

ANTI-MUSLIM RACISM REPORT 2023



DOKUSTELLE

Islamfeindlichkeit & antimuslimischer Rassismus



QAMAR

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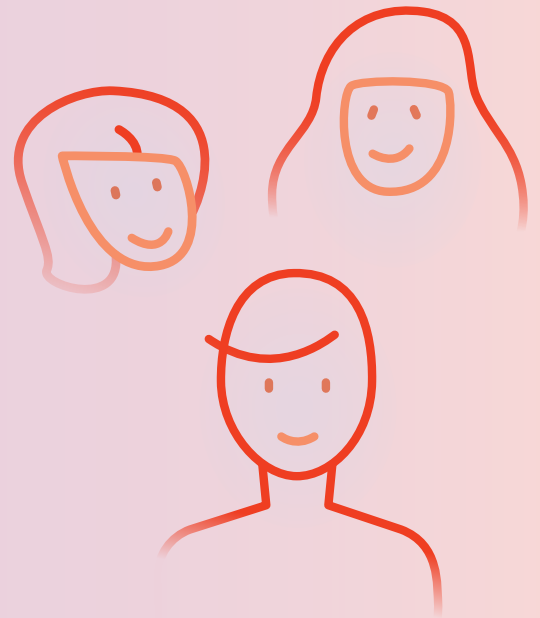
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- Ich werde bei Bewerbungen ständig auf meinen Hidschāb angesprochen. Ist das eine Diskriminierung?
- Ich habe schon oft erlebt, dass ich nicht in einen Club gelassen werde. Meine weißen Freunde haben das Problem nicht.
- Mein Vorgesetzter wünscht sich ein junges, dynamisches Team – kann er mich mit 50 wirklich so einfach abservieren?
- Ich heiße Öztürk – und deshalb bekomme ich die Wohnung nicht?
- Meine Arbeitskolleg:innen beschimpfen mich, weil ich in einer gleichgeschlechtlichen Beziehung lebe.
- Die Hände meines Zahnarztes haben an meiner Brust nichts verloren.



LANGUAGE USE

/// Racist language use is largely paraphrased. In the case presentations for analysis purposes, a trigger warning is provided.

In this report, we have deliberately refrained from using certain racist words in full length. In such cases, the offensive word was clearly abbreviated, and the addition “-word” was used. It is the absolute priority of the documentation team to practice mindfulness in the linking of theory and practice and to work in a trauma-informed way as much as possible.

BIPOC stands for Black, Indigenous, and People of Colour. The term is not a biologicistic/phenotypical categorisation, but a self-designation referring to the fact that people are bound together by common experiences of racism and are perceived in a certain way by society.

Black as a self-designation “refers to people’s experiences of racism”⁽¹⁾ and is thus a socio-political positioning in a majority white-dominated social structure. The capital letter “B” is considered a symbol of an emancipatory practice of resistance.

The term ‘white’ describes neither a real skin colour nor phenotypical/biological characteristics of a person, but a dominant and privileged position within a racist system of power. “Whiteness is an identity concept that remains mostly unspoken and unnamed because it is considered the norm and the centre of perspectives.”⁽²⁾

To continue a process towards barrier-free access, which we will expand in the coming years, we are reducing italics and applying font size 12 in long sections.

If you have any questions, concerns and/or feedback, please contact us at: office@dokustelle.at

/// (1) Tupoka, Ogette (2019). exit racism. Rassismuskritisch denken lernen. Münster: Unrast.

(2) Moka, Madeleina (2019). Warum wir sprachliche Veränderung brauchen und Political Correctness trotzdem problematisch ist. <https://rosa-mag.de/warum-wir-sprachli-che-veraenderung-brauchen-und-political-correctness-trotz-dem-problematisch-ist/> (accessed 3.5.2024).

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EDITORIAL

Herein we present our ninth Anti-Muslim Racism Report. As we look back on an intensive working year, we observe that the extensive support we provided to clients in 2023 demonstrates the great need in Austria. We have tried to cover this need with our many years of expertise.

In 2023, Dokustelle Austria recorded a total of 1522 racist attacks against Muslims and people perceived to be Muslim. Compared to the previous year, 263 more cases were reported to us offline, which represents an increase of more than 100 percent. We attribute this rise to the expansion of our counseling activities, networking (in all federal states) and public relations work via our social media channels.

The multilingual educational as well as psychosocial and legal counseling services form a special source of support for our clients, which has given Dokustelle Austria a unique status in its work with affected groups since its establishment.

Multilingualism is not a tick box for us, but a lived practice that has shaped and sustained many years of our work. There is a saying in Turkish: “Bir lisan, bir insan. İki lisan, iki insan.” Translated, this means: “One language, one person; two languages, two people.” It emphasizes the importance of language and the rich expertise that people bring because of their multilingualism. The multilingualism of our team enables us to expand our work relationships to communities in various federal states based on trust. We are proud of that.

In this year’s report, we would particularly like to draw attention to the striking increase in case reports from the education sector. More and more parents, pupils and teachers are reporting anti-Muslim racist incidents in schools and educational institutions. In this context, multilingualism is key to providing accessible and trustworthy advice.

For the Dokustelle Austria team, it is important to offer victim-centered approaches and to develop transformative practices in cooperation with various stakeholders. In 2023, we therefore engaged in an intensive exchange with stakeholders from the education sector, including the head of the school authority of the Islamic Religious Community. This was instrumental in providing students with targeted support and introducing educational institutions to our services. For example, we offer empowerment workshops for children and young people in schools as well as further training for educators.

This year's report focuses on our work in this area and discusses the Austrian education sector, which continues to be permeated by structural racism and reflects social conditions in general. We are particularly pleased to feature three guest contributions that were written in collaboration with colleagues from the anti-racism work sector. Carla Amina Baghajati writes for Dokustelle Austria about her work as head of the Islamic Religious Community in Austria's (IGGÖ) school board and her many years as a specialist inspector.¹ In addition, Ali Dönmez, speech therapist, DaF/DaZ trainer and founder of the initiative against German support classes reflects on his work. Finally, L., a school social worker and anti-racist and queer-feminist activist, writes from the field and describes the effects of continuously experiencing racism in the educational sector in Austria. This year, we publish a separate and expanded document for multipliers in the education sector with a focus on multilingualism, education and anti-Muslim racism on our homepage.

In addition to the many case reports from the school sector, we observed a significant increase in acts of discrimination in the category of unequal treatment. This increase demonstrates how the structural level of racist discrimination against Muslims in various places has far-reaching effects on life for Muslims in Austria. An increasing tendency of repression through generalizing statements by politicians and people from the public sphere was also noticeable. Many Muslims, people with a Muslim background and allies report feeling powerless against the dynamics and tactics of silencing.

We received many reports from the field of assembly rights, which is why this report also includes an article on "Know Your Rights - Assembly Rights and Arrests" by our legal expert and advisor, Dunia Khalil. As part of the work of communities, collectives and movements for social and transformative justice, it is important and necessary to establish sustainable approaches to protect

those affected by systematic violence. The article "Transformative Justice" by Ümmü-Selime Türe, deputy chairwoman of Dokustelle Austria and head of psychosocial counseling, provides an insight into the first steps towards implementing alternative ways of reducing racist violence and, in the long term, eliminating it altogether.

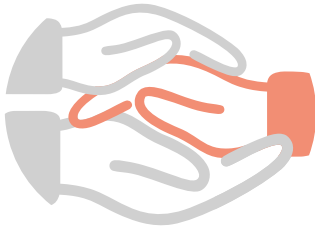
For years, Dokustelle Austria has been highlighting the increasing danger of social division, which is being driven by politicians and public figures, among others. We emphasize that generalizing and intimidating statements about Muslims and people perceived as such have far-reaching consequences. These tendencies have a detrimental effect on the tireless work of civil society actors in anti-racism work. Especially in times of immense social division, it is detrimental that politicians and public figures place Muslims and Muslim institutions under general suspicion with intimidating and generalizing statements. This has far-reaching consequences and causes a loss of trust in the rule of law and in democratic principles.

Through our work, we highlight the valuable efforts of individual actors and the commitment of people and organizations that support those affected by anti-Muslim racism. In times like these, when news and images from the war on Gaza reach us every day, we are challenged to function without falling into despair. Muslims and people perceived as Muslims often do not have the opportunity to express their emotions without being discriminated against or criminalized. We need to create spaces for grief, healing and change so that we can look to the future with confidence again.

(1) This contribution will be featured in another outlet and is not included in the translation of this report.

AREAS OF WORK

The team of the Documentation and Counselling Center Islamophobia and anti-Muslim Racism has expanded and specified its areas of responsibility over the last eight years to work more effectively and sustainably.



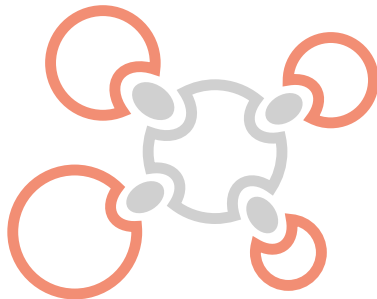
ASSISTANCE

If a person who has been directly affected by anti-Muslim racism calls us, we can offer support to the person affected and help them take further steps. The initial conversation and collective processing strengthen the person affected and can give them the feeling that they are not alone. This is first an initial discussion about the incident and then further...

If a directly affected person contacts us by phone, email, online form, or social media because they have specific questions about an experience or situation, we give them practical advice. If it is necessary to...



CONSULTING



MEDIATE

We pass them on to established as well as specialized non-governmental and governmental institutions, contact points and organizations.

In our documentation work, we record cases of anti-Muslim racism online and offline. We not only document cases brought to our attention, but also carry out active monitoring work that provides the base for our statistics and analysis. With the work of the Documentation and Counselling Center, we do not only want to record figures and show statistics, but also work in a targeted preventive way against group-related misanthropy and division.



DOCUMENTATION & MONITORING



EDUCATIONAL WORK AND RAISING AWARENESS

With our trainings and workshops, we sensitise people directly affected by anti-Muslim racism as well as those not affected. In doing so, we show that anti-Muslim racism must be considered in society as a whole. With our documentation and empowerment work, we aim to raise awareness to prevent Islamophobia and anti-Muslim racism in society as a whole. Another area where we continuously do empowerment work is on digital platforms. In addition to our website, we use social media platforms such as Twitter, Facebook, and Instagram to draw attention to current events and to keep the community informed about our work.

Cooperation and exchange with various national, European, and international associations, civil organisations, initiatives, institutions, and educational institutions are another important area of activity of the Dokustelle Austria.



