

# The Toledo Guiding Principles on Teaching about Religion and Beliefs in Public Schools

*W. Cole Durham Jr., Silvio Ferrari, Simona Santoro<sup>1</sup>*

## **Introduction**

In line with previous decisions on tolerance and non-discrimination, the Ministers of Foreign Affairs of the OSCE region adopted a decision in December 2006 that recognizes the importance of knowledge of religions and beliefs in the promotion of mutual respect and understanding. Ministerial Council decision 13/06 calls upon participating States 'to address the root causes of intolerance and discrimination by encouraging the development of comprehensive domestic education policies and strategies [...] that promote a greater understanding of and respect for different cultures, ethnicities, religions or beliefs'.<sup>2</sup>

To address this tasking, and upon the initiative of the Spanish Chairmanship-in-Office of the OSCE, the ODIHR developed guidelines on teaching about religions and beliefs in public schools. Toledo, a Spanish city steeped in the history of different cultures and religions, was chosen to host the first meeting of the experts in March 2007.

In November 2007, the OSCE Office for Democratic Institutions and Human Rights (ODIHR) published the Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools (TGPs).<sup>3</sup> These aim to offer guidance to participating States that choose to promote the study about religions and beliefs in public education. The TGPs are a standard-setting document that encapsulates practical aspects related to teaching about religions and beliefs such as curriculum preparation and teacher education within the relevant international legal framework. The TGPs stand at the forefront of current efforts to find sensitive ways to advance teaching about the freedoms of religions and

---

<sup>1</sup> Prof. W. Cole Durham Jr. is the Susa Young Gates University Professor of Law and Director of the International Center for Law and Religious Studies, J. Reuben Clark Law School, Brigham Young University. Professor Silvio Ferrari is Professor of Law and Religion, Institute of International Law, Faculty of Law, University of Milan. Prof. Durham and Prof. Ferrari are members of the ODIHR Advisory Panel of Experts on Freedom of Religion or Belief and the co-chairs of the drafting committee of the Toledo Guiding Principles. Dr Simona Santoro is the ODIHR Adviser on Freedom of Religion or Belief. The views expressed in this article are those of the authors, and do not necessarily reflect those of the ODIHR.

<sup>2</sup> Decision No. 13/06 on Combating Intolerance and Non-Discrimination and Promoting Mutual Respect and Understanding, 14<sup>th</sup> OSCE Ministerial Council, Brussels, 4-5 December 2006, available at [http://www.osce.org/documents/mcs/2006/12/22565\\_en.pdf](http://www.osce.org/documents/mcs/2006/12/22565_en.pdf).

<sup>3</sup> The inclusion of the term 'religions and beliefs' in the title is to underscore that the TGPs address not only teaching about religions but also teaching about beliefs, that is, non-

beliefs and are distinctive with their focus on framing the issues from a human rights perspective.

The TGPs were officially presented during a side-event at the 15th OSCE Ministerial Council in Madrid and acknowledged by the 56 Ministers of Foreign Affairs of the OSCE in Ministerial Council decision 10/07.<sup>4</sup> To date, they have been translated into four languages and presented to government officials, civil society representatives, international organizations, academics and religious communities in Europe and North America.<sup>5</sup>

### The OSCE and the International Framework

The importance attributed by the OSCE to teaching about religions and beliefs has to be seen in its broader framework. It is part of a choral recognition by international multilateral actors that knowledge about religious diversity is a key instrument to respond to the complexity of challenges faced in the 21st century. These include the persistence of discrimination, racism, intolerance, including violent manifestations of hate, based inter alia on national, ethnic, and religious bias.

As a regional security organization with a role in conflict prevention and resolution, the OSCE identified intolerance and discrimination as a source of threat to security and stability within its area of operations. Two strategic documents adopted in the last decade underscore this fact: the 1999 Istanbul Summit Declaration<sup>6</sup> and the 2003 OSCE Strategy to Address Security and Stability in the Twenty-First Century.<sup>7</sup> The Strategy defines intolerance and discrimination as threats to both the security of the individual and the potential cause for wider-scale conflict and violence, and indicates the need for enhanced efforts by participating States and OSCE institutions.

