**Anti-discrimination and antisemitism policies in the Netherlands***Information provided on earlier occasions to the UN Special Rapporteur on FoRB in relation to antidiscrimination and anti-Semitism in the Netherlands.*

Anti-discrimination policies

1. **Can we see the April 2018 comprehensive manual for local governments on developing a local anti-discrimination policy, including religiously motivated discrimination?** (Is this the reform of the social integration policy in the Netherlands. We understand from the Ministry of Justice that there has been a change. It would be good to learn more about this).

*To encourage municipalities to pursue an effective anti-discrimination policy, central government commissioned the development of anti-discrimination policy guidelines for municipalities in 2018. These guidelines bring together a number of studies on effective anti-discrimination methodologies and local best practices. I hereby send you the guidelines.*

*In response to your question about the reform of social integration policy I can mention that the government has announced new legislation on integration for 2021. The new law would abolish the loan system for asylumstatusholders and give the local authorities an explicit mandate to co-ordinate, customize and monitor the civic integration. More newcomers should achieve a higher level of language proficiency (focus on B1) and to enable this, language lessons should be combined with paid or voluntary work or other activities that stimulate participation.*

*Three routes will be developed:*

* *The first route is developed for young people with perspectives to finish higher education;*
* *The second is the regular route to achieve the B1 level (and if necessary the option for exams at the A2 level);*
* *The third route is a special programme for people who have difficulties to follow and succeed in the regular integration programme. In the third route, there is no obligation to finish the course with exams.*

*In the intake, done by the local government, it is determined which route suits the abilities of a person. Integration shall start as early as possible and integration programmes shall facilitate labour market integration.*

1. **Can we have more information on the research being looked at about discrimination of women from a non-Western migrant background in the workplace. What are you doing on this? Are there any immediate findings?**

*Every woman should have the opportunity to be financially independent, to have equal opportunities and to live up to her qualities on the labour market. The government strives for equality between men and women in terms of labour and income and is committed to ensuring equal participation of women at every level. This involves taking intersectionality into consideration when it comes to making policy (for example, low-skilled women, women with a work disability, single mothers and women with a migrant background).*

*Generally speaking there is a lot of research done and available concerning discrimination on the labour market and in the workplace. For example, the SCP researched the experiences with discrimination in the Netherland, including in the workplace and on the labour market, in 2014 which showed that 9% of Dutch people in employment had experienced discrimination while working, from internal contacts or clients, patients and so on. The research is currently conducted again and the report will be available in the first quarter of 2020.*

*Also, multiple studies with “fake” resumes show that people with a non-western background experience discrimination when applying for a job. To combat discrimination in the workplace the Dutch labour inspectorate has a dedicated team which audits companies to see if they have a policy in place to prevent- and handle cases of discrimination.*

*To fight discrimination in the labour market there is an Action plan against discrimination in the labour market which targets all forms of discrimination including discrimination of people, and thus women, of a non-western background. Furthermore, the national government program ‘Further Integration into the Labour Market’ (VIA, 2018-2021) works on creating an evidence base for interventions to improve the labour market position of non-EU migrants in The Netherlands.*

*VIA focusses on effective interventions for all persons with a migrant background (male and female) in the fields of reintegration, recruitment, inclusion and labour market perspectives for vocational students. In the accompanying research significant differences in effect will be corrected for gender (if possible) and the first results will be available from mid-2020 onwards. Adjacent to VIA larger research-programmes will be conducted under the umbrella of the Dutch National Research Agenda (NWA) and under the umbrella of the ‘Skilled at Work’ programme about the position and reintegration of vulnerable (migrant) women in the Labour Market. Results will be expected post 2021. Also next year the Platform Integration and Society (KIS) will conduct a study about best practises of municipal policies to improve the labour market positions of migrant women. Results will be published at the end of 2020.*

1. **What’s happening with the Building Bridges project now? Are the networks of interfaith people still going?**

*Yes the different interreligious groups have been trained how they can cooperate together and how they can make sensitive matters negotiable. At this moment the Building Bridges project has been implemented in Enschede and Leeuwarden.*

*In Enschede a cooperation has been set up between two Turkish mosques, a Moroccan mosque, the Syrian orthodox church, the protestant and catholic church, the synagogue and the Humanists. The main issue in Enschede is how they can deal with demonstrations concerning the building of a new mosque.*

*In Leeuwarden a cooperation has been set up of different groups of Hindus, the Bahai, the Soefis, the synagogue, the protestant and catholic church, the Turkish and Moroccan mosque and the Humanists. The main issue in Leeuwarden is to fight discrimination.*

1. **Can I understand how this Ministry is involved in the proposed bills on financing from un-free countries and transparency of funding for religious organisations? How has this ministry been in contact with religious communities on these issues?**

*The ministry of Justice and Security is responsible for the legislative proposal on the transparency of funding for religious organisations. The ministry of Social Affairs and Employment and the Ministry of Foreign Affairs cooperate in developing a legislative proposal on the issue of foreign financing from un-free countries.*

*The ministry of Social Affairs actively engages with representatives of the various Islamic communities on a broad range of issues, including the issue of foreign financing.*

1. **Can we have a link to the Ministry of Social Affairs surveys that it carries out every 2 years regarding discrimination (latest in May 2019?). (**May want to mention as best practice.) What are the estimates of those who report vs. those who don’t. Can we have more information on what is done to try and catch those who don’t report.

*I refer to the answer at question 6.*

1. **This Ministry collects data from the police / MiND and the NIHR together. Can we see this data please. Is it shared with parliament**?

*The ministry of Internal Affairs is responsible for the annual survey which collects data regarding discrimination. I hereby send you the survey of 2018. Would you like to receive the translation in English when it is published at the end of this year?*

1. **Can we have more information on the help desk and training that teachers have to tackle sensitive issues such as anti-Semitism / homophobia. What advice is given to teachers**?