COOPERATION

Kick Off Event: EU-
Project "Butterfly
Effect"
Florence 📍



Dokustelle
Austria Iftar
Vienna 📍



02
02



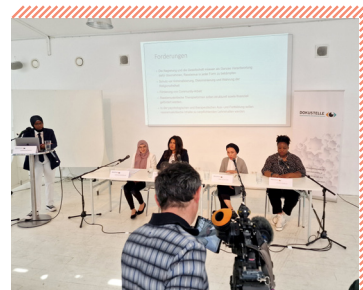
Live Talk with Farid
Hafez: "Who takes
responsibility"
📍 Online, Vienna

15
01



Community-
Workshop: "Know
Your Rights"
📍 Innsbruck

20
03



Press conference:
"Anti-Muslim
Racism Report
2023"
📍 Vienna

22
05

13
04

01
24

Workshop for teachers:
"Anti-Muslim racism in
classroom & empow-
erment strategies for
pupils"

📍 Vienna AHS-
Gymnasium

01
28

Community workshop:
"Know Your Rights"
📍 Packhaus

03
18

Demo by Plattform
für menschliche
Asylpolitik: "Interna-
tional Day Against
Racism"

📍 Vienna



03
20



Community-Work-
shop: "Know Your
Rights"
📍 Wiener Neustadt

03
22

Event at Universi-
ty of Kristiansand:
"Democracy Week -
Muslim European Em-
powerment Program"
📍 Norway/Kristiansand

05
03



Event at European Parliament:
"Anti-Racism & Diversity Week"
📍 Brussels



Panel discussion:
"International Day
Against Racism at
Vienna City Hall"
📍 Vienna



Panel discussion:
"Klagsverband discusses -
Anti-Muslim Racism"
📍Vienna



Community Event by
Dokustelle Austria
📍Vienna

24
05

21
06



Workshop for
teachers: "Anti-
Muslim Racism
in the education
sector"
📍Linz

07
07

INACH Conference
📍Malaga



Workshop with Caritas OÖ
📍Online

15
12



Participatory
Meeting: "Butterfly
Effect"
📍Vienna

15
11

Panel discussion with
MJÖ: "Operation Luxor - 3
years later"
📍Vienna

06
10

08
11

Press conference:
"Anti-Muslim
Racism Report
2023"
📍Linz

05
30

Workshop with
MJÖ: "Know Your
Rights"
📍Vienna

09
27

Closed Meeting
📍Vienna

10
15-16

12
04



ENAR Event: "25 years of
Anti-Racism" & General
Assembly
📍Brussels

06
16

Event & Reading with
Melina Borcak: "How to
talk about anti-Muslim
racism."
📍Vienna

10
05



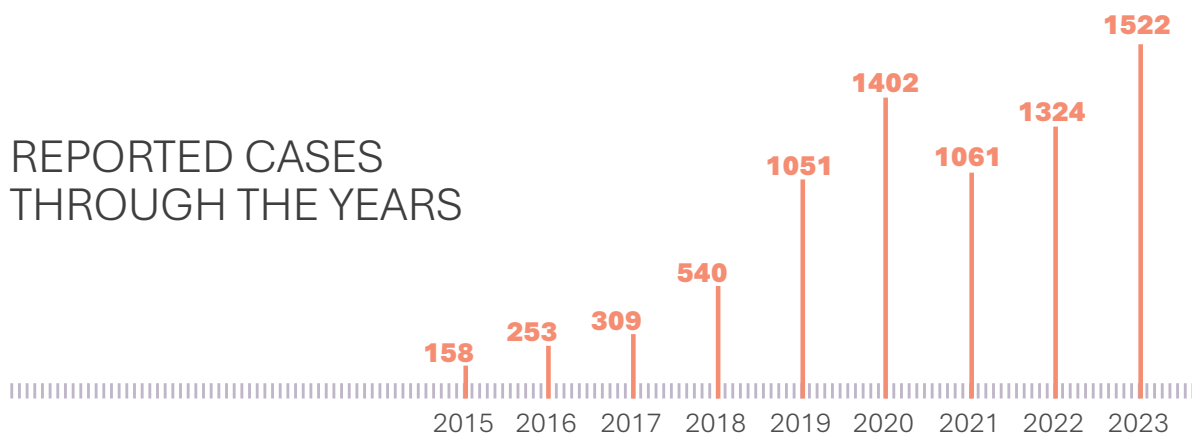
Exhibition participation at Wien
Museum: Dokustelle Austria goes
Wien Museum
📍Vienna



Here, the Dokustelle offers a brief insight into its public relations work.
This list is a small selection and does not claim to be complete

ANTI-MUSLIM RACISM IN AUSTRIA

REPORTED CASES THROUGH THE YEARS



ANNUAL REVIEW 2023

////////// In 2023, Dokustelle Austria recorded 1522 racist attacks against Muslims and people perceived as Muslim, consisting of offline and online cases documented as part of monitoring.

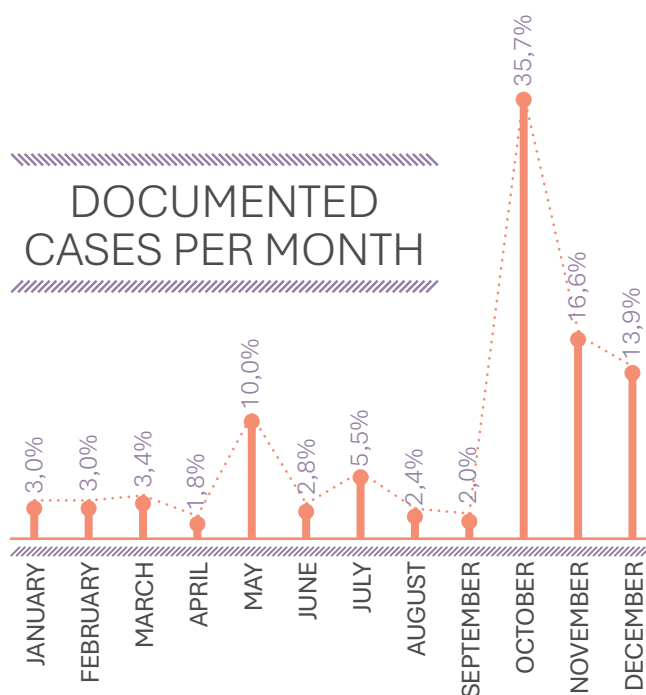
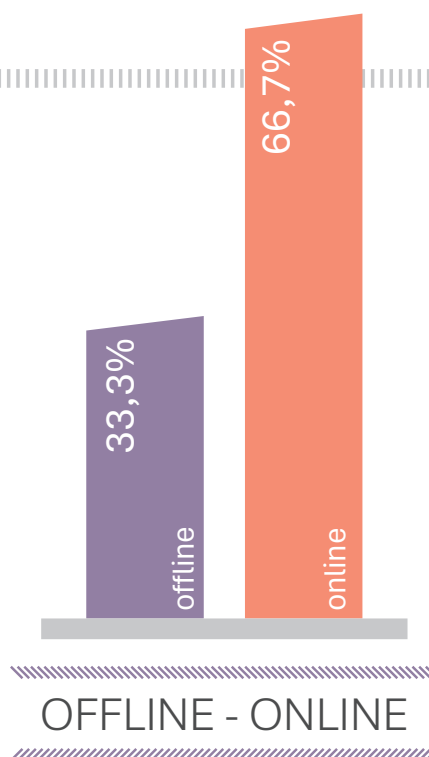
We would like to point out that the statistics presented constitute a snapshot that helps to highlight trends in Austria. The number of actual assaults is much higher. However, as every case is one too many, we support our data analysis with detailed case descriptions and possible courses of action based on an intersectional understanding of racism and racist structures. At this point, we would particularly like to thank the Initiative for a Discrimination Free Education System (IDB), the association ZARA - Zivilcourage & Anti Rassismus-Arbeit and the Ombud for Equal Treatment (GAW) for forwarding us their anti-Muslim racism case numbers.

The number of people who actively reported cases was a first in 2023. Up to 507 cases were reported to the psychosocial and legal counseling service by victims and witnesses. Compared to 2022, this is an increase of more than 100%. At the same time, the Dokustelle Austria monitoring team documented 1015 online cases in 2023.

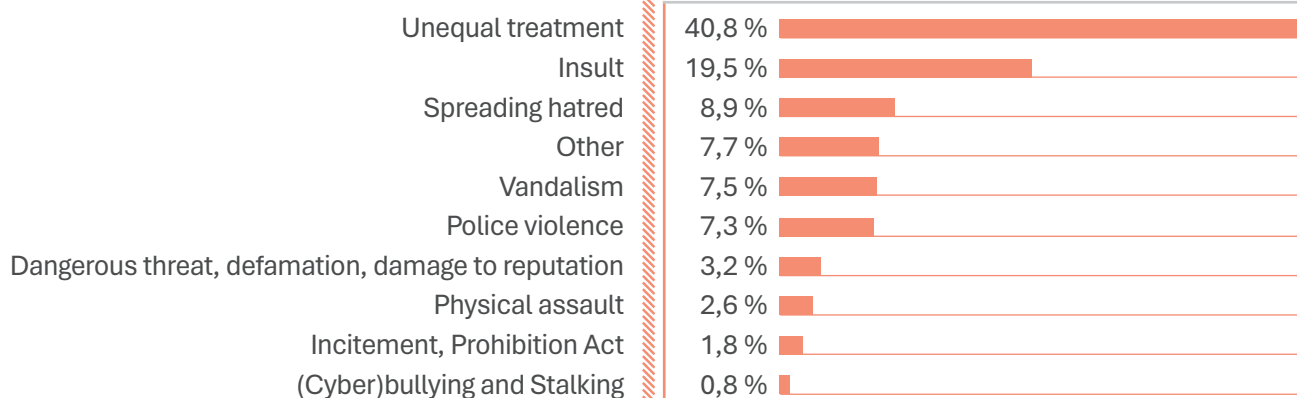
In 2023, there was a drastic increase in reported cases in the months of May, October, November and December. These phases of increase reflect national and global developments in relation to the political and media representation of Muslims and perceived Muslim groups. In May, we documented a high number of active case reports and monitored cases relating to schools as well as politically motivated and ethically questionable studies. The studies' coverage in media was directly reflected in racist comments in online forums and on social media.

From October to December 2023, the Dokustelle Austria recorded more cases than in the period between January and September 2023. These figures reflect the local impact of global phenomena, such as the increasing acts of violence in Israel/Palestine, the humanitarian catastrophe caused by ongoing Israeli attacks on the Gaza Strip and Austria's prolonged blockade of a ceasefire resolution in the UN Security Council. From October 2023, schools were also one of the first areas in which case reports increased rapidly to worrying proportions. Overstretched teachers, overlapping forms of anti-Muslim, ant-Palestinian and anti-Arab racisms, and children denied the ability to talk about their feelings and fears were the first consequences we observed. Calls from parents and students demanding the issuing of political statements especially in relation to the acts of violence in Israel/Palestine, as well as calls for the involvement of security authorities in schools were further consequences that were welcomed by political officials.

As in previous years, more than 80% of anti-Muslim incidents were reported to us from the federal capital. Despite this, we are seeing a steady rise in the number of cases reported from the federal states due to our increased outreach.



OFFENSES / INCIDENTS



The breakdown of reported offline cases by type of offense shows that the categories of unequal treatment and insult were the most reported. In the category of unequal treatment, the Dokustelle Austria even recorded a 10% increase in active reports compared to the previous year.

Other recorded offenses in the offline area that require special mention are vandalism, police violence, and physical assault among others. In absolute numbers, we recorded 38 cases of vandalism, of which graffiti was the most common offense with 33 cases, 37 cases of police violence, 13 cases of physical assault and 39 cases recorded under the category of “other”. This is worrying, as the Dokustelle Austria recorded 3 cases of physical assault and 11 cases of police violence last year.

The category “other” includes cases of anti-Muslim racism that cannot be assigned to any of the other acts. These include cases of disinviting experts or canceling events that speak about anti-Muslim racism, expert opinions that use anti-Muslim racist narratives, the removal of the headscarf due to experiences of racism or the deliberate concealment of perpetrators’ anti-Muslim motives in media portrayals.