To highlight the importance of the OSCE role in the fight against intolerance and discrimination, the OSCE Ministers of Foreign Affairs have adopted a specific decision on how to combat intolerance and discrimination every year since 2003. This focus stems also from the acknowledgement that the OSCE is both conceptually and practically well-placed to address this issue. Conceptually, the OSCE is built on an inclusive approach based upon consensus, the resolution of differences, and the prevention of conflict. In addition, in the OSCE concept of security, individual and national security are interdependent

<sup>4</sup> Decision No. 10/07 on Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding, 15<sup>th</sup> OSCE Ministerial Council, Madrid, 29-30 November 2007, available at: [http://www.osce.org/documents/mcs/2007/12/28629\\_en.pdf](http://www.osce.org/documents/mcs/2007/12/28629_en.pdf).

<sup>5</sup> The TGPs are available on the ODIHR website at: [http://www.osce.org/odihr/item\\_11\\_28314.html](http://www.osce.org/odihr/item_11_28314.html).

<sup>6</sup> Istanbul Summit Declaration, Istanbul Document, Istanbul 1999, available at: [http://www.osce.org/documents/mcs/1999/11/4050\\_en.pdf](http://www.osce.org/documents/mcs/1999/11/4050_en.pdf).

<sup>7</sup> OSCE Strategy to Address Security and Stability in the Twenty-First Century, 11<sup>th</sup> Ministerial Council, Maastricht, 1-2 December 2003, available at [http://www.osce.org/documents/mcs/2003/12/17499\\_en.pdf](http://www.osce.org/documents/mcs/2003/12/17499_en.pdf).

and interrelated, as are the human and military dimensions of security. Practically, the OSCE has translated this concept in its work ethos, which is based on a close interaction between the OSCE participating States, its institutions and civil society. In the past decades, this has also contributed to creating links and networks among civil society actors in the OSCE region.

Both the 2003 OSCE Strategy and the subsequent Ministerial Council decisions recognize the religious element in many forms of intolerance and point to the importance of education as one of the responses of the Organization in combating these scourges. They also underline the link between religious intolerance and freedom of religion or belief. It is in the context of this framework that the ODIHR has approached the issue of teaching about religions and beliefs.

Other international organizations have developed strategies that identify the relevance of knowledge about religions and beliefs in combating discrimination and bias. International initiatives, both in the UN system and in the European context, served as an inspiration for and provided a solid basis of knowledge in devising the TGPs.

For example, the International Consultative Conference on School Education in Relation to Freedom of Religion or Belief, Tolerance and Non-Discrimination, held under the auspices of the then United Nations (UN) Special Rapporteur on Freedom of Religion or Belief in November 2001, concluded that strengthening a non-discriminatory perspective in education and knowledge in relation to freedom of religion or belief was a strategic objective.<sup>8</sup> The current Special Rapporteur, Asma Jahangir, has stressed on many occasions the importance of using education to eliminate the root causes of intolerance and discrimination. In the words of Asma Jahangir, 'religious tolerance can only be acquired if people learn from their earliest childhood about the existence and distinctive characteristics of other religious or faith-based communities. [...] It is equally crucial to depoliticize issues relating to freedom of religion or belief and to bring the discussion fully within the framework of human rights.'<sup>9</sup>

The UN Educational, Scientific and Cultural Organization (UNESCO) underlined in its Dakar Framework for Action 2000-2015 the role of schools in promoting inter-religious understanding.<sup>10</sup> More recently, UNESCO's Guidelines on Intercultural Education, published in 2006, include the dimension of inter-

<sup>8</sup> Final Document of the International Consultative Conference on School Education in Relation to Freedom of Religion or Belief, Tolerance and Non-Discrimination, Commission on Human Rights, Report submitted by Mr Abdelfattah Amor, Special Rapporteur on freedom of religion or belief, in accordance with Commission on Human Rights resolution 2000/33, 14 March 2002, E/CN.4/2002/73, Annex.

<sup>9</sup> Implementation of General Assembly Resolution 60/251 of 15 March 2006 Entitled 'Human Rights Council'. Report of the Special Rapporteur on Freedom of Religion or Belief, Asma Jahangir, A/HRC/4/21, 26 December 2006.

