Ref. Ares(2022)7563365 - 01/11/2022

Horizon 2020 Grant nº 770309
Religious Toleration and Peace

D 6.3 Database identifying relevant policy actors and policies in Europe on a regional, national and European level

Contributor(s):	Lidija Georgieva Naum Trajanovski
Institution:	UKIM
Contact:	georgieva@fzf.ukim.edu.mk

Related project task:	T 6.2.1
Type of document:	Deliverable
Document reference:	D6.3
Version number:	3
Status:	Revised (updated)
Last revision date:	31 October 2022
Verification date & verifying subject:	31 October 2022

This project has received funding from the European Union's Horizon 2020 Research & Innovation programme under Grant Agreement no. 770309.

Contents

1. Working package 6 description 3
2. Introduction 4
3. Mapping of policy actors and processes 5
   3.1 Policy actors' identification 5
   3.2 Local level actors 7
   3.3 National level actors 7
   3.4 EU level actors 8
   3.5 International institutions 9
4. Policy Processes 10
   4.1 Education and religion 10
   4.2 Religion and Peacebuilding 11
   4.3 Religion and Peacemaking 12
   4.4 Media, religion and conflict 12
   4.5 The role of woman in religious peacebuilding 13
5. Regional and International policy initiatives 13
6. Bibliography 15
7. List of stakeholders 18

1. Working package 6 description

The focus of WP6 is put on the policy impact of education and religious dialogue and includes the following partners: UKIM, KU Leuven, UH, OU, MLIMC/MCIC, UGR, and IEG. The aim of the WP6 is to "translate" the results of the Work Packages 2, 3 and 5 into two policy reports and recommendations, and to set up concrete actions for discussing these reports and recommendations in dialogue with different policy makers.

T6.2 as a sub-task of WP6, is focused on developing appropriate ways to use and represent the processes of peacemaking through the use of historical, conceptual, empirical and practical results of WP2, 3 and 5**.** This work package should engage different stakeholders in sharing information, research results and initiatives in the following main areas:

- Appropriate ways to use peace treaties and peacemaking **in the media**, including recommendations on how to refer accurately to historic settlements and to the religious legacy in contemporary (secular) peacemaking;
- Appropriate ways to use peace treaties and their representation in **dialogues on religious coexistence**, e.g., how to appropriately counter misrepresentations of historic events; how to use **settlements to prompt constructive public debates** over issues of coexistence; and
- Approaches to using historic **peace treaties in contemporary peace processes**, e.g. as reference points or sources of information on positive and successful approaches and practices from the past.

The T6.2.1 Mapping Relevant Policy Actors and Processes (besides those from education as policy making institutions, policy makers, experts, MPs, NGOs) is the basis for D6.3. This mapping analysis is based on a broad literature review, on research of established academic and social networks, web searches as well as contributions of partner institutions and deliverables of completed WPs.

The mapping of the policy actors and processes (T6.2.1) serves as a basis for development of a database containing the results of the mapping exercise and are part of this document. We identified stakeholders on local, national, regional and international level, faith and non-faith, from education, European Union, Council of Europe, OSCE, UN, media, museums, experts, researchers act. The database includes data referring to institutions and relevant representatives, contacts and web source.

The mapping of the policy actors is facilitating the process of identifying policy stakeholders on different levels, which are influential in the political and social processes that touch upon religious issues and challenges (young European citizens; educational institutions; educators; education policy makers; other policy makers; opinion makers, researchers etc.). The mapping of-and setting up policy actors database will be a useful tool for policy impact in various manners:

- sharing findings, conclusions and recommendations of different WPs of RETOPEA, trough webinars and conferences, academic publications, etc. among religious and non-religious actors, secular and non-secular ones, youth as individuals and organizations;

- to facilitate and overcome eventual conceptual and practical challenges among policy actors

about the role of religion in transformative processes in different societal settings and different public spheres;

- to contribute not only for the identification of the most beneficial role of policy actors in public dialogue but also to strengthen their impact on policy processes that require constructive dialogue on the role and impact of religion.

The identified policy actors will be further involved in the RETOPEA activities that include the policy impact aspects of the project and, as such, will present a pool for a target audience in the future. The policy impact is certainly of interest of policy makers from sectors other than education that have to deal with policy areas such as integration, religious dialogue, radicalisation, and inter-cultural co-operation. It is also of interest to opinion makers from religious and non-religious communities interested in issues such as cooperation with other denominations and the communications of their own activities to other communities.