*The School & Safety Foundation is a Dutch centre of expertise for a* ‘*safe social learning environment’, it supports schools in improving a socially stable environment. Information will be provided by means of a website, a varied range of courses, conferences and a national helpdesk. Schools can also call the national helpdesk if they want advice and more information about attending a specific class to tackle sensitive social themes.*

*Up to now, the helpdesk hasn’t received specific questions on the subjects you refer to. But if this would be the case, they would advise teachers in line with the following main points of concern:*

1. *The perspective of the younger: young people grow up and in this phase they develop their identity. They learn who they are and discover what’s important for themselves. They meet people with all kinds of religions. The training learns teachers how they can deal with adolescents who are sensitive to over-simplified/extreme/radical/ messages. Important for the teacher is to be aware of this process and to make a distinction between words and behavior which are really worrying and signals of ‘normal’/ healthy adolescent behavior.*

1. *The teacher's perspective: In his/her lesson, the teacher has to deal with conflicting positions and statements. Young people can take a stand – in favour or against something – and that can cause tension. The teacher learns how to address students who make over-simplified or extreme statements. In such a case: The teacher invites the student to describe his point of view. As a result, the student knows his point is taken seriously and he has been heard. The teacher shows that every opinion can be addressed, but he also points out which statement is acceptable and which is unacceptable. In this way the dynamics in a group can be controlled and students learn how to be respectful with each other about a theme that they consider important. Accordingly, the teacher remains “the director”/ in charge of every conversation in the classroom and contributes to the development of the capacity of students to think more critically.*

1. **What does ‘problematic behaviour’ mean? What’s the policy framework and the unit focusing on this? What is the code of conduct that women wearing a niqab may not fit into could we see this code of conduct**?

*Problematic behaviour*

*Problematic behaviour is defined as ‘systematic, intentional and in many cases clandestine activities who due to their goals, the methods used or the possible effects weaken, destabilize, undermine or sabotage the democratic rule of law, institutions or the social coherence between citizens .’ An example can be found in the behaviour of actively demonising other people .*

*The unit focusing on the issue of problematic behaviour is called the Taskforce on Problematic Behaviour. The ministry of Social Affairs and Employment, the Ministry of the Interior and Kingdom Relations, the ministry of Justice and Security and the ministry of Foreign Affairs closely cooperate within this Taskforce.*

*Code of conduct*

*The ministry of the Interior and Kingdom Relations is responsible for the partial ban on face coverings. Face coverings is* ***not*** *seen as a form of problematic behaviour. The Act is intended to prevent face coverings being worn in places where it is necessary to recognise each other and see each other’s faces. Please find attached the policy framework (Letter to Parliament) in Dutch.*

1. **Can we have more information on the work that Nienke does on building resilience. What is her policy guidance document?**

*The most important work on building resilience amongst migrant communities and local authorities is done by a special unit (Expertise Unit on Social Stability* [*https://www.socialestabiliteit.nl/gemeenschappen*](https://www.socialestabiliteit.nl/gemeenschappen)*) of the Ministry of Social Affairs and Employment. There is a wide range of support activities provided by the ESS, amongst others on how to set up an local network of stakeholders with a migrant background or an expert network in different regions of the Netherlands with key figures from migrant communities.*

*Furthermore to promote social cohesion in the Netherlands the government is committed to three key areas:*

* *Promote interreligious dialogue;*
* *Fight exclusion;*
* *Communicate inclusively.*
1. **What specific actions are being taken to address discrimination in the labour market (best practice)?**
*There is an Action plan dedicated to combatting discrimination in the labour market, which was launched in 2018 and builds on the action plan that was in place in the period 2014-2018. The action plan has measures dedicated to supervision and enforcement by the Labour Inspectorate, research and the development of instruments and measures to raise awareness with employers and HR personnel about the impact of discrimination and the ways to prevent it. Examples of these measures are:*
* *The labour inspectorate will be mandated to review the recruitment policy of companies, to see if there are enough measures taken to prevent the unequal treatment of applicants.*
* *Several studies, one of which includes a pilot which aims to see if enabling people to apply anonymously (without personal information) helps against discrimination in recruitment processes.*
* *A campaign aimed at employers which aims to bring the message across that opening up ones viewpoints about preferred applicants can help bring in diverse talent.*

*For all measures see:* <https://www.rijksoverheid.nl/documenten/kamerstukken/2018/11/22/kamerbrief-implementatieplan-arbeidsmarktdiscriminatie-2018-2021>

1. **What recent changes have the Cabinet made to change its policy around integration that were mentioned at the meeting**?

I refer to the answer at question 1 about the reform of the policy as regards civic integration.

1. **What issues are there with not having the oversight of the full improving resilience to radicalisation work within the Government**? Seems to be also covered within the Ministry of Justice and Security (Janine Odink & colleague).

***Prevention of radicalization – a collective government approach***

*The prevention of radicalization requires an integrated approach – involving partners in the security and social domain. This concerns the local as well as governmental level.*

*Recently, the involved ministries in the prevention of radicalization (Ministry of Social Affairs and Employment (SZW), Ministry of Justice (NCTV -National Coordinator for Security and Counterterrorism), Ministry of Education, and the Ministry of Health (OCW), Welfare and Sports (VWS) have jointly formulated the policy priorities for the coming years. Thereby taking into account the development of the phenomenon at the society level, the existing threats and state-of- the-art insights in the process of radicalization.*

*Part of this process was also identifying the role of each ministry in the contribution to the prevention of radicalization. The focus of the ministries of SZW, OCW and VWS  lies within primary prevention; increasing the resilience of vulnerable groups and individuals and awareness raising of professionals. NCTV focuses at secondary prevention: aiming at ending the radicalization process of persons who start to radicalize and involving the environment of persons who are already radicalized, and at tertiary prevention; de-radicalisation and re-integration of extremists.*