<sup>10</sup> The Dakar Framework for Action, Education for All: Meeting our Collective Commitments, adopted by the World Education Forum, Dakar, Senegal, 26-28 April 2000, available at: <http://unesdoc.unesco.org/images/0012/001211/121147e.pdf>.

religious issues as part of the concept of intercultural education. These Guidelines underscore addressing inter-religious issues through education as fundamental to a democratic society.<sup>11</sup>

The Alliance of Civilizations (AOC), an initiative established in 2005 at the initiative of the Governments of Spain and Turkey under the umbrella of the UN, identified teaching about religions and beliefs as one of the major fields of action to counter the phenomenon of polarization between societies and cultures. The Report of the High-Level Group recommends the development of education systems that provide students with an understanding of diverse religious beliefs.<sup>12</sup> In the words of the High Level Group, 'education systems, including religious schools, must provide students with an understanding and respect for the diverse religious beliefs, practices and cultures in the world.' A specific study on education concluded that 'the [AOC] can contribute to the climate of tolerance and education for diversity by calling for the development of standards for teaching about religions and beliefs and practices, and their adherents.'<sup>13</sup>

In the European context, the Council of Europe (CoE)'s Third Summit of the Heads of State and Government (2005) identified intercultural dialogue, including its religious dimension, as an instrument to promote understanding and cohesiveness in Europe. Three years later, the CoE adopted a White Paper on Intercultural Dialogue, which gives ample space to the religious dimension of intercultural dialogue.<sup>14</sup> One of the recommendations of the White Paper is that 'an appreciation of our diverse cultural background should include knowledge and understanding of the major world religions and non-religious convictions and their role in society.'<sup>15</sup> In this framework, the Committee of Ministers of the Council of Europe started a consultation process on the theme of teaching about religions and beliefs to which the ODIHR was invited.<sup>16</sup> The CoE has also issued numerous publications on this issue, including the publication entitled 'Religious Diversity and Intercultural Education: A

<sup>11</sup> UNESCO, Guidelines on Intercultural Education, October 2007, available at: <http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>.

<sup>12</sup> Alliance of Civilizations, Report of the High Level Group, 13 November 2006, available at [http://www.unaoc.org/repository/HLG\\_Report.pdf](http://www.unaoc.org/repository/HLG_Report.pdf).

<sup>13</sup> Research Base for the High Level Group Report Education: Analysis and Existing Initiatives, Alliance of Civilizations Secretariat. Submitted by Susan Douglass, Senior Research Officer, AOC Secretariat, 13 November 2006, available at [http://www.unaoc.org/repository/thematic\\_education.pdf](http://www.unaoc.org/repository/thematic_education.pdf).

<sup>14</sup> 118<sup>th</sup> Session of the Committee of Ministers, White Paper on Intercultural Dialogue 'Living Together as Equals in Dignity', Strasbourg, 7 May 2008, available at: <http://www.coe.int/t/dg4/intercultural/Source/White%20Paper%20final%20EN%20020508.pdf>.

<sup>15</sup> *Ibid.*, para. 156.

<sup>16</sup> 'Teaching religious and convictional facts. A tool for acquiring knowledge about religions and beliefs in education; a contribution to education for democratic citizenship, human rights and intercultural dialogue'.

Reference Book for Schools'.<sup>17</sup>

Finally, it is important to mention the project 'Religion in Education: A contribution to dialogue or a factor of conflict in transforming societies of European countries?' (REDCO). This initiative launched by the European Commission in 2006 brings together university researchers from different parts of Europe. It aims to identify policies that can adopt religion in education as a promoter of dialogue in the region.<sup>18</sup>

### Teaching about religions and beliefs

Teaching about religions and beliefs has to be distinguished from confessional teaching of religion. The US-based First Amendment Center has expressed the difference between teaching about religions in public schools and confessional-based teaching in the following way:

1. The school's approach to religion is academic, not devotional.
2. The school may strive for student awareness of religions, but should not press for student acceptance of any religion.
3. The school may sponsor study about religion, but may not sponsor the practice of religion.
4. The school may expose students to a diversity of religious views, but may not impose any particular view.
5. The school may educate about all religions, but may not promote or denigrate any religion.
6. The school may inform the student about various beliefs, but should not seek to conform him or her to any particular belief.<sup>19</sup>

In OSCE participating States, there are different educational approaches to teaching about religions and beliefs. In some countries non-confessional teaching about religions and beliefs is a separate subject; in others, references to religions and beliefs are included in subjects such as history, art or philosophy. Some participating States provide for confessional teaching and schools offer instruction in one specific religion or belief or in a few of them. In some cases the preparation of curricula, the training of teachers and their appointment is a task of the state, in some cases the religious or belief communities are involved, and in others academic institutions and teacher training institutes are given these tasks.<sup>20</sup>

In drafting the TGPs, the ODIHR was very conscious of the different approaches in different countries. Understanding that these differences are

<sup>17</sup> J. Keast (Ed.), Religious Diversity and Intercultural Education: A Reference Book for Schools, Council of Europe Publishing Strasbourg 2007.