2. Introduction

Both academicians and politicians agree upon perceptions that religion and its role – in the past but also in the present times – is important and continues to influence our everyday lives. There is also consensus over the claims that religion, opposite to the predictions that modernity will decrease its role, will determine future social developments in Europe as well as on a global level. Moreover, the recent episodes of interreligious cleavages and violence have brought religion in the midst of the public debates both in secular and non-secular societies. Therefore, the spectrum of issues concerning the nexus of religion, politics and governance; secularism and secularization; toleration and human rights; migration and the role of religious identities; religious literacy and education; radicalization, extremism etc. emerged on the agendas of local, national and international public debates. Only in the last decade we have witnessed the consequences of such challenges and the need for a more inclusive policymaking process on local, national and EU level.

RETOPEA's WP6 identifies the actors and processes that can contribute to an increased and constructive dialogue between sociopolitical agents, including religious and nonreligious ones. Until recently debates were mapped as predominantly focused on the topics of – but not necessarily restricted to – social and political integration of a given religious community, inclusion of certain religious aspects of a sociopolitical issue into the agendas of the relevant policy actors, broadening the scopes of the policy-related decision-making, as well as improving the implementation, but also the public

and expert evaluations of these divergent set of policy processes.

This mapping analysis is based on findings and conclusions of WP2, 3 and 5 as (1) implementation of peace agreements and the role of religion in the process of conflict prevention and prevention of ethno-religious mobilization in different conflict settings (including the role of religion in peacebuilding trough conflict resolution and transformation), (2) in the sphere of public representation of religion as in the museums, public media and social media, as well as (3) in the process of education, both formal and informal.

In addition, the findings and conclusions of WP2, 3 and 5 opened a more specific lens on identifying specifics of history of religious peace processes, connections and impact of media on religious, social and policy actors, youth and everyday life; complexity of political dialogue and decision making concerning religious and social dilemmas and most importantly future or religious education.

3. Mapping of policy actors and processes

3.1 Policy actors' identification

For the purpose of identifying relevant policy actors in different spheres of society, we focused the mapping exercise on the **youth** (as a general target group) – on the secondary school age – but also on other sorts of youth associations that will gain a new knowledge about religious and non-religious coexistence trough project policy impact tools (docutubes).

Educational organizations, both formal and informal, are recognized as a key one that will facilitate the involvement of youth in specific project activities and dissemination of project goals. They will also have opportunities to develop and use new educational tools and materials especially on the issue of intercultural coexistence.

Educators and their associations are policy actors that we expect to provide broader impact, support and feedback on project results. Both formal and informal educational stakeholders are identified on national, regional and international level.

Education policy makers can support and integrate RETOPEA policy recommendations into policy documents. Therefore, we identified national education policy makers as an important stakeholder in creating national educational policy and the conceptions of religious coexistence, interreligious and intercultural dialogue among others. On the level of EU policy making, the EU Commission and EU Parliament are key institutions in policymaking and dialogue with religious leaders. Since national governments and regional organizations faced threats and challenges associated with religious beliefs, ethno-religious mobilization, radicalization, hate speech, discrimination, migration etc. **policy makers other than in the field of education** that can use RETOPEA results

in policy making process are identified.

The identified **opinion makers** by the mapping study are of a broad range of **individuals and organizations** with high impact on public debate and influential in framing the debate on conclusions and recommendations of WP2, 3, 5 and 6. They should open the course for using RETOPEA tools, as docutubes and policy recommendations in framing public dialogue on the role of religion in our societies.

The focuses of **researchers** about the subject and the role of religion have increased substantially alongside with a multi-disciplinary approach, which tries to overcome simplistic, or exclusively positivist analyses on religion and society. Moreover, there is an emerging literature analyzing peacebuilding through the lens of discourse analysis and advocating for an alternative approach to peacebuilding (Featherstone 2000; Richmond 2005; MacGinty 2006; Heathershaw 2008). This school shows that the peacebuilding discourse has become a self-referential system that has long lost its connection to the real world and the needs of the people. Another argument is that peacebuilding becomes an inherently conservative undertaking seeking managerial solutions to fundamental conflicts over resources and power, attempting to modernize and re-legitimize a fundamental status quo respectful of a national and international market economy (Bendaña 2003, 5). The biggest contribution of this emerging Alternative Discourse School of peacebuilding is its focus on ordinary people, oppressed voices, the critical analysis of power structures and an assessment based on realities instead of normative assumptions.[1]

So far, the academic literature has focused on the political role of "religion and religious affairs" at EU level, and the ways in which the religious dimension has played out (and become a "policy issue" and a matter of political concern) in the work of several European institutions (primarily the Commission and the European Parliament).

Attention has also been paid to the emergence of **civil society religious actors at EU level** and the impact of their participation in processes of consultation and dialogue around specific Union policies. However, what are lacking in the relevant literature are a deeper understanding and a critical analysis of the ways in which the EU legal and policy systems deal with, engage and understand „religion" and the way in which these understandings take place at the policy level of the European Commission. The RETOPEA policy recommendations on policy dialogue for religious dialogue on national and European level could open a new lens on importance of a new, more structured initiatives for dialogue and cooperation between Commission, religious and non-confessional actors. A regular High-level meetings and working level discussions are held between the European Commission and churches and religious associations and communities as well as philosophical and non-confessional organisations. The migration crisis was a crucial for initiating new forms of dialogue and other risks and challenges, as radicalization, integration, and religious education in different settings.

