of property rights. In 2018, a draft of the Law on Freedom of Religion was published, which should be passed in 2019.

The main problem of the Muslim community is that despite very well structured legislation, there is weak implementation. Poor rule of law can be observed in the fact that none of the Islamophobic incidents have been prosecuted. Another problem that Muslims face is the lack of mechanisms that would track and record anti-Muslim hate crimes, incidents, or speeches. There are no NGOs or official institutions that exclusively deal with Islamophobia. Authorities collect data on hate crimes in general but this data is not available to the public.

In 2018, we witnessed the presence of several hateful graffiti, and a few anti-Muslim comments by MPs and leading figures of the Orthodox Church. One can argue that the Islamophobic incidents are a sporadic occurrence in Montenegro. On the other hand, there is a strong Islamophobic sentiment that is visible every time the Muslim community requests certain changes or simply asks for its rights. The cases of Njegoš and the clock tower that are discussed in this report reveal the local anti-Muslim sentiment. Islamophobia in Montenegro has cleric-nationalist roots: Muslims regardless of nationality are seen as traitors of the country and its religion because they converted to Islam during the era of the Ottoman Empire.
**Izvršni režime**

U poređenju sa ostalim državama koje su bile deo SFRJ, Crna Gora ima manje nasilnu prošlost kada su ratovi i konflikti 90tih u pitanju. Posledice su svakako vidljive u današnjoj slaboj ekonomiji koju prati duboka politička kriza. Crna Gora je 2017-te godine postala članica NATOa, sto je pozitivno uticalo na proces evro-integracija.

Položaj Muslimana se znatno poboljšao u poslednjih 10 godina, uglavnom zbog procesa evropskih integracija koji zahtevaju regulisanje legalnih okvira kada su manjinske zajednice u pitanju. Sporazum koji je Islamska zajednica potpisala sa Vladom Crne Gore 2012-te godine je svakako jedan od najznačajnijih jer je dizajniran da oformi platformu gde će se dalji zakoni razvijati i implementirati, te rešiti pitanje kao sto je legalni status vjerskih zajednica i zakon o restituciji prava o vlasništvu.

Najveći problem Muslimana u Crnoj Gori je taj što se dobro definisani pravni okvira i zakoni ne poštuju i retko implementiraju. Slaba vladavina prava se može videti u činjenici da se nijedan islamofobični incident nije procesuirao niti osudio. Nijedna nevladina organizacija ili oficijalna insistucija se ne bavi ovim problemom, kao ni sakupljanjem podataka. Prekršajni sud i Policija imaju arhivu podataka o zločinima iz mržnje ali su isti nedostupni za javnost.


Islamofobija u Crnoj gori ima klerikalno-nacionalističke korene, gde su Muslimani inače nazivani poturicama te viđeni kao izdajice svoje države.
Country Profile