<sup>18</sup> R. Jackson, Teaching about Religions in the Public Sphere: European Policy Initiatives and the Interpretative Approach, in *Numen*, Vol. 55, No. 2-3 (2008), pp. 151-182.

<sup>19</sup> C. Haynes, A Teacher's Guide to Religion in Public Schools, First Amendment Center, Nashville 1999, p.3. Haynes is one of the authors of the TGPs and a reference to this can be found on p. 21 of the TGPs.

<sup>20</sup> R. Jackson, op. cit. note 11.

rooted in history, national tradition and culture, the TGPs recognize that many of these different approaches will continue but they can be enhanced, and should be regarded as a potential added value that contributes to the development of human rights, religious freedom and mutual respect. The TGPs focus on those educational systems where the teaching about different religions and beliefs is provided and it is placed under the exclusive responsibility of the state or other public bodies, but may be of interest to those working in other systems as well.

This methodology does not imply a preference for any one approach. Any intent to evaluate and assess the different systems of teaching religions and beliefs that currently exist in the OSCE participating States is completely extraneous to the aim and scope of the TGPs: they do not endorse any particular approach to the teaching of these subjects. The TGPs have a more modest claim: they seek to assist the OSCE participating States whenever they choose to promote the study of different religions and beliefs in schools. In this well-defined area, the TGPs offer a few guidelines aimed at ensuring that teaching about religions and beliefs is provided in ways that are fair, accurate and based on sound scholarship, and that it is provided in an environment that is respectful of human rights, fundamental freedoms and civic values.

#### **Rationale**

The TGPs are based on a dual approach to a core idea: firstly, that there is positive value in teaching emphasizing the respect for everyone's right to freedom of religion or belief; and secondly, that teaching about individual religions and beliefs can reduce harmful misunderstandings and stereotypes that can lead to hostility and conflict.

It is important to highlight that in the TGPs, respect for human rights and for freedom of religion or belief pervades both the rationale for, and the approach to, teaching about religions and beliefs. Knowledge about religions and beliefs is seen as instrumental in reinforcing appreciation of the right to freedom of religion or belief in schools. The focus is on the respect for the right to hold religious or non-religious beliefs and not (only) on the respect for other religions or beliefs.

Moreover, the TGPs underscore that human rights principles should also be the tenet according to which teaching about religions and beliefs should be organized. The TGPs devote specific attention to the rights of parents and legal guardians as well as of the child, the teacher, and minority communities. In addition, respect for human rights and civic responsibility are the basis for the formulation of curricula for teaching about religions and beliefs and the selection and education of teachers.

In this context, the expertise of the ODIHR in the area of freedom of religion or belief proved to be particularly important. In 1997, the ODIHR established an Advisory Panel of Experts on Freedom of Religion or Belief. The Advisory Panel is a unique body that comprises internationally renowned

experts in the area of freedom of religion or belief. Based on their expertise, the ODIHR issued Guidelines for Review of Legislation Pertaining to Religion or Belief in 2004 and is constantly engaged in the provision of legal assistance to participating States. The ODIHR and its Advisory Panel are well placed to give an important contribution in examining teaching about religions and beliefs through the lens of religious freedom and a human rights perspective that relies on OSCE commitments and international human rights standards.

#### **The Drafting Process**

The TGPs were drafted by a selected group of 35 experts from countries throughout the OSCE region over the course of five months, from March to August 2007. During this period four major drafting sessions were held. The group of experts was interdisciplinary and inclusive. It included members of the ODIHR Advisory Panel as well as other internationally renowned scholars, policy-makers, religious leaders and representatives of NGOs and international organizations from different parts of the OSCE area. The experts were selected on the basis of their expertise with a view to ensuring a balance between the legal and educational perspective on teaching about religions and beliefs as well as a balance between the representatives of academia and religious communities. Knowledge was drawn also from within the OSCE context: experts from the Office of the OSCE High Commissioner on National Minorities and the OSCE Mission to Bosnia and Herzegovina were invited to participate in the drafting process.

The ODIHR faced two main challenges in the drafting process. The first was to reconcile the different perspectives that the authors held on teaching about religions and beliefs. Having a diverse group of experts representing various approaches and to teaching about religions and beliefs was an invaluable source of richness but also implied the need to channel different perspectives into a practical document. It is also important to add that the document had to be relevant for the entire OSCE region. The second was to maintain the time-frame involved; it was necessary to complete the document in time for the 2007 OSCE Ministerial Council.