In the gender category of actively reported cases, women and girls were more frequently affected by anti-Muslim resentment. For years, the Dokustelle Austria has pointed out that anti-Muslim racism very often occurs in combination with sexism. This shows the need to consider anti-Muslim racism, like all forms of racism, in its intersection with other forms of discrimination. All cases in which the gender of the person affected was not specified,

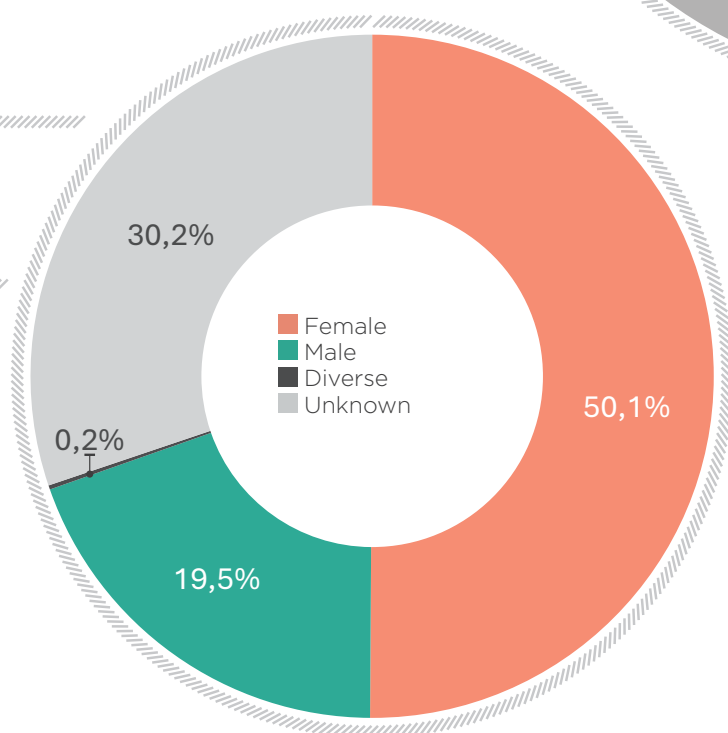
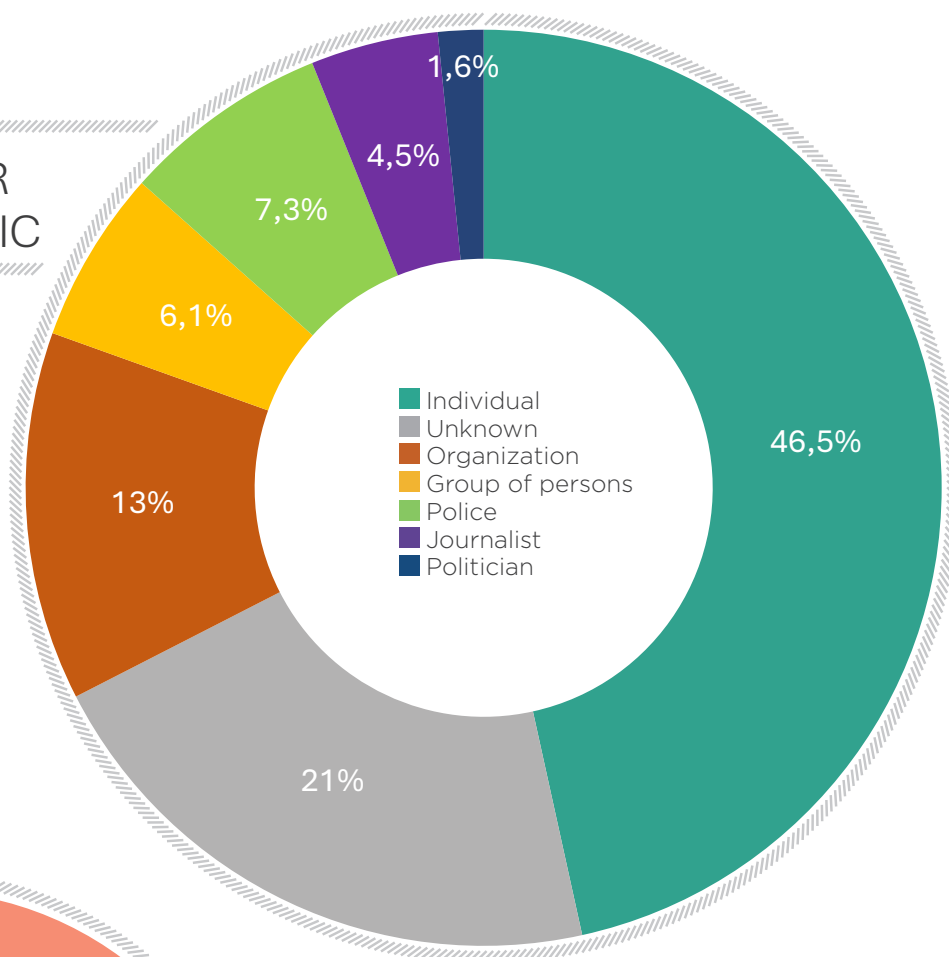
when groups of people are involved or when no person is directly affected, e.g. affected institutions or organizations, are subsumed under the label “unknown”.

GENDER OF AFFECTED PERSONS

In 2023, intersections between categories such as gender, ethnicity, nationality, sexual orientation, age and disability as well as characteristics of appearance such as headscarf, beard and skin color were included in the documentation of anti-Muslim racism for the first time.

During the documentation process, the team at Dokustelle Austria also uses the characteristics of the perpetrators. It should be noted here that the reported information on perpetrators is in most cases an external perception and we can only gain limited insights from it. This is also the case with the statistics on the perceived gender of the perpetrators. This is recorded, but no meaningful figures are available due to the large number of anonymous perpetrators.

PERPETRATOR CHARACTERISTIC



Another perpetrator characteristic is the associated group. In addition to civilian individuals, larger groups of people and organizations, politicians, journalists and police officers are also recorded separately. The inclusion of this group of perpetrators emphasizes that their involvement in anti-Muslim acts exacerbates unequal power dynamics and has far-reaching consequences. In

2023, 23 cases involving journalists and 37 cases involving police officers were reported to us.

Cases that reach us regarding police violence include the disproportionate use of violent means, the intimidation of witnesses during the interrogation of Muslims and the unlawful distribution of administrative fines. Recorded cases by journalists most often contain prejudiced, divisive and generalizing attributions that spread a problematic image of Muslims.

The actions of politicians include statements that use anti-Muslim narratives, hence fueling the spread of fear and hatred towards Muslims and leading to the approval of discriminatory political measures.

The category “organization” documents cases in which institutions engage in practices that discriminate against Muslims and Muslim-identified groups.



Online monitoring

////////// In 2023, we intensified our online monitoring in order to highlight the high number of racist statements against Muslims on the internet. The documented cases include both criminally relevant content such as insulting and spreading hate or incitement to hatred, as well as legally ‘compliant’ statements that can be clearly classified as violent. It is important to emphasize that the law does not define what can be recognized as anti-Muslim racism on the internet. The documented cases include derogatory terminology, stereotypes and prejudices, glorification of violence and trivialization of crimes, acts of violence and (psychological and physical) harm caused.

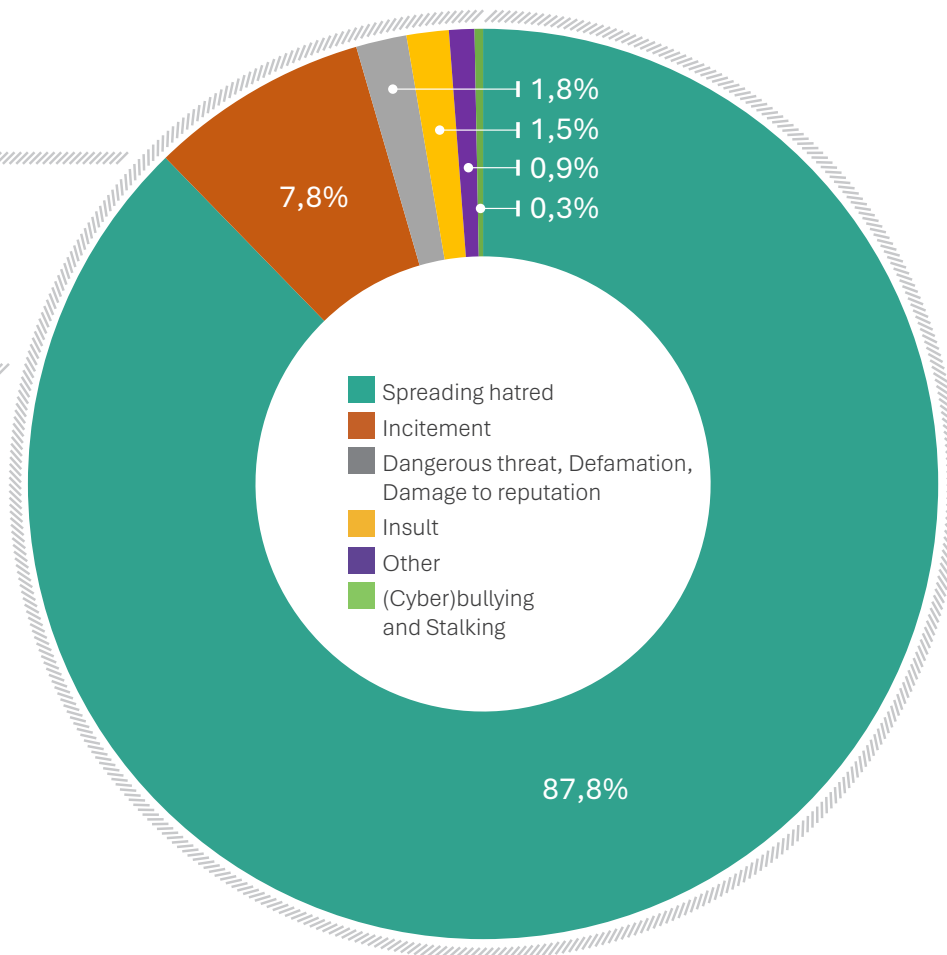
The anonymity of the internet renders precise analyses of the background and gender of the perpetrators difficult in online monitoring. However, clear tendencies can be seen in the fact that a large proportion of hateful comments are directed at Muslims and those perceived as such as a homogenized group. Many are also targeted at specific sites such as mosques and other organizations attributed to the group in question.

Overlapping forms of discrimination – which Dokustelle Austria documents under the category of intersectionality and specific characteristics – were also clearly recognizable online. It should be emphasized that the gender category and the wearing of a headscarf are the most recorded cases, as well as anti-Muslim racist hate speech based on assumed or actual nationality and ethnicity.

Moreover, 87% of the 1,015 incidents documented through online monitoring are categorized as spreading hate. More than 7.8% are incitement to hatred. In this context, we would like to point out that cases that fall under the Prohibition Act are also documented under the category of incitement to hatred. These include comments that use National Socialist ideas to suggest that crimes should be committed against Muslim people (groups) within a broad spectrum of violent fantasies.

In 2023, a trend we’ve observed over the last few years was confirmed again: the media’s coverage of scientific studies on Muslims in Austria, their supposed cultural and conservative values, as well as their mosque education, lead to the multiplication of hateful comments in online forums. In May, the Muslim Youth Austria (MJÖ)² criticized a study by Ednan Aslan on the “Evaluation of Islamic religious education in Austria on the basis of results obtained through quantitative research“. This study claimed to evaluate Muslim students’ attitudes but was riddled with racist narratives in the questions. Comments under related media reports mainly emphasized the “eternal victim role” of Muslims and the clear dividing line between seemingly incompatible “Austrian and Muslim values”. Politicians, especially the FPÖ and ÖVP, also picked up on this study and the associated problematic narratives and continued to spread generalizing statements and anti-Muslim racist sentiments.

OFFENSES / INCIDENTS (ONLINE)



Operation Luxor, which has since been classified as unlawful, also featured in Austrian media coverage again in 2023. Even three years after the raids, we see narratives of general suspicion and the portrayal of Muslims in Austria as a threatening group and as a “group to be outcast for not being compatible with Europe”.