[1] The Interchurch Organisation for Development Cooperation (ICCO) is a global, non-governmental organization that was set up in 1964. We work towards a world in which people can live in dignity and well-being, a world without poverty and injustice. https://www.righttofoodandnutrition.org/interchurch-organisation-development-cooperation-icco

3.2 Local level actors

The **local and faith-based actors** in post-conflict societies are being increasingly recognized as significant in the peacemaking and peacebuilding processes as it is articulated in the United Nations Sustainable Development Goal 16 (SDG16).[2] The main premise in engaging religious actors in peacebuilding is to offer local and grass root responses to local problems as complementary to international interventions in time of crisis or instability.

The role of religious leaders, local religious structures (churches, mosques, synagogues, etc.), religious representative organizations and networks, faith-based charitable or development organizations, religious inspired social-political organizations etc. very often could be the only local actors that can provide services and support to vulnerable groups in complex emergencies.
Although the role of faith-based actors in peacebuilding on local level is recognized, there is also a need to recognize their possible **role in preventing of ethno-political and religious mobilization** and violence on local level.

At this point it should be notified on important but not always recognized role of interconvictional organizations and their initiatives to develop a common culture by reflecting on "convictions" and "interconvictional dialogue" as part of cultural factor for recovering or strengthening the resilience of communities affected and polarized by conflicts or crisis. CoE Committee for the Interreligious and interconvictional dialogue established in July 2021 is example of promoting dialogue across borders including religious education. RETOPEA identifies interconvictional organizations as relevant partners in dialogue for future of religious education, peacebuilding and conflict prevention.

One of the important issues in local peacebuilding and the role of religious actors are perceived neutrality or partiality in providing assistance or social intervention. Unfortunately, the roles that religious actors play in preventing of outbreaks of political violence are largely unknown (see, for instance, Payne 2010).

Therefore, the findings and conclusions from WP2, 3, 5 and 6 are guiding one for improvement of the cooperation between FBO at local level with local communities or other international actors involved in peacemaking. Even more, their role in early identification of factors that are key for deepening and broadening of local contradictions or escalation of conflicts could be crucial for conflict prevention.

3.3 National level actors

Religious actors can play a crucial role in processes of influencing public spheres of state, political, and civil society (Haynes and Henning, 2013). In this regard important focus should be paid on religious actors' objectives, means and strategies and effects both in peace and situation of crisis and conflicts.

[2] International Partnership on Religion and Sustainable Development (PaRD) http://www.partner-religion-development.org; Trotta and Wilkinson 2019.

As a general view, Haynes and Henning keeps the stance that various religious actors, whether functioning as interest groups or social movements, and almost irrespective of the religious tradition to which they belong and the culture from which they emanate, do not necessarily differ markedly in terms of strategies. Another important position could be that interrelationships among the state, religious institutions and civil society is essential to understand the significance of believers and beliefs, religious ones in this case, in any given society. The influence of religious institutions in any society is viewed through political divisions, if recognized and trough legal aspect that determines prioritization of some or marginalization of other religious actors. Religious actors on national level are not only associated with formal religious institutions that maid be legally recognized by state but also formal and non-formal religious movements, NGOs or other individuals or groups that finds religion, culture and identity significant for individual or public life.

3.4 EU level actors

EU member states[3] in line with universal and European human rights standards are committed to the promotion of religious tolerance, respect for diversity and mutual understanding considered into *EU Guidelines on the promotion and protection of freedom of religion or belief* (2013) of utmost importance to creating an environment conducive to the full enjoyment by all persons of freedom of religion or belief. The Guidelines also give clear political lines to officials of EU institutions and EU Member States, to be used in contacts with third countries and with international and civil society organisations. Therefore, the states, as it is stipulated into the Guidelines have a "primary duty to protect all individuals living in their territory and subject to their jurisdiction, including persons holding non-theistic or atheistic beliefs, persons belonging to minorities, and indigenous peoples and to safeguard their rights. States must treat all individuals equally without discrimination on the basis of their religion or belief".

