



SUMMARY REPORT
OF THE
OSCE HIGH-LEVEL MEETING
ON
PREVENTING AND RESPONDING TO HATE INCIDENTS
AND CRIMES AGAINST CHRISTIANS

12 September 2011

Rome

Warsaw, 18 October 2011

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I. EXECUTIVE SUMMARY AND INTRODUCTION

The OSCE high-level meeting “Preventing and Responding to Hate Incidents and Crimes against Christians” was held in Rome at the Centro Alcide de Gasperi on 12 September 2011. The meeting was co-organized by the Chairperson-in-Office of the Organization for Security and Co-operation in Europe (OSCE) and the OSCE’s Office for Democratic Institutions and Human Rights (ODIHR). This was the second in a series of three high-level meetings being co-organized by the Chairmanship and the ODIHR. The meetings are dedicated to exploring the problems of religious intolerance, discrimination and hate crimes targeting Jews, Christians and Muslims in the OSCE area.¹

The meeting provided a forum for representatives of OSCE participating States, the media, and political and civil society actors to discuss hate-motivated incidents and crimes against Christians in the OSCE area and to share best practices in prevention, monitoring and response.

A total of 139 participants registered, including 30 civil society representatives. Attendees came from 30 participating States.

The meeting took place in the framework of the OSCE’s ongoing efforts to promote international co-operation to combat manifestations of discrimination and intolerance, including preventing and responding to hate crimes and intolerance against Christians. Participating States have adopted and reiterated a number of commitments on combating discrimination against Christians. The Cordoba Declaration by the OSCE Chairperson-in-Office, emerging from the 2005 Cordoba Conference, was the first time the issue of intolerance against Christians was specifically taken up by the OSCE in a high-level statement.² This was followed by a number of Ministerial Council Decisions that sought to develop an organization-wide response for countering discrimination and intolerance against Christians.³

Despite these efforts, continuing instances of intolerance or incidents targeting Christians or Christian sites have highlighted the need for continued attention to the problem of intolerance against Christians, and especially to address the problem of hate crimes against Christians. In

¹ The first high-level meeting ‘Confronting Anti-Semitism in Public Discourse’ was held in Prague on March 23-24 2011. For further information regarding the meeting, including the final meeting report, please refer to http://www.osce.org/event/antisem_2011. The final meeting in the series ‘Confronting Intolerance and Discrimination against Muslims in Public Discourse’ will be held in Vienna on 27-28 October 2011. Further information may be obtained at http://www.osce.org/event/muslims_2011.

² The text of “The Cordoba Declaration by the Chairman-in-Office”, issued on 9 June 2005, can be found at <http://www.osce.org/odihhr/16564>.

³ Ministerial Council Decisions 10/05, 13/06, 10/07 and the Bucharest Ministerial Declaration (2001).

light of the OSCE's expertise in dealing with hate crimes, the organization is well-positioned to provide a forum for discussion on this topic.

In this context, the main objectives of the high-level meeting were to raise awareness of the existence and prevalence of hate-motivated crimes and incidents targeting Christians and their property across the OSCE region, to increase the understanding of this phenomenon and its impact on security, and to identify practical measures in the area of prevention, monitoring and response. Participants were encouraged to describe best practices and to offer practical recommendations.

Following an opening session, the meeting was organized into three working sessions, focused on:

- Hate-motivated Crimes and Incidents against Christians in the OSCE Area;
- Preventing and Responding to Hate Crimes and Incidents against Christians: International, National and Local Responses; and
- Special Challenges in Preventing and Responding to Attacks on Places of Worship.

The **Opening Session**⁴ was moderated by Dr. Massimo Introvigne, Personal Representative of the OSCE Chairperson-in-Office on Combating Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions.

In his opening address, Mr. Giuseppe Cossiga, Under Secretary for Defence of Italy, welcomed participants to the meeting and expressed his hope that the recommendations proposed during the event would contribute to a climate of tolerance and peace. In this regard, he emphasized the role that spirituality and interfaith dialogue can play in promoting peace and stability and noted the impact that one single act of hate can have in undermining such efforts.

Speaking on behalf of the OSCE Chairperson-in-Office, Ambassador Evaldas Ignatavičius, Vice-Minister of Foreign Affairs of the Republic of Lithuania, underscored the OSCE Chairmanship's commitment to addressing hate crimes and religious intolerance, with a particular focus on the engagement of different stakeholders, including State actors, civil society, educational institutions, the media and religious leaders and institutions.

The Secretary General of the OSCE, Ambassador Lamberto Zannier, highlighted the serious repercussions that hate crimes have on security and stability in the OSCE area. He stressed that the prevention of and response to hate crimes is an essential part of the OSCE's core mission to provide early warning and prevent conflict. He encouraged OSCE participating States to increase

⁴ The full text of the speeches made during the opening session can be found in Annex II.

their efforts to combat hate crimes by conducting hate crimes awareness-raising and educational efforts, particularly with law enforcement authorities. The Secretary General urged participating States to make use of OSCE expertise, networks and institutions for these purposes.

Ambassador Janez Lenarčič, the Director of ODIHR, underscored the potential for hate crimes to create insecurity within and among communities, as well as instability both within and among OSCE States. Calling attention to the work of ODIHR in preventing and responding to hate crimes, Ambassador Lenarčič noted that ODIHR stands ready to assist States in combating prejudice and intolerance in a comprehensive manner: through legislative reform, law enforcement training initiatives, education, data collection and monitoring efforts.

During his opening address, His Excellency Archbishop Dominique Mamberti, Secretary for Relations with States of the Holy See, called attention to the connection between religious intolerance and hate crimes. In order to prevent hate crimes, he said, it is essential to promote and consolidate religious liberty. Archbishop Mamberti invited OSCE participating States to develop a substantive definition of religious liberty that recognizes the integral role of religion in public life. He urged participating States to implement concrete measures to combat intolerance against Christians in all of its manifestations.

The final keynote address was delivered by Metropolitan Hilarion of Volokolamsk, Chairman of the Department for External Church Relations of the Russian Orthodox Church. His address provided diverse examples of intolerance against Christians both within the OSCE area and beyond. Commenting on the integral role that Christians should play in society, he noted the challenges in upholding the rights of Christian believers and Christian values in an increasingly secular world. He urged OSCE participating States to protect freedom of religion and belief in a substantive manner and to strive to build a foundation for inter-religious peace and tolerance.

Session I provided participants with an overview of reported hate crimes against Christians in the OSCE area and the special challenges facing Christian communities. Among other issues, the discussion touched on the lack of monitoring and the absence of reliable data on hate crimes against Christians. Participants also discussed incidents of discrimination and intolerance against Christians, as distinct from hate crimes.

The focus of **Session II** was on sharing good practices and gathering a set of recommendations on how to prevent and respond to hate crimes against Christians in the OSCE area. Recommendations in the area of prevention focused on the key role that education, especially of youth, can play in promoting religious tolerance, and the importance of inter-faith and inter-cultural dialogue. In regard to responses to hate crimes, participants focused on the need for increased monitoring and reporting of hate crimes, both by civil society and by governments. Other recommendations touched on the importance of impartial, effective and timely responses to hate crimes by of the police, prosecutors and judicial systems.

Session III was dedicated to exploring the special challenges in preventing and responding to attacks on places of worship. The discussion centered around practical measures to prevent attacks and to protect places of worship, including increased security measures, as well as providing training to civil society and members of the Christian clergy on strategies for hate crime monitoring and response. It was also suggested that Christian communities should draw on the experience of Jewish communities as they work toward improving their security.

II. RECOMMENDATIONS

This section of the report contains a selection of the wide-ranging recommendations made by participants. The recommendations are addressed to a variety of actors, including OSCE participating States and OSCE institutions and field operations, as well as other international organizations, civil society organizations and the media. These recommendations have no official status and are not based on consensus. The inclusion of recommendations in this report does not suggest that they reflect the views or policy of the OSCE.

General recommendations to OSCE participating States:

- Participating States should implement OSCE commitments on monitoring and reporting of hate crimes.
- OSCE participating States should collect and submit data regarding hate crimes, including against Christians, to ODIHR for use in its annual report on hate crimes, in order to increase the availability of reliable data on hate crimes in the OSCE area.
- OSCE participating States that have not yet done so should enact laws that establish hate crimes as specific offences or provide enhanced penalties for bias-motivated violent crimes.
- OSCE participating States that have not yet done so should initiate law enforcement training programmes on responding to hate crimes, and should draw on the training expertise of OSCE institutions in this field.⁵
- When collecting data on hate crimes, participating States should produce disaggregated statistics in order to be able to distinguish hate crimes against Christians from other hate crimes.
- When collecting data on hate crimes, participating States should collect and publish data on attacks on places of worship in order to increase the availability of reliable data on this problem.
- Participating States should continue to address the denial of rights, exclusion and marginalization of Christians and members of other religions in the OSCE area.
- Participating States should initiate a public debate on intolerance and discrimination against Christians and ensure the right of Christians to participate fully in public life.