1. **Could we have more details on the special unit set up to assist local authorities: a) outreach to local communities b) assisting professionals in the youth sector and c) assisting authorities in building-up networks that the Gov’t have not been in touch with before. e.g. Eritrean, Turkish, Moroccan and 2015 onwards refugee communities. Anything more concrete on the work it does?** This sounds like good practice to me!
* *Dutch policy to fight radicalization and violent extremism is based on a broad approach; the focus is not only at repression but for the most part at prevention of negative polarization.*
* *The Expertise Unit Social Stability (ESS) started in January 2015; approximately 25 advisors are working in this unit now. The ESS is committed to support and strengthen social resilience and stability, decrease tensions and contribute to de-escalation in times of social crisis (all in close cooperation with other governmental departments and municipalities).*
* *The ESS strives for a socially stable society; a resilient society that is sustainably resistant to conflicts from the inside and outside.*
* *The Expertise Unit Social Stability focuses on advising and training municipalities, communities and professionals.*
* *The essence of this Dutch approach focuses on community outreach and the building of networks between municipalities, and local communities. This gives local municipalities more insights in what could be the factors, which contribute to an environment for radicalism, polarization and social tensions. It helps to develop a policy to effectively reduce tensions.*
* *We support municipalities in effectively dealing with local tensions and community outreach through training, advice and ‘peer to peer’ exchange of best practices and experiences.*
* *As to building networks: One of the ways to deal effectively with negative polarization and radicalization at a local level is by establishing a local network of key players, as a supplement to a broader municipal preventive policy. In recent years several municipalities set up a local network. Both informal and formal key figures are represented in these networks. From community agents and district managers to youth workers. From representatives from migrant community organizations, sports clubs and religious institutions to socially engaged/active young people. More municipalities want or need to establish such local networks but they lack the knowledge and/or experience. ESS offers advice on several levels: from the decision making process, to the question of how to set up and maintain these networks.*
* *The ESS builds and upholds networks within several larger and smaller communities: Eritrean, Turkish, Moroccan and Afro-Caribbean. For these communities, we are developing a ready- to-use ‘curriculum’ exclusively based on the needs of participating network members. Currently we are engaged in a broad assessment within our community networks to find out their needs. This curriculum not only intends to train the participants on recognizing signs of radicalization or tensions but will offer broader training (tailor made, based on community needs) e.g. on how to deal with media, how to tackle challenges within the community; from needs on the level of education, knowledge about right wing extremism, security and safety issues, to needs of elderly migrants.*
* *Part of the ESS is ‘Platform JEP’ (Youth Platform for the Prevention of Extremism and Polarization). It is an initiative of cooperating ministries. It was established after the publication of a report of special advisor (and former MP) Naima Azough. She investigated how professionals who work with young people deal with issues of radicalization, polarization and extremism. She found that a lot of professionals lack knowledge, struggle with questions on how to deal with these issues in their work and experience a sort of ‘professional solitude’. Platform JEP was established to offer those who work with young people a central place to find information on these issues and to answer questions on these themes. The platform gathers knowledge, best practices, offers support in building knowledge, skills and insight on these topics. The platform also encourages cooperation between social professionals and those working in other fields like local security.*
1. **Can we have more information on the survey being done by this Ministry to research how individuals experience discrimination. (Seems like good practice!)**

*In 2013 the Netherlands Institute for Social Research conducted a broad study into experiences of discrimination. The study showed how and when the 12.500 recipients experienced discrimination and the negative consequences of discrimination on the way people act. It showed what the impact of discrimination can be on people’s private lives when they feel rejected on the basis of their ethnicity, sexual orientation, handicap, age or sex. To map important developments the study is currently being repeated and the results will be published in March 2020.*

1. **Who has the data on the impact of the ‘Fan Coach’ and ‘Fair Play’ Antisemitism projects?**

*The ministry of Social Affairs and Employment has given an assignment to the Anne Frank House in Amsterdam to carry out these two projects including an evaluation. The experiences so far are positive.*

***Fair Play***

*Fair Play is an educational game about dealing with discrimination which confronts young people with their own choices. The players get to react to different appearances of discrimination and have the choice to reflect on the situation and their own role: either let it happen or do something about it.*

*Some results of the evaluation Fair Play*

* *The Fair Play workshop has a visible effect on the participating young people. In addition to awareness of discrimination and prejudices the workshop can also result in more understanding that they themselves have an active role in reacting to discrimination in and outside the context of football.*
* *Respondents show visibly more understanding if someone has been deliberately discriminated.*
* *It appears that the impact of the used situations in the game may vary within the classroom depending on the diversity of the group.*

**Fan coach project**

*In recent years the Anne Frank House has set up an educational project on anti-semitic football chants with Feyenoord and FC Utrecht. Both football clubs aim to raise their younger supporters’ awareness, in an educational way, of the abusive, anti-semitic chants inside and outside the football stadiums.*

*This is done by means of local tours in which supporters visit various locations and monuments in their city and get to know Jewish supporters of their own clubs.* *It is a long-term project, but the experiences so far are positive.*

*Active elements of the Fan coach project:*

* *Crucial in this project is that the pride and loyalty, that supporters experience towards their club and their city, are used to get their attention and change their narrative*
* *The narrative of (young) supporters is changed when they meet Jewish fellow supporters of their club. They share the pride and loyalty with them, but also experience the pain and sorrow they themselves cause with their anti-Semitic chants.  It appears that they truly have been moved by the very personal life stories of the Jewish supporters.*
* *Participants accept the importance of the program because the project has been embedded in the club and is based on the narrative of pride and loyalty they are familiar with.*
* *There must be room for an open mind of the participants In the program. There must be an emphasis on education and exchange of thoughts, not on punishment or condemnation of behavior.*
1. **What is the ‘equal opportunities council’?**

*In the Netherlands the functions of the equality body are performed by the Netherlands Institute for Human Rights and the local anti-discrimination services.*

1. **What Islamophobia / Antisemitism groups does this Ministry support?**

*The government doesnot support any specific group but is regularly in contact with the Jewish and muslim community.*

Anti-Semitism Policies

1. **Can we see the April 2018 comprehensive manual for local governments on developing a local anti-discrimination policy, including religiously motivated discrimination?** (Is this the reform of the social integration policy in the Netherlands. We understand from the Ministry of Justice that there has been a change. It would be good to learn more about this).

*To encourage municipalities to pursue an effective anti-discrimination policy, central government commissioned the development of anti-discrimination policy guidelines for municipalities in 2018. These guidelines bring together a number of studies on effective anti-discrimination methodologies and local best practices. I hereby send you the guidelines.*

*In response to your question about the reform of social integration policy I can mention that the government has announced new legislation on integration for 2021. The new law would abolish the loan system for asylumstatusholders and give the local authorities an explicit mandate to co-ordinate, customize and monitor the civic integration. More newcomers should achieve a higher level of language proficiency (focus on B1) and to enable this, language lessons should be combined with paid or voluntary work or other activities that stimulate participation.*

*Three routes will be developed:*

* *The first route is developed for young people with perspectives to finish higher education;*
* *The second is the regular route to achieve the B1 level (and if necessary the option for exams at the A2 level);*
* *The third route is a special programme for people who have difficulties to follow and succeed in the regular integration programme. In the third route, there is no obligation to finish the course with exams.*

*In the intake, done by the local government, it is determined which route suits the abilities of a person. Integration shall start as early as possible and integration programmes shall facilitate labour market integration.*

1. **Can we have more information on the research being looked at about discrimination of women from a non-Western migrant background in the workplace. What are you doing on this? Are there any immediate findings?**

*Every woman should have the opportunity to be financially independent, to have equal opportunities and to live up to her qualities on the labour market. The government strives for equality between men and women in terms of labour and income and is committed to ensuring equal participation of women at every level. This involves taking intersectionality into consideration when it comes to making policy (for example, low-skilled women, women with a work disability, single mothers and women with a migrant background).*