These challenges were met by creating the conditions to encourage dialogue and communication among the authors. Although the ODIHR entrusted two members of the Advisory Panel to play the role of co-chairs, the ten drafts were consistently shared with all the members of the group. The drafting sessions were inclusive and consensus was sought at every stage. The ODIHR never played the role of 'arbiter' and never imposed one view over the other. The endorsement of the document by all the authors is the product of genuine debate. The broad variety of ideas and concerns were taken into account in the text and disagreement was solved through direct communication between the authors. One of the areas around which consensus emerged at an early stage is the focus on human rights and civic responsibility. The authors of the TGPs agreed that teaching about religions and beliefs should focus on promoting

respect for the religious and beliefs rights of others and enhancing understanding of societal and religious and belief diversity. In addition, knowledge does not necessarily lead to respect but can reduce the likelihood of misconceptions and stereotypes.

The dialogue among the group of experts continued also after the publication of the TGPs, as the experts have been involved by the ODIHR in the elaboration of a strategy for the promotion and dissemination of the publication. In this framework, the authors have also developed professional links and work relations and the group has become a network of experts on teaching about religions and beliefs. The drafting of the TGPs could be regarded as an instance of seminar diplomacy.<sup>21</sup>

### Content

The TGPs are divided into six chapters and one appendix. Practical examples of existing programmes on teaching about religions and beliefs in the OSCE area are provided in the appendix.

Chapter I describes the rationale and the aim and scope of the TGPs. Furthermore, it highlights the importance that the OSCE attaches to the promotion of freedom of religion or belief, and the availability of different forms of institutional support the OSCE has at its disposal including the High Commissioner on National Minorities and the ODIHR's Advisory Panel.

Chapter II provides an overview of the human rights framework and legal issues to consider when training teachers and developing or implementing curricula for teaching about religions and beliefs in order to ensure that the freedom of thought, conscience and religion of all those touched by the process are properly respected. In this regard, the rights of the parent, child, and teacher, as well as the more general interests of minority and religious communities and of society as a whole are examined.

Chapter III outlines approaches and concepts for the preparation of curricula for teaching about religions and beliefs.

The chapter discusses the need for curricula:

- a) to adhere to recognized professional standards;
- b) to be inclusive and to pay particular attention to key historical and contemporary developments pertaining to religion and belief issues;
- c) to be sensitive to different interpretations of reality and the principle of

<sup>21</sup> E. Adler, 'Seeds of Peaceful Change: the OSCE's Security Community Building Model', in E. Adler, M. Barnett, *Security Communities*, Cambridge University Press, Cambridge 1998, pp. 119-160. Adler refers to 'seminar diplomacy' as 'all types of multilateral diplomacy (meeting of diplomats, practitioners, civil servants, and academic experts, the use of experts in diplomatic missions) aimed at promoting political dialogue and international co-operation (political, social, economic) and preventing or managing conflict by means of consensual technical or normative knowledge. From a security community perspective, seminar diplomacy is a vehicle to socially construct shared values and mutual responsiveness in a given region and the transnational identity of a region', Adler, op. cit. pp. 138-139.

multi-perspectivity; and

- d) to be responsive to different local manifestations of religious and secular plurality found in schools and the communities they serve. Different types of curricula and approaches to teaching about religions and beliefs are also presented (including subject-specific, integrated, and cross-curricular) as well as different pedagogical approaches (teacher-centred and student-centred). A summary of learning outcomes associated with teaching about religions and beliefs is included as well as structures and processes for the elaboration of curricula.

Chapter IV takes into consideration the important role of teacher education. This part of the TGPs underlines the importance of such education to teaching about religions and beliefs because of the high demands such a curriculum places on a teacher's knowledge, attitudes, inter-personal skills, sensitivity to the diverse background of students and parents, and related competences. Specific aspects of teacher training, including pre-service and in-service teacher education are discussed and a summary of skills and knowledge required for teaching about religions or beliefs is presented. The importance of the assessment and evaluation of teacher education is also noted.

Chapter V is devoted to the practical application of the general human rights framework to teaching about religions and beliefs and focuses on a number of key legal issues that may arise in the process of implementing programmes for teaching about religions and beliefs once they have been developed.

Issues discussed include:

- a) formulating inclusive implementation policies;
- b) granting reasonable adaptations for conscientious claims;
- c) guaranteeing state neutrality and appropriate opt-out rights; and
- d) addressing actual and potential problems linked to religions and beliefs.