⁵ One such programme is the ODIHR's Training against Hate Crimes for Law Enforcement (TAHCLE); further information on the programme is available at <http://www.osce.org/odihr/77457>.

- Participating States should fight intolerance and discrimination, as well as hate incidents and crimes against Christians with the same determination as they would combat hatred against members of other religious communities.
- Participating States should condemn all forms of hate crimes, irrespective of whether the hate crime victims are targeted because they are from majority or minority religious communities.
- Participating States should fulfill their obligations to provide security to vulnerable communities and invest the necessary resources to protect vulnerable community institutions and places of worship, including cemeteries and religious heritage sites.
- Participating States should fulfill their obligations to explore ways to provide victims of hate crimes with access to counselling, legal and consular assistance as well as effective access to justice and remedies. These obligations should be fulfilled in a timely, non-discriminatory and efficient manner.
- Participating States should take full advantage of the assistance offered by ODIHR in the area of monitoring and responding to hate crimes, hate speech and other forms of intolerance and discrimination.
- Participating States should invest in educational initiatives that confront prejudice and stereotypes related to intolerance against Christians. The initiatives should include religious and interfaith educational initiatives, as well as the development of educational materials on preventing and responding to hate crimes and incidents against Christians
- Participating States should support inter-faith and inter-cultural initiatives.
- Participating States should conduct hate crime awareness-raising activities targeting educators, law enforcement personnel and officials working in the field of justice. Members of these key sectors should be encouraged to work in co-operation to prevent and combat hate crimes.
- Participating States should uphold their commitments in the area of freedom of religion, anti-discrimination and freedom of expression.
- Participating States should organize meetings and conferences aimed at responding to intolerance, discrimination and hate crimes against Christians on an on-going basis and continue to develop concrete and effective proposals to achieve such objectives.
- Participating States should support the creation of an “International Day against Discrimination against Christians”.

- In order to uphold freedom of expression, legislation should clearly and narrowly define unacceptable speech in accordance with international law and standards, while protecting all other forms of expression.
- Participating States should review their policies on registering religious denominations, to ensure they are applied in a non-discriminatory manner.
- Participating States should consider and enact measures to facilitate administrative procedures for missionaries, including the issuance of visas and residence permits.

Recommendations to the OSCE, its institutions and field operations, as well as other international organizations:

- The OSCE should share resources with and build the capacity of civil society to monitor hate crimes against Christians.
- The OSCE should assist participating States to build the capacity of their criminal justice systems to respond effectively and comprehensively to hate crimes.
- The OSCE should assist participating States to develop the capacity of the media to report on religious and inter-faith issues in a professional, impartial and ethical manner.
- The OSCE should enhance dialogue and consultation with religious communities.
- The OSCE should continue to host events at which participants from different participating States can share best practices and exchange information on the subject of hate crimes, intolerance and discrimination against Christians.
- The OSCE should engage its field missions to protect freedom of religion, to improve security and to monitor and combat hate crimes.
- ODIHR should initiate training programs for members of the media focusing on the media's role in promoting tolerance and respect through balanced, professional and ethical reporting standards.
- The OSCE should call on participating States to ensure that religious heritage sites are fully protected.
- ODIHR should develop education materials on preventing and responding to hate crimes and incidents against Christians.
- The Personal Representatives of the OSCE Chairperson-in-Office on tolerance issues should increase their efforts to work in co-operation with each other on cross-cutting issues.

Recommendations to Civil Society:

- Civil society organizations, including those which traditionally work with Christian communities, should increase their efforts to monitor and respond to hate crimes against Christians.
- Civil society organizations should implement programs which encourage and assist victims to report hate crimes or incidents.
- Civil society organizations should strengthen their partnerships with government institutions which investigate, prosecute and provide other support to hate crime victims.
- Inter-faith and inter-communal initiatives and coalitions should be strengthened. Faith-based groups should focus their lobbying efforts on common issues which may affect all vulnerable communities.

Recommendations to the Members of the Media:

- Members of the media should engage in ethical, balanced and professional reporting which contributes to a culture of tolerance and respect, in particular when reporting on religious issues.
- Media are encouraged to develop formal codes of conduct with a view to ensuring fair and objective reporting on Christian individuals, groups or issues.

III. SUMMARY OF THE SESSIONS

SESSION I: Hate-motivated Crimes and Incidents against Christians in the OSCE Area

Moderator: Ms. Floriane Hohenberg, Head of the Tolerance and Non-Discrimination Department, ODIHR

Panelists: Mr. Roland Dubertrand, Adviser for Religious Affairs, Ministry of Foreign Affairs (France)
Professor Malcolm Evans, Professor of Law, University of Bristol (United Kingdom)
Reverend Dr. Piotr Mazurkiewicz, Secretary General, Commission of the Bishops' Conferences of the European Community

This working session was dedicated to exploring the prevalence of hate crimes against Christians in the OSCE area and to discussing special challenges faced by Christian communities. Panelists were asked to assess the extent and nature of hate crimes against Christians in the OSCE area and to provide recommendations on prevention and response.

The panel's moderator, Ms. Floriane Hohenberg, initiated the session by noting the important distinction between hate crimes and other forms of intolerance such as discrimination or hate speech. Hate crimes always include two elements: a criminal offence and a bias motive. They differ from ordinary crimes in that they are not only criminal offences under the laws of the jurisdiction in which they were committed, but they are also committed with a bias motive, that is, the perpetrator chose the target due to a protected characteristic.

The first panelist, Professor Malcolm Evans, noted the lack of reliable data on hate crimes, which is a result of underreporting on the part of hate crime victims and a lack of monitoring by civil society and State actors. In the area of preventing hate crimes against Christians, he emphasized the importance of promoting values related to freedom of religion and belief for all, including Christians, rather than using only essentially negative tools to combat hate crimes. Adopting this approach results in a strategy that is forward-looking and preventative rather than responsive and reactive. Professor Evans also underscored the importance of an impartial approach to preventing and responding to hate crimes, noting the inherent risks that are created when State actors are perceived as favouring members of certain groups over others.

Reverend Dr. Piotr Mazurkiewicz began his intervention by discussing the impact that hate crimes, intolerance and discrimination have on Christian communities in the OSCE area. He also expressed concern that there is a lack of protection for the rights of Christian community members vis-à-vis other religious communities and a concerted effort to marginalize Christians from participating in public life. Putting forth a series of recommendations, Dr. Mazurkiewicz commented on the utility of awareness-raising activities and educational initiatives which focus

on inter-faith co-operation and on combating hate crimes and intolerance against Christians. He also commented that the media and the internet can play a huge role in promoting religious intolerance and facilitating hate crimes against Christians. Thus, participating States should increase their efforts to monitor the electronic media.

The third panelist, Mr. Roland Dubertrand, highlighted the work of the French government in responding to and monitoring hate crimes against members of religious groups. He described the efforts by the French Ministry of Justice and Ministry of Interior to collect hate crime data and their efforts to contribute to the ODIHR's annual report *Hate Crimes in the OSCE Region – Incidents and Responses*⁶ and the Tolerance and Non-Discrimination Information System (TANDIS) online database⁷. While Mr. Dubertrand noted that the prevalence of hate crimes against Christians is relatively low, he emphasized the French government's absolute condemnation of all hate crimes. In his final remarks, Mr. Dubertrand highlighted three points for action: the responsibility of the State to protect all, the need for an international approach including diplomatic initiatives, and the need to address intolerance (including hate crimes) with concrete measures.

A general theme that emerged throughout the discussion related to the lack of data regarding hate crimes committed against Christians in the OSCE area. Despite the data deficit, concrete examples of hate crimes against this group were provided throughout the meeting. These examples largely related to hate crimes targeting the properties owned and utilized by Christians and included hate crimes targeting places of worship utilized by Christian congregations in Sweden and the desecration of Christian cultural heritage sites and places of worship in Kosovo. A number of interveners also discussed the vulnerability of Christian religious leaders to bias motivated physical attacks.

Interventions from the floor provided a wide range of examples, in particular those related to intolerance and discrimination against Christians. A number of civil society participants raised concerns that the rights of Christians to voice their beliefs publicly and to exhibit their faith through religious symbols are being constrained by anti-discrimination and hate speech laws. They considered this to be a restriction on Christians' freedom of expression. In this context, it was also noted that Christians who profess their beliefs in public are often subject to both verbal threats and physical attacks.

There was some debate as to the roles of the three personal representatives of the OSCE Chairperson-in-Office on tolerance issues. A number of civil society participants suggested, for

⁶ The most recent edition of *Hate Crimes in the OSCE Region – Incidents and Responses*, issued in 2010 and covering events in 2009, is available at <http://www.osce.org/odihr/73636>.