Several documents that tackle the EU religion issues are included into clippings as RETOPEA source of information. The **EU Charter of Fundamental Rights** and **European citizenship law** are in three dimensions related to religion: (i) the freedom of religion as a fundamental human right to be enjoyed by all individuals; (ii) some of the freedoms under the status of European citizenship (e.g. freedom to provide services) can be subject to exceptions or derogations in the hands of EU member states including on grounds of "public policy" linked with "morality" (and to a certain extent religious) considerations if they comply with the general principles of EU law; (iii) the protection of the freedom of religion through instruments such as the EU Framework Decision should be in relation to other fundamental rights of the Charter, including the right to freedom from religion and the right to freedom of expression. The DG of the EC for Justice, Fundamental Rights and Citizenship has a

[3] EU Guidelines on the promotion and protection of freedom of religion or belief; FOREIG AFFAIRS Council meeting Luxembourg, 24 June 2013
https://www.consilium.europa.eu/uedocs/cms_data/docs/pressdata/EN/foraff/137585.pdf

central role to play in implementation of EU' policy against racism, xenophobia, anti-Semitism and intolerance. DG Citizenship and Fundamental Rights and EU Agency for Fundamental Rights are expected to work in close cooperation to monitor implementation of the **Framework Decision on combating racism and xenophobia** that may be viewed also as an important new tool in the protection of religious diversity.

In general EU has no policy on religion or legal competence to influence on religion and religious affairs in member states, but there are established channels for dialogue between EU and religious and faith communities. Since 1999 as it is aforementioned, a set of European laws and common policies are dealing with religion and religious affairs (Articles 10 (Freedom of Thought, Conscience and Religion), 21 (Non-Discrimination) and 22 (Cultural, Religious and Linguistic Diversity). (Carreara and Parkin 2010)

The European Commission channels of „dialogue" between the EU and religious and faith communities have been established and formalized to engage religious groups.[4] Since 2004, the responsibility for dialogue with "religions, churches and humanisms" was transferred to the **Bureau of European Policy Advisors**. The relations between the Commission and the organisations that fall under this "religions, churches and humanisms" dialogue have played an important role in the emergence of EU umbrella civil society organisations, which aim at having an input into the formation and implementation of certain EU policies.

3.5 International institutions

The UN, OSCE, Council of Europe and EU as international organizations are primarily oriented towards preserving peace and security from challenged and 21st century uncertainties. The new developments initiated by crisis spots and political violence in regions as Balkans and conflict spots as Afghanistan, Iraq, Syria, Sudan have been followed with forced migrations, resettlements, ethnic cleansing, terrorist attacks, radicalization, extremist movements and groups. Terrorist attacks in USA and EU capitals have called for immediate strategic response shift from symmetric to asymmetric threats. The strategic orientations of international institutions concerned of and responsive to bipolar confrontation entered the process of reshaping institutional capacities, strategic objectives, key agendas, priority actions, financing and other issues that concerns effectiveness in crisis and conflicts management. The effective multilateralism becomes a concept to promote engagement and cooperation among key international institutions not only in crisis management and post conflict reconstruction but also in peacebuilding and implementation of peace agreements. Until recently, religious dimensions of peacebuilding were neglected if not ignored, but the need for all inclusive approach raised the question (among others) how to contribute to improve implementation of commitments in the area of human rights and freedom of religion or belief, throughout human rights

[4] The „dialogue" is formalised by the inclusion of Article 17.3 of the Treaty on the Functioning of the European Union, which calls on the EU to recognise the identities and specific contributions of religious groups, and to maintain an open, transparent and regular dialogue with these churches and organisations.

mechanisms including peacebuilding and respect of Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. The UN system entities, members of the United Nations Interagency Task Force on Religion and Sustainable Development supports the work of UN staff, towards the shared objective of learned, strategic and sustained engagement with key partners in the faith-based world, to support respective and collective efforts to realize international development goals as decided in SDG17. One significant initiative stewarded by the UN Multifaith Advisory Council is the Kofi Annan Faith Briefings.[5]

The Council of Europe scope of action is based on Article 9 of the Convention-Freedom of thought, conscience and religion as a fundamental right enshrined in European Convention of Human Rights and wide range of national, international and European texts. There are increasing number of cases under Article 9 examined by ECHR in the last 15 years, as religion becomes important case in socio-political discourse. CoE also gives significant attention to education and religious diversity accepting religion as an important cultural fact as other identities, while at the same time is focused on White paper on intercultural dialogue and its religious dimensions RETOPEA recommendations are relevant discussion point in the area of education, intercultural policy, religious dialogue and tolerance with CoE institutions, departments, forums and experts.[6]

The Organization for Security and Co-operation in Europe and the Office for Democratic Institutions and Human Rights (ODIHR) published Freedom of Religion or Belief and Security: Policy Guidance) of as well as other relevant regional and national bodies are tasked with the promotion and protection of freedom of religion and belief. OSCE uses its comprehensive framework for peace and security to include nature, status and scope of freedom of religion or belief as enshrined in OSCE commitments and international and regional standards. The OSCE approach to security as comprehensive, co-operative, equal, indivisible and grounded in human rights also enables to focus on gender dimensions including gender, human rights and religion especially in digital era, RETOPEA policy recommendations on media and religion and the role of social media in preventing hate speech, radicalization and mobilization remains extremely important.

