



Office of the High Commissioner for Human Rights

Report on combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief

April 2023

CAP Freedom of Conscience is a secular European NGO with United Nations Consultative Status, created in 1995 and dedicated to protecting the Right of Freedom of Religion and Belief. It combats all forms of discrimination based on religion or belief, inter alia, by alerting European and International bodies to abuses and violations of international standards. It collects testimonies of discrimination and human rights violations affecting religious or belief communities disseminating them to international bodies, to broadly raise awareness on the subject and to generate debate on the need for protection of freedom of religion or Belief. CAP Freedom of Conscience also advocates for any religious or spiritual group facing discrimination supporting the right to have their freedom of religion or belief recognized.

Report on Pakistan

Introduction

The Coordination of Associations and Individuals for Freedom of Conscience (CAP LC), the International Human Rights Committee (IHRC) and the Forum for Religious Freedom-Europe (FOREF) have been denouncing for years the violations of the Pakistani government against the Ahamdiyya community.

The Pakistani government, instead of implementing measures to combat discrimination and stigmatization based on religion, is promoting hate speech and violence against the Ahamdiyya community.

The Pakistani government's policies have international repercussions. In our report we point to the situation in Bangladesh and Germany where Ahmadiyya are victims of this policy.

Persecution of Ahmadis in Pakistan

No society can claim to be idealistically egalitarian as certain elements of every society always claim superiority over the others, either on ethnic, numerical, or religious basis and try to usurp some rights of the weaker segments, but the governing forces of the societies usually play

positive regulatory role in order to quell the unruly advancements of the powerful groups in order to safeguard the rights of the minorities or those weaker segments. In modern world the States have promulgated and implemented laws to guarantee basic human rights for all of its citizens irrespective of their caste, creed or religion and many States have guaranteed these basic human rights by incorporating them in their Constitution or are otherwise accepted by the humanity, while assuring its citizens and international community that the guaranteed right would not be violated at any cost and in case of violation the aggrieved person would be allowed some kind of remedy by approaching the Constitutional Courts for enforcement of those rights.

It is also a fact that despite the aforesaid assurances some States are facing difficult times in order to implement the provisions related to basic human rights due to weakness of their internal systems but there would be only a very few States who despite the availability of required resources don't try to fulfil their responsibilities.

The Ahmadiyya Muslim Community has a long history of persecution and mistreatment by various governments and organisations. Their members are routinely killed in the most barbaric ways, denied basic human rights, and are subjected to vicious propaganda campaigns in several countries. Pakistan may be the only signatory of the International Convention of Civil and Political Rights (ICCPR) who, despite the availability of means to protect and safeguard the human rights of its citizens has reportedly not only failed to perform its duties rather it has become a tool of usurpation of rights of Ahmadiyya Community.

It may be astonishing for most of the people not living in Pakistan that the State of Pakistan has not only declared that Islam is the State religion of the country (Article 2 of the Constitution of Pakistan) rather its Constitution has provided the definition of a Muslim (Article 260(3) of the Constitution of Pakistan). Now the question arises that what is the reason for giving the definition of a Muslim in the basic document of the country? The answer is quite simple. The State was not ready to accept the right of Ahmadis to define their own identity and to claim that they are Muslims. By this Constitutional provision which was made part of the Constitution through second constitutional amendment in 1974 and later amended through Revival of Constitution Order (President Order 14) of 1985 the legislature of Pakistan in fact approved and encouraged the sentiments of religious hatred prevalent in the society against Ahmadis.

The worst cases are found in Pakistan where being an Ahmadi Muslim is itself a crime. In 1953 radical religious leaders spearheaded a countrywide anti-Ahmadiyya campaign which resulted in rioting against Ahmadis in which many innocent Ahmadis were murdered. Ahmadis were declared “not Muslims” by the state in 1974, and so started the unfortunate saga of vicious state sponsored persecution of Ahmadi Muslims.

In 1984, laws were passed to amend Pakistan’s Penal Code which meant that the act of “posing” as Muslims by Ahmadis was declared an offence punishable by fines and even death. Keeping a copy of the Holy Qur’an is also a crime and so is writing the Kalema - the Muslim declaration of faith.

Although the Constitution of Pakistan guarantees the right of its citizens to practice and propagate their religion (Article 20) but this guarantee has been violated by every organ of the State and Ahmadi Muslims are not allowed to practice and propagate their faith.