In Austrian media coverage, cases emerged in which general suspicion of Muslims is normalized. A particular increase in this sentiment can be seen on social media, especially in online comments that equate Muslims with violence and terror. Muslims are dehumanized, subjected to animal comparisons that violate their human dignity and portrayed as “ready to murder”. Islam, and Muslims by extension, are described as “inherently incapable of peace”. Many of the posts placed the sole responsibility for antisemitism in Austria on people who are read as Muslim. We increasingly recorded comments in which anti-Muslim racist and antisemitic narratives were reproduced and disseminated. We also documented comments with overlapping anti-Muslim, anti-Arab and anti-Palestinian racist content.

Since October 2023, the increased media coverage of the war in the Gaza Strip has had a direct impact on the everyday lives of those affected. Anti-Muslim racist attacks and the hostile climate are placing a heavy burden on Muslim communities and individuals as well as people perceived as Muslim. We are also concerned by racist and neo-fascist statements about refugees in Europe, most of whom are referred to as “Muslim others” or are told that they “have no place here” or “should go back”.

(1) „Active case reports“ refers to situations where affected individuals and witnesses independently contact Dokustelle Österreich to make use of the counselling services and have their cases documented.

(2) See <https://www.derstandard.at/story/2000146323394/muslime-studie-inschulen-sorgt-fuer-kritik-und-irritation> (last accessed 3.5.2024).



CASE PRESENTATION

AND AVENUES FOR ACTION



This chapter includes selected case descriptions under the categories of physical assault, unequal treatment, insults, spreading hate, incitement to hatred, cyberbullying, damage to property/vandalism and police violence. We also point out specific avenues for action in each case.



Trigger and content warning

The Dokustelle Austria team understands that a critical examination of the depiction of documented cases is essential in order to counteract the reproduction of problematic content, questionable narratives and offensive statements. The challenge lies in the balancing act between reproducing and presenting the cases for critical discussion. Using the cases for analytical purposes is an essential process for uncovering anti-Muslim racist discourses, dissecting questionable narratives and pointing out disturbing tendencies. In

consideration of the reasonableness of the cases presented, the team of Dokustelle Austria decided to censor offensive reports that provide no added value but to depict cases that require analysis with concrete and original wording.

Cases with particularly serious content in which anti-Muslim narratives are directly reproduced are marked as such. We point out that these should be viewed critically.

PHYSICAL ASSAULT

A woman and her daughter are on a very crowded subway train. Between two stations, the two are attacked by a man who they describe as “older and Austrian”. The man, who is standing very close to them, pushes the woman violently against the door with his elbow, symbolizing that they should not be so close to him. He gesticulates and makes derogatory remarks about the headscarf the woman is wearing. He also verbally insults them. When he hints at hitting them, a young man holds him back at the last moment. When they arrive at the next station, security staff intervene. The staff tell the man to leave the subway. However, he ignores this instruction. The woman calls the police. The police officer on the phone refuses to take the complaint. Three days later, she tries again and files a complaint. During this process, however, she has the feeling that the police are protecting the perpetrator and not taking any real action. The police officers in charge explain that the incident was “unintentional” and that they are certain the man only wanted to apologize when he got up. The woman now must go to court, but it seems unlikely that the state will support her.

In October, two people are shot with a BB gun: a 46-year-old woman wearing a headscarf and a 26-year-old man. Both are injured. The injuries are not life-threatening.

OPTIONS FOR ACTION

(Physical assault)



In the case of physical assault, a distinction must be made between several offenses, including bodily injury pursuant to Section 83 of the Austrian Criminal Code (StGB), if a person is (visibly) injured on the body or their health is damaged. Damage to health or incapacity to work lasting longer than 24 days or a serious injury is considered bodily harm in accordance with Section 84 StGB. The offense must be reported to the police and it is strongly recommended that you obtain confirmation of the report. If there is no bodily injury, such a physical assault can be qualified as an insult (e.g. a slap in the face) – see Insult. After a report to the Dokustelle Austria, our staff can document the incident and assist with contacting the authorities.



The case presented contains racist and therefore violent/offensive/degrading content that some readers may find hurtful. We ask that you read the case at your own risk and with your own well-being in mind.

UNEQUAL TREATMENT

An applicant arrives at the store for a job as a sales assistant. An employee accompanies her to the checkout, where the manager is located. The applicant is wearing a headscarf. When she hands in her application documents, the employee assures her that she will pass them on to the manager. When she finally arrives at the checkout and sees the new applicant, she says: "Well, we don't need anything like that" and throws the application documents directly in the bin.

Anti-Muslim racist surveys are carried out in schools in which Muslim pupils are asked to answer questions that reproduce anti-Muslim prejudices and stereotypes.

Three Muslim women, two of them wearing a burkini, are thrown out of the Wienerwaldbad in Purkersdorf because of their swimwear.



OPTIONS FOR ACTION

(Unequal treatment)

The Equal Treatment Act prohibits discrimination in access to goods and services based on gender and ethnicity. Those affected can initiate proceedings before an Equal Treatment Commission free of charge, where it is established in writing whether discrimination has taken place. This can be used as additional evidence in court. If discrimination is found to have occurred from a structural legal perspective, the commission can propose compensation to the person concerned.

Those affected also have the option of going to civil court afterwards. However, it should be noted that such proceedings are associated with a cost risk. The Dokustelle Austria is a member of the Litigation Association, which can assume such a cost risk under certain circumstances. This is subject to an examination of the individual case. After a report to the Dokustelle Austria, our staff can document the incident and provide support and mediation.

INSULT

A woman wearing a headscarf is on her way to work when she is approached by a man on an e-scooter. As she notices him, she deliberately keeps her distance. However, the e-scooter driver accelerates, drives close to her and finally spits in her face. The woman is very shocked by this. She feels helpless and therefore calls the police immediately. On the phone, the police officer explains that there is nothing he can do for her and then hangs up abruptly. The woman did not expect this reaction to the call for help. It shocks and hurts her so much that she is in tears.

Two 13-year-old girls are standing at the checkout in a Spar store. Behind them is a man who they estimate to be around 60 to 70 years old. One of the girls is wearing a khimar (a garment with a head covering). The man begins to harass them by claiming, among other things, that “the Taliban will come for for them”. In addition, he utters anti-Muslim racist speech specifically targeting Turkish men. Before the girl can respond, the man adds: “Your looks bother my eyes!” The girl’s friend intervenes and asks the man to leave her alone. Although many other customers are standing at the checkout at the same time, no one else intervenes. Only the cashier gives the two girls a sad look. The two girls tell the counselors at the Dokustelle Austria that they are often subjected to such direct attacks.

(Insult)

OPTIONS FOR ACTION



According to § 115 StGB, it is a punishable offense if another person is insulted, mocked, physically abused or threatened with physical abuse in public or in front of several people (at least three). Physical abuse in this sense would be, for example, slapping, spitting on or pulling down a headscarf.

Important: If it is a racist insult, the police are responsible according to § 117 para. 3 StGB. This means that the person concerned has the right to report the insult to the police in accordance with criminal law. Such a report is not associated with any costs.

Attention: Police officers often do not know that they are responsible for this due to § 117 para. 3 - “Authorization to prosecute”! After a report to the Dokustelle Austria, an employee can document the case and follow further steps at various levels.

SPREADING HATE



An online medium reports on a demonstration in solidarity with Palestine in an anti-Muslim racist way. It reports exclusively on “imported antisemitism”. The report presents antisemitism solely as a problem of Muslims. Furthermore, it makes the sweeping claim that all demonstrators are antisemitic.



A Facebook post in response to the first female Muslim Saudi Arabian astronaut was reported to the Dokustelle Austria with the following content: “High time for a professional cleaner.”



The case presented contains racist and therefore violent/offensive/degrading content that some readers may find hurtful. We ask that you read the case at your own risk and with your own well-being in mind.



An X-Post with the following content was reported to The Dokustelle Austria: “It really doesn’t need Muslim donkeys***** & camels***** to enrich our culture. #Stopislam”



OPTIONS FOR ACTION

(Spreading hate)

Here, affected persons or witnesses can forward the incident to the Dokustelle Austria, whereby these cases are included in the case statistics. In addition, the Dokustelle Austrian and individuals can request removal from social media platforms.

INCITEMENT TO HATRED

While driving home together, the colleague of a reporting person is annoyed by the Ö3 news, which claims “that anti-Muslim racism has increased since the conflict in the Middle East”. The colleague is outraged and says “that Muslims should no longer have any rights.” He also includes the word “gassings” with reference to Muslims in his statements.

An Instagram post is reported to the Dokustelle Austria that uses imagery to refer to Muslims as: “Disgusting creatures on the next train to Auschwitz.”

A is standing at a crossroads and intends to cross the street. As she is near the cycle path, a man suddenly rides past her on his bike and shouts: “Clear the way before you’re gassed!”.



OPTIONS FOR ACTION

(Incitement to hatred)

Incitement to hatred means inciting hatred against certain groups of people or against an individual because of their ascribed membership of this group. This includes the following offenses: Inciting violence, inciting hatred or verbal abuse that is likely to disparage or denigrate that group in the court of public opinion. In principle, such comments can be reported to the police within one year, provided they are public (visible to 30 or 150 people depending on the offense). It is also possible to send (online) comments that glorify or incite National Socialism to the National Socialism Reporting Office at the BVT (ns-meldestelle@bvt.gv.at). Affected persons or witnesses can forward the incident to the Dokustelle Austria, whereby these cases are included in the case statistics. The staff members can continue to monitor the progress of the case and, if necessary, request the removal of an online comment.

An affected person reports that some people in a student chat with 150-200 members from the university environment “have needed to talk/discuss since the genocide in Gaza”. The reporting person describes that a lot of misanthropic and anti-Muslim racist content is being spread in this chat. Muslim students who are part of the group and defend themselves against racist comments are bullied. Some students from the group who are directly affected turn to the Student Union and the Rectorate to point out racist comments against Muslims. The response from the Rectorate is accommodating, but very vague. The person who reported the incident to the Dokustelle Austria continues to be defamed in the chat and now also publicly. She also receives hateful messages and threats via private channels.

(Cyberbullying)

OPTIONS FOR ACTION



Cyberbullying is continued harassment by means of telecommunications or using a computer system (§107c StGB). This offense prohibits unreasonably impairing the life of another person for a longer period of time, violating their honor in front of several people (ten or more) or making personal facts or images highly visible to a larger number of people without the affected person's consent. A person's life is unreasonably impaired if they suffer from sleep disorders, depression or other mental or physical complaints as a result of the bullying or if they change their usual behavior in order to avoid such attacks. Cyberbullying is punishable by a prison sentence of up to one year or a fine. However, if the cyberbullying results in the suicide or attempted suicide of the injured person, the penalty is higher (a prison sentence of up to three years).

You can report cyberbullying to the police. It is advisable to ask for confirmation of the report and always take screenshots of the bullying content.

DAMAGE TO PROPERTY/VANDALISM

A fire is set directly in front of a Viennese mosque. It is assumed to be an act of vandalism. Some witnesses observe the arson in front of the mosque's entrance area. No one is injured, but a windowpane is damaged.

The Dokustelle Austria has received reports of graffiti with the following wording on the walls of the Steinhofgründe in Vienna's 16th district: “Ban Islam”, “Muslims=Nazis” and “Mohamed=pedophile mass murderer”.



OPTIONS FOR ACTION

(Damage to property/vandalism)

Damage to property is an official offense that police officers are generally required to report themselves. But this often does not happen. What can be done? You can file a report yourself (including anonymously and against an unknown person). After reporting to the Dokustelle Austria, the case will be included in our statistics. In addition, our staff can inform the responsible authorities (e.g. city services, transport companies or the responsible property management) and request the graffiti's removal. In this specific case in Linz, the "Schau auf Linz" portal was informed in order to remove the graffiti. As many of the graffiti were on electricity boxes, Linz AG was made aware of the racist graffiti in this case. The company responded and removed the graffiti one to two months later.