⁷ The information database is available at www.tandis.odihr.pl.

example, that the mandate of the Personal Representative of the OSCE Chairperson-in-Office on Combating Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions, should strictly focus on issues relating to intolerance and discrimination against Christians. Another civil society participant suggested that the three personal representatives should work in an increasingly collaborative manner with an emphasis on cross-cutting issues of intolerance that can affect members of all faith groups.

One delegation called upon OSCE participating States to fight intolerance and discrimination against Christians with the same determination as they fight hatred against members of other communities. This delegate advocated the creation of an “International Day against Discrimination against Christians”. There were also a number of appeals to participating States to collect and submit data regarding hate crimes against Christians for use in ODIHR’s annual report *Hate Crimes in the OSCE Region – Incidents and Responses*.

SESSION II: Preventing and Responding to Hate Crimes and Incidents against Christians: International, National and Local Responses

Moderator: Dr. Massimo Introvigne, Personal Representative of the OSCE Chairperson-in-Office on Combating Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions

Panelists: Ms. Klara Klingspor, Research Analyst, National Council for Crime Prevention (Sweden)
 Ms. Jun Morohashi, Programme Specialist, Section of Education for Peace and Human Rights, Division of Education for Peace and Sustainable Development, Education Sector, UNESCO
 Dr. Andrius Narbekovas, Director of the Theology Department, Catholic Theology Faculty, Vytautas Magnus University (Lithuania)
 Mr. Alexander Verhovsky, Director, SOVA Center (Russian Federation)

During the second plenary session, dedicated to sharing best practices, panelists were asked to provide examples of effective initiatives and to provide recommendations to different stakeholders, including OSCE participating States and civil society members.

The panel’s moderator, Dr. Massimo Introvigne, commenting on the connection between hate crimes and other forms of intolerance, proposed a three-tiered model regarding the links among intolerance, discrimination and hate crimes. While conceptually distinct, the three are inextricably linked such that hate crimes cannot occur without a climate of intolerance and pervasive discrimination. The more religious freedom is denied, the more hate crimes occur.

Ms. Klara Klingspor discussed the Swedish National Council for Crime Prevention's work in the area of producing crime statistics. Hate crime data collected by the Council are classified into several categories of offence, including crimes with racist, anti-religious, and homophobic, biphobic, heterophobic or transphobic motive. Since 2008, the Council has collected data on hate crimes against Christians, which have revealed that such crimes have declined. Commonly reported hate crimes involve vandalism and graffiti directed against Christian places of worship. In the area of best practice recommendations, Ms. Klingspor directed her comments to capacity-developing initiatives in the justice sector and inter-agency co-operation.

Representing UNESCO's Division of Education for Peace and Sustainable Development, Ms. Jun Morohashi focused her intervention on the role of education, both in the formal and informal sectors, in preventing hate crimes. Ms. Morohashi noted the complimentary roles that religious and interfaith education can play. Interfaith education, in contrast to traditional religious education, aims to actively shape the relationships among people of different faiths. Ms. Morohashi highlighted aspects of UNESCO's work in the area of education. One example of a good practice initiative is UNESCO's manual entitled *Learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education*, produced in co-operation with a civil society partner. Finally, Ms. Morohashi's intervention touched on the utility of inter-faith dialogue and initiatives. Bringing together religious leaders to discuss cross-cutting issues, including poverty reduction strategies, the promotion of children's rights and sustainable development is one means of building lasting inter-faith co-operation and dialogue.

Dr. Andrius Narbekovas directed his intervention to a discussion of the relationship between religion and science. He expressed concern that an impression has been created which posits religion and science as essentially incompatible. This has, in part, led to the gradual marginalization of religion from the public sphere. Dr. Narbekovas emphasized the importance of a spiritual foundation for democracy and social development. He commented that the lack of such a spiritual foundation could lead to the moral decay of society, which in turn could be the basis for physical violence.

The final introductory speaker, Mr. Alexander Verhovsky from the SOVA Center for Information and Analysis, discussed the Center's hate crimes monitoring work. He noted that, while the Russian Federation is a predominantly Christian country, there are number of reasons why hate crimes directed against Christians continue to occur, including hostility towards Christian minorities and towards the Orthodox Church. He provided an overview of the Center's most recent data, noting that most hate crimes against Christians in Russia – including those targeting individuals and places of worship – are committed by organized hate groups. Mr. Verhovsky underscored the importance of participation by religious groups in reporting such attacks. He expressed dismay, however, that State authorities are not more active in collecting such information in view of the current data deficit.

Interventions from the floor brought forward a variety of recommendations for civil society and State actors. A number of participants expressed concern that over-zealous enforcement of anti-discrimination legislation, in particular in regard to employment and education, threatens the autonomy of Christian churches. One of the concerns expressed was that anti-discrimination legislation is being applied in a manner that denies Christians the right to engage in free speech. There was also some discussion about the rights of parents to have their children opt out of curricula which are not in line with their religious values. In this regard, it was suggested that participating States should review the implementation of their anti-discrimination policies and ensure that such mechanisms are being implemented in an impartial manner.

It was suggested that State authorities should protect religious heritage sites, and that the OSCE should call on participating States to ensure such sites are fully protected.

There was some discussion about the policies implemented by different participating States in regard to the registration of Christian churches and the distinctions some States draw among different Christian denominations. In this regard, it was suggested that participating States should review their registration policies and procedures to ensure that they are applied in a non-discriminatory manner.

The effectiveness of education as a preventative tool for combating intolerance and hate crimes against Christians was also discussed; a number of speakers considered a focus on education to be a key strategy. Curricula and teaching methodologies were seen by some as particularly important tools for preventing religious intolerance. One delegation encouraged ODIHR to develop teaching tools and materials on preventing and responding to hate crimes and incidents against Christians.

A delegation discussed the relationship among freedom of association, expression and religion, pointing out the connection between hate speech and hate crimes. The speaker encouraged inter-agency co-operation to monitor and collect data on these problems, and especially stressed the key role of law enforcement agencies. It was also suggested that increased capacity building for the media can be an effective strategy to build the capacity of media professionals to report on issues regarding religious discourse and intolerance in a balanced, ethical and professional manner.

Finally, in the area of monitoring and response, it was suggested that ODIHR should engage with civil society organizations to increase their monitoring and data collection efforts. Participants stressed the key role of civil society in collecting data regarding hate crimes and incidents against members of different faiths.

SESSION III: Special Challenges in Preventing and Responding to Attacks on Places of Worship

Moderator: Mr. Stefano Valenti, External Relations Officer, Secretariat of the European Commission against Racism and Intolerance, Council of Europe

Panelists: Ms. Kirsten Joppe, Chief, Security Monitoring Section, OSCE Mission in Kosovo
Prof. Paul Iganski, Senior Lecturer in Social Justice, University of Lancaster (United Kingdom)
Mr. Mark Weitzman, Director of Government Relations, Simon Wiesenthal Center (United States of America)

During the final plenary session, dedicated to exploring special challenges in preventing and responding to attacks on Christian places of worship, panelists were asked to provide examples of effective initiatives and to provide recommendations to different stakeholders, including civil society organizations and OSCE participating States.

Ms. Kirsten Joppe prefaced her remarks by emphasizing the impact that attacks on places of worship have on community and inter-communal security. She outlined the OSCE Mission in Kosovo's hate crime monitoring and awareness-raising initiatives, including public discussions aimed at promoting the protection of cultural heritage sites belonging to religious communities in Kosovo. In the area of monitoring, the Mission relies on the combined work of their police and community teams to collect and submit data regarding hate crimes. However, the Kosovo police still face substantial challenges investigating potentially bias-motivated incidents, in particular incidents and/or attacks against places of worship. Ms. Joppe also presented a number of other best practice initiatives including roundtable discussions involving religious leaders and law enforcement personnel centering on the preservation, protection and development of cultural heritage sites and on police operational protocols regarding the provision of security for vulnerable religious institutions and sites of worship.

Professor Paul Iganski underlined the importance of adopting a comprehensive approach to understanding hate crime offenders, reflecting their multiple motives and varied backgrounds. He expressed concern at the lack of official statistical data in the United Kingdom regarding attacks on places of worship and noted the role that civil society and the media play in filling in the gap. Pointing to the work of the Community Security Trust (CST) in the area of securing Jewish places of worship from attack, Professor Iganski suggested that the non-governmental organization's initiatives could serve as a best practice model for Christian communities elsewhere. The CST provides physical security, training and advice to Jewish communities regarding the protection of synagogues, other Jewish communal buildings and communal events

in the United Kingdom. CST staff are supported by a network of volunteers and work in close co-operation with local police and authorities.

Mr. Mark Weitzman focused his remarks on the utility of training Christian clergy and community members to monitor and respond to attacks on places of worship. He noted that such plans had already been developed in the United States by a number of Jewish communities. This involved taking practical security measures, including training staff on what to look out for, developing security protocols, emergency plans and evacuation plans. He also commented, however, that the responsibility for the security of religious communities ultimately lies with the State.