Through several presidential orders and constitutional amendments, the legislature of Pakistan has approved and encouraged religious hatred which has become prevalent in the society. A

large number of criminal cases have been registered against Ahmadis and many have to undergo imprisonment, torture and even death.

Even in death however, Ahmadis are not safe, and the basic respect which is expected to be afforded to the deceased is disregarded. In June 2022 a vicious and savage attack took place in District Jhelum where Ahmadi Muslim graves were desecrated, and minarets of their mosque demolished. It is a regular occurrence.

There is a long series of horrific incidents against Ahmadis. An 11-year-old Ahmadi boy Tanzeel Ahmad Butt was abducted and brutally killed by his neighbours in Lahore in 2020. He was suffocated and his body hidden in a trunk. Multiple Ahmadi Muslims were gunned down in cold blood. Some victims were doctors and professors who were just going about their daily business in serving their country. Just this year, an Ahmadi in his thirties was stabbed to death in front of his two children by an extremist student of a religious seminary. In another incident in Peshawar a grave of an Ahmadi was dug out and his body remains were thrown out.

Marginalisation of an Ahmadi Muslim starts from the very early years of life. In schools and colleges, the social boycott of Ahmadi students is routine. Teachers openly spew hatred against the community. In many university campuses, Ahmadi Muslims are barred from entering certain areas. They have to mention their religion in school admission forms and have to denounce the founder of the community to get a government job or apply for a passport.

Hate speech against Ahmadis is not considered an offence in Pakistan. Even the mainstream media spreads hatred against Ahmadis. In Parliament, lawmakers spew hatred to garner support from the masses.

Courts are usually considered independent arbiters in every democratic society and the judges are required to act independently while raising themselves above the personal liking, disliking and prejudices. But in case of Ahmadis the courts are not performing their duties. The anti-Ahmadiyya laws were assailed before the Supreme Court of Pakistan on the ground that these laws has put restrictions on Ahmadis from practicing and propagating their religion which are against the fundamental rights of Ahmadis but the Supreme Court of Pakistan declared that the Anti Ahmadiyya laws are not against their fundamental rights (*Zaheer Uddin vs The State*, 1993 SCMR 1718). The anti-Ahmadiyya laws and decision of *Zaheer Uddin* case is the manifestation of the extreme hatred prevalent in Pakistan against Ahmadis.

For the last many years, the State has now started registering the cases against Ahmadis under section 295-B (defiling of Holy Quran), 295-C (defiling of name of Prophet Muhammad PBUH) and Anti-Terrorism laws and the reason for registering these cases is the religious intolerance against Ahmadis.

Pakistan Telecommunication Authority has issued notices to Ahmadis in the USA, UK, Australia, and other countries with threat of criminal prosecution, demanding they shut down their Ahmadiyya websites because they go against Pakistan's laws.

It also pressured Google to take down the Ahmadiyya Muslim Quran App developed outside Pakistan. Initially unsuccessful, the PTA then threatened to block Google completely in Pakistan. Gut-wrenchingly, Google preferred its commercial interest over the values of human rights and the app has been removed from its Pakistani server.

The Ahmadiyya Muslim Community also faces persecution in Algeria, Indonesia and Malaysia and members have to practice their faith covertly in some Arab countries out of fear of reprisals. Such hate is not confined to Muslims countries as anti-Ahmadi sentiment has reached the shores of the UK with calls for Ahmadi Muslims to be killed being broadcast on TV a few years ago.

Fortunately for Ahmadis living there, government regulations promptly cracked down on such dangerous hate speech. The same is sadly not the case in Pakistan where radical clerics spread their vile.

This terrible situation requires urgent international intervention. Political and faith leaders from across the world just met in London to secure Freedom of Religion and Belief for everyone worldwide yet here we are with absolute contradiction of all the Charters on Freedom of Religion. For the respect of all that was resolved in the international conference, the world must take immediate and urgent action to ensure that Ahmadis in Pakistan enjoy their full right to their religion and are able to freely practice their faith as required.