The Appendix contains the most important documents of the OSCE and other international organizations (including the summaries of recent key decisions of the European Court of Human Rights) regarding the teaching about religion and beliefs, together with a bibliography and a list of available resources.

A summary of key guiding principles:

- Teaching about religions and beliefs should be provided in ways that are fair, accurate and based on sound scholarship;
- Teachers should have a commitment to religious freedom that contribute to a school environment that fosters protection of the rights of others;
- Teaching about religions and beliefs is a major responsibility of schools but the manner in which this teaching takes place should not undermine or ignore the role of families and religious or belief organizations;
- Efforts should be made to establish advisory bodies that take an inclusive approach to involve different stakeholders in the preparation and implementation of curricula and in the training of teachers;

- Where a compulsory programme involving teaching about religions and beliefs is not sufficiently objective, recognizing opt-out rights may be a satisfactory solution for parents and pupils, provided that the opt-out arrangements are structured in a sensitive and non-discriminatory way;
- Teachers need to have the knowledge, attitude and skills to teach about religions and beliefs in a fair and balanced manner, and should possess not only subject-matter competence but pedagogical skills so that their interaction with students is sensitive and respectful;
- Preparation of curricula, textbooks and educational materials should take into account religious and non-religious views in a way that is inclusive, fair, and respectful;
- Curricula should be developed in accordance with recognized professional standards in order to ensure a balanced approach to the study of religions and beliefs;
- Teachers should be professionally trained to use the curricula and receive ongoing training to further develop their knowledge and competences regarding the teaching of religions and beliefs;
- Curricula focusing on teaching about religions and beliefs should give attention to key historical and contemporary developments pertaining to religion and belief, and reflect global and local issues.

### Conclusions

The TGPs offer both a broad legal and conceptual framework to approach teaching about religions and beliefs and a practical tool for relevant stakeholders such as legislators, policy-makers, administrators as well as educators and teachers. The TGPs can assist these actors throughout the whole process related to teaching about religions and beliefs: from setting the standards for the legislative background to curriculum designing and implementation, from practical issues arising in teaching about religions and beliefs, to teacher education.

Following the completion of the TGPs, the focus is now on awareness-raising and dissemination about the document. The ODIHR has presented the TGPs at specialized roundtables and conferences in Europe and North America with a view to informing possible stakeholders about the document and illustrating its content. A recent example of this activity is ODIHR's participation in a symposium organized by the Association for Supervision and Curriculum Development and the Freedom Forum's First Amendment Center in Washington, D.C. in May 2008.<sup>22</sup> On this occasion, policy-makers and practitioners such as educators and teachers underlined how the TGPs provide a useful reference document with international standards and practical indications

<sup>22</sup> For the press release issued by ASCD see: <http://www.ascd.org/portal/site/ascd/menuitem.d2b853c7f91ce6bcbfb3ffdb62108a0c/templa te.article?articleMgmtId=34ac69ceabe4a110VgnVCM1000003d01a8c0RCRD>.

that can be used both when developing policies and teaching in the classroom.

The ODIHR is seeking to establish strategic co-ordination with interested participating States and international counterparts. In addition to having participated in the drafting process, the UN Special Rapporteur on Freedom of Religion or Belief has endorsed the TGPs in her work.<sup>23</sup> Additional instances of co-operation are with the CoE,<sup>24</sup> the AOC and the REDCO network and they are ongoing. In these efforts, the ODIHR can rely on the contribution of the network of 35 experts who participated in the drafting of the TGPs. The authors continue to be involved in the dissemination of the document and are an excellent source of information on developments and initiatives in the area of teaching about religions and beliefs.

Promotion and Protection of All Human Rights, Civil, Political, Economic, Social and Cultural Rights, Including the Right to Development, Report of the Special Rapporteur on Freedom of Religion or Belief, Asma Jahangir, Addendum Mission to the United Kingdom of Great Britain and Northern Ireland, A/HRC/7/10/Add.3, 7 February 2008, available at: <http://daccessdds.un.org/doc/UNDOC/GEN/G08/105/17/PDF/G0810517.pdf?OpenElement>.

<sup>24</sup> For example, the ODIHR participated in the meeting organized by the CoE's Committee of Ministers on 'Teaching religious and convictional facts' in the framework of the work on the religious dimension of intercultural dialogue. See: <https://wcd.coe.int/ViewDoc.jsp?id=1258483&Site=CM&BackColorInternet=9999CC&BackColorIntranet=FFBB55&BackColorLogged=FFAC75>.