**Country:** Montenegro  
**Type of Regime:** Democratic Republic  
**Form of Government:** Mixed parliamentary and presidential republic with a multi-party political system  
**Ruling Parties:** Democratic Party of Socialists  
**Opposition Parties:** Democratic Front Party, Democratic Montenegro, Socialist People's Party, Social Democratic Party, Democratic Alliance  
**Last Elections:** 2016 parliament elections: Democratic Party of Socialists 41.4% of votes (36 seats in Parliament); Democratic Front 20.1% of votes (18 seats); Key Coalition 11% of votes (9 seats).  
The 2018 presidential elections were won by former Prime Minister Milo Đukanović of the ruling Democratic Party of Socialists (DPS) in the first round.  
**Total Population:** 629,364 (in 2019) based on the latest UN estimates.  
**Major Languages:** Montenegrin (national and official), Serbian, Bosnian, Albanian, Croatian (in official use)  
**Official Religion:** No official religion  
**Statistics on Islamophobia:** Montenegro reports information on hate crimes to the Office for Democratic Institutions and Human Rights (ODIHR) of the Organization of Security and Co-operation in Europe (OSCE). Hate crime data is collected by the Montenegrin Prosecutor’s Office and the Supreme Court. Data on hate crime is not made publicly available. There are no available statistics on Islamophobia.  
**Statistics on Racism and Discrimination:** In 2018, 82 cases were reported to the Ombudsman (24 of them due to discrimination in employment; two of them were due to nationality and one due to religion). In its “Concluding Observations on the Combined Fourth to Sixth Periodic Reports of Montenegro,” the United Nations Committee on the Elimination of Racial Discrimination (CERD) expressed concern for the violence against Roma people and for the absence of updated and comprehensive disaggregated data on hate crimes.  
**Major Religions (% of Population):** 72.07% Orthodox Christians, 3.44% Catholic Christian, 19.11% Muslims  
**Muslim Population (% of Population):** According to the Census of Population, Households and Dwellings in Montenegro 2011, Montenegro’s 118,477 Muslims make up 19.11% of the total population.  
**Main Muslim Community Organizations:** Islamic Community, Bosniak Forum  
**Main NGO’s Combating Islamophobia:** Ministry of Human and Minority Rights (The Directorate for Relations with Religious Communities)  
**Far-Right Parties:** New Serbian Democracy, Democratic People’s Party  
**Far-Right Movements:** Ravnogorski pokret (forbidden by the government)
ISLAMOPHOBIA IN MONTENEGRO

Far-Right Terrorist Organizations: N/A
Limitations to Islamic Practices
- Hijab Ban: No
- Halal Slaughter Ban: No
- Minaret Ban: No
- Circumcision Ban: No
- Burka Ban: No
- Prayer Ban: No
Introduction

The Balkans is a place where nationality, ethnicity, religion, and history interlace in a highly complex manner in relation to the issue of identity. According to the latest census, Muslims form the largest minority in Montenegro. Approximately 118,447 Muslims constitute 19.11% of the total population. One can say that the Muslim community is divided into two main groups and following subgroups: Slavic Muslims, consisting of Bosnian-speaking ethnic Bosniak Muslims; Montenegrin-speaking ethnic Montenegrin Muslims; and other Slavic Muslims like Gorani, Ashkali, who identify by religion rather than by ethnicity or nationality. The second group within Muslim community is the Albanian one, namely Albanian-speaking ethnic Albanian Muslims.

These communities are usually centralized in the northeastern municipalities, which are part of the Sandžak geographical region, and in municipalities where Albanians form a majority. Islam is the majority religion in Rožaje, Plav, Gusinje, Ulcinj, and Petnjica.

According to the Center for Democratic Transition, young people in Montenegro have a negative perception of Islam. Their research shows that this negative perception has formed hostile attitudes toward immigrants, and has enhanced the radicalization of political views and the feeling of insecurity due to political events and conflicts. On a scale of 1 to 5, Islamophobia in Montenegro rates at 2.5. The research also shows that Islamophobia does not depend on religious views but rather on the strength of national identity. Islamophobia in Montenegro has deep historical roots inspired by mythological narratives. Throughout history, Muslims have been presented as individuals who betrayed their own people and faith by converting to Islam during the Ottoman era.

The has been progress in the sociopolitical sphere and in the field of adoption of various sets of laws in conjunction with Montenegro’s process of European integration. Nevertheless, very often the existing laws are not implemented.

2. Ibid.
Discussion of Islamophobic Incidents and Discursive Events

Physical and Verbal Attacks

The municipality of Pljevlje has a long history of hateful graffiti. This municipality is located in north Montenegro and Muslims constitute 14% of the overall population. In 2014, the NGO Youth Forum requested the removal of the graffiti “Knife, wire, Srebrenica” that had been present for years. There is no information on whether it was removed. In 2016, graffiti stating “Muslims stink” was found in several locations. These hateful actions were condemned by the Socialist People’s Party. The graffiti was later removed. In 2018, graffiti giving support to war criminal Ratko Mladic was found. The first was on the elementary school Bosko Buha, where the words “There will be blood running through Pljevlja, our general should not be in the cage” were present. The second was on the entrance to the sports center Ada, where the name of Ratko Mladic was written.