Recommendations from the floor were varied and related to a number of different stakeholders. A representative of civil society stressed the need to initiate cross-faith dialogue prior to the construction of new religious sites. One delegation suggested that teaching in schools about the sanctity of the afterlife and the importance of cemeteries in the Christian tradition could be a means of discouraging attacks on cemeteries. Other interventions centered on the role of the media in creating an atmosphere of tolerance or intolerance. In this context, capacity building for media professionals and public awareness campaigns were mentioned as key strategies.

Another intervention focused on the need to improve security in regions where religious minorities are vulnerable to attack. The speaker discussed the importance of military and security operations and the importance of maintaining an international presence to permit religious groups to worship and maintain their physical presence in the regions where they reside.

One delegation invited the OSCE to organize a roundtable in November focusing on the OSCE participating States' commitments in the area of tolerance and non-discrimination.

Finally, speakers suggested that legislation needs to be improved. Stronger, more consistent hate crime laws are needed to hold perpetrators accountable, to act as a deterrent and to ensure justice for victims. Speakers also advocated legislative initiatives focusing on the rights of religious groups to have a legal personality, to carry out religious activities, to engage in worship in public and private, and to construct places of worship.

Annex I: Meeting Agenda



Preventing and Responding to Hate Incidents and Crimes against Christians

Rome, 12 September 2011

Centro Alcide De Gasperi

OSCE participating States recognize that manifestations of discrimination and intolerance threaten the security of individuals and may give rise to wider scale conflict and violence that undermine international stability and security. Today, there are a broad range of commitments to combat racism, xenophobia, anti-Semitism, discrimination and intolerance, including against Muslims, Christians, and Jews and preventing and responding to hate crimes.

The OSCE acknowledges the specificity of different forms of intolerance, while at the same time recognizing the importance of taking a comprehensive approach and addressing cross-cutting issues. In this context, participating States have adopted and reiterated a number of commitments on combating discrimination against Christians. The OSCE Chairperson-in-Office first specifically mentioned intolerance against Christians in a declaration emerging from the 2005 Cordoba Conference; this was followed by a number of Ministerial Council Decisions that sought to develop an Organization-wide response for countering discrimination and intolerance against Christians.⁸

Recent attacks on Christian communities have highlighted the necessity to address the problem of intolerance against Christians with a specific focus on hate crimes. In light of the increasingly public dimension of religion, fast dissemination of information and the world's increasing religious diversity have the potential to amplify discussions and debates and have repercussions on the security and stability of the OSCE area.

⁸ Ministerial Council Decisions 10/05, 13/06, 10/07 and the Bucharest Ministerial Declaration (2001).

With its expertise on hate crimes, the OSCE is well positioned to provide a forum for a discussion on this topic. The aim of this Meeting is to provide a platform for experts and practitioners to discuss hate-motivated crimes and incidents against Christians in the OSCE area.

The objectives of the meeting are threefold: it aims at

- Raising awareness on hate-motivated crimes and incidents targeting Christians and their property across the OSCE region;
- Sharing good practices and gathering a set of recommendations on how to prevent and respond to hate-motivated crimes and incidents targeting Christians;
- Illustrating and confronting the findings relevant to hate-motivated violence with the specific example of attacks on places of worship.

The high-level meeting will commence with an opening session to be followed by three working sessions. Discussions should be interactive, allowing for an exchange between the panelists and the participants. The first session will explore the extent and the nature of hate-motivated violence targeting Christians. The second session will focus on prevention and response to this phenomenon on an international, national and local level. The third panel will examine the specific challenges associated with attacks targeting places of worship and how these are being addressed by government and communities.

Sunday, 11 September 2011

20:30 Opening Reception hosted by the **Hon. Gianni Alemanno**, Mayor of Rome
Terrazza della Protomoteca, Via Del Campidoglio 1, Rome

Monday, 12 September 2011

10.00 Opening Session

Speakers: **Mr. Giuseppe Cossiga**, Under Secretary for Defense, Ministry of Defense, Italy
H.E. Amb Evaldas Ignatavicius, Vice-Minister of Foreign Affairs of the Republic of Lithuania
H.E. Amb. Lamberto Zannier, Secretary General, OSCE
H.E. Amb. Janez Lenarčič, Director, OSCE/ODIHR
H.E. Archbishop Dominique Mamberti, Secretary for Relations with States, Holy See
H.E. Metropolitan Hilarion of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations, Russian Orthodox Church

Moderator: **Dr. Massimo Introvigne**, Personal Representative of the OSCE Chairperson-in-Office on Combating Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions

11:00 Coffee Break

11:15 **Session I: Hate-motivated Crimes and Incidents against Christians in the OSCE area**
General overview on the hate incidents and crimes against Christians in the OSCE area and discussion of the special challenges faced by Christian communities

Panelists: **Mr. Roland Dubertrand**, Adviser for Religious Affairs, Ministry of Foreign Affairs (France)

Prof. Malcolm Evans, Professor of Law, University of Bristol (United Kingdom)
Rev. Dr. Piotr Mazurkiewicz, Secretary General, Commission of the Bishops' Conferences of the European Community

Moderator: **Ms. Floriane Hohenberg**, Head of Tolerance and Non-Discrimination Department, OSCE/ODIHR

12:45 Lunch

14.15 **Session II: Preventing and Responding to Hate Crimes and Incidents against Christians: International, National and Local Responses**
Initiatives at the international, national and local levels will be illustrated that can help prevent and respond to hate crimes against Christians

Panelists: **Ms. Klara Klingspor**, Research Analyst, National Council for Crime Prevention (Sweden)
Ms. Jun Morohashi, Programme Specialist, Section of Education for Peace and Human Rights, Division of Education for Peace and Sustainable Development Education Sector, UNESCO
Dr. Andrius Narbekovas, Director of the Theology Department, Catholic Theology Faculty, Vytautas Magnus University (Lithuania)
Mr. Alexander Verhovsky, Director, SOVA Center (Russian Federation)

Moderator: **Dr. Massimo Introvigne**, Personal Representative of the OSCE Chairperson-in-Office on Combating Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions

15.45 Coffee Break

16.15 **Session III: Special Challenges in Preventing and Responding to Attacks on Places of Worship**
Overview of the type of attacks against Christian places of worship in the OSCE area and illustration of practical responses to prevent the attacks and protect these places

Panelists: **Prof. Paul Iganski**, Senior Lecturer in Social Justice, University of Lancaster (United Kingdom)
Ms. Kirsten Joppe, Chief, Security Monitoring Section, OSCE Mission in Kosovo
Mr. Mark Weitzman, Director of Government Relations, Simon Wiesenthal Center (United States of America)

Moderator: **Mr. Stefano Valenti**, External Relations Officer, Secretariat of the European Commission against Racism and Intolerance, Council of Europe

17:45 Closing Session

Moderator: H.E. Amb. Renatas Norkus, Chairperson of the OSCE Permanent Council

18.30 Closing Reception hosted by **H.E. Amb. Alfons Kloss**, Ambassador of Austria to the Holy See
Austrian Embassy to the Holy See, Via Reno 7-9, Rome 00198

Annex II: Texts of Speeches made during the Opening Session

Opening remarks by the Vice Minister of Lithuania Evaldas Ignatavičius

Conference on Hate Crimes and Hate Incidents against Christians,

Rome, 12 September 2011

Excellencies,

Ladies and Gentlemen,

It is my pleasure to extend a very warm welcome on behalf of the Lithuanian OSCE Chairman in Office, Foreign Minister A. Ažubalis.

This Conference on Preventing and Responding to Hate Incidents and Crimes, is the second in our series designed to fight religious intolerance and hate actions.

The Prague Conference focused on Anti-Semitism. Today's discussions of hate crimes against Christians, and the Vienna conference in October dealing with discrimination against Muslims reflect the Chairmanship's conviction that constant attention is required to build religious acceptance and combat the corrosive spread of hate and discrimination against religious practices and beliefs.

It requires an ongoing process of open reflection, improved education at all levels and constant public awareness building and legislative action, if we are to stamp out this most insidious form of human rights' violation.

These conferences seek to elicit and consolidate practical recommendations for all key stakeholders to support efforts to combat intolerance and discrimination. To achieve our goal we require the work of State actors, civil society, educational institutions, the media and, perhaps first and foremost, religious leaders and institutions. It is only when entire societies, and all the key actors in them, are engaged will we be able to overcome religious intolerance and hate crimes.

The Florence and Prague conferences called to mind the numerous international charters on human and religious rights, the relationship of church and state, the impact of established state religions on religious freedom and the rights of the individual believer – or non-believer – on freedom of belief and practice of one's belief in today's global, inter-cultural societies.