POLICE VIOLENCE

A police car stops to check on a teenager close to Prater park. A police officer forcibly holds the teenager, who is about 15 years old, against the car and presses his head against it. A police woman looks on and verbally supports her colleague. The police officer shouts aggressively at the teenager while also physically assaulting him. While searching the teenager's bag, the police officer finds an e-cigarette (vape), for which he is issued a ticket. A passer-by intervenes to defuse the situation. She is eventually called in as a "confidant" for the boy. Several people stop to watch what is happening. The passer-by who intervenes exchanges contact details with the young person who was attacked by the police. She decides to report the incident to the police or other reporting agencies. In the end, she decides to contact the Dokustelle Austria.

A young Muslim woman is stopped on the street by two police buses, a police car and a civilian patrol, i.e. a large number of police officers, using flashing blue lights and sirens, solely because she is wearing a niqab. She is arrested and detained in a police bus for a long time.



OPTIONS FOR ACTION

(Police violence)

Police officers must adhere to the so-called Directive Ordinance, a kind of 'code of conduct' for police officers, during an official act. They may not give the impression of bias or treat people differently based on gender, skin color, national or ethnic origin, religious beliefs, etc. during official acts. If the impression arises or is observed and recognized that an official act is based on discrimination and/or is discriminatory, a complaint can be lodged against it within 6 weeks. There are two complaint options: Complaints about directives and complaints about measures. Appeals can also be lodged against penalty orders. After a report has been made to the Dokustelle Austria, a staff member will document it and accompany and mediate further steps in the case.

The press coverage of the racist attack on two people in Vienna's Meidling makes no reference to the identity of the people involved. None of the articles emphasize that the injured persons are a visibly Muslim woman and a Muslim man. A news medium that normally emphasizes the origin of persons who are alleged perpetrators, is criticized for deliberately ignoring the identity of the persons concerned in this case.

(Other)

OPTIONS FOR ACTION



Such a case can be reported to the Dokustelle Austria for documentation. Furthermore, a joint consultation on how such forms of racism and their continuous reproduction can be counteracted is offered. For example, a letter of intervention can be written to the reproducing news medium, in which training is offered by experts on discursive racism and the media. At this point, we would particularly like to encourage readers who are media makers and/or have access to them to demand and promote racism-critical skills development in places of creation.



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Documentation and Counseling Center on Islamophobia and anti-Muslim Racism

offers psychosocial and legal counseling, supports victims of anti-Muslim racism, and provides possibilities for action.

DOKUSTELLE
Islamfeindlichkeit & antimuslimischer Rassismus


Web www.dokustelle.at
Mail office@dokustelle.at
Tel 0676 40 40 005

   @dokustelle

Your donations for anti-racism work

Dokumentations- und Beratungsstelle rassistischer Angriffe
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ONLINE MONITORING

Post



jaja wers glaubt ... raus mit diesem Pack ... solln doch muslimisches länder diese leute aufnehmen , wir wollen die hier nicht haben

10:12 vorm. · 8. Nov. 2023 · 36 Mal angezeigt

Post



Wer braucht solches Islampack, was wollen wir mit solchem Abschaum in diesem Land?

9:41 nachm. · 11. Nov. 2023 · 105 Mal angezeigt

gelöschtes Profil

overwritten
11. Mai 2023, 11:57:34

-1 +11

Man sollte muslimische Jugendliche um Ihre Meinung zu Trans-Kinder-Vorlesungen fragen....

Das wäre ein wirklich brauchbarer Indikator, ob Sie sich in unsere freie, liberale Welt auch integrieren wollen....

Antworten +

Post

11. Mai 2023, 09:37:05

+32

Zara wäre das erste was die Muslimische Religionsgemeinschaft abschaffen würde, wenn sie an der Macht wären

Antworten +

Post

6. Dezember 2023, 11:19:15

-1 +3

Mich ärgert es

Ehrlich auch, dass Europa mit einer so manigfaltigen Kulturgeschichte und philosophischen Tradition sich mit so einem miesen und hochmütigen antiproduktivem Wertesystem wie dem Islam herumschlagen muss. Das ist nicht teil unserer Identität. Und da kann man sich von irgendwelchen Komplettfalsch noch erklären lassen, dass der Koran das einzige Buch ist. Danke, dass ist auch krank. Und wenn ich mir Deutschland anschau, dann wird mir Angst und Bange wie dieses Land mit diesem Migrationsdruck noch fertig werden will. Die Rechtsparteien sind meißtens für nix, aber eine direkte gesellschaftliche Folge einer EU die ihre Grenzen, 2 Krisen später noch immer nicht im griff hat.

Antworten +

Post

23. November 2023, 23:45:14

-3 +61

Integration (statt Inklusion) ist leider das größte Missverständnis in Europa. Wenn ich der Lehrerin erkläre, dass es okay ist, wenn ihr der Ahmed nicht die Hand gibt, statt ihm verständlich zu machen, dass es bei uns halt so ist und er es machen muss, darf man sich nicht wundern.

Antworten +



vor 2 Monaten

Es wäre so einfach - haut's as auße 🍌, die Islamistengraster... ! 🤔

6 Antworten

Alle Postings

Älteste

+ Plus

- Minus

Ich kann mir nicht vorstellen, dass Menschen aus Afghanistan, oder sonstwo, unmittelbar und plötzlich in Österreich aufschlagen. Die müssten schon direkt in Österreich vom Himmel fallen. Unmittelbar ist das erste sichere Land. Somit wäre eigentlich jeder Asylantrag abzulehnen.

Antworten +

Rabbit_against_censorship (3)

13. November 2023, 08:49:05

-1 +48

Alternativtitel:

"Warum die Aufnahme von zig Millionen musl. Antisemiten wenig durchdacht ist."

Antworten +

Sub33r0 (10)

13. November 2023, 08:48:51

+15

Unter dem Strich läuft es sich doch darauf hinaus dass die Migranten welche sich auf die Straße stellen folgendes wissen:

- 1.) Sie werden nicht abgeschoben
- 2.) Sie bekommen trotzdem sämtliche staatliche Unterstützung

2812

... können wir so schnell nichts ändern, d



The case presented contains racist and therefore violent/offensive/degrading content that some readers may find hurtful. We ask that you read the case at your own risk and with your own well-being in mind.



EDUCATIONAL SECTOR

Insights into case reports from schools to the Dokustelle Austria

In a Viennese secondary school, a teacher insults pupils from the German remedial class. She insinuates that they „can’t do anything” and calls the children and their families “freeloaders”.

A pupil translates an Arabic proverb that a classmate repeats for the teacher. The word Allah is included in the translation. The teacher reacts very angrily to the word and accuses the pupil of praising the religion. Since then, he and his brother have been harassed by the same teacher and the teaching staff. They are told that it is forbidden to speak Arabic at school. They are forbidden to leave the classroom during breaks. They are not allowed to take part in school trips. They and their family are talked about derogatorily in class. They are called out of their regular lessons and examined in the presence of six teachers, the head teacher and a man from the extremism prevention office. After these events, the two brothers want to change schools. Their request is rejected by the management.

A child reports the following situation from everyday school life to the Dokustelle Austria. During a geography lesson, the topic of “terrorism in connection with globalization” is briefly discussed. A teacher then makes the statement that “all Muslims are terrorists” because they are “fighting for jihad”. The pupil explains to us: “Jihad in itself means the fight with oneself, but the term is misused. From this statement you can deduce that it labels us Muslim students as terrorists.” The student also states in his report that, in his estimation, around 90% of the students in his class are Muslim.

As part of a study conducted by a university in schools, Muslim pupils are asked to take part in an extensive survey containing many suggestive and anti-Muslim racist questions. This survey and the associated study send a clear signal of anti-Muslim racism.

The Muslim Youth Austria reports publicly and informs the Dokustelle Austria that a study is being conducted in which numerous Muslim students are taken out of their classes to answer a survey with over 50 questions. This survey, which is led by a controversial educator, is recognized as partially tendentious and anti-Muslim racist. The questions in the survey suggest a racist approach and appear to be aimed at clarifying political views. Some students report that they are separated from the class during the survey and supervised by an authority figure from outside the school. This leads to a feeling of discomfort and incomprehension among the young people concerned as to why only Muslim pupils are obliged to take part in the survey. The reporting person expressed her horror that young people are exposed to such structural assaults within the school. The above-mentioned organization is publicly calling for the study to be stopped immediately and for those responsible to issue a statement.

A German language teacher reports an anti-Muslim racist experience to the Dokustelle Austria. The teacher teaches at a secondary school and wears a hijab. She describes that in the school year in which the incident occurred, another teacher wearing a hijab comes to the school. Due to childcare, the teacher requested a transfer, which was approved. During a conference, a colleague, after hearing that the

teacher would be leaving, says to other colleagues: “One less headache.” The incident is only reported to the management, which does not take any further action at this stage. In her report to the Dokustelle Austria, the teacher states that the colleague who made the violent statement had been spreading Islamophobic and racist narratives at the school for years.

A principal tells a pupil that he is against racism, antisemitism, etc. At the same time, he reproduces racist narratives by saying verbatim: “Israel, Palestine... we are not in Chechnya, we are in Austria.” He makes the pupil understand that his prayers make him a suspect and that they will not “feed him”. He threatens the pupil by saying that he and the police are keeping an eye on him. He also creates an us-and-them discourse by saying, “Me and the police are targeting you,” in reference to Muslims. He also accuses the student of reading radical books at school and portrays it as generally suspicious and dangerous for students to meet in front of the school to go to the mosque.

A student reports from German class that his class is reading a newspaper article titled “We have failed at integration” and a teacher then says: “A few years ago, guest workers were brought in because we needed workers, but they didn’t integrate and now we have a problem. These people are also antisemitic.” The student adds that a classmate then says the following: “What’s happening in Israel-Palestine at the moment, it’s the Muslims’ fault, the Muslims are angry right now.” The teacher does not respond. The reporting student leaves the classroom.



How Dokustelle Austria provides support



When parents, teachers or students report cases to the Dokustelle Austria, we clarify in consultation with the person concerned whether further steps should be taken. It is important to us to seek a conversation and take de-escalating measures. Therefore, if desired and agreed, we involve external partners from the education sector to discuss and weigh further interventions.

In many cases, we start with an official letter to the school or management, report on the case reported to us and offer a discussion. We also recommend our range of awareness raising workshops for teachers and prospective teachers as well as workshops for affected school classes or students.

In one case, a parent reported discrimination against her daughter – who had excellent grades – in accessing a special needs school. The Dokustelle Austria initiated a meeting with the school management. Prior to the meeting, we held a consultation with stakeholders from the special education sector with a focus on sign language. During the conversation with the school management and the teachers, stereotypical ideas about the headscarf emerged, which were actively addressed by the psychosocial counselor from the Dokustelle Austria. Thanks to this intervention, the school secured a place for the girl in question after a few weeks. She is now receiving the targeted educational support she needs. Without the targeted counseling work of the student's mother and our sensitive intervention at the school management level, the child would have been left without an adequate place in school for the coming semester due to multiple discriminations. For us, every case counts. We emphasize that the expansion of a network of actors who are critical of racism in the education sector is an essential factor for the dismantling of structural barriers for children, parents and often also affected teachers and educators.

“The teacher told me to take my headscarf off, otherwise I’d get a bad mark in sports. I sat on the side. My parents didn’t do anything.”

13-year-old schoolgirl

“Teacher X shouted at a pupil that she looks like a terrorist because S. tried on the niqab.”