Recommendations :

1. Repeal all laws that discriminate against Ahmadi Muslims, including laws that curtail their right to freedom of thought, conscience, religion and belief, opinion and expression, offline and online, and amend them in accordance with international human rights standards;
2. In particular, repeal all anti-blasphemy laws, and ensure that the State's domestic laws, policies and practices comply with the international human rights covenants, in particular articles 2, 18, 19 and 26 of the ICCPR.
3. Strengthen legislative and institutional responses in effectively addressing hate speech and incitement to national, racial or religious hatred, in accordance with the established international human rights standards and by integrating the guidance provided the Rabat Plan of Action;
4. Take positive steps to ensure equal and effective participation of Ahmadis in public life and in decision-making processes that affect them, including by guaranteeing their political representation and their free exercise of their right to vote; by guaranteeing their access to employment and public services of any kind, and by protecting their right to form and maintain their associations and organizations;
5. Address the multiple and intersecting forms of violence and discrimination suffered by the Ahmadi community, including those faced by Ahmadi women, children and refugees.
6. Ensure accountability and prosecute all those responsible for violations and attacks against Ahmadis and other minorities, and design and implement human rights awareness- raising and training programmes for all relevant state institutions and public officials, with the active participation of Ahmadiyya communities, as well as of religious leaders representing different faiths.

More information on Pakistan

[UK Home Office Country Policy and Information Note Pakistan Ahmadis](#)

[UN three SRs joint statement issued on Ahmadiyya Persecution worldwide issued on 13 July 2021](#)

[USCIRF 2021 Ahmadiyya Persecution Factsheet](#)

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Report on Bangladesh

Introduction

The Ahmadiyya Muslim Community has suffered long-standing persecution in Pakistan, where the very identity of an Ahmadi Muslim, existential by definition, has been denied. The community is persecuted and discriminated by law and by religious ideology. The fundamental right to freedom of thought, conscience and religion or belief as well as other human rights of the Ahmadiyya Muslim community have been seriously violated.

Unfortunately, the persecution of Ahmadis is not limited to Pakistan and the trend is spreading around the world, particularly in Muslim countries and even in some Western countries.

It is important to tackle the persecution of the Ahmadis as it is a form of violence in the name of religion that disproportionately targets religious dissidents, members of religious minorities or converts. The international community should take concerted efforts to raise awareness on the persecution of the Ahmadis and other religious minorities and to hold relevant authorities and perpetrators accountable for all the human rights violations, in particular, incitement to hatred and violence.

Persecution of Ahmadis

The lack of political will to safeguard and protect the rights of Ahmadis has only become worse in the past few years in Bangladesh. The government has routinely caved into pressure from religious elements in Bangladesh. The inaction of law enforcement agencies in the face of violence against the Ahmadis, the reluctance of politicians to be seen publicly supporting Ahmadis and the failure of the State generally to take positive or vigorous action to take punitive action against perpetrators of violence and incitements to hatred and murder, all combine to permit a charter for the persecution of Ahmadis with impunity.

In 2015, a suicide-bomber detonated his vest during Friday Prayers at a mosque in a northern village of Bangladesh, injuring three. In 2005, thousands of members of the group Khatme Nabuwat processed towards houses owned by Ahmadi Muslims with sticks and machetes. Dozens of Ahmadi Muslims were injured and 10 houses looted. The police's participation was limited to placing a sign on the local Ahmadi mosque saying:

“This is a place of worship for Qadianis; no Muslim should mistake it for a mosque”.

In 2019, 50 Ahmadis Muslims were injured in co-ordinated attacks in Panchagarh when groups of conservative Muslims vandalised and torched their houses.¹² The attack was carried out by way of protest against an annual conference held by the Ahmadiyya Community.

In March 2018, led by a local ruling party leader, approximately 80 armed members of the Muslim community in Jamalpur District attacked members of the Ahmadiyya Muslim community at an Ahmadiyya mosque, injuring 22 Ahmadis.

Recently on 3 March 2023, on the inaugural day of the 98th Annual Convention of Ahmadi Muslims in Bangladesh, held at Ahmednagar, Panchagarh religious fanatics incited by extremist clerics attacked the convention as a large mob.

During the attack, Jahid Hasan, a young man around 25 years of age, was beaten to death while trying to protect the convention grounds. Four others were rushed to the hospital in serious condition, while many dozens were injured to a lesser extent. It is particularly tragic that the attack took place in broad daylight with the police present as silent onlookers. Despite assurances from the District Commissioner and the District Superintendent of Police that necessary measures would be taken to ensure the safety of the annual convention, the police remained silent or lenient during the majority of the attack.