The city of Berane also has a long record of nationalist and Islamophobic graffiti, a lot of it of an unknown date and still present throughout the city. The most recent is from 2017 and has not been removed yet. There was no police statement nor reaction regarding the graffiti that mostly call upon the slaughter of Muslims.

Many Islamophobic statements have come from Metropolitan Amfilohije Radovic. He is a Serbian Orthodox bishop, the current metropolitan bishop of Montenegro and the Littoral, making him the head of the Serbian Orthodox Church in Montenegro. The Islamic Community says he still has not apologized for a terrible statement he made in 2014. Back then, he said that “The Inquisition of the Turkified,” saved Montenegro. “The Inquisition of the Turkified” is an alleged historical event that took place on a particular Christmas Day in the early 1700s, during Metropolitan Danilo’s rule. This event was the mass execution of Montenegrins who had converted...

6. Ratko Mladic was military commander who led the Army of Republika Srpska as a general during the Yugoslav Wars. He was later found guilty of committing war crimes, crimes against humanity, and Srebrenica genocide by the International Criminal Tribunal for the former Yugoslavia (ICTY).
to Islam and it is also the main theme of the epic poem by historical Montenegrin ruler P.P. Njegos, which will be discussed later in this report. Despite the difficulty of proving that an event of such magnitude and in such a manner as described by Njegos ever took place in Montenegro, Amfilohije Radovic apparently believes it did. Along with these words he said that Muslims are fake people of a fake religion. Furthermore, he claims that Muslims spread spiritual death which is far worse than killing. In regard to the collaboration between the Islamic community and several Turkish organizations, Amfilohije Radovic warned the Montenegrin public that there is a neo-Ottomanism movement in progress. One of his most recent Islamophobic statements was regarding the restoration of a clock tower, a local historical symbol. The tower is one of the oldest symbols of the Montenegrin capital Podgorica. It is an Ottoman legacy built as a *waqf* by Hadzi Pasa Osmanagic in 1667. At the end of the 19th century, after the triumph over the Ottomans, local authorities placed a cross on the top of this 16-meter-high tower.

In the process of restoration, the cross was removed which revoked and divided Montenegrin society. It is also important to mention that this restoration is funded by TİKA, the Turkish Cooperation and Development Agency, a fact that fueled nationalist statements even more. Amfilohije said that the tower was actually a monument to those who died while they were liberating Podgorica and that many mosques are built on the remains of churches. The Islamic Community condemned his words and issued the following statement: "Not one mosque, in the far or near past was built on the foundation of Christian institutions. There is relevant documentation in the archive but also in the City Bureau for Surveying and Cadastral Affairs that proves our strong claim. The Islamic community would accept archeological research in order to disapprove claims by Amfilohije Radovic. On the other hand, Islamic architecture such as the clock tower cannot be the bearer of a cross." Another negative comment was made by the president of the NDS party Rados Zecevic who said that the cross from this tower was removed by the Islamic Informative Agency in order to cause division in Montenegrin society.

In the case of the clock tower, the cross was indeed only removed for the purpose of restoration. The cross was put back on the tower despite requests not to do so by many Islamic and Bosniak organizations, as well as the Islamic Community. The

Islamic Community has no power to influence such a decision and sees this initiative as an instance of clerical fascism. Although this historic object is a waqf, it is not under the jurisprudence of the Islamic Community as it should be. The Islamic Community is still waiting for the law regarding the restitution to be passed, according to which all property taken from the religious institution during the socialist period will be returned to it. Only when all the waqfs legally become property of the Islamic Community, including the clock tower, can changes in such cases be made.