13-year-old pupil

Ali Dönmez provides insights into his many years of experience in the school context and invites teachers to use Ramadan as a starting point for self-reflection.

Reflections

..... In my workshop “German is spoken at school!”, I discuss racist language bans and language requirements. My workshop is actually about multilingualism. But when it comes to racism, young people start talking about their lives immediately.

In my work as a teacher of German as a second language, I also meet these racist teachers in person. I remember one of them particularly well. She was “not a Nazi” and “not a racist” because her “mother was a Social Democrat” and she herself had “grown up internationally”. But she had to use the example of Islam to explain to me why racism exists. “Without exception, all the female students at my school who wear full veils are arrogant and rude!”

Ramadan is probably the most difficult time for Muslim pupils. Since Islamic fasting is unknown to the dominant society from their own experience, insecurities can naturally arise. Empathetic teachers intuitively do many things right. They try to talk respectfully to parents as well as children and young people about fasting. Teachers who meet Muslim pupils with rejection or even contempt during the year, but suddenly develop a dishonest concern for them during Ramadan, are stressful and problematic. Letters to parents in which schools explain the importance of drinking to children are also stressful and problematic. This comes across as arrogant, paternalistic and damages parental cooperation when schools pretend to be more concerned about the children than the parents themselves.

It can also happen that school letters even refer to Islamic law. Scholar of Islamic Studies @immernochcharlotte shared a similar case on Instagram. She received a private message in which a concerned person told her about a letter for parent in which the school referred to Islamic law:

“You can see the instrumentalization, the condescending tone towards the parents. At every opportunity, Muslims in Germany are told that ‘here’ is Germany, a democracy in which ‘Sharia law’ does not apply. Those who now refer to Islamic law only use it to maintain the same view from above. First ‘Germany’, ‘democracy’ and then ‘Islam’ are explained. It is shown that ‘Sharia’ can apply if ‘I’ allow it – not if ‘you’ want it. And ‘you’ don’t know what ‘Sharia’ is. Educational professionals have enough expertise to solve situations pedagogically (.).”
@immernochcharlotte¹

Considering that Muslim students in general and especially during Ramadan are confronted with anti-Muslim racist attributions and discrimination, I would like to offer a selection of recommendations in the form of reflection questions for teachers in order for Muslim students to be safer in their school contexts now and in the future.

Questions about your own attitude towards the month of Ramadan

- Why does this month evoke a great deal of rejection in me?
- Why do I, as an adult, show obvious rejection and/or hostility towards my underage students?
- Can my personal reasons justify a negative and/or hostile attitude as a teacher towards children and adolescents?

Questions about the honesty of caring for children

- Why do I only care about the children’s physical well-being but not their mental health?
- Why don’t I worry about hurting their feelings? Do my pupils perceive my derogatory remarks as concern?
- Do I also worry about them during the year if they experience anti-Muslim racism?
- Am I not making their lives more difficult with my statements?
- If I don’t care about this last question: Can my behavior then be justified with concern?

Questions about the role of religion in school

- If my main concern is not Islam, but the banning of all religions from schools, do I express the same contempt for my colleagues and pupils on Christmas Eve?
- Do I try to talk them out of celebrating Christmas?
- Do I try to convince them how unhealthy all the gingerbread, punch and mulled wine are?
- Do I refuse to congratulate my colleagues on Easter and Christmas?

Questions about the reasoning behind Christmas as part of the culture

- How do my Muslim pupils feel when I tell them that their faith is unwelcome at school and not part of the (class) community?
- Do I want them to feel like they belong in the class?
- Can I do my job if I stand up for the discriminatory unequal treatment of my pupils?

Many teachers are unable to connect with their Muslim pupils because the topic of “Islam” is politically, socially and medially charged and stigmatized.

Perhaps it can help to view religion as a language, as a means of communication?

There are many languages in which a person can communicate with God. “Islam” is one of these languages.

Ramadan could therefore offer a good opportunity to get to know your pupils and their language better. Ultimately, the decisive question is: Do I want to?

|||||
(1) <https://www.instagram.com/immernochcharlotte/?hl=de> (last accessed 3.5.2024)

A call for solidarity

L. contributes a plea for resistance in the fight against capitalist interests and racist oppression.

L. is a Muslim Austro-Arab from Vienna who is a trained social worker with experience in the refugee sector. They have an activist background in anti-racist and queerfeminist groups. L. describe their experiences with racism in education by looking at their own educational career in Austrian elementary schools, grammar schools, and higher education.

As racialized persons, we often do not have the opportunity to express our perspectives and experiences in the system of white supremacy or to present experiences of racism as expertise. This article aims to highlight exactly that. As a social worker and social pedagogue who grew up in Austria but is a Muslim Arab, I have had to experience the many layers and levels of white supremacy throughout my life. Racism has many faces and works on a personal and a structural level and both are systematic.

Pupils and students of color and migrant pupils and students are systematically prevented from pursuing the education they want.

Many migrant kids are told at school that their German language skills are inadequate. They are told that they cannot keep up in many subjects. But why is that? Our parents often couldn't help us with our homework. They learnt the range of subjects in their mother tongue or first language. Many had parents who couldn't help because they had to work overtime in low-paid jobs to be able to support themselves and their children. These are all factors that contribute to making it difficult or even impossible for young BIPoC to pursue their education from an early age.

Within a capitalist system, racialized parents are systematically oppressed, which in turn can have a considerable impact on their children, as can be seen through discrimination in education. Migrant parents, who are forced to take on several low-paid jobs, often systematically and structurally have little capacity and resources to support their children at school. We are talking here about those parents who find it more difficult to get a job because of their background and are therefore dependent on unemployment benefits or on minimum income. This dependency alone causes immense stress for these parents, which has both psychological and physical effects. The financial burden was much more evident in my largely migrant primary school class than in my secondary school class, which had a higher proportion of autochthonous Austrians, at least from high school onwards.

Another manifestation of racism becomes apparent when kids speak in their native language. Multilingualism is only rewarded in the Austrian

context if it is a colonial language. French, Spanish, English, even Latin, a dead language. Languages such as Turkish, Arabic or Bosnian, Serbian and Croatian are devalued and often even punished.³ At elementary school, we were not allowed to speak to each other in our mother tongues. Most of my class mates spoke Turkish as their mother tongue. But they weren't allowed to speak Turkish, just like I wasn't allowed to speak Arabic. My primary school teacher spoke disparagingly about our languages and our origins. She sometimes said in conversations with my parents that we should "go back to our roots". I even had the privilege that my father spoke German without an accent and could articulate and defend himself clearly. Many others had to put up with racism without being able to defend themselves.

Experiencing racism at school is also not without its problems. According to Aladin El Mafaalani⁴, social injustices, precarious living conditions and racist experiences of racialized young people are hardly considered by educational professionals. In fact, they themselves can also act as perpetrators of racism. Discrimination in the education system can also inhibit and slow down educational careers. Bureaucratic, organizational and formal processes, procedures and rules alone reinforce systematic inequalities and thus give certain groups fewer opportunities in the system.

Systematic discrimination leads to a clearly recognizable lowering of one's own expectations and ambitions. This can then lead to resignation or rebellion, even to passivity, which is perceived as "aggressive" and as turning away from society. Pierre Bourdieu⁵ already debunked the myth that every person has the same opportunities in terms of educational opportunities and success. He described, for example, that despite the partial uplifting of explicit committees, there is still no social justice when it comes to education. Above all, factors such as social background, migration history, disability or gender play a significant role in how social success or social status is "inherited". Accordingly, an intersectional view can make us aware that being affected by more than one of these forms of marginalization can still have detrimental effects on our educational opportunities.

These phenomena often become apparent in phases in which a change of school could potentially be possible, or should be possible. Hardly

any migrant kids from my primary school class made it into the lower and upper grades. I was one of two who were allowed to go to grammar school. Everyone else went to a middle or lower secondary school. But getting into grammar school wasn't easy: the pressure you experience when you're surrounded by more privileged kids who could easily get extra tuition or support from their parents is immense. The effect of wanting or being able to switch to grammar school as an immigrant child is that you have to constantly prove yourself as the "good" immigrant child. You must make an effort, otherwise your parents have come to the country for nothing and have left everything behind and sacrificed everything for nothing. I was driven by this guilt and spent my junior and senior years at a grammar school. But many others didn't. The migrant kids I went to grammar school with in lower school switched to an HTL, HAK or apprenticeship after the fourth grade because studying was out of the question for them. Studying at a university is so inaccessible that many of them didn't even think about doing a Matura.

Even in my professional work with young refugees in the education sector it is clear that doing a higher degree is hardly an option for anyone today. Many go straight into an apprenticeship or training. Or they even have to drop out of their courses because the authorities preferred German courses to training of any kind.

As you can see, racist discrimination and disadvantage in the education system is multi-layered and I could go on for pages about my experiences and expertise and share my impressions, but that would be too long for this article. What is clear is that help cannot only come from the disadvantaged or only from the privileged. From my point of view as a social worker and social pedagogue, it is our task to empower our brothers and sisters, migrants and BIPOC who have been able to fight this system, and to use our independence in the fight against capitalist interests and racist oppression to strive for a just life for all. Solidarity is important and does not have to take the traditional form of the white savior complex. Resistance is community care, resistance is rest and understanding for each other, and resistance is solidarity in deeds, not just

words. Solidarity means giving people their own capacity to act and standing behind them instead of in front of them.



(1) BIPOC stands for Black, Indigenous, and People of Color. As Tupoka Ogette describes, it is "a term of political solidarity for people from different communities who experience racism." Ogette, Tupoka (2022). *Ein rassismuskritisches Alphabet*. Munich: cbj, p. 6.

(2) El-Mafaalani, Aladin (2021). *Wozu Rassismus? Von der Erfindung der Menschenrassen bis zu rassismuskritischem Widerstand*. Cologne: Kiepenheuer & Witsch. 2nd edition.

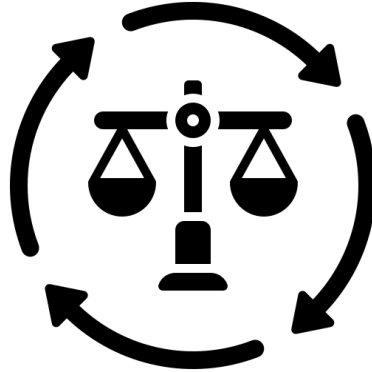
(3) Uslucan, Haci-Halil (2017). Experiences of Discrimination Among Immigrants of Turkish Origin. In Fereidooni, Karim / El, Meral (Eds.) (2017). *Rassismuskritik und Widerstandsformen*. Wiesbaden: Springer, pp. 129–141.

(4) El-Mafaalani, Aladin (2021). *Wozu Rassismus? Von der Erfindung der Menschenrassen bis zu rassismuskritischem Widerstand*. Cologne: Kiepenheuer & Witsch. 2nd edition.

(5) University of Graz (2021). *From Bourdieu's Toolbox: Social Inequality and Education*. Graz: Institute for Educational Research and Teacher Education. See https://static.uni-graz.at/fileadmin/projekte/habitusmachtbildung/Bourdieu_Werkzeugkiste_12_2021.pdf (last accessed 3.5.2024).

(6) University of Graz (2021). *From Bourdieu's Toolbox: Social Inequality and Education*. Graz: Institute for Educational Research and Teacher Education. See https://static.uni-graz.at/fileadmin/projekte/habitusmachtbildung/Bourdieu_Werkzeugkiste_12_2021.pdf (last accessed 3.4.2024).