189 houses and 50 shops were set ablaze. Ahmadi Muslims were under attack for three nights; knives and iron rods were used during the attacks and Ahmadis were not able to sleep in peace. More than 100 Ahmadis were injured and four were rushed to the hospital under critical condition even women were not spared and many sustained minor injuries. It is particularly tragic that the attack took place in broad daylight, as police stood by and watched.

The Ahmadiyya Muslim Community in Bangladesh holds its Annual Convention every year and each year the law enforcing authorities, the safety and security providing forces of Bangladesh assure Ahmadis of a peaceful Convention. However, very often on an occasion when the Ahmadis need the safety and security for their Convention, the authorities show complete indifference giving the extremist clergy the opportunity to incite public violence against Ahmadi Muslims.

A couple of years ago the Convention site was all burnt down by the extremist vandals and this year the Convention was dreadfully attacked and not only the structure was destroyed but the members of the Community were mercilessly murdered and tortured. This flare of violence has continued to this day. For the past three days there has been no peace for Ahmadi Muslims in Bangladesh. The clergy have the freedom to go about, address groups of vandals and incite them to go and attack and kill Ahmadis. This is a very tragic development which is bound to destroy the peace of all people, not only Ahmadi Muslims but the followers of other faiths as well.

Recommendations

1. Strengthen legislative and institutional responses in effectively addressing hate speech and incitement to national, racial or religious hatred, in accordance with the established international human rights standards and by integrating the guidance provided the Rabat Plan of Action.
2. To not restrict the religious practices of Ahmadis and other minorities.
3. Take positive steps to safeguard and protect Ahmadi Muslims and ensure they have access to justice. In particular to safeguard and protect the rights of women and children.
4. Address the multiple and intersecting forms of violence and discrimination suffered by the Ahmadi community, including those faced by Ahmadi women and children.
5. Ensure accountability and prosecute all those responsible for violations and attacks against Ahmadis and other minorities.

More information on Bangladesh

<https://hrcommittee.org/2023/03/05/pakistan-mob-lynches-factory-manager-accused-of-blasphemy-further-proof-of-dangerous-effects-of-blasphemy-laws-december-3-2021-2-4-2/>

Report on Germany

Ahmadi muslims in Germany who've fled state persecution are being deported back to Pakistan and it's putting their lives at risk

Thousands of Ahmadi Muslims in Germany who have fled severe religious persecution in Pakistan are awaiting a decision on their asylum applications. They belong to a religiously and politically persecuted minority - the Ahmadiyya Muslim Community.

It is recognized around the world by human rights groups that Ahmadi Muslims are constantly, ruthlessly persecuted.

Under Pakistan's draconian blasphemy laws their universal and fundamental human rights have been negated. The freedom of religion and all other freedoms have been usurped by the Government of Pakistan.

Under the 1974 amendment to the Constitution and the 1984 Ordinance XX, Ahmadis in Pakistan cannot profess, express, or practice their faith. They are discriminated in all aspects of life. They cannot vote. Their children are denied the right to education. The traders are boycotted, and businessmen are refused export, import licenses.

With the support and protection of the State, the extremists, fanatics, and the venomously prejudiced clergy, together with their vandal accomplices openly incite public to kill Ahmadis and destroy their properties and places of worship. Hundreds have been murdered under fabricated blasphemy laws. Hundreds of Ahmadiyya graves have been desecrated and coffins excavated and thrown out of the cemetery.

Under such circumstances, Ahmadis take life threatening risks to flee Pakistan and seek asylum in other countries where they hope to find peace and an environment in which they can live a normal life.

So far in 2023 alone, seven Ahmadi mosques have been destroyed in the country and a Norwegian doctor murdered.

Despite these circumstances, Ahmadi Muslims continue to be regularly deported from Germany to Pakistan. Many NGOs have also criticised these deportations and called for a reassessment of the situation in Pakistan.

Article 1 of the Basic Law in Germany states that human dignity is inviolable. Article 16a of the Basic Law guarantees politically persecuted persons a basic individual right to asylum in Germany. The EU's obligation to help those in need of protection is enshrined in the Charter of Fundamental Rights and the Treaty on the Functioning of the European Union.

The Geneva Refugee Convention is the most important international document for refugee protection. The Convention clearly defines who is a refugee, what legal protection, assistance and social rights she or he should receive from the signatory states. But it also defines the obligations a refugee must fulfil towards the host country and excludes certain groups • such as war criminals - from refugee status.