4. Policy Processes

4.1 Education and religion

The education system is considered to be a vital element in building peaceful societies trough education about social integration, inclusion, and prevention of discrimination on different levels of society. It should address values and competences for resolving differences and conflicts without a culture of violence (Tibbitts 2020). The EU member states, as well as the states in the process of EU

[5] "Empowering People and Ensuring Inclusiveness and Equality: the Role of UN and Multifaith Collaboration", the second Briefings took place as a side event to the 2019 High Level Political Forum on sustainable development (HLPF). https://wedocs.unep.org/bitstream/handle/20.500.11822/32295/UNITFRD.pdf?sequence=1&isAllowed=y

[6] The Education Department is part of the Directorate of Democratic Participation within the Directorate General of Democracy ("DGII") of the Council of Europe.

accession, are creating a new policy space in education within the EU (Lawn, 2011). It is based on addressing of shared challenges, setting objectives and international cooperation and it is being formed through law, regulation, networking and harmonization (Lawn 2011). The EU is also helping to build a European Education Area to strengthen educational outcomes and learning mobility, promote common values and facilitate the mutual recognition of diplomas across national borders. Education and training are a critical facet of the EU's broader socio-economic agenda. Still, in the EU, education and training systems are organised and implemented by the Member States as it is in other cases around the world. While the responsibility for education and training systems lies with individual states, the role of the EU is to support and supplement their capacity. The EU therefore supports Member States through policy cooperation (via the "ET 2020" framework) and its funding instruments. Another important issue is that the responsibility for integration policies lies primarily with the Member States as well as development of cultural policies. The current action plan (**EU Action Plan on Integration and Inclusion (2021-2027)** proposes concrete actions, gives guidance and delineates funding for initiatives meant to bring inclusion for all. One of the actions is inclusive education and training from early childhood to higher education, focusing on easier recognition of qualifications and continued language learning, with support from EU funds.

4.2 Religion and Peacebuilding

In Paffenholz words, peacebuilding[7] is essentially about the process of achieving peace and depending on one's underlying understanding of peace, though peacebuilding differs considerably in terms of approaches, scope of activities and time frame. It is therefore not surprising that the term and concept of peacebuilding is used in research and practice with varying understandings and definitions (Paffenholz 2009). It should be noted that from the perspective of conflict management theory, peacebuilding is mainly a diplomatic and institutionalized approach that brings the violent conflict between conflicting parties to an end while it underestimates the deep root causes of conflict and possibility for reemergence of violence. The conflict resolution approach, on the contrary attempt to address the underlying causes of conflicts especially with the involvement of variety of international and local civil society actors while providing long term attempts to rebuild relationship between conflicting actors.

The criticisms exposed on the expense of both approaches have underlined the need for complementary approach, i.e., the implementation of best practices in conflict management and resolution. From this perspective **the role of religious actors in peacebuilding is neglected** in conflict management but it is more present in conflict resolution. The examples are inclusion of international charity and faith organizations in providing assistance or participation of religious actors

[7] The term "peacebuilding" came into widespread use after 1992 when Boutros Boutros-Ghali, then United Nations Secretary-General, announced his Agenda for Peace (Boutros-Ghali, 1992). Since then, "peacebuilding" has become a broadly used but often ill-defined term connoting activities that go beyond crisis intervention such as longer-term development, and building of governance structures and institutions. The emphasis of the United Nations has been on structural transformation, with a primary focus on institutional reforms.

and leaders in problem solving and mediation, and interfaith policy activism.

This requires that policymakers, including peacemakers, especially should recognize the important role of political, ethnic, religious and other forms of diversity in political settlements of conflicts and post conflict peacebuilding. The inclusion of stakeholders in all phases of political negotiation of settlement is precondition for mapping of post conflict structure of national and local peacemakers, including religious one. Firstly, inclusion can be used to build a more legitimate peace; secondly, to empower and protect specific actor groups; and thirdly, to transform the sociopolitical structures that underlie conflict AT (Hirblinger and Landau 2020).

4.3 Religion and Peacemaking

The connections between religion, conflict and violence are perceived complex and much cross-examined, but those between religion and peacemaking or peacebuilding only recently have begun to receive attention. Within peace and conflict studies a strong and coherent body of scholarship around religious engagement in peacebuilding has emerged (Mac Ginty, Roger, and Richmond 2013). Many analyses of this coalesce around Appleby's (2000) work on the "ambivalence of the sacred", which acknowledges that religious actors are important "purveyors of ideas" (Haynes 2011) capable of driving both conflict and peace. Scholars have examined a spectrum of different forms of faith-based action, including in mediation, dialogue and track-II diplomacy (Bercovitch and Kadayifci-Orellana 2009; Schliesser, Kadayifci-Orellana and Kollontai 2021; Toft et al. 2011; Johnstone and Svensson 2013). One argument among others is that effective conflict resolution is too complex and challenging for any relevant actor, religious or not. It is therefore crucial to understand the role of religion in conflicts and to strengthen religion's positive contributions for conflict resolution. Another important issue concerns humanitarianism, development and displacement (Ferris 2005), and post-conflict reconstruction and reconciliation (Putman et al. 2011; Marsden 2012).