Transformative



Justice

Ümmü Selime Türe, MA

is a cultural- and social anthropologist with expertise in psychosocial counseling and transformative- and healing justice. She completed her Master at the Department for Cultural and Social Anthropology and the University of Vienna on media representation of racialized communities. Ümmü is the co-founder and vice chair of Documentation and Counseling Center Islamophobia (2014) and Anti-Muslim Racism Austria, a community-based counselling and documentation center for collecting and generating data for the annual report. She is a part of the anthology 'Therapie Intersektional', an intersectionality informed therapy & counseling book with experts from Austria, Germany and Switzerland. Her work focuses on Self- and Collective Care, Intersectionality as well as Transformative & Healing Justice and works in projects supporting people affected by racism, and she has experience for about fifteen years of teaching in social and academic context.

In this text, Ümmü-Selime Türe, head of psychosocial counseling at the Dokustelle Austria, highlights practice-oriented approaches and procedures for sustainable solutions against racist violence.

M. is a social worker who starts working at an established educational institution. During her probationary period, she experiences violence in the form of racial discrimination from the management. M. finds the working environment stressful and resigns during her probationary period. In the hope of drawing attention to her grievances, she personally contacts the internal ombudsperson for equal treatment and reports her experiences of discrimination. However, the consultation turns out to be another experience of violence, also known as secondary victimization, as the ombudsperson's office states they can only offer a legal perspective, trivializing M.'s concerns and dismissing her experiences of violence as a conflict of interest. M. is not provided with recommendations or alternatives, nor does she receive supportive or resource-strengthening advice, which are standard approaches in counseling practice.

The incident described is only one of a series of similar incidents that have been reported to the Dokustelle Austria. It is, therefore, not an isolated incident. Many individuals who have experienced racist violence – often alongside other overlapping

experiences of discrimination – face a great challenge in recognizing and naming their experiences as such, and subsequently in reporting them.¹ Experiences of exclusion must not be limited to labor rights or the right to access goods and services, as they happen in every aspect of everyday life. In Austria, a legal framework exists that people can use to obtain their rights in various areas of life. However, when we examine the experiences of violence of many marginalized, racialized, BIPOC² people, many of those affected share that they do not report such incidents out of fear of repercussions. On the one hand, there is a risk that reporting will create disadvantages and, on the other hand, they fear experiencing further victimization in the process of reporting, such as gaslighting³ or being told that their evidence is insufficient.

For example, if a student experiences racist discrimination from a teacher, then reporting it to the directorate can feel like another challenge because receiving support is not guaranteed. In fact, students report in our counseling sessions that they often fear potential consequences, such as a negative impact on their grades. The power imbalance in the student-teacher relationship can make everyday school life significantly more difficult for the student.

In a system based on unequal power dynamics, marginalized and racialized BIPOC individuals may experience difficulty seeking help from authority figures – such as school or university teachers, workplace supervisors, or state officials – when facing an injustice or an experience of violence within the institution itself. In an ideal situation, an injury or an experience of violence should be followed by reflexive acceptance of responsibility and not result in further victimization, punishment or consequences for the victim. However, many formal institutions pose a danger to those affected and do not provide these guarantees, hence posing a danger to those affected.

In response to this reality, several self-organized non-governmental and grassroots organizations in Austria have made it their goal to act as a trusted point of contact to reduce harm and offer support in these situations. Community-based organizations such as the Dokustelle Austria focus on the perspective of the people affected and provide alternative options for action that aim for sustainable results, namely a significant reduction – and, in the long term, a complete elimination – of racist and intersectionally overlapping forms of violence.

Community-based change

Self-organized communities in the USA have developed the concept of transformative justice, which centers collective accountability and the creation of non-violent structures. Approaches based on transformative justice are not concepts per se in the classical sense, but a practice through which inequality can be changed at the level of a community. This practice was developed by Black women, trans women and women of colour as a response to a form of violence that affect marginalized and racialized BIPOC individuals⁴. It requires a deep understanding of how a system characterized by racism, sexism, ableism, queerphobia and other-isms structurally disadvantages and harms people.

Because they are embedded in the same systems of violence and inequality, self-organized groups and communities can unwittingly reproduce violence by using the usual methods to eliminate the problem while finding a solution, thereby maintaining the unequal status quo. If a violent situation occurs and the perpetrator is punished or jailed in the mainstream sense, this does little to change the structures. In this view, violent incidents cannot be classified as isolated or individual but are rather a product of unequal conditions.

We need to raise awareness that experiences of racist violence such as exclusion and discrimination are products of our society. Every individual bears responsibility for reducing these phenomena and ultimately eliminating them in the long term. Raising awareness also means examining power structures and recognizing who influences them, who benefits from them, which values are considered as desirable, and which man-made and mostly dominance-based norms shape our everyday lives. Transformative approaches aim to create sustainable structures in which violence is not reproduced but actively addressed so that discrimination and assaults do not occur, even within one's own community.

State institutions only aim to punish people who perpetrate violence. On the “perpetrator[‘s] side, this process often does not lead to the acceptance of responsibility and change in behavior desired by the affected clients”⁵. In their article on the challenges facing the legal system in Germany, Ronska Grimm and Anya Lean (2021) describe how marginalized people – such as persons with disabilities or women who have survived sexual assault – experience considerable difficulties in

the reporting process. They state:

“The more a person is marked by one or more of the discriminatory characteristics listed in the prohibition of discrimination in Article 3 of the Basic Law (gender, origin, language, homeland, origin, faith, religious and political views, disability), the worse their chances are of being able to meet the requirements of the investigation procedure and thus ultimately achieve the desired conviction of the perpetrator.”⁶

In the Austrian legal system, in order to enact justice, guilt and punishment are foregrounded. A sustainable option for preventing violence is a transformative approach that requires a collective assumption of responsibility. The aforementioned self-organized communities from the United States – which are less well known in German-speaking countries – work with alternative ways to eliminate harm sustainably. The focus here is on avoiding criminal proceedings, which are experienced as violent by those affected, to prevent further victimization. In the transformative model, the focus is on a dialogical process, starting with mediators and planning the next steps for more safer spaces to reduce harm, which demands professional help from community members and leaders. This approach cannot and should not be limited to mainstream criminal proceedings only but can also be extended to various areas of everyday life where violence occurs and which are not addressed under criminal law. The individualization of incidents and experiences of violence means that there is hardly any opportunity to deal with the impact of social patterns of thought and action on people who commit violence. The transformative model not only makes it possible to prevent various forms of violence, but it also aims to rethink society as a whole.⁷

For actors who are critical of racism and are committed to a just system, it is important to acquire an awareness of power-critical approaches and to practice them. If the same system-compliant approach is practiced when violence and discrimination occur, then the same patterns of oppression will be reproduced, and thus only short-term goals will be achieved. In self-organized, non-state groups, it is important that the members of this community become aware of their own positioning in the context of unequal social power relations.⁸ In situations where people experience violence, racism, oppression and exclusion, it is important to consider questions and issues such as:

- What forms of violence occurred?
- What does the affected person want?
- How can we best support the affected person?
- How can we create time and space to best manage the situation?
- Reflect on your own positioning in relation to structures of power.
- Think about the most common mistakes that need to be avoided.
- Creating trust and focus on finding solutions.
- Practice clear communication to avoid misunderstandings.
- Do not make decisions on behalf of the affected person.

The awareness network and ignite! collective⁹ have produced a booklet entitled “Transformative Justice & Collective Accountability: A Contribution to the Discussion”, in which they provide a step-by-step guide on how to deal with various violent situations (it can be found in the article’s appendix). Many of us who work in fields critical of racism reproduce the same racist system in our microenvironments while hoping to come up with new results. As discussed in the introduction, even in equality bodies and counseling settings, those affected are denied their experiences and dismissed as merely a “conflict of interest”. The questions described above can help us to better evaluate violent situations and to better contextualize these experiences.

More and more self-organized civil society collectives and associations made up of people from the social, activist, denominational, artistic or educational fields, are developing alternative methods in dealing with violent situations. The exchanges between these communities are increasingly making it clear that the challenges we face are not individual experiences, but rather operate as a system.

Deconstructing violence does not necessarily have to be a technical intervention in an event. It can also take the form of a creative process that is developed over a longer period, promoting action, self-empowerment, and awareness-raising. The goal of many affected individuals and organizations is to find sustainable solutions by creating spaces for healing. These spaces can look differently.

Through our work between documentation and

community support, we as the Dokustelle Austria would want to assume a bridging function. We aim to create pathways for knowledge transfer, and at the same time offer psychosocial support and legal advice for those affected. Highlighting and naming problems from the perspective of the community is essential because it enables a multi-perspective approach to current discourses in Austria. Critically examining established power structures is the first step towards developing alternative ways of dealing with a violent situation.

At this point, it should be mentioned that the work of transformative justice requires an enormous amount of time as well as emotional and financial resources. Without adequate funding, it is nearly impossible to support marginalized people affected by racism. Actors who already work in racism-critical and victim-oriented organizations and specialist units can practice self-reflection in their transformative work, evaluate their own positioning and function, take responsibility, and become strong allies for communities and affected persons. If we do not reflect on our thinking and actions, even in well-intentioned contexts, and do not see our privileges and positionings within our communities, we run the risk of maintaining the unequal status quo.

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(1) Overlapping experiences of discrimination are theorized as “intersectionality” according to Kimberlé W. Crenshaw, among others. Crenshaw, Kimberlé Williams (2017). On Intersectionality. The Essential Writings. The New Press.

(2) BIPoC stands for Black, Indigenous, and People of Color. As Tupoka Ogette describes it, “it is a solidarity-based political abbreviation for people from different communities who experience racism.” Ogette, Tupoka (2022). A Racism-Critical Alphabet. Munich: cbj, 6.

(3) When victims experience violence, they are accused of being biased and of possessing a subjective perception of the situation.

(4) See Haga, K (2020). Healing resistance: A radically different response to harm. Berkeley: Parallax Press.

(5) Grimm, Ronska & Lean, Anya (2021). Collective assumption of responsibility and transformative justice: An alternative to the legal system? In Feminist Information Bulletin 121, March 2021. Republican Lawyers Association, 97-103, 97.

(6) Ibid, 90.

(7) Ibid.

(8) Ibid.

(9) Awarnetz and ignite! (2021). Collective Transformative Justice & Collective Responsibility: A Discussion Paper. <https://archive.org/details/tg-diskussionsbeitrag/page/n1/mode/2up> (last accessed on May 3, 2024).

KNOW YOUR RIGHTS

The Right to Peaceful Assembly and Arrest Procedures

By
Dunia Khalil

In principle, everyone has the right to organize a peaceful assembly. In Austria, every assembly must be reported or registered in writing with the relevant authority at least two days before it takes place. The specific authority in charge varies depending on the location. For example, in Vienna, it is the Vienna Regional Police Headquarters. If you are unsure about which authority to contact, you can ask the local authority in the area in which you want to hold the assembly. Failure to notify the authorities may result in penalty orders for the organizers.

In case of an unexpected event, an assembly can be organized without prior notification. Such meetings can be classified as spontaneous or emergency assemblies. If penalty orders are nevertheless issued for such an assembly, an appeal can be filed, explaining that it was a spontaneous or emergency meeting, and therefore it was not possible to notify the authorities two days in advance

Your rights at assemblies:

- You have the right to express your opinion freely.
- You have the right to meet with other people at an assembly.
- You have the right to first aid if you are injured at an assembly.
- You have the right to information on why you are arrested by the police.
- The police must explain to you why they want personal information from you.
- You have the right to access a lawyer if you are arrested by the police.
- You have the right to complain if your rights are violated.

Can an assembly be restricted, dissolved or banned?