The work done at these conferences, and the conventions and charters which were discussed, point to the following basic conclusion. The right to hold religious beliefs, to change them, or abandon them freely, to promote and express them openly, and to expect the state to protect them, is a basic human right.

But having this right does not allow any person or organization to impose its beliefs on others. Our freedom to practice our religious beliefs, as in the case of all freedoms, is limited, as John Stuart Mills wrote, when it impinges on the rights of others.

It is in the tension among our rights and freedom of belief, and the expression of one of the most personal and important of all our beliefs that tensions and therefore conflicts arise, often to the point of stimulating aggressive discrimination and hatred leading to crime.

Discrimination often arises in the otherwise justifiable goal of separating “church and state.”

Conflict and consequently discrimination frequently arises because of the desire to protect “traditional cultural norms and practices” and religious views, particularly on matters such as gender equality, abortion, divorce and homosexuality.

Conflict arises over external manifestations of religion, both when practiced by Christians (for example crucifixes in schools, public crèche displays) and when Christian societies object to the displays or practices of Non-Christians- e.g. the building of minarets on mosques or the wearing head scarves or burkas.

These themes and topics are only illustrative. There are certainly more, and I am sure you will raise them in your working sessions. Points of differences and dispute are not in and of themselves necessarily of a criminal nature. Nor are they issues which are points of contention only between non-Christians and Christians, but also among different Christian denominations themselves.

They can, however, serve as a basis on which a hate crime may be constructed.

And finally a word or two on the nature of what constitutes a Hate Crime:

Legally speaking a ‘crime’ is a behavior or act included in the criminal code of a political entity. Such as assault, murder, arson. The criminal codes of our individual participating States vary.

What if a violation by a State actor or community group or individual of a basic fundamental human right, such as freedom of religious belief, is not included in the criminal code? Should it be?

In some countries – the United States for example – legal procedures make it possible to take civil action before the courts for cases which for various reasons cannot be brought before a criminal court.

Would civil action be a viable alternative for fighting hate actions by providing a means for the injured party to take direct action against the offender, with the State serving as a guarantor of religious rights without, however, becoming a party to the dispute?

Christians, indeed all ‘People of the Book,’ face a dilemma when considering their response to acts of violence done to them, their families, their fellowships and property. Many believers eschew acts of retribution or forced punishment because it only stimulates counter force and counter action. Is this a viable approach?

Hate crimes against Christians are a serious problem in the OSCE area and throughout the world. What is the responsibility of a Christian Believer and practitioner of the faith? What is my responsibility as a leader of a fellowship, responsible for its safety and well being? What is the duty as a citizen in a rule of law society? Where do they intersect, and where do they diverge in practical terms?

If we are to demand tolerance and anti-discrimination, must not we ourselves consider how we discriminate? If we are to receive forgiveness, and acceptance, must not we practice forgiveness?

What can we reasonably do to reduce the number of circumstances which may contribute to hate crimes?

The events in Oslo remind us that even in an unusually peaceful, open and transparent society an individual can act out of hate, with dreadful consequences.

Watching the response of the society and the system in Norway could be an instructive example for us all.

I would like to thank Personal Representative Dr. Introvigne and ODIHR for their efforts in organizing this conference; Italy for providing the facilities for the conference, and Italy and the Holy See for providing the funding which made this conference possible

I look forward to your deliberations.

Opening remarks to the Conference

“Preventing and Responding to Hate Incidents and Crimes against Christians”

OSCE Secretary General Lamberto Zannier

12 September 2011

Excellencies,

Ladies and Gentlemen,

It is an honour to address you at this Conference devoted to preventing and responding to hate incidents and crimes against Christians.

I would like to thank the Lithuanian OSCE Chairmanship and ODIHR for organizing this event, which follows similar meetings organized on intolerance and discrimination against Jews and against Muslims.

Our aim today is to focus our attention on all too frequent attacks against Christians and against Christian places of worship. The working sessions will provide the opportunity for an interactive exchange of views and sharing of best practices. The very fact that this conference is focussed on both prevention and response is important. It will allow for the discussion of concrete areas of follow up on the local national and international level.

Hate incidents and hate crimes directed against Christians strike at the core values of the OSCE community. They violate fundamental freedoms that have formed an integral part of the OSCE *acquis* since the Helsinki Final Act of 1975. Just last December in Astana, our heads of state and government

agreed that “*greater efforts must be made to promote freedom of religious or belief.*” That freedom is endangered by hate crimes.

Since the 2003 Maastricht Ministerial Council, OSCE participating States have agreed to a wide range of specific commitments aimed at combating hate crimes, underscoring the high priority they place on this effort. Today’s meeting offers us the opportunity to reflect on the extent to which participating States have delivered on these promises. As we do so, it is important that we assess the effectiveness of the concrete steps participating States have taken to prevent hate incidents and crimes against Christians, and exchange views openly and honestly on specific areas that require further improvement.

Two years ago in Athens, OSCE foreign ministers adopted MC Decision 9/09 on Combating Hate Crimes. In that decision, they pledged to redouble their efforts to “*explore ways to provide victims of hate crimes with access to counselling, legal and consular assistance as well as effective access to justice; and conduct awareness raising and education efforts, particularly with law enforcement authorities, directed towards communities and civil society groups that assist victims of hate crimes*”. Today’s discussion provides an important opportunity to put these words into practice.

Ladies and Gentlemen,

Over the past two years, participating States have expressed their wish to improve the early warning capacity within the OSCE. During the Corfu Process, in preparation for the Astana Summit and during this year’s V to V Dialogues organized by the Lithuanian Chairmanship, there have been in-depth discussions on how we might do this, across all the three dimensions of the Organization’s work.

I believe that efforts to prevent and respond to hate crimes are an essential part of the OSCE’s core mission of providing early warning and preventing conflict. The networks, experience and data provided by ODIHR are powerful tools for the participating States to use in their own efforts to prevent and respond to hate crimes. So are the OSCE field operations, which give the Organization the capacity to help host states react quickly and flexibly to security threats, offering targeted assistance such as training programmes for police on addressing hate crimes. In this regard, I am looking forward to the concrete recommendations that will emerge from this event on further ways in which the OSCE might engage in this area.

Ladies and Gentlemen,

This conference embodies one of the strengths of the OSCE: it brings together people from different backgrounds from across the OSCE region, in order to share diverse experiences in facing a common challenge, and to work toward practical solutions. I wish you all productive discussions, and a successful conference.

Thank you for your attention.

Address by Ambassador Janez Lenarčič,
Director of the OSCE Office for Democratic Institutions and Human Rights (ODIHR)
at the
OSCE High-level Meeting
“Preventing and Responding to Hate Incidents and
Crimes against Christians”
Rome, 12 September 2011

Your Eminences,

Excellencies,

Ladies and gentlemen,

Please allow me to welcome you to Rome on behalf of the OSCE Office for Democratic Institutions and Human Rights.

The topic of our High-Level Meeting today is *‘Hate Incidents and Hate Crimes against Christians’*. We will hear about these incidents and crimes; we will discuss ways to respond to them where they occur; and we will try to find ways of preventing them from occurring.

Let me start by explaining what ODIHR understands to be a hate crime, and why hate crimes are an important issue to deal with for a security organization like the OSCE. ODIHR’s working definition - though by no means the only imaginable definition of the term - consists essentially of **two components**.

First, there must be a criminal act targeting individuals or property.

Second, the target of the offence, whether victim or property, is selected by the perpetrator who is guided by a bias motive and because of a real or perceived connection to a group - in this case, a religious group.

That hate crimes against individuals based on their real or perceived adherence to Christianity occur in the OSCE region is indisputable. In particular, ODIHR has reported in our annual Hate Crime Report on cases of: desecration of places of worship and cemeteries; arson and other property damage, attacks on worshippers, and attacks on religious leaders.

Such attacks instil fear, not just in the individuals they target directly, but also in the wider community, particularly where the Christian community in question belongs to a minority in its region or country.

The climate of fear and suspicion caused by hate crimes has the potential to create **insecurity within and between communities**, and **instability** both within and between OSCE States. This is the point of connection between the issue of hate crimes and the work of the OSCE: hate crimes are a security issue, and may contribute to de-stabilising regional or even inter-state relations.

This has been recognized clearly in OSCE commitments. In order to combat prejudice and promote tolerance, OSCE States have committed to action in such fields as:

- legislation,
- law enforcement,
- education,
- data collection on and monitoring of hate crimes,
- media, and
- constructive public discourse.

ODIHR stands ready to assist States in this important endeavor, including in the area of hate crimes against Christians.

This conference can be seen as the continuation of the Conference on Intolerance and Discrimination of Christians organized by ODIHR in **March 2009**. At that conference – the first one of its kind in OSCE –, a wide variety of concerns about the situation of Christians in the OSCE region were raised, from impediments in providing and receiving religious education, difficulties in obtaining burial grounds for Christians, various forms of intolerance and discrimination to excessive constraints on the right to establish places of worship.