4.4 Media, religion and conflict

Media, religion and conflict (Marsden 2020), looks at their role in current domestic and global politics. Marsden and Savigny in the introduction of their book *Media, Religion and Conflict* quoted that "The world has changed forever" after 2001, and we can apply same statement for the impact of Arab spring, refugee and migrant crisis in 2018, and now during Covid 19 health crisis. There is an urgent need for conceptualization of contemporary political discourse and the way in which conflate, interpret, present and re-represent religion and conflict. In doing so we have to clarify at least terminologically if not from disciplinary perspective, the meaning of conflict, religion, politics and media. Although the relation between religion and conflict is analyzed broadly from different perspectives it is important to distinguish religious from non-religious conflicts as both don't preclude that intervention strategies need to relay on religious actors. It is important to acknowledge that the role of peacemaking or peacebuilding actors in prevention, resolution or transformation of conflicts is complex and interdependent.

4.5 The role of woman in religious peacebuilding

A growing body of work also highlights the role of women in general and religious women in peacebuilding (Paffenholz et al. 2016; Hayward 2015; Hayward and Marshall 2015). The recognition that in order for peace to be durable, women need to take part in structuring the peace; as negotiators of peace agreements, in peace-keeping and as civilians is behind adoption of UN SC RES 1325 on Woman, Peace and Security. The passing of the resolution was perceived historic and "the first international policy mechanism explicitly recognizing the gendered nature of war and peace processes". Numerous analysis confirms that women's participation in conflict prevention and resolution is not sufficient besides the broad agreement that they can improve outcomes before, during, and after conflict.

But women are often excluded from formal peace processes. Between 1992 and 2019, women constituted, on average, 13 percent of negotiators, 6 percent of mediators, and 6 percent of signatories in major peace processes around the world.

As a result of being high on international and public agenda peace efforts in 2020 have similarly struggled to include women. For example, women represented only around 10 percent of negotiators in the Afghan talks, just 20 percent of negotiators in Libya's political discussions, and 0 percent of negotiators in Libya's military talks and Yemen's recent process. One current peace process is led by a woman chief mediator (Stephanie Williams, acting head of the United Nations Support Mission in Libya)—marking the first time in six years that a woman holds this role.[8]

5. Regional and International policy initiatives

Several policy processes that are relevant for RETOPEA objectives and findings are also identified bur are not limited to following one:

Faith-based organizations are playing a pivotal role in a number of new fields, including climate change, development and conflict resolution, and the EU and other international organizations including religious NGOs are increasingly taking these organizations into account. (Fox 2006). The Council beside dialogue with faith and non-faith organizations in addition emphasizes the need for EU's peace mediation efforts to take into account the effect of climate change on peace and security.[9] It recognizes that climate change is a threat multiplier that exacerbates conflict, endangering peacebuilding, and creating new unforeseen instabilities. The Council stresses that climate-related risks must therefore be consistently considered in conflict-prevention, peacekeeping and peacebuilding strategies. In addition, religion plays an important role in the internal and external policies of EU and its partners on regional and international level.[10]

[8] Council of Foreign Relations; Retrieved from: https://www.cfr.org/womens-participation-in-peace-processes/
[9] Council Conclusions on EU Peace Mediation, 13573/20; 7 December 2020; pp. 4
[10] 2013, the EU published guidelines to mainstream its approach to the promotion and protection of freedom of religion or belief (FoRB), and in 2016, Ján Figeľ was appointed special envoy for the promotion of freedom of religion or belief outside the EU

At the regional level, the EU adopted **conflict prevention (CP) as an explicit objective through the Lisbon Treaty** (Vanheusden 2010). This concept refers to the prevention of violent conflict as fundamental in addressing the security challenges facing Europe and its neighborhood and precondition for political and social advancement. CP is also considered an essential element of effective multilateralism and instrumental tool in achieving the SDGs, specifically Goal 16 which refers to peaceful and inclusive societies, access to justice for all and effective, accountable and inclusive institutions at all levels. From RETOPEA perspective SDG4

European Parliament also supported the decision of the DEG to build on the success of the Jean Monnet Dialogue process with the Macedonian Sobranie by extending the **Jean Monnet Dialogue's methodology** throughout the countries of the Western Balkans trough building confidence, strengthening democratic culture and enhancing parliamentary capacities. The goals that are achieved on developing a culture of parliamentary dialogue and consensus building and pursue institutional reforms are crucial one for effective and constructive parliamentary dialogue on different priorities including religious dialogue.