**Employment**

Montenegro is a small and diverse country, with a high unemployment rate. The Center for Democracy and Human Rights states that the highest rate of discrimination in the country is the field of employment. Nevertheless, statistics say that religion is not one of the main causes of discrimination. The Ombudsman’s report for the first seven months of 2018 has one complaint on religion-based discrimination but further details of this case remain unavailable. There are no records of cases of discrimination specifically driven by Islamophobia.

**Education**

History textbooks have been seen as a debatable and critical point in a democratic transition in the Balkans - Montenegro is not an exception to this. Although history should promote diversity and develop critical thinking, according to the Center for Civic Education (CCE), Montenegrin history textbooks are far from setting such a standard. Thorough their research, the CCE has analyzed the content of the textbooks available in the formal education system including primary, secondary, and higher level education. They concluded that “Montenegrin textbooks are practically ‘cleansed’ of all potentially ‘dangerous’ content, which restricts the potential of society to comprehend and evaluate that period based on facts, which further encumbers the already arduous process of facing the past.”

The consequences of such a relationship with contemporary history can be profound and catastrophic. The Center for Civic Education explains that creating gaps in historical education of pupils, we leave room for that void to get quickly filled with non-historical education imposed by the social environment. Research from

16. Ibid.
19. Ibid.
2015\textsuperscript{20} indicated that non-historical education in Europe affects the formation of historical awareness by 30%. In post-conflict societies, that percentage goes up to 80%, primarily in relation to the creation of awareness concerning the conflict period. This further strengthens the extremist nationalist mentality through the aforementioned history of “pride and suffering” and hinders the reconciliation process.

Besides history textbooks, there is a debate regarding the literature curriculum. Several Bosniak associations and organizations have sent an appeal\textsuperscript{21} to the Ministry of Education where they requested withdrawing \textit{The Mountain Wreath} from the school curriculum. \textit{The Mountain Wreath} is a modern epic written in verse as a play and is considered a masterpiece of Serbian and Montenegrin literature. The Muslim community claims it draws on violent Islamophobic sentiment. The poem’s main theme is a subject of significant political and ideological debate. The author of this 200-year-old poem is Montenegrin ruler Petar II Petrovic-Njegoš, a historical figure that plays a significant role in Montenegrin but also Serbian history and identity.

Professor of Islamic History and Literature Michael Sells supports the argument, stating that the poem, a required reading in all schools in prewar Yugoslavia, is notable for its celebration of ethnic cleansing. In his view it “denotes Slavic Muslims as Christ-Killers, and plays a significant role in ethnic conflict and Bosnian War of the 1990s.”\textsuperscript{22} He points out that \textit{The Mountain Wreath} was memorized and quoted by the radical Serb nationalists of the 1990s.

British reporter and political analyst Tim Juddah shares similar views. He states that “there was another side to \textit{The Mountain Wreath} far more sinister than its praise of tyrannicide. With its call for the extermination of those Montenegrins who had converted to Islam, the poem was also a paean to ethnic cleansing ... it helps explain how the Serbian national consciousness has been molded and how ideas of national liberation are inextricably linked with killing your neighbor and burning his village.”\textsuperscript{23}

The appeal was denied with the explanation that the piece was written two centuries ago and it should be analyzed within that time framework and not within the present. This appeal was even followed by negative publicity and was considered to be scandalous since the writer is a very important historic figure who plays a great part in Montenegrin identity. Critics claim that his ideology trespasses time and that it should not be allowed a place in schools.

Bosniak Muslims in Montenegro have the right to education in their mother tongue. Nevertheless according to Professor Suljo Mustafic from the Bosniak Coun-

\textsuperscript{20}. Ibid.
The actual introduction of Bosniak literature and language in the classroom is not the least bit satisfying. Mustafić claims that there is a lack of will but also of a proper model of implementation in order for this process to be successful.