Our objective in organizing the Meeting for which we are gathered here today is to deal with another, more specific issue that was also raised at the 2009 conference: to **raise awareness of hate-motivated crimes** and incidents targeting Christians, in particular attacks on places of worship, and to discuss ways of addressing and preventing such incidents.

The Meeting will be divided into **three working sessions**.

The first session will explore the extent and nature of hate or bias-motivated violence against Christians. The second session will focus on prevention and response at the local, national and international level. The third session will examine the specific challenges associated with attacks on places of worship and how these can be addressed by governments and by religious communities themselves.

We are aiming for an interactive, open debate between panelists and participants, and I particularly encourage everyone to make recommendations to address the scourge of hate crimes against Christians. We would like to have your views on what can be done to prevent these crimes and to respond to them.

*

Excellencies,

Ladies and gentlemen,

Hate crimes against Christians, as well as intolerance and discrimination against Christians more broadly, will continue to be a topic of concern and a topic of action for our Office, the 6

OSCE/ODIHR. We look forward to hearing your views and to have a vibrant debate.

I would like to thank the OSCE Chairmanship for our excellent cooperation in the organization of this event and both the Italian government, our gracious hosts, and the Holy See for their generous contributions to the funding of this conference.

Thank you for your attention.

Roma, 12 settembre 2011

Tavola Rotonda sulla Discriminazione dei Cristiani

Intervento dell'Ecc.mo Segretario per i Rapporti con gli Stati

OSCE High-level Meeting

“Preventing and Responding to Hate Incidents and

Crimes against Christians”

Rome, 12 September 2011

Opening Address by H.E. Archbishop Dominique Mamberti,

Secretary for Relations with States, Holy See

Mr Chairman,

Your Excellencies,

Ladies and Gentlemen,

The Holy See is grateful to the OSCE Lithuanian Chairmanship, the Office for Democratic Institutions and Human Rights (ODIHR), the Italian Government, the City of Rome and all those who have contributed to the organization of this meeting. The Holy See is a participating State of OSCE since its inception in 1975 and seeks to contribute vigorously to OSCE activities and projects both through direct participation and through its Permanent Mission in Vienna. In May of this year, the three Personal Representatives of the Chairman-in-Office for combating intolerance and discrimination conducted their first visit to the Vatican, an event which further highlighted the continuous cooperation between OSCE and the Holy See.

A main reason for this Round Table Discussion is the fact that the guarantee of religious freedom has always been, and still is, at the core of OSCE activities. Ever since it was enshrined in the 1975 Helsinki Final Act, and reaffirmed in no uncertain terms in subsequent documents, among which the 1989 Vienna Concluding Document and the 1990 Document of the Copenhagen Meeting on the Human Dimension of the then CSCE, the safeguarding of religious liberty has continued to occupy a central place in the comprehensive approach of OSCE to security issues.

It is in this context that hate crimes against Christians are an area of particular concern for OSCE in general, and for the Holy See in particular. In his 2011 Message for the World Day of Peace, Pope Benedict XVI pointed out that *“at present, Christians are the religious group which suffers most from persecution on account of its faith. Many Christians experience daily affronts and often live in fear because of their pursuit of truth, their faith in Jesus Christ and their heartfelt plea for respect for religious freedom. This situation is unacceptable, since it represents an insult to God and to human dignity; furthermore, it is a threat to security and peace, and an obstacle to the achievement of authentic and integral human development”*.

One may contend, and rightly so, that most of the hate crimes against Christians in the world occur outside the OSCE area. There are, however, warning signs even within that area. The annual hate crime report of ODIHR provides irrefutable proof of a growing intolerance against Christians. Ignoring this well-documented fact sends a negative signal also to those countries that are not participating States of our Organization. It is, therefore, important that a renewed awareness of the problem be raised everywhere. This is why the Holy See welcomes the Resolution of the OSCE Parliamentary Assembly adopted this year in Belgrade as an important step towards *“initiat[ing] a public debate on intolerance and discrimination against Christians”*, as stated in the document. Hopefully, concrete measures will be developed to combat intolerance against Christians as a follow-up of this Conference.

In order to prevent hate crimes from occurring, it is essential to promote and consolidate religious liberty, the concept of which must be clear from the outset. In his address of January 10, 2011, to the members of the Diplomatic Corps accredited to the Holy See, the Holy Father argued that religious liberty is *“the first of human rights, not only because it was historically the first to be recognized but also because it touches the constitutive dimension of man, his relation with his Creator”*. He also noted that today, in many regions of the world, religious liberty is *“often called into question or violated”* and that *“society, its leaders and public opinion are becoming more and more aware, even if not always in a clear way, of this grave attack on the dignity and freedom of homo religiosus”*.

On the basis of such premises, it follows that religious freedom cannot be restricted to the simple freedom of worship, although the latter is obviously an important part of it. With due respect to the rights of all, religious freedom includes, among others, the right to preach, educate, convert, contribute to the political discourse and participate fully in public activities.

Nor is true religious liberty synonymous with relativism or with the post-modern idea that religion is a marginal component of public life. Pope Benedict XVI has often underscored the danger of a radical secularism that relegates, *a priori*, all kinds of religious manifestations to the private sphere. Relativism and secularism deny two fundamental aspects of the religious phenomenon, and hence of the right to religious freedom, that call for respect: the transcendental and the social dimensions of religion in which the human person seeks to be related, according to the dictates of his conscience, to the reality, so to say,

above and around him. Religion is more than just a private opinion or *Weltanschauung*. It always has an impact on society and its moral principles.

As I pointed out earlier, when we discuss denial of religious freedom and its connection with hate crimes, normally the violent persecutions of Christian minorities in some parts of the world come to mind. The Holy See is grateful to OSCE and to its individual participating States which are particularly active in denouncing the murder or imprisonment of innocent citizens that are killed or persecuted just because they believe in Christ. On the other hand, if it is true that the risk of hate crimes is connected to the denial of religious liberty, we should not forget that there are serious problems even in areas of the world where fortunately there is no violent persecution of Christians. Sadly, acts motivated by bias against Christians are fast becoming a reality also in those countries where they constitute a majority.

Pope Benedict referred to this phenomenon in the same speech of January last to the Diplomatic Corps, when he said that - and I quote - *“turning our gaze from East to West, we find ourselves faced with other kinds of threats to the full exercise of religious freedom. I think in the first place of countries which accord great importance to pluralism and tolerance, but where religion is increasingly being marginalized. There is a tendency to consider religion, all religion, as something insignificant, alien or even destabilizing to modern society, and to attempt by different means to prevent it from having any influence on the life of society”*.

Of course, nobody would confuse or equate this marginalization of religion with the actual persecution and killing of Christians in other areas of the world. This conference, however, will no doubt help to shed light on the incidence of hate crimes against Christians even in regions where international public opinion would not normally expect them to happen. For hate crimes almost invariably feed on an environment where religious freedom is not fully respected and religion is discriminated against.

In the OSCE region, we are largely blessed with a consensus on the importance of religious liberty. This is why it is important that we continue our conversation on the substance of religious liberty, on its fundamental connection with the idea of truth, and on the difference between religious freedom and relativism that merely tolerates religion while considering it with some degree of hostility. Again I quote from the 2011 Message for the World Day of Peace: *“Religious freedom - the Holy Father said - should be understood, then, not merely as immunity from coercion, but even more fundamentally as an ability to order one’s own choices in accordance with truth. [...] A freedom which is hostile or indifferent to God becomes self-negating and does not guarantee full respect for others. A will which believes itself radically incapable of seeking truth and goodness has no objective reasons or motives for acting save those imposed by its fleeting and contingent interests; it does not have an ‘identity’ to safeguard and build up through truly free and conscious decisions. As a result, it cannot demand respect from other ‘wills’, which are themselves detached from their own deepest being and thus capable of imposing other ‘reasons’ or, for that matter, no ‘reason’ at all. The illusion that moral relativism provides the key for peaceful coexistence is actually the origin of divisions and the denial of the dignity of human beings”*.

Precisely this vision which identifies freedom with relativism or militant agnosticism, and which casts doubt on the possibility of ever knowing the truth, could be an underlying factor in the increased occurrence of those hate incidents and crimes which will be the object of our debate today. May this Round Table Discussion – and I hope there will be similar events on a regular basis – give a new input to the work of OSCE and ODIHR in the field.

Thank you.

**Speech by Metropolitan Hilarion of Volokolamsk, Chairman of the Moscow Patriarchate's
Department of External Church Relations at the OSCE high-level meeting 'Preventing and
Responding to Hate Incidents and Crimes against Christians'**

Rome, Italy, 12 September 2011

Mr. Chairman, dear participants in the meeting:

The Russian Orthodox Church considers it to be an important and timely initiative of Lithuania, the current chairman of the Organization for Security and Cooperation in Europe (OSCE), to hold a special meeting dedicated to the position of Christians in the OSCE region. We value highly also the endeavours of the Holy See, which has taken an active part in organizing the event.