Another policy process initiated by European Parliament in 2019 on **building capacity on conflict prevention and mediation (2018/2159(INI**) explicitly focused on role of mediation in CP. Document that initiated CP conception and strategy into EU policy action has dated from 2001 as initiative of Swedish presidency. The core role of prevention of violence was based mainly on crisis management mechanisms (Gross and Juncos 2011). Although crisis management and its civilian and military capabilities are still important foreign policy instrument, CP is considered at least as much important policy regarding new risks and threats including radicalization and violent extremism. The evaluation of EU commitment to conflict prevention and peacebuilding (2018) has identified primary and mix objectives of CP, among others national and local dialogue and reconciliation in peace support operations and countering and preventing violent extremism. As EP and EU now consider mediation as a tool for first response to emerging or ongoing crisis, it is crucial not to neglect the important role of faith and non-faith organizations in support of dialogue, prevention of reemergence of violence, religious education, reconciliation or prevention of radicalization. RETOPEA identifies the historical experiences and success of interfaith dialogue in building trust between communities, the impact of policy dialogue on religious issues on public sphere in several case studies. Therefore, we consider EU Parliament and EU Council[11] and Commission as important stakeholders in policy and decision-making on strategic and regional level in supporting peace initiatives and agreements and inclusion of religious peacemaking.

RETOPEA considered the role of woman in religious dialogue, education, religious peacemaking, and youth dialogue on religion act important for the success of mentioned policies. The Council on various levels reiterates the EU's commitment to the full implementation of the **Women, Peace and Security (WPS)** agenda. Future more, it is envisioned that the Concept on EU Peace

https://www.europarl.europa.eu/RegData/etudes/IDAN/2020/646173/EPRS_IDA(2020)646173_EN.pdf

[11] Council Conclusions on EU Peace Mediation 13573/20; https://data.consilium.europa.eu/doc/document/ST-13573-2020-INIT/en/pdf

Mediation makes to the implementation of the EU policy framework on WPS. The document considers that the complex nature of current conflicts, requires a multi-track approach and importance of supporting inclusive peace processes that comply with international law, pursue the buy-in of stakeholders at the international and regional levels and involve all levels and segments of society, ranging from political leaders to civil society and local communities, including young generations, taking into account the particularly vulnerable situation of children in armed conflict. After 20 years of introduction of the Resolution 1325 a Global study identified achievements and shortcomings in implementation of National Action Plans. One of the significant conclusions is that after its adoption the numbers of women's participation in peace agreements have increased. Behind this fact we cannot find arguments for impact on negotiations or decision-making.

6. Bibliography

Council of Europe (CoE)

White Paper on Intercultural Dialogue, CoE
https://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf
2014 Council of Europe Exchange on the religious dimension of intercultural dialogue

"Intercultural dialogue: interaction between culture and religion"
https://www.coe.int/en/web/deputy-secretary-general/speeches/-/asset_publisher/Gt0K7o1XnY6l/content/-intercultural-dialogue-interaction-between-culture-and-religion-2014-council-of-europe-exchange-on-the-religious-dimension-of-intercultural-dialogue

European Union

EU Guidelines on the promotion and protection of freedom of religion or belief; FOREIG AFFAIRS Council meeting Luxembourg, 24 June 2013 Retrieved from:
ehttps://www.consilium.europa.eu/uedocs/cms_data/docs/pressdata/EN/foraff/137585.pdf

European Commission. The Instrument contributing to Stability and Peace responds rapidly to crises, builds peace and prevents conflict around the world. Retrieved from:
https://ec.europa.eu/fpi/what-we-do/ instrument-contributing-stability-and-peace-preventingconfict-around-world_en

Intercultural integration strategies: managing diversity as an opportunity Model Framework for an Intercultural Integration Strategy at the National Level https://rm.coe.int/model-framework-for-an-intercultural-integration-strategy-at-the-natio/1680a2ecf9

Charter of Fundamental Rights of the European union 2012/C 326/02, https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:12012P/TXT

Council Conclusions on EU Peace Mediation 13573/20; December 2020 Retrieved from:
https://ec.europa.eu/home-

affairs/sites/default/files/pdf/action_plan_on_integration_and_inclusion_2021-2027.pdf

United Nations

United Nations Strategy and Plan of Action on Hate Speech.
https://www.un.org/en/genocideprevention/documents/advising-and-mobilizing/Action_plan_on_hate_speech_EN.pdf

Countering Islamophobia/anti-Muslim hatred to eliminate discrimination and intolerance based on religion or belief Report of the Special Rapporteur on freedom of religion or belief, Ahmed Shaheed; Human Rights Council Forty-sixth session 22 February–19 March 2021; Retrieved from: https://www.ohchr.org/EN/Issues/FreedomReligion/Pages/HatredAndDiscrimination.aspx