*Generally speaking there is a lot of research done and available concerning discrimination on the labour market and in the workplace. For example, the SCP researched the experiences with discrimination in the Netherland, including in the workplace and on the labour market, in 2014 which showed that 9% of Dutch people in employment had experienced discrimination while working, from internal contacts or clients, patients and so on. The research is currently conducted again and the report will be available in the first quarter of 2020.*

*Also, multiple studies with “fake” resumes show that people with a non-western background experience discrimination when applying for a job. To combat discrimination in the workplace the Dutch labour inspectorate has a dedicated team which audits companies to see if they have a policy in place to prevent- and handle cases of discrimination.*

*To fight discrimination in the labour market there is an Action plan against discrimination in the labour market which targets all forms of discrimination including discrimination of people, and thus women, of a non-western background. Furthermore, the national government program ‘Further Integration into the Labour Market’ (VIA, 2018-2021) works on creating an evidence base for interventions to improve the labour market position of non-EU migrants in The Netherlands.*

*VIA focusses on effective interventions for all persons with a migrant background (male and female) in the fields of reintegration, recruitment, inclusion and labour market perspectives for vocational students. In the accompanying research significant differences in effect will be corrected for gender (if possible) and the first results will be available from mid-2020 onwards. Adjacent to VIA larger research-programmes will be conducted under the umbrella of the Dutch National Research Agenda (NWA) and under the umbrella of the ‘Skilled at Work’ programme about the position and reintegration of vulnerable (migrant) women in the Labour Market. Results will be expected post 2021. Also next year the Platform Integration and Society (KIS) will conduct a study about best practises of municipal policies to improve the labour market positions of migrant women. Results will be published at the end of 2020.*

1. **What’s happening with the Building Bridges project now? Are the networks of interfaith people still going?**

*Yes the different interreligious groups have been trained how they can cooperate together and how they can make sensitive matters negotiable. At this moment the Building Bridges project has been implemented in Enschede and Leeuwarden.*

*In Enschede a cooperation has been set up between two Turkish mosques, a Moroccan mosque, the Syrian orthodox church, the protestant and catholic church, the synagogue and the Humanists. The main issue in Enschede is how they can deal with demonstrations concerning the building of a new mosque.*

*In Leeuwarden a cooperation has been set up of different groups of Hindus, the Bahai, the Soefis, the synagogue, the protestant and catholic church, the Turkish and Moroccan mosque and the Humanists. The main issue in Leeuwarden is to fight discrimination.*

1. **Can I understand how this Ministry is involved in the proposed bills on financing from un-free countries and transparency of funding for religious organisations? How has this ministry been in contact with religious communities on these issues?**

*The ministry of Justice and Security is responsible for the legislative proposal on the transparency of funding for religious organisations. The ministry of Social Affairs and Employment and the Ministry of Foreign Affairs cooperate in developing a legislative proposal on the issue of foreign financing from un-free countries.*

*The ministry of Social Affairs actively engages with representatives of the various Islamic communities on a broad range of issues, including the issue of foreign financing.*

1. **Can we have a link to the Ministry of Social Affairs surveys that it carries out every 2 years regarding discrimination (latest in May 2019?). (**May want to mention as best practice.) What are the estimates of those who report vs. those who don’t. Can we have more information on what is done to try and catch those who don’t report.

*I refer to the answer at question 6.*

1. **This Ministry collects data from the police / MiND and the NIHR together. Can we see this data please. Is it shared with parliament**?

*The ministry of Internal Affairs is responsible for the annual survey which collects data regarding discrimination. I hereby send you the survey of 2018. Would you like to receive the translation in English when it is published at the end of this year?*

1. **Can we have more information on the help desk and training that teachers have to tackle sensitive issues such as anti-Semitism / homophobia. What advice is given to teachers**?

*The School & Safety Foundation is a Dutch centre of expertise for a* ‘*safe social learning environment’, it supports schools in improving a socially stable environment. Information will be provided by means of a website, a varied range of courses, conferences and a national helpdesk. Schools can also call the national helpdesk if they want advice and more information about attending a specific class to tackle sensitive social themes.*

*Up to now, the helpdesk hasn’t received specific questions on the subjects you refer to. But if this would be the case, they would advise teachers in line with the following main points of concern:*

1. *The perspective of the younger: young people grow up and in this phase they develop their identity. They learn who they are and discover what’s important for themselves. They meet people with all kinds of religions. The training learns teachers how they can deal with adolescents who are sensitive to over-simplified/extreme/radical/ messages. Important for the teacher is to be aware of this process and to make a distinction between words and behavior which are really worrying and signals of ‘normal’/ healthy adolescent behavior.*

1. *The teacher's perspective: In his/her lesson, the teacher has to deal with conflicting positions and statements. Young people can take a stand – in favour or against something – and that can cause tension. The teacher learns how to address students who make over-simplified or extreme statements. In such a case: The teacher invites the student to describe his point of view. As a result, the student knows his point is taken seriously and he has been heard. The teacher shows that every opinion can be addressed, but he also points out which statement is acceptable and which is unacceptable. In this way the dynamics in a group can be controlled and students learn how to be respectful with each other about a theme that they consider important. Accordingly, the teacher remains “the director”/ in charge of every conversation in the classroom and contributes to the development of the capacity of students to think more critically.*

1. **What does ‘problematic behaviour’ mean? What’s the policy framework and the unit focusing on this? What is the code of conduct that women wearing a niqab may not fit into could we see this code of conduct**?

*Problematic behaviour*

*Problematic behaviour is defined as ‘systematic, intentional and in many cases clandestine activities who due to their goals, the methods used or the possible effects weaken, destabilize, undermine or sabotage the democratic rule of law, institutions or the social coherence between citizens .’ An example can be found in the behaviour of actively demonising other people .*

*The unit focusing on the issue of problematic behaviour is called the Taskforce on Problematic Behaviour. The ministry of Social Affairs and Employment, the Ministry of the Interior and Kingdom Relations, the ministry of Justice and Security and the ministry of Foreign Affairs closely cooperate within this Taskforce.*

*Code of conduct*

*The ministry of the Interior and Kingdom Relations is responsible for the partial ban on face coverings. Face coverings is* ***not*** *seen as a form of problematic behaviour. The Act is intended to prevent face coverings being worn in places where it is necessary to recognise each other and see each other’s faces. Please find attached the policy framework (Letter to Parliament) in Dutch.*

1. **Can we have more information on the work that Nienke does on building resilience. What is her policy guidance document?**