Germany is also a signatory to this convention. Millions of people who fled war and violence have sought protection in Germany. Germany is a country of immigration and urgently needs skilled workers.

The traffic light coalition in Germany has taken many measures and passed laws to better manage migration. However, the number of deportations has also increased. Even to those countries where blasphemy laws are practiced in the strongest terms. Deportations of Ahmadi Muslims to Pakistan have increased sharply in the past.

The UNHCR also came to the assessment that members of the Ahmadiyya communities in Pakistan are entitled to a protection status due to their persecution as a religious minority.

However, we are sorry to report that Germany do not appreciate and understand the calamitous situation of Ahmadis in Pakistan and not only reject their asylum cases but deport them back to Pakistan which is very much like pushing someone into the pit of fire.

We recommend that Germany to treat Ahmadi asylum seekers as required under the Refugee Convention and provide them a safe home to settle and lead a peaceful and productive life.

Germany must recognise the persecution of Ahmadis in Pakistan and offer prospects for Ahmadis seeking protection to stay in Germany.

More information on Germany

<https://freedomofconscience.eu/all-deportations-of-the-ahmadis-from-germany-should-be-stopped/>

<https://freedomofconscience.eu/request-to-immediately-halt-deportation-of-an-ahmadi-muslim-from-pulheim-germany-to-pakistan/>

<https://freedomofconscience.eu/ahmadi-muslim-father-faces-deportation-from-germany-after-escaping-state-persecution-in-pakistan/>

<https://freedomofconscience.eu/mr-mubarak-ahmad-request-to-immediately-halt-deportation-of-an-ahmadi-from-germany-to-pakistan/>

Report on France

Introduction

In points 7 and 8 you encourage states to strengthen collaboration and understanding to combat discrimination based on religion.

France has been committed for over 40 years to establishing a policy of discrimination and stigmatisation against religious and spiritual minorities.

France has set up an inter-ministerial mission, MIVILUDES, to carry out this campaign of stigmatisation against religious minorities.

Instead of creating mechanisms within the government to help identify and address areas of tension between members of different religious communities and to help prevent conflicts and mediate, France has created Miviludes, a police force dedicated to minorities, and funds associations that stigmatise religious minorities.

Miviludes and associations fighting against religious minorities train public officials and magistrates in this discrimination policy.

The excessive media coverage of this policy encourages acts of intolerance and hate crimes. Places of worship of these religious minorities are damaged and their members targeted.

State Funding of anti-religious associations

CAP Liberté de Conscience is concerned about the resumption of the fight against religious minorities in France since the recent reorganization of MIVILUDES (the Interministerial Mission of Vigilance and Fight Against Cultic Deviances) has been implemented.

At the beginning of 2020, the French Prime Minister announced a reorganization of MIVILUDES in response to a report from the Accounting Court (*Cour des Comptes*) which denounced the lack of professionalism of MIVILUDES in its working method and questioned the relevance of such an organization.

At this time, the Prime Minister said that the work of MIVILUDES would be reoriented towards the fight against radicalism and would be attached to the Interior Ministry.

Finally, following the advice of the *Cour des Comptes*, the MIVILUDES was moved from beneath the Prime Minister office, to become a section of the Ministry of Interior.

The Minister Delegate for Citizenship at the Ministry of the Interior, Marlène Schiappa, then announced that she was in charge of MIVILUDES. On April 6, she stated that the MIVILUDES was going to be revived and she had decided to increase its present budget ten-fold, to 1 million euro per year, and that this million will be allocated to initiatives that would be run by anti-cult associations, namely CCMM and UNADFI^[1].

CCMM and UNADFI are two French associations, which pretend to be NGOs while in fact they are GONGOs (Government Non-Government Organisations), being 90% funded by the French government. Both groups have been integrated in the newly appointed Orientation Committee of the MIVILUDES. Their main activity is to make derogatory comments (under the guise of 'information') against religious minorities and spread propaganda aimed at discrediting and cast shame at such minorities.

CCMM and UNADFI are both part of the FECRIS (European Federation of Centres of Research and Information on Cults and Sects), a European umbrella association. In fact, UNADFI is the main co-founder of the FECRIS, the latter being registered in France and also directly funded by the French government.