We believe that the time has come to discuss openly the violation of the rights of Christians and respond to this challenge through our common efforts. For decades now the encroachment upon the rights of religious minorities has been widely discussed on the European continent. Yet, practice shows that the position of the majority, which is comprised of traditional Christians in almost all the OSCE participating states, is far from being the best guarantee of their rights. The most convincing example of this was the way the European Court of Human Rights conducted the *Lautsi v. Italy* case on the question of the presence of crucifixes in Italy's schools. The resolution of this problem in favour of Christians was possible thanks only to the united efforts of a whole number of countries that spoke out against the Court's original decision. Among the countries united in support of Christian identity in Europe were Russia, Armenia, Bulgaria, Greece, Lithuania, Malta, and others. This was an unprecedented for our times fact of multilateral cooperation on the grounds of common Christian values.

If in Europe and the OSCE region voices can be heard against the presence of Christian symbols in public life, and there are signs of other forms of an intolerant attitude towards Christians, then this is a good occasion to think upon the reasons for such things. There is a simple axiom, understandable to every educated European. European civilization is a culture that has developed on a Christian foundation. Today Europe, and indeed the entire OSCE region, has acquired a clearly expressed multicultural nature, having become a place of contact between peoples and religions from all over the world. Yet, does this mean that the cultural and religious diversity of Europe definitely threatens her Christian roots? Not at all. The real threat is not in offering to the continent's new religious and national communities the chance to make use of Christian hospitality. The basic danger is in attempting to use religious diversity as an excuse to exclude signs of Christian civilization from the public and political realities of the continent, as though this would make our continent friendlier towards non-Christians. I am convinced that society, which has renounced its spiritual heritage under the pretext of the radical separation of religious life from public life,

becomes vulnerable to the spirit of enmity in relation to representatives of any religion. This indeed does create an atmosphere of intolerance in relation to Christians, as well as to representatives of other traditional religions. This statement can be proved by many examples.

Spain, as well as a number of other countries, has recently introduced a course on 'Education in Citizenship' in school syllabuses for primary school pupils which include sex education. Within this course pupils are indoctrinated with views on sexual relations which are totally inconsistent with the religious beliefs of their parents. This practice of the course has already resulted in mass appeals to the courts, locally and internationally, but the problem remains unsolved at the European level. I stress that although such educational experiments are opposed by Catholic parents, this is not a Catholic issue, but one which is shared by representatives of all traditional European religions. No religious community can remain indifferent to the destruction of the sanctity of family life. And in addition there is the internationally recognized right of parents to bring up children "in conformity with their own religions and philosophical convictions". I should draw to your attention that in Russia, Orthodox civil society organizations in cooperation with Muslim and Jewish organizations, have effectively opposed such initiatives. In our own country, Russia, we have followed a quite different direction: we have launched a very effective experiment to introduce the teaching of religious culture in a way which gives parents the possibility of choosing the information about religion that a child will receive in school.

Organizations in the OSCE countries responsible for notifying the public about cases of Christianophobia regularly report cases of persecution of Christians who criticize social evils, albeit that they are legally recognized. For example, clergy and lay believers who criticize homosexuality as sinful often face public ostracism or severe discrimination. Statutory guarantees of freedom of speech laid down in international law are always ignored in such cases.

Christians in the OSCE region are consistently attacked because of their position on abortion and euthanasia. Opponents not only fail to see that behind their false justifications lie the deprivation of human life, but they also question Christians' right to present their views and their democratic efforts to have them reflected in European legislation. It has been an encouragement and inspiration to see the recent recommendation of the Parliamentary Assembly of the Council of Europe upholding the right to conscientious objection for medical workers who refuse to take part in such operations. I hope that refusal on grounds of conscientious objection will be an accepted approach in the educational and in public service spheres .

We are also concerned about the acts of vandalism aimed against Christian shrines that have become a sad social reality in contemporary OSCE region.

Nowadays, Russian Orthodox Church speaks openly about the necessity of protecting the rights of Christians outside Europe where their lives and health are under threat. These issues are at the top of the agenda when representatives of the Russian Orthodox Church visit the Middle East and North Africa and are discussed in numerous political contexts. In May this year the Holy Synod of the Russian Orthodox Church adopted a special statement on Christianophobia internationally, in which it expressed concern about the growth of persecution against Christians worldwide. The statement calls for the development of a comprehensive and effective mechanism for protecting Christians and Christian communities subjected to persecution or to restrictions in their religious life and work. We believe that these efforts will improve the conditions of life of our brothers in faith. However, our voice calling for protection of Christians

outside Europe will sound more confident and authoritative if it is backed by our co-operation in making OSCE states an example of the upholding of Christian rights and freedoms.

The analysis of research of cases of an intolerant attitude towards Christians demonstrates that the cases, as a rule, bear an anti-religious motive. People who ignore or infringe on the rights and legitimate interests of Christians are often guided by secular maximalism, that is, they proceed from the notion that religion is no more than the personal affair of the individual and does not have a social dimension. In recent years, the OSCE has come to realize that the dominant factor of radical secularism is as dangerous to religious freedom as religious extremism in all its manifestations. This change in position has become possible thanks only to the efforts of Christian non-governmental organizations which monitor Christianophobia in Europe.

So that the rights of Christians and representatives of other traditional religions in the OSCE region can be effectively defended, the Organization is called upon not only to react to crimes but also to act in consolidating peace between all of the region's religions. To propose a model of a peaceful inter-civilizational coexistence is a difficult theoretical and practical task, and the search for its solution is impossible without the creation of interactive mechanisms of dialogue among traditional religious communities. This model is needed not only in the OSCE region but also throughout the world, including those places where Christians feel themselves to be especially vulnerable.

The building up of social relations which exclude or minimize the appearance of inter-religious enmity, is unthinkable without paying attention to religious and inter-cultural education, without setting up conditions for the embodiment of ideals of virtue, justice, and mercy in public life, common to the majority of traditional religions. I hope that the work of the OSCE in the sphere of guaranteeing freedom of conscience will be realized in the spirit of sincere partnership of national governments, international structures, experts, and religious leaders who are determined to contribute to inter-religious peace in the OSCE region.

Annex III: Biographical Information about Meeting Moderators and Panelists

Session I: Hate-motivated Crimes and Incidents against Christians in the OSCE Area

Moderator:

Ms. Floriane Hohenberg, Head, Tolerance and Non-Discrimination Department, ODIHR

Floriane Hohenberg has been working for ODIHR since 2005. She has been the Head of the Tolerance and Non-Discrimination Department since 2009. From 2000 until 2004 she was the Head of the Representation in Germany of the French Commission for the Victims of Spoliation Resulting from the Anti-Semitic Legislation in Force during the Occupation. Between 1998 and 1999 she participated in a study commissioned by the French government on the extent of the confiscation of Jewish assets in France during World War II.

Panelists:

Mr. Roland Dubertrand, Adviser for Religious Affairs, Ministry of Foreign Affairs (France)

Mr. Dubertrand recently took up his post as the Adviser for Religious Affairs at the Ministry of Foreign Affairs. He has extensive experience in the French Foreign Service, having served as the French Ambassador to the Dominican Republic and in various capacities in North Africa, Iran and South African. He is also a recipient of the French National Order of Merit.

Professor Malcolm Evans, Professor of Law, University of Bristol (United Kingdom)

Professor Malcolm Evans, OBE, was Head of the School from 2003-2005 and Dean of the Faculty of Social Sciences and Law at the University of Bristol from 2005-2009. He studied law at Oxford (1979-82; 1983-87), was appointed to a lectureship at Bristol in 1988 and in 1999 was appointed Professor of Public International Law. His areas of research interest now lie primarily in issues concerning the international protection of human rights, with particular focus on the freedom of religion and the prevention of torture, and also the law of the sea.

He is currently Chair of the United Nations Subcommittee for the Prevention of Torture and is a member of the UK Foreign Secretary's Advisory Group on Human Rights. He is also a member of the Organization for Security and Co-operation in Europe's Advisory Council of Experts on Freedom of Religion or Belief and has worked extensively with numerous international organizations on a broad range of human rights issues. As Deputy Director of the Human Rights Implementation Centre (HRiC) within the School of Law he is involved in a wide variety of its funded research projects, in particular those in Eastern Europe and Central Asia and in Africa.

His major published works include: *Maritime Delimitation and Relevant Circumstances* (OUP, 1989), *Religious Liberty and International Law in Europe* (CUP, 1997), *Preventing Torture* (OUP, 1998), *Protecting Prisoners* (ed) (OUP, 1999), *Combating Torture in Europe* (Council of Europe, 2002), *Manual on the Wearing of Religious Symbols in Public Areas* (Council of Europe/Brill, 2009).