*The most important work on building resilience amongst migrant communities and local authorities is done by a special unit (Expertise Unit on Social Stability* [*https://www.socialestabiliteit.nl/gemeenschappen*](https://www.socialestabiliteit.nl/gemeenschappen)*) of the Ministry of Social Affairs and Employment. There is a wide range of support activities provided by the ESS, amongst others on how to set up an local network of stakeholders with a migrant background or an expert network in different regions of the Netherlands with key figures from migrant communities.*

*Furthermore to promote social cohesion in the Netherlands the government is committed to three key areas:*

* *Promote interreligious dialogue;*
* *Fight exclusion;*
* *Communicate inclusively.*
1. **What specific actions are being taken to address discrimination in the labour market (best practice)?**
*There is an Action plan dedicated to combatting discrimination in the labour market, which was launched in 2018 and builds on the action plan that was in place in the period 2014-2018. The action plan has measures dedicated to supervision and enforcement by the Labour Inspectorate, research and the development of instruments and measures to raise awareness with employers and HR personnel about the impact of discrimination and the ways to prevent it. Examples of these measures are:*
* *The labour inspectorate will be mandated to review the recruitment policy of companies, to see if there are enough measures taken to prevent the unequal treatment of applicants.*
* *Several studies, one of which includes a pilot which aims to see if enabling people to apply anonymously (without personal information) helps against discrimination in recruitment processes.*
* *A campaign aimed at employers which aims to bring the message across that opening up ones viewpoints about preferred applicants can help bring in diverse talent.*

*For all measures see:* <https://www.rijksoverheid.nl/documenten/kamerstukken/2018/11/22/kamerbrief-implementatieplan-arbeidsmarktdiscriminatie-2018-2021>

1. **What recent changes have the Cabinet made to change its policy around integration that were mentioned at the meeting**?

I refer to the answer at question 1 about the reform of the policy as regards civic integration.

1. **What issues are there with not having the oversight of the full improving resilience to radicalisation work within the Government**? Seems to be also covered within the Ministry of Justice and Security (Janine Odink & colleague).

***Prevention of radicalization – a collective government approach***

*The prevention of radicalization requires an integrated approach – involving partners in the security and social domain. This concerns the local as well as governmental level.*

*Recently, the involved ministries in the prevention of radicalization (Ministry of Social Affairs and*

*Employment (SZW), Ministry of Justice (NCTV -National Coordinator for Security and Counterterrorism), Ministry of Education, and the Ministry of Health (OCW), Welfare and Sports (VWS) have jointly formulated the policy priorities for the coming years. Thereby taking into account the development of the phenomenon at the society level, the existing threats and state-of- the-art insights in the process of radicalization.*

*Part of this process was also identifying the role of each ministry in the contribution to the prevention of radicalization. The focus of the ministries of SZW, OCW and VWS  lies within primary prevention; increasing the resilience of vulnerable groups and individuals and awareness raising of professionals. NCTV focuses at secondary prevention: aiming at ending the radicalization process of persons who start to radicalize and involving the environment of persons who are already radicalized, and at tertiary prevention; de-radicalisation and re-integration of extremists.*

1. **Could we have more details on the special unit set up to assist local authorities: a) outreach to local communities b) assisting professionals in the youth sector and c) assisting authorities in building-up networks that the Gov’t have not been in touch with before. e.g. Eritrean, Turkish, Moroccan and 2015 onwards refugee communities. Anything more concrete on the work it does?** This sounds like good practice to me!
* *Dutch policy to fight radicalization and violent extremism is based on a broad approach; the focus is not only at repression but for the most part at prevention of negative polarization.*
* *The Expertise Unit Social Stability (ESS) started in January 2015; approximately 25 advisors are working in this unit now. The ESS is committed to support and strengthen social resilience and stability, decrease tensions and contribute to de-escalation in times of social crisis (all in close cooperation with other governmental departments and municipalities).*
* *The ESS strives for a socially stable society; a resilient society that is sustainably resistant to conflicts from the inside and outside.*
* *The Expertise Unit Social Stability focuses on advising and training municipalities, communities and professionals.*
* *The essence of this Dutch approach focuses on community outreach and the building of networks between municipalities, and local communities. This gives local municipalities more insights in what could be the factors, which contribute to an environment for radicalism, polarization and social tensions. It helps to develop a policy to effectively reduce tensions.*
* *We support municipalities in effectively dealing with local tensions and community outreach through training, advice and ‘peer to peer’ exchange of best practices and experiences.*
* *As to building networks: One of the ways to deal effectively with negative polarization and radicalization at a local level is by establishing a local network of key players, as a supplement to a broader municipal preventive policy. In recent years several municipalities set up a local network. Both informal and formal key figures are represented in these networks. From community agents and district managers to youth workers. From representatives from migrant community organizations, sports clubs and religious institutions to socially engaged/active young people. More municipalities want or need to establish such local networks but they lack the knowledge and/or experience. ESS offers advice on several levels: from the decision making process, to the question of how to set up and maintain these networks.*
* *The ESS builds and upholds networks within several larger and smaller communities: Eritrean, Turkish, Moroccan and Afro-Caribbean. For these communities, we are developing a ready- to-use ‘curriculum’ exclusively based on the needs of participating network members. Currently we are engaged in a broad assessment within our community networks to find out their needs. This curriculum not only intends to train the participants on recognizing signs of radicalization or tensions but will offer broader training (tailor made, based on community needs) e.g. on how to deal with media, how to tackle challenges within the community; from needs on the level of education, knowledge about right wing extremism, security and safety issues, to needs of elderly migrants.*
* *Part of the ESS is ‘Platform JEP’ (Youth Platform for the Prevention of Extremism and Polarization). It is an initiative of cooperating ministries. It was established after the publication of a report of special advisor (and former MP) Naima Azough. She investigated how professionals who work with young people deal with issues of radicalization, polarization and extremism. She found that a lot of professionals lack knowledge, struggle with questions on how to deal with these issues in their work and experience a sort of ‘professional solitude’. Platform JEP was established to offer those who work with young people a central place to find information on these issues and to answer questions on these themes. The platform gathers knowledge, best practices, offers support in building knowledge, skills and insight on these topics. The platform also encourages cooperation between social professionals and those working in other fields like local security.*
1. **Can we have more information on the survey being done by this Ministry to research how individuals experience discrimination. (Seems like good practice!)**