Yes, an assembly may be restricted, dissolved or banned for a legitimate reason. Since this constitutes a very serious infringement on civil liberties, it must be the authorities' last resort. Banning an assembly is usually only announced shortly before it takes place. The authority notifies the person who registered the assembly in writing. If an assembly is banned and people still gather, penalties can be imposed. If an assembly is dissolved, all people must be allowed to leave voluntarily. Often, the police will form a cordon (circle) around the assembly. From this point on, you can no longer leave the assembly and must provide personal information to be al-

lowed to exit. The police must keep the cordon as brief as possible, and must inform everyone about the reason for the cordon and its expected duration. Everyone should have access to water and a toilet.

Am I allowed to take photos and videos at an assembly?

Yes, you may take photos and videos, even of official acts, if you do not publish the recordings and do not disrupt official acts or procedures (see below for exceptions). These recordings can be important evidence for later proceedings and can support victims testimonies of police violence. If you want to make your photos or videos public, then in principle all persons must agree to their publishing or must be anonymized (e.g. by a black bar over the persons' faces). However, under certain circumstances, publication is also possible without obtaining consent or anonymization, but this should be assessed by legal experts.

When can the police ask for my personal information and what do I have to share?

The police can ask for your personal information to determine your identity if you are suspected of committing a crime, if you have witnessed a crime or if the police believe that you may commit a crime. The police can also ask to determine your identity if there is reasonable suspicion that you do not have a residence permit. However, this must not be determined by using racist assumptions, such as your appearance.

If the police ask you to identify yourself, you must provide your name, date of birth, home address and information about your citizenship. If the police think that you have committed a criminal offense, you must also provide your place of birth, gender and occupation. You are not obliged to share any further information or answer any other questions from the police.

If the police strongly suspect you of a crime, they are allowed to search your belongings against your will. For example, police officers can search your backpack for an ID or search your cell phone. If the police are unable to determine your identity, they can take you into custody at the police station.

What are my rights if I get arrested?

You have the right to:

... Know the reason for your arrest.

... Make two successful phone calls to inform people of your arrest (successful means that you have reached and spoken to a person). You can also call the legal aid service. In addition, there is a hotline provided by lawyers, the number is: 0800 376 386.

... Not to voluntarily hand over your photos and fingerprints.

... Seek medical attention if you are injured. If you are seriously injured, you can demand to be taken to a hospital.

... Refuse to make a statement. You do not have to answer questions from the police. You can say: I am exercising my right to remain silent. You can also make a statement later.

... Not to sign any reports.

... Request your release.

The police must inform you of all these rights.

How long can I be arrested for?

The police may detain you at the police station for up to 24 hours if you have committed an offense under administrative criminal law. For example, refusing to give the police your personal data. If you have committed an offense under criminal law, the police may detain you at the police station for up to 48 hours. For example, if you have injured someone at the demonstration.

What should I do if I have been physically injured?

If you are injured, go to a doctor. Get an examination, photos of your injuries, and a doctor's report. Important: It is helpful for your memory to write down what you have experienced as soon as possible. Write down everything you have seen or noticed.

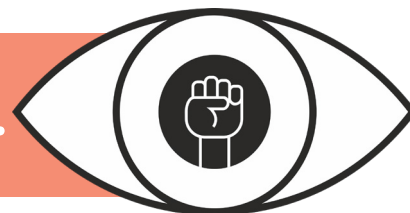
What can I do if my rights have been violated?

You can file a complaint. It is best to find out more about this from an organization such as The Dokustelle Austria. If you have received a penalty order, you can appeal against it (e.g. by lodging an objection). The Dokustelle Austria can also advise you in this regard and write the appeal for you.

You can contact us at:

Tel.: 0676 40 40 005

**E-Mail: beratung@dokustelle.at
office@dokustelle.at**



1. a comprehensive recognition of anti-Muslim racism

- Accordingly, there needs to be agreement on a uniform working definition of anti Muslim racism as a problem for society as a whole, as well as a commitment from political functionaries to name anti-Muslim racism and take measures to raise awareness of it.

2. the recognition and consideration of an intersectional understanding of anti-Muslim racism

- An intersectional understanding is essential to create a broad awareness of different forms of discrimination.
- This goes hand in hand with the implementation of separate and comprehensive measures at the social and political levels aimed at providing comprehensive protection for persons (groups) affected by overlapping forms of discrimination, including anti-Muslim racism.

3. the implementation of racism-critical educational work in all educational institutions

- Racism-critical educational work goes hand in hand with the development of racism-critical curricula at universities, especially in teacher training programs. Curricula should highlight colonial-historical contextualities, current colonialities and the effects of racism as well as intersectionality-informed theories and practices.
- It also includes the need to implement ongoing, mandatory training programmes for teachers, educators and school staff, delivered by community-based and stakeholder-centred organizations.
- Furthermore, the simultaneous implementation of awareness-raising and empowerment workshops for pupils and students in cooperation with community based and victim-centred organizations is required. The cooperation and support of the Directorate of Education is crucial to ensure

that all educational institutions can reach and thus implement these offers.

- In this context, the creation of special healing spaces for pupils and students affected by racism is crucial.

4. the promotion and expansion of independent contact points with a focus on psychosocial counseling

- This requires dedicated financial support from organizations so that free services and assistance can be offered to those affected who cannot afford psychosocial counselling and/or therapy.
- This includes the need to create nationwide and local counseling structures for victims of racist violence as well as ensuring the financial security of these structures and their partners at the federal and state levels.

5. comprehensive protection from emotional and financial stress during criminal proceedings.

- Emotional and financial support of those affected, prevention of secondary victimization and facilitating the filing of individual complaints all must be ensured.
- Those directly affected should have the opportunity to report assaults to the police and the public prosecutor's office via counseling centers and to be represented in criminal proceedings free of charge and by independent actors.

6. investigations into far-reaching racist crimes using consequence-oriented evaluations should fall under the responsibility of the Ministry of Justice

- Such an evaluation should aim to identify weaknesses in order to improve protection of those affected. Many of the criminal offenses reported with an alleged racist motive are still dropped at an early stage.
- It is crucial that the protection afforded by the

federal Equal Treatment Act is extended without restriction to other grounds of discrimination, in particular religion, in all areas.

7. ensuring a security policy that complies with human rights

- The Anti-Terror Act (TeBG), which was approved in the summer of 2021, includes the criminal offense of “religiously motivated extremist association” in Section 247b StGB and the associated aggravating circumstance in Section 33 StGB “for religiously motivated extremist motives”. This criminal offense harbors the risk of undifferentiated and inappropriate use, which places Muslim people under general suspicion, which is exacerbated by media and the political connotation of ‘political Islam’.

8. protection against discrimination and respect for religious freedom

- This includes ensuring that necessary measures are taken by state authorities so that the freedom of worship of all religious communities can be fully and equally guaranteed without placing them under state observation. This also includes the repeal of the amendments to the Islam Act of 2015 and 2021.

-Religious practices and clothing should not be used as indicators of radicalization.

-Mere affiliation with Islam, Muslim organizations or associations must not serve as a selection criterion for surveillance by state authorities and security services.

-Muslim places of worship must not be placed under general suspicion.

9. the establishment of independent supervisory bodies for the executive and security services

- This goes hand in hand with ensuring that the cases are fully investigated and that those affected by “Operation Luxor” are compensated.

- There is a need for an independent complaints body that can autonomously initiate investigations into allegations of ill-treatment against police officers. To be effective, the complaints body must meet the standards set by the European Court of Human Rights.

10. the promotion of taking responsibility, community work and solidarity against racism

- Empowerment work that is critical of racism must be supplemented and promoted accordingly as a basic component in relevant funding areas of political education, democracy promotion, extremism prevention and youth work.

- Forms of therapy that are critical of racism must be promoted. In psychological and therapeutic training and further education, content critical of racism must become mandatory teaching content in order to sensitize prospective therapists.

11. ensuring the protection of civic spaces for non-governmental actors and freedom of expression

- The protection of civil society engagement by human rights activists and victim centred human rights organizations must be ensured by the federal government and by civil society actors who are not affected. This requires a clear position on the fundamental rights of all persons, regardless of their ethnic or religious background, and the safeguarding of democratic participation and freedom of expression for all.

- Legislative measures must be taken to strengthen the legal framework that protects civil society actors from state and non-state repression and surveillance. This must ensure compliance with international human rights.

- The abuse of civil and criminal proceedings to intimidate journalists, NGOs and members of civil society must have consequences and be prevented. Freedom of the press and freedom of expression is a free good. The suppression of critical voices in public discourse endangers democracy and points to a dangerous regression.



Müslümanlar bu toplumun bir parçasıdır, buna aykırı her türlü tutum ve açıklama ırkçılıktır ve açıkça dile getirilmelidir. Dokustelle olarak amacımız Müslüman karşıtı ırkçılık ve ayrımcılık sorununu dile getirmek ve burada yaşayan müslümanların ve müslüman karşıtı ırkçılıktan maruz kalanların sesi olmak.

Ümmü-Selime Türe

"With privilege comes responsibility" - je mehr Privilegien eine Person hält, umso mehr trägt sie dafür Verantwortung, Rassismus und alle weiteren damit verbundenen Systeme der Unterdrückung auf allen ihr möglichen Handlungsebenen zu bekämpfen.

Laura Topütt

Dokustelle radi važan antirasistički rad, ali posebno kao zajednica predstavlja ogromno obogaćenje za naše društvo. Takvi kolektivi su važni za održavanje snage u borbi za pravedno i antirasističko društvo u teškim političkim vremenima.

Sladana Adamović

Si aan dulmiga uga hortagno waa inaan si wadajir ah u wada shaqeynaa. Sababtoo ah wadajir kaliya ayaan ku abuuri karnaa isbedel waara.

Munira Mohamud

Tu kes azad nabe heta hemû kes azad nebin. Yekîtiyê, kilîda azadiyê ye. Em dikarin vê azadiyê bi hevra dijî rêxistinên zîlamkar yê racizmê, cinsiyetperestiyê û kapîtalîzmê bistînin.

Sedra Arab

Secili prej nesh mund dhe duhet të kontribuojë diçka në punën kundër racizmit, qoftë edhe vetëm duke folur për këtë problem!

Lulzim Kadriosi

"Obrazovanje je pasoš budućnosti, jer sutra pripada onima koji se za to pripremaju danas." (Malcolm X) A rad Dokustella otvara put do jednakih mogućnosti i solidarnosti sutrašnjice.

Esmeralda Golubović

Yaptığımız işin en güzel yanı, yardıma ihtiyacı olanlara destek olmamızdır. Dokustelle'nin bir başka görevi, içinde yaşadığımız toplumu herkes için daha yaşanılır ve daha adil hale getirmektir. Bundan daha önemlisi beraber yaşadığımız insanları güçlendirmek ve onlara bir şeyler yapabileceklerine dair güvence vermektir.

Rumeysa Dür-Kwieder

INTWARO YO KURWANYA
AMACAKUBIRI Y'IVANGURAMOKO, NI
UGUSHYIRAHAMWE.

Iris Neuberg

إحدى الركائز في سبيل العيش المشترك في النمسا هي مكافحة العنصرية واعداء المسلمين والإسلاموفوبيا ونبذ كل ما يدعو للتفرقة، وهذا ما يقوم به مركز توثيق الاعتداءات العنصرية ضد المسلمين في النمسا "Dokustelle"

Abdulhamid Kwieder

In einem Europa des Neofaschismus und der Grenzzäune ist die Dokustelle als Organisation eine der wenigen, die von unten und gemeinsam mit anderen dagegen hält.

Klaudia Wieser

The team members of the **DOKUSTELLE**

Islamfeindlichkeit & antimuslimischer Rassismus



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ANTI-MUSLIM RACISM REPORT
2023

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