The hijab is not common in Montenegrin educational institutions; there are almost no cases of the presence of hijabs in schools. Nevertheless, the hijab is allowed by the law that was confirmed in 2015 when a high school student in the city of Bar faced discrimination when she decided to wear a hijab. Her math teacher refused to hold lessons while she was in the classroom. She was interrogated daily by the school’s administration which along with the director tried to find out who made her to wear a hijab. She was also the subject of verbal abuse by her peers. The school decided to suspend her until they received an answer from the Ministry of Education on whether she was allowed to wear a hijab or not. The ministry stated that according to national law she is allowed to wear a hijab in school. Nevertheless, a group of teachers sent a complaint about this decision to the Supreme Court. By the end of the year, everything settled down, the student graduated, and left the school.

Politics

In 2018, Montenegrin political parties did not use Islamophobia as a political tool. Some examples can be offered from previous years, however. Theoretically, all political parties in the parliament advocate Montenegro’s entry into the European Union. This integration process has without a doubt had an impact on the political parties. There are two parties representing minorities in the country: the Bosniak Party and the New Democratic Force (Albanian minority).

On occasion there are outbursts by politicians. For example, MP Marina Jocić (Democratic Front Party) delivered hateful comments on a Facebook group because she was bothered by the increased number of Muslim members in the parliament. No one from the party condemned the comments. Another MP, Nebojša Medojević, wrote on his Facebook profile that voting for President Milo Djukanović is the same as converting to Islam, becoming a Turk by betraying one’s own country. These words were reference to a coalition between Djukanović’s party and the Bosniak party.

25. Ibid.
Media
According to the Council of Europe (CoE), the media landscape in Montenegro is overcrowded and highly politicized. The media used to spread ethnic hatred during the civil wars and conflicts in the ‘90s; however, in the present traditional media, both on the websites of mainstream media and on news portals, hate speech has become a sporadic occurrence. In 2018, Montenegro also got its first Islamic radio that will be run by the Islamic Community.

On the other hand, the Media Institute states that the situation is quite bad when it comes to journalists’ blogs, editorial comments, or citizens’ news-related blogs, and it drastically degrades when it comes to user-generated content (UGC). In the later, hate speech is identified as the main problem. The Media Institute states that blatant curses, abuses, insults, and foul language could be found, and adds that, for the most part, they are being deleted by administrators, but with a certain time delay. Hate speech mainly targets Roma and the Albanian minority, refers to the deep interethnic division in Montenegro between the Serbs and Montenegrins, and expresses homophobic statements towards the gay population.

Justice System
The constitution guarantees equality and freedom to all religious communities. Any kind of religious hatred (mockery of religious symbols, spread or incitement of hatred, violence against persons on the basis of religion) is considered to be a crime by the law. The State Department’s Report on Freedom of Religion states that violators may receive prison sentences ranging from six months to 10 years and if the violation is committed through the misuse of an official position or authority or leads to violence, or if the courts determine the consequences are detrimental to the coexistence of people, national minorities, or ethnic groups, the prison sentence ranges from two to 10 years. In addition, forbidding or limiting an individual’s freedom to exercise one’s belief can be fined from 200 EURO to 16,000 EURO or up to two years’ imprisonment.

Within the Ministry of Human and Minority Rights (MHMR) there is the Directorate for Relations with Religious Communities that is charged with improving interfaith dialogue, protecting freedom of religion and its practices, and advancing the relationship and cooperation between the state agencies and religious communities. Ac-

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According to the State Department’s findings, the MHMR continued to provide funding to some religious groups; when it comes to the Muslim community, Islamic Community of Montenegro (ICM) received 38,765 EURO for 10 months in 2018. 33

There has been a lot of progress in the legislative field regarding the Muslim minority. The Islamic Community signed an agreement with the state that enhanced the legal position of the Muslim community in many ways.34 In order to ensure this agreement is not just on paper, a commission was formed and works within the Directorate for Relations with Religious Communities. It is in charge of following the implementation of the agreement. The directorate in collaboration with the Islamic Community organizes academic debates, conferences, and sponsors publications mostly about combating violent extremism.