*In 2013 the Netherlands Institute for Social Research conducted a broad study into experiences of discrimination. The study showed how and when the 12.500 recipients experienced discrimination and the negative consequences of discrimination on the way people act. It showed what the impact of discrimination can be on people’s private lives when they feel rejected on the basis of their ethnicity, sexual orientation, handicap, age or sex. To map important developments the study is currently being repeated and the results will be published in March 2020.*

1. **Who has the data on the impact of the ‘Fan Coach’ and ‘Fair Play’ Antisemitism projects?**

*The ministry of Social Affairs and Employment has given an assignment to the Anne Frank House in Amsterdam to carry out these two projects including an evaluation. The experiences so far are positive.*

***Fair Play***

*Fair Play is an educational game about dealing with discrimination which confronts young people with their own choices. The players get to react to different appearances of discrimination and have the choice to reflect on the situation and their own role: either let it happen or do something about it.*

*Some results of the evaluation Fair Play*

* *The Fair Play workshop has a visible effect on the participating young people. In addition to awareness of discrimination and prejudices the workshop can also result in more understanding that they themselves have an active role in reacting to discrimination in and outside the context of football.*
* *Respondents show visibly more understanding if someone has been deliberately discriminated.*
* *It appears that the impact of the used situations in the game may vary within the classroom depending on the diversity of the group.*

**Fan coach project**

*In recent years the Anne Frank House has set up an educational project on anti-semitic football chants with Feyenoord and FC Utrecht. Both football clubs aim to raise their younger supporters’ awareness, in an educational way, of the abusive, anti-semitic chants inside and outside the football stadiums.*

*This is done by means of local tours in which supporters visit various locations and monuments in their city and get to know Jewish supporters of their own clubs.* *It is a long-term project, but the experiences so far are positive.*

*Active elements of the Fan coach project:*

* *Crucial in this project is that the pride and loyalty, that supporters experience towards their club and their city, are used to get their attention and change their narrative*
* *The narrative of (young) supporters is changed when they meet Jewish fellow supporters of their club. They share the pride and loyalty with them, but also experience the pain and sorrow they themselves cause with their anti-Semitic chants.  It appears that they truly have been moved by the very personal life stories of the Jewish supporters.*
* *Participants accept the importance of the program because the project has been embedded in the club and is based on the narrative of pride and loyalty they are familiar with.*
* *There must be room for an open mind of the participants In the program. There must be an emphasis on education and exchange of thoughts, not on punishment or condemnation of behavior.*
1. **What is the ‘equal opportunities council’?**

*In the Netherlands the functions of the equality body are performed by the Netherlands Institute for Human Rights and the local anti-discrimination services.*

1. **What Islamophobia / Antisemitism groups does this Ministry support?**

*The government doesnot support any specific group but is regularly in contact with the Jewish and muslim community.*

Anti-Semitism

*Judaism Within the State: The Right to Freedom of Religion or Belief*

1. **Is Judaism recognized as a religion in law? If so, what is the definition of Judaism in law? What is its status compared with other religions?**

Freedom of religion is recognized and anchored in the Dutch Constitution.

The Minister of Justice and Security has a special responsibility as the Minister of Religious communities and belief. The Minister maintains contact with denominations of all religious movements and beliefs because we don’t make any distinction based on the content of belief, philosophy or religion. The Minister of Justice and Security has a special responsibility to make sure that the Dutch government not only respects freedom of religion but he also makes sure that there is equal treatment. The law may only impose restrictions on the practice of religion if this is necessary on grounds of public order, for the protection of health or to combat or prevent disorder. We don’t give priority to one or the other religion, but treat all organizations based on religious and non-religious beliefs equal.

1. **Are there Jewish cemeteries? Is there law on their protection?**

Yes, there are Jewish cemeteries in the Netherlands. Their protection is the same as with other cemeteries. On the basis of article 149 of the Dutch Criminal Code the desecration of a grave and the destroying or damaging of a memorial erected in a cemetery is punishable as a criminal offence. The Wet op de lijkbezorging (Law on the disposal of the dead) contains rules on the management of cemeteries.

1. **Are Jewish marriages recognized in state law?**

Only civil marriages have a legal status in the Netherlands. A religious marriage can only take place after the civil marriage has been concluded. A marriage that has been concluded abroad in accordance with the law of the state where the marriage took place, will be recognized in the Netherlands. This implies that a Jewish marriage concluded in Israel will also be recognized, if is fulfils the procedural requirements.

*Antisemitism in Law and Policy*

1. **Is there a State definition of antisemitism? What is it?**

Because all religions are treated equally, Dutch law does not have a specific definition of antisemitism. Antisemitism is forbidden however on the basis of anti-discrimination laws.

Discrimination on the basis of (amongst others) religion, beliefs or race is forbidden in the Netherlands on the basis of article 1 of the Constitution. This includes the discrimination of Jews.

The incitement of hatred of or discrimination against persons or violence against their person or property because of (amongst others) their race (referring to skin color, origin and national or ethnic background), and religion or beliefs is punishable in the Netherlands on the basis of the articles 137c and 137d of the Dutch Criminal Code (hereafter referred to as: CC). This includes the incitement of hatred of, violence or discrimination against Jews or their property.

1. **Does the State gather statistics on the number and nature of anti-Semitic hate crimes, penalties imposed on perpetrators and on remedies awarded to victims? Can the State provide these statistics to the Special Rapporteur?**

Yes. Please find as an attachment to this questionnaire two reports containing statistics on all discrimination ground, including antisemitism and the latest report drawn up by the Verwey-Jonker Institute (Seventh report on racism, anti-Semitism and extreme right-wing violence in the Netherlands).

1. **Who are the main perpetrators of antisemitism?**

Supporters of extreme right-wing ideologies, to a more limited extent persons with extreme leftist ideas (in particular with regard to the Israeli-Palestinian conflict), and, in some cases, persons with an Islamic background and football supporters.

1. **How is the prohibition of national, racial or religious hatred as reflected in international human rights law incorporated in national legislation? Does the State take other measures to prevent anti-Semitic hate speech?**

See also the answer to question 1 of this paragraph. Next to the incitement of hatred, discrimination and violence, also punishable are making an insulting statement about a group of persons because of (amongst others) their race, religion or beliefs (article 137c CC). The public dissemination or distribution of a statement which is insulting to a group of persons or which incites hatred, discrimination or violence (article 137e CC). This is a separate offence. This means that the person who disseminates or distributes the statement does not necessarily has to be the person who made the statement. Also the taking part in of financially or otherwise materially supporting activities aimed at discrimination is punishable (article 137f CC).