FECRIS, its affiliated organizations and their leaders, have been convicted multiple times by various courts. The former vice-president of FECRIS and Board Member of Austrian FECRIS group GSK has been convicted for defamation a number of times against the religious group *Norweger* (Christian group present in over 60 countries). Other examples include:

AIS/PRO Juventud – Spanish FECRIS group, used the technique of “deprogramming” (a technique that usually involves kidnapping an individual, keeping that individual against his or her will whilst enforcing the person to listen to negative statements about their group until the person changes their mind). In 1999, in a judgement issued by the European Court of Human Rights (case Nr 37680/97, Ribera Blume and others versus Spain concerning a deprogramming case) the court stated that the group AIS/Pro Juventud had a “*direct and immediate responsibility for ... the applicants ... loss of liberty.*”

In 1990, two members of SADK – a Swiss FECRIS member group sentenced to prison in connection with a violent deprogramming attempt on a member of the Hare Krishna movement. Mr. Rossi, who at the time was the spokesman for SADK spoke out loudly in favour of the deprogramming, in which the victim had been subdued with tear gas, saying “*We support and approve the deed.*”

In a final judgement on 19th December 2001 by the Munich State Court, the founder of Sect-info Essen – German FECRIS group was ordered to stop telling or spreading a wide variety of falsehoods about Takar Singh (an Eastern religious group) otherwise they would be fined up to 500,000 DM and if not paid, would be sentenced to jail for up to 6 months.

UNADFI and its members (ADFI) also had their share of convictions.

On 15 January 1997, the Douai Court of Appeal convicted the president of ADFI Nord, for defamation regarding the Cultural Association of the Jehovah’s Witnesses in France.

On 29 March 2002, the Marseille Criminal Court condemned a well-known member of UNADFI and FECRIS, for defamation regarding the association of Jehovah’s Witnesses.

On 20 November 2001, the Paris Criminal Court condemned the president of UNADFI, for public defamation regarding a member of the Church of Scientology. On 5 February 2003, the Paris Court of Appeal confirmed this judgment.

In November 2015, UNADFI was convicted by the Court of Appeal of Paris for “*abuse of legal process*”, for having joined, and persisted unlawfully and in bad faith as a plaintiff against the Church, while UNADFI knew perfectly well that this action was inadmissible, its sole purpose being to “*harm the Church and to illegally influence the judicial proceedings in progress.*” This conviction was upheld by the Court of Cassation on January 12, 2017.

Moreover in 2020, FECRIS has been described by USCIRF (United States Commission on International Religious Freedom), a bipartisan U.S. federal government commission created by the 1998 International Religious Freedom Act, as a group regularly spreading negative propaganda about religious minorities that needed to be countered. In a very well documented report named *The Anti-cult Movement and Religious Regulation in Russia and the Former Soviet Union*,^[2] USCIRF also described how Alexander Dvorkin, a Russian Orthodox anticult activist and Vice-President of the FECRIS, supported, amongst other things, “*rehabilitation centres that claim to successfully deprogramme ‘victims’ through a combination of*

psychological, theological, and pedagogical methodologies.” Such “victims” are in fact members of religious minorities considered as “destructive” “pseudo-religions.”

In its report, USCIRF wrote that, “*the anti-cult movement continues to conduct a highly effective disinformation campaign against religious minorities with devastating consequences for their human rights (...) The anti-cult movement is fundamentally a propaganda outlet conducting a highly effective information war against religious minorities throughout Russia and many of the countries in which it retains influence.*”

It finally recommends to, “*counter propaganda against new religious movements by the European Federation of Research and Information Centers on Sectarianism (FECRIS) (...) with information about the ongoing involvement of individuals and entities within the anti-cult movement in the suppression of religious freedom.*”

On March 27, 1992, the Federal Supreme Administrative Court of Germany found that for a government agency to fund a private association, which was used by the State in order to warn the general public against the activities of certain religious or philosophical movements, was a violation of its constitutional obligation for neutrality, as well as an infringement of the plaintiff’s rights – a new religious and philosophical movement.[3] Such a decision should inform the French government when it comes to funding associations that have been engaged in religious discrimination and the spreading of malicious propaganda for decades.

More information on France

<https://freedomofconscience.eu/82-ukrainian-academics-ask-france-to-stop-supporting-the-anti-cult-federation-fecris/>

<https://freedomofconscience.eu/multi-faith-letter-france-consolidating-the-respect-of-the-principles-of-the-republic/>

<https://freedomofconscience.eu/france-the-proposed-law-on-separatism-should-not-target-religion/>