There has been a lot of debate regarding the draft of a new law on religious communities. The proposal itself has a lot of flaws, according to Imam Enis Budzurovic, who is a representative of Islamic Community, but at the same time it will regulate many things regarding the religious communities. The government continued its policy of not providing restitution of religious properties and the Muslim community hopes that this law will change this policy. Furthermore, the Islamic Community wants back the property that was expropriated by the former Yugoslav communist government. According to the latest findings - the law should be ratified in 2019 - the property of the religious communities (in the Muslim communities this property is also known as “waqf”) can be returned to them only if it is proven to be a legal person’s property and not the cultural heritage of the state that belongs to all Montenegrin people.35

Internet
On online platforms, the webpage https://www.in4s.net had several Islamophobic headlines in 2018: “When restoration of Notre Dame gets finished, Europe will be Islamic!”36, “Blatant Bosniaks: They want a crescent on the national Montenegro flag”, “They try to sell us a story about ‘hounded Islam’”, “Bosniaks want to for-

33. Ibid.
bid Njegoš and Kiš”. Along with the last article, this website published a caricature where a man wearing fez (as a representation of Bosniak Muslims in Montenegro) throws balls at cups with the picture of Njegoš on them (Figure 1). This webpage is the eighth most-visited page in Montenegro.

![Caricature](image)

**Figure 1:** Website ins4s.net published the caricature within the text "Bosniaks want to forbid Njegoš and Kiš- Radical Islam wants to belittle Njegos"

### Central Figures in the Islamophobia Network

Head of the Serbian Orthodox Church in Montenegro Amfilohije is one of the most prominent Islamophobic figures in Montenegro. The authorities are also responsible as they have never prosecuted him for his narratives that spread and incite national/religious hostilities and hatred. The crucial problem and the most worrying fact is that he is a leader of an important institution that enjoys great support not just in Montenegro but also in neighboring countries like Serbia.

### Observed Civil Society and Political Assessment and Initiatives

In Montenegro there are no NGOs or any initiatives dedicated to the suppression and monitoring of hate and hostilities against Muslims.  

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39. Literature works by Petar P. Njegoš and Danilo Kiš are considered to be Islamophobic and Muslims have requested the exclusion of these books from the school curriculum. The greater controversy surrounds the works of PP.Njegoš, which will be discussed in a following section of this report.

40. A flat-topped conical hat made of red felt, identified with Turkey and the Ottoman Empire.


42. The Islamic Community is not an NGO or a political party.
Conclusion and Policy Recommendations

Montenegro has a very good legal structure when it comes to freedom of religion, hate speech and hate crimes, but there is a lack of implementation of the laws. Data on cases of discrimination is collected by official institutions but has never become available. In order for civic society and organizations to tackle the issue of Islamophobia or any other hate crime, these facts are of crucial importance and should be made public. It is strongly recommended that the authorities increase transparency and make this information available.

The ODIHR also states that Montenegrin police does not have guidelines, policies, or databases to record hate crimes. Developing clear instructions and policies that would advance prosecution and the fight against hate crimes is another recommendation. A mechanism that specifically follows Islamophobic activities does not exist despite strong evidence that Islamophobia exists within Montenegrin society. Therefore, this report recommends the establishment of mechanisms that will record and collect anti-Muslim hate crimes, incidents, and speeches.

There is a strong need for the education and development of critical thinking among the youth about Islam. A further recommendation is the focus on strengthening civil society and civic initiatives by providing training on Islamophobia. The state should also consider updating history textbooks and providing proper content. The first step would be providing facts about the wars and conflicts that took place in the ‘90s.

Condemning hate speech especially when it comes from officials or leaders of important institutions is necessary. It should not be neglected or ignored.

Chronology

- **24.01.2018**: Two instances of graffiti in support of Ratko Mladic appeared in the municipality of Pljevlje.
- **27.03.2018**: Islamophobic comments by MP Nebojsa Medojevic.
- **08.05.2018**: Islamophobic comments by MP Marina Jocić.

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