1. **Are there specific offences in law regarding anti-Semitic crimes? Do the laws provide for the imposition of enhanced penalties for crimes committed with anti-Semitic motivation?**

Because all religions are treated equally, Dutch law does not make distinctions between different religions. This means that anti-Semitic crimes are punishable the same as other discriminatory acts on the basis of race, religion or beliefs. See also the answer to question 5 of this paragraph.

1. **Can the State provide information on cases of anti-Semitic violence, harassment, or desecration targeting individuals or their property, educational facilities or Jewish cultural or religious sites?**

Yes. For this I refer to the Seventh report on racism, anti-Semitism and extreme right-wing violence in the Netherlands of the Verwey-Jonker Institute, annexed to this questionnaire.

1. **Are the police trained about antisemitism? What form does that training take? Are the judiciary provided with training about antisemitism?**

Yes. In order to strengthen knowledge and expertise about the various lifestyles and groups, including Jewish culture, police is trained through various courses. The programme at the national police academy is currently being reviewed, considering both new developments in the criminal phenomenon as new views on the perspective of the victim.

Together with the Anne Frank Foundation the police organises anti-Semitism theme days for police officers three times a year.

1. **Are there laws about the publication of anti-Semitic materials? What are those laws?**

Yes, this is punishable under the articles 137c-137f CC. See also the answer to question 5 of this paragraph.

1. **Is it lawful to sell Nazi memorabilia or anti-Semitic merchandise?**

The selling of Nazi memorabilia or anti-Semitic merchandise falls within the scope of the articles 137c-137e CC.

1. **Are Jews allowed to own property?**

Yes.

1. **Are they allowed to own businesses?**

Yes.

1. **Are there any public or private sector jobs that the Jews are legally excluded from?**

No.

1. **Are there any political parties that do not allow Jewish members?**

No, this would constitute a criminal offence.

1. **Are there Jewish people in government?**

Yes.

1. **Are there Jewish people in the judiciary?**

Yes.

**16. Does the State have a parliamentary or legislative code of conduct to deter politicians from making anti-Semitic, xenophobic, racist, homophobic, or other hateful remarks from the floor or in public appearances? Is there qualified or parliamentary immunity for hate speech?**

On the basis of article 71 of the Dutch Constitution representatives, ministers and other people taking part in the discussions in parliament are not punishable for statements made in parliament. The background of this provision is the guaranteeing free political discussion. On the basis of the Reglement van Orde (Rules of Order) of parliament it is not allowed to make statements which are insulting or incite others to commit a criminal offence.

Politicians are criminally liable for discriminatory statements that are made outside of parliament, on the basis of the articles 137c-137f CC. In accordance with the case law of the European Court of Human Rights the context of the statement – for instance the public debate – should be taken into account.

1. **Does the State monitor and investigate antisemitism online? Yes. What data does the State have on the ways in which online propaganda and harassment and political manipulation are affecting Jewish People?**

Online hate speech can be reported to the police or to an anti-discrimination service, or to the complaints office for online discrimination (MiND). MiND is the national body for reporting online discriminatory utterances that constitute criminal offences. Members of the public can report discriminatory content. When it receives a report, MiND starts by looking to see if the content is still online. It then determines whether the content constitutes a criminal offence under articles 137c to 137e of the Criminal Code and the relevant case law. If so, MiND asks the administrator or moderator of the website concerned to take the content down. If a repeated request to this effect is ignored, MiND draws up a report file for the Public Prosecution Service. The Public Prosecution Service can launch criminal proceedings in response to such a report.

For examples I refer to the reports annexed to this questionnaire.

1. **What measures have been taken by the State to increase the reporting of anti-Semitic hate crimes? E.g. Has the State made efforts to ensure that the reporting mechanism is transparent and accessible?**

Yes. The police reporting form contains a check mark for anti-Semitism. The Minister of Justice and Security is in close contact with representatives of the Jewish community in order to improve reporting of anti-Semitic crimes.

1. **Does national law allow private members clubs to exclude Jews? Are hotels allowed to exclude Jews? If so, under what laws?**

No.

1. **Anti-Semitic Incidents**

The Dutch Public Prosecutor’s Office does not flag cases specifically for antisemitism related to the media. However, hate speech - both offline and online - is punishable. In the Netherlands there are several ways to counter hate speech and hate crimes. People who experience hate speech can report to the National Human Rights Institute, local anti-discrimination services (ADVs) and/or the police. In cases of online hate speech, people can also report to the Internet hate speech hotline (MiND).

1. **Have neo-Nazi or anti-Semitic groups carried out anti-Semitic filtering campaigns, flash demonstrations (unannounced, quickly disbanded gatherings) or rallies?**

These gathering rarely take place in the Netherlands and if they do, they may be punishable by law. Nevertheless, the right to demonstrate also includes publicly expressing opinions or statements that are shocking, false or controversial. In principle, punishable statements are not a reason for ending a demonstration: the Public Events Act (Wom) only leaves room for the termination of a demonstration to prevent or combat disorder, due to road safety or public health. The Wom is an elaboration of the Constitutional right to demonstrate. That right may not be curtailed lightly. The calling of slogans that may be qualified as a criminal offense cannot in itself constitute a reason for ending the demonstration, unless the situation thereby becomes untenable and public order or road safety problems arise such that termination is the only possible option.

This does not alter the fact that the police can intervene if it is established that criminal offenses are being committed. For example, the right to demonstrate does not prevent rioters or people who destroy the property of others from being arrested. But here too it applies that unless such riots or destruction cause problems for public order or road safety that termination is the only possible option, the demonstration - if there are still peaceful participants in the demonstration - must in principle proceed. If there were grounds for arresting participants or bystanders because of potentially punishable statements, the same principle applies: those against whom the suspicion is directed can be arrested, but the demonstration can in principle continue.

1. **Is there a specific mechanism for reporting anti-Semitic incidents? If so what is the mechanism?**

Yes. Victims of discrimination can apply to several places for advice and support. First, members of the public can apply to municipal anti-discrimination services (ADVs), which provide assistance free of charge. In addition, anyone who experiences discrimination can submit a complaint to the Netherlands Institute for Human Rights, free of charge, or report the matter to the police. If necessary, a municipal anti-discrimination service can provide support. A victim also has the option of instituting proceedings under civil law, or, in the event of prosecution, of joining the criminal proceedings with a claim for damages. The Legal Aid and Advice Centre can give advice, free of charge, to people who are eligible for it on the basis of their income. In addition, subject to certain conditions, victims with a low income may be able to obtain additional legal assistance. Victims of a racist crime of violence can obtain legal assistance free of charge, regardless of income. they can be reported at the local anti-discrimination office or at the police.