Rev. Dr. Piotr Mazurkiewicz, Secretary General, Commission of the Bishops' Conferences of the European Community

Rev. Dr. Mazurkiewicz currently acts as the Secretary General for the Commission of the Bishops' Conferences of the European Community. He also lectures at the Papal Department of Theology in Warsaw and is an Assistant Professor at the Institute of Political Sciences at the University of Cardinal Stefan Wyszyński. He is a member of the Board of the European Society for Research in Ethics and a member of the Advisors' Group on the European Union of the Polish Bishops' Conferences.

Rev. Dr. Mazurkiewicz is also the author of many publications concerning European studies, political philosophy, Catholic social teaching, social and political ethics. His works include *What is Central Europe?* in *Forum Scientiae et Sapientiae* (2003) and *The European Treaty on the Constitution: a challenge for new member states* in *Espaces - Bulletin 33* (2003).

Session II: Preventing and Responding to Hate Crimes and Incidents against Christians: International, National and Local Responses

Moderator:

Dr. Massimo Introvigne, Personal Representative of the OSCE Chairperson-in-Office on Combating Racism, Xenophobia and Discrimination, also focusing on Intolerance and Discrimination against Christians and Members of Other Religions

Dr. Introvigne was born in Rome in 1955. A sociologist of religion, he has lectured in several universities both in Italy and abroad, and is the author of more than sixty books and more than one hundred articles in academic journals in the field of religious pluralism and religious liberty. He has also written and lectured on anti-Semitism and other anti-discrimination issues, and is a member of the Committee on Islam in Italy, appointed by the Italian Ministry of Internal Affairs in order to advise the Italian government and Parliament on interactions with the Islamic minority. He has organized from 1988 the yearly international conferences on religious pluralism of CESNUR (Center for Studies on New Religions). Dr Introvigne is vice-president of the Catholic lay organization *Alleanza Cattolica*, devoted to studying and promoting Catholic social teaching, executive secretary of APSOR, the Association for Sociology of Religion in Piedmont, and vice-president of the cultural association *Torino Europa*. He is married with four children and lives in Turin, Italy.

Panelists:

Ms. Klara Klingspor, Research Analyst, National Council for Crime Prevention, Sweden

Ms. Klingspor is a national expert on hate crime, research analyst, writer and speaker at the National Council for Crime Prevention in Sweden. The Council functions as the Swedish Government's body of expertise within the judicial system. For the past five years she has been responsible for the production of statistics on hate crime and gathering of information on the situation on hate crimes in Sweden. Her educational background is in the fields of criminology and political science.

Ms. Jun Morohashi, Programme Specialist, Section of Education for Peace and Human Rights, Division of Education for Peace and Sustainable Development Education Sector, UNESCO

Ms. Jun Morohashi has been Programme Specialist in the area of human rights education and intercultural education in UNESCO's Education Sector since 2007. She has been contributing to the implementation of the ongoing World Programme for Human Rights Education. She joined the Organization in 1999 and started her career in the Sector for Social and Human Sciences. She worked for the Management of Social Transformations Programme (MOST) and for the Fight against Racism and Discrimination Section. She took an active part in the project on the *International Coalition of Cities Against Racism and Discrimination*, launched by UNESCO in 2004. Having studied sociology (M.A. in sociology from Hitotsubashi University, Tokyo, Japan) and political science (diploma from Institut d'Etudes Politiques de Paris), her main field of interest is the situation of non-citizens in multicultural and multi-ethnic society.

Dr. Andrius Narbekovas, Director of the Theology Department, Catholic Theology Faculty, Vytautas Magnus University (Lithuania)

Dr. Narbekovas is a priest, professor, doctor of sacred theology and medical doctor. He is the Director of the Theology Department at the Catholic Theology Faculty of Vytautas Magnus University and simultaneously acts as the Director of the Family and Marriage Research Centre at the university. He also lectures at the Mykolas Romeris University and sits as a member of the Medical Ethics Committee of Lithuanian at the Ministry of Health Care. Dr. Narbekovas' research interests lies in biomedical and sexual ethics and the theology of marriage and family.

Mr. Alexander Verhovsky, Director, Center for Information and Analysis, Russian Federation

Alexander Verkhovsky has been the director of the SOVA Center for Information and Analysis since 2002. The SOVA Center conducts monitoring activities about ultra-nationalist activities, hate crimes, hate speech in mass media, freedom of religion issues and the misuse of anti-extremism legislation in contemporary Russian society. The SOVA Center publishes current news on these issues on their website on a daily basis and also publishes books as well as quarterly and annual reports.

Prior to his work with SOVA, Mr. Verhovsky was an editor-in-chief of Samizdat independent newspaper, Panorama in Moscow (1989-1991) and a vice-president of the Panorama Information and Research Center (1991-2002). Since 1994, Mr. Verhovsky's main area of research has been political extremism, nationalism and xenophobia in contemporary Russia as well as religion and politics in contemporary Russia. He is the author/co-author of a number of books, reports and articles on these issues.

Session III: Special Challenges in Preventing and Responding to Attacks on Places of Worship

Moderator:

Mr. Stefano Valenti, External Relations Officer, Secretariat of the European Commission against Racism and Intolerance, Council of Europe

Mr. Valenti currently works as a lawyer for the European Commission against Racism and Intolerance in Strasbourg. In the past, he has served as Special Representative of the Secretary

General of the Council of Europe to Serbia and, previously, as UNHCR legal officer in Africa, Asia and Europe. He has worked also as a visiting professor at the University of Padua in Italy.

Panelists:

Professor Paul Iganski, Senior Lecturer in Social Justice and Head of Department of Applied Social Science, University of Lancaster, United Kingdom

Paul Iganski, PhD., is Senior Lecturer in Social Justice, and Head of Department of Applied Social Science, at Lancaster University. For over a decade he has specialised in research, writing and teaching on ‘hate crime’, building on his earlier work on labour market equal opportunity practices (see: Iganski & Mason [2002] *Ethnicity, Equality of Opportunity and the British National Health Service*).

His books on ‘hate crime’ include *Hate Crime and the City* (2008), *Hate Crimes Against London’s Jews* (2005 with Vicky Kielinger & Susan Paterson) and the edited volumes *Hate Crime: The Consequences of Hate Crime* (2009), *A New Antisemitism* (2003 with Barry Kosmin) and *The Hate Debate* (2002).

He mostly conducts his research in collaboration with, or commissioned by, NGOs and the equalities sector. He has recently served as the project coordinator of the European Network Against Racism’s (ENAR) 2010 *Comparative Study on Racist Violence*, principal investigator (with David Smith) for the Equality and Human Rights Commission’s (EHRC) (Scotland) project on the *Rehabilitation of Hate Crime Offenders* (2011), and principal investigator on projects recently commissioned by the (EHRC) to analyse data from the British Crime Survey and the Scottish Crime and Justice Survey on equality groups’ perceptions and experience of harassment and crime. He also serves as coordinator of *The Hate Crime Research Group* — an international alliance of academics, activists, practitioners, researchers and students, researching and promoting best practice in challenging prejudice and hate (see: <http://www.lancaster.ac.uk/fass/groups/hate-crime/index.php>).

Ms. Kirsten Joppe, Chief, Security Monitoring Section, OSCE Mission in Kosovo

Kirsten Joppe is Chief of the Security Monitoring Section, located in the Department of Human Rights and Communities of the OSCE Mission in Kosovo. The Section proactively monitors the work of the police with the aim of fostering a human rights compliant police force. She has been working with the Mission for more than five years. Kirsten has postgraduate degrees in Political Science as well as Peace and Security Policy Studies.

Mr. Mark Weitzman, Director of Government Relations, Simon Wiesenthal Center (United States of America)

Mark Weitzman is Director of Government Affairs and the Director of the Task Force against Hate and Terrorism for the Simon Wiesenthal Center. He is also the Chief Representative of the Center to the United Nations in New York, and was the Founding Director of the SWC’s New York Tolerance Center. Mr. Weitzman is a member of the official US delegation to the Task Force for International Cooperation on Holocaust Education, Remembrance and Research and a board member and former Vice-President of the Association of Holocaust Organizations. He is a member of the Advisory Panel of Experts on Freedom of Religion or Belief of the Organization for Security and Co-operation in Europe (OSCE), of the advisory board of the Institute for the Study of Global Antisemitism and

Policy at Yale University, chairs the Holocaust Education, Remembrance and Research Working Group of the European Shoah Legacy Institute and was also a longtime member of the official Jewish-Catholic Dialogue Group of New York. Mr. Weitzman is also a participant in the program on Religion and Foreign Policy of the Council on Foreign Relations.

He has lectured and worked with various groups including Congress, the U.N., the EU (European Union) the U.S. Army and the FBI and has published a number of works related to anti-Semitism, extremism and tolerance.