UN Declaration of the Elimination of all forms of Intolerance and of Discrimination Based on Religion or Belief, and Human Rights Committee General Comment 22., 1981
https://www.ohchr.org/en/professionalinterest/pages/religionorbelief.aspx

"Empowering People and Ensuring Inclusiveness and Equality: The Role of UN and Multifaith Collaboration", the second Briefings took place as a side event to the 2019 High Level Political Forum on sustainable development (HLPF). Retrieved from:
fohttps://wedocs.unep.org/bitstream/handle/20.500.11822/32295/UNITFRD.pdf?sequence=1&isAllowed=y

Shared Responsibility, Global Solidarity: Responding to the socio-economic impacts of COVID-19. Secretary-General's COVID-19 Response and Recovery Fund. Secretary-General's Special Appeal to Religious Leaders, 9 April 2020 Retrieved from: https://unsdg.un.org/sites/default/files/2020-03/SG-Report-Socio-Economic-Impact-of-Covid19.pdf

OSCE

Guidelines on the Legal Personality of Religious or Belief Communities; OSCE/ODIHR 2014
https://www.osce.org/files/f/documents/9/9/139046.pdf
Guidelines for Educators on Countering Intolerance and Discrimination against Muslims
https://www.osce.org/files/f/documents/4/2/84495.pdf

Toledo guiding principles on teaching about religions and beliefs in public schools prepared by the ODIHR advisory council of experts on freedom of religion or beliefs
https://www.osce.org/files/f/documents/c/e/29154.pdf

Books and Articles

Bercovitch S. and J Ayse Kadayifci-Orellana (2009). "Religion and Mediation: The Role of Faith-Based Actors in International Conflict Resolution", *International Negotiation* 14 : 175–204;
De Coning, C. (2020). "Insights from Complexity Theory for Peace and Conflict Studies". In O. Richmond & G. Visoka (eds.). *The Palgrave Encyclopedia of Peace and Conflict Studies*. London:

Palgrave Macmillan
The European way of life, Report, High level meeting with philosophical and non-confessional organizations, February 2021 Retrieved from: file:///C:/Users/User1/Downloads/official_report_-_high-level_meeting_-_5_february_2021_515D8235-AB51-646C-4CBFB05D134D1F07_75743.pdf
Ferari, Silvio, ed. (2015). *Routledge Handbook of Law and Religion*. London: Routledge
Fox, Jonathan (2006). "The Multiple Impacts of Religion on International Relations: Perceptions and Reality"; *In Politique étrangère* Issue 4, October 2006: 1059 - 1071; https://www.cairn-int.info/article-E_PE_064_1059--the-multiple-impacts-of-religion-on.htm
Fox, Jonathan (2015). *Political Secularism, Religion, and the State: A Time Series Analysis of Worldwide Data*. New York: Cambridge University Press
Haynes J. and A. Henning (2011). *Religious Actors in Public Sphere*, London: Routledge.
Hirblinger AT, Landau DM. (2020). "Daring to differ? Strategies of inclusion in peacemaking". *Security Dialogue*. 51(4):305-322.
Lanz, D., Pring, J., von Burg C., & Zeller, M. (2017). Understanding Mediation Support Structures. Retrieved from the Swiss Peace website: https://www.swisspeace.ch/ freedman/user_upload/pdf/Mediation/swisspeace_MSS_ study_18_Oct_Final.pdf.
Lawn, Martin (2011). Standardizing the European Education Policy Space First Published January 1, 2011 Research Article https://doi.org/10.2304/eerj.2011.10.2.259
Mac Ginty, Roger, and Oliver P. Richmond (2013). "The local turn in peacebuilding: A critical agenda for peace". *Third World Quarterly* 34: 763–83.
Paffenholz T.et al. (2016). *Making Women Count - Not Just Counting Women: Assessing Women's Inclusion and Influence on Peace Negotiations*, Geneva: Inclusive Peace and Transition Initiative (The Graduate Institute of International and Development Studies) and UN Women, 2016, p. 22-25
Payne P. Daniel (2017). "Towards an Orthodox Understanding of Religious Freedom: An Exploration of the Theological Resources for Engaging Religious Pluralism". *Journal of Church and State*, Volume 59, Issue 4, 608–625,
Perchoc, Philippe. Religion and EU's External Policies-Increasing Engagement. Prepared by Members' Research Service, within the Directorate-General for Parliamentary Research Services (EPRS) of the Secretariat of the European Parliament; Brussels 2020 Retrieved from: https://www.europarl.europa.eu/RegData/etudes/IDAN/2020/646173/EPRS_IDA(2020)646173_EN.pdf
Paffenholz, Thania (2009). "Understanding peacebuilding theory". *New Routes* 2/2009 https://peacemaker.un.org/sites/peacemaker.un.org/files/ConfictTransformation_NewRoutes2