1. **Does the state record anti-Semitic incidents? If so where are they recorded? See answer to question 2.2. I also refer to the reports annexed to this questionnaire for examples. Are the statistics rising or falling? They fell over the last year. But generally they fluctuate. Do the statistics include the penalties imposed on perpetrators and remedies awarded to victims?**

Yes.

1. **Does the government collect information concerning the motivation of the perpetrators of anti-Semitic acts? Can the State provide this information to the Special Rapporteur?**

No, not other that through criminal proceedings. But the reports annexed to this questionnaire may give an additional insight and examples.

1. **Does the state provide security for Jewish schools or cultural sites? If so, in what form? Does the state allow Jews to form community security groups? Is there a formal or informal relationship between them and the police?**

In practice, the State has formally advised a select number of municipalities to take additional security measures for certain Jewish sites. In several municipalities with specific Jewish sites, special security measures are in place, for example near Jewish schools or synagogues. These measures include having an active police presence. This police presence is being carried out as a joint effort between the Dutch National Police and the Royal Constabulary. It is also possible for the Jewish community to form unarmed security groups, which in fact exist. There are good contacts between the local polite units and these security groups whenever they’re involved during an event.

Guaranteeing freedom of religion is of utmost importance in the Netherlands. High risk sites are determined by the State in close cooperation with the municipalities. On a national level the NCTV, in cooperation with the Dutch intelligence services and the police, monitors threat levels (and possible escalations) in the country. Based on information about threat and risks with regards to Jewish interests the State also advices the local authorities to take additional security measures when the State regards it as necessary. There are currently no concrete indications that an attack is being prepared for Islamic, Jewish, Christian or other religious institutions.

The decentralized authorities (formed by the mayor and the public prosecutor of the municipality where the site is located) are first and foremost responsible for taking additional security measures. Security measures are always taken based on information about risks and threats. The reason why this responsibility is decentralized, is because the local authorities have the best view on possible tensions and incidents in the local context of the involved site. The financing of the security measures follows the division of responsibilities.

These measures are in effect while the municipality works together with these specific sites to improve the internal security measures of the sites. The State supports this fully where necessary. In fact, the State has given additional financial aid during the past 4 years (2014-2018) to local governments to help the Jewish sites improve their internal security measures. Also, the State developed informational products to support local authorities and communities. Recently, the ‘handbook Security Religious Objects’ was developed. This handbook covers recommendations that allow religious organizations to increase their own security and resilience.

The National Coordinator for Security and Counter-Terrorism (NCTV), the Ministry of Social Affairs and Employment (SZW) and the National Police have a close relationship with representatives of the religious communities in the Netherlands, among them Jewish organizations, mosque administrators, and Christian organizations, to discuss security and their experiences regarding threat and security.

1. **Can the State provide information on cases of anti-Semitic violence, harassment, or desecration targeting individuals or their property, educational facilities or Jewish cultural or religious sites?**

For this I refer to the reports annexed to this questionnaire.

1. **How does the State ensure that victims of anti-Semitic hate speech, crimes or discrimination are provided with effective remedies? Does the State fund programs designed to help hate crime victims?**

Victims of discrimination can apply to several places for advice and support. First, members of the public can apply to municipal anti-discrimination services (ADVs), which provide assistance free of charge. In addition, anyone who experiences discrimination can submit a complaint to the Netherlands Institute for Human Rights, free of charge, or report the matter to the police. If necessary, a municipal anti-discrimination service can provide support. A victim also has the option of instituting proceedings under civil law, or, in the event of prosecution, of joining the criminal proceedings with a claim for damages. The Legal Aid and Advice Centre can give advice, free of charge, to people who are eligible for it on the basis of their income. In addition, subject to certain conditions, victims with a low income may be able to obtain additional legal assistance. Victims of a racist crime of violence can obtain legal assistance free of charge, regardless of income.

1. **Information on states to promote tolerance and understanding including public-private initiatives?**
2. **Has the State identified whether sectors of their population are at risk of radicalization by extremist ideologies? What information does the State have on the recruiting techniques and organizational mechanisms of extremist groups for targeting alienated youth?**

The National CT Coordinator publishes the Terrorist Threat Assessment Netherlands (DTN) three times a year. The DTN is a general assessment of radicalization, extremism and of the national and international terrorist threat to the Netherlands and Dutch interests abroad. The assessment is a trend report in which the main threat developments are outlined. The DTN is primarily drawn up for the benefit of the administrative and political leadership and policy makers.

The Netherlands integral policy approach contains measures aimed at countering terrorism and (violent) extremism and preventing radicalization. This includes preventing recruitment, for example by countering (online) terrorist propaganda and strengthening resilience of vulnerable youth to extremist narratives.

1. **Has the State investigated where extremist groups obtain funding?**

Investigation into the funding of extremist groups may be part of a criminal investigation case.

1. **How does the State create an environment for open robust debate and dialogue, including through a free and open Internet, in line with the rights to freedom of religion or belief, freedom of opinion and expression, and non-discrimination?**
2. **How does the State engage with social media companies to address online harassment of Jewish individuals and harassment response efforts?**

Engagement with social media companies is part of a larger policy of addressing online harassment in general.

1. **Does the State regulate website-hosting companies that host hateful or harassing content? Does the State impose liability for web hosts that host hateful or harassing content?**

Response to the additional questions:

1. **Judaism within the State: the right to freedom of religion or belief. How does the State protect the right to freedom of religion or belief of the Jewish community?**

Freedom of religion or belief is granted through the article 6 of the Constitution of the Netherlands.

1. **Can people freely change their religion into Judaism or leave the religion?**

Yes.

1. **Are there any restrictions on the right to maintain free and peaceful contact with members of the Jewish community in other countries?**

No, there are no restrictions on the right to maintain free and peaceful contact with members of the Jewish community in other countries.

1. **Is there anti-discrimination legislation in general? Yes, see answers above. How does the law deal with discrimination based on religion or belief?**

The law forbids discrimination on the basis of religion and belief, see also the answer to the questions 1 and 5 in paragraph.

1. **Are there any laws that address Holocaust denial?**

Holocaust denial is not a separate offence, but is punishable on the basis of the articles 137c-137f CC. This is confirmed by case law of the Supreme Court of the Netherlands (see amongst others Hoge Raad, 10 September 1985, NJ 1986/164, Hoge Raad, 25 November 1997, NJ 1998/261 and Hoge Raad, 27 March 2012, NJ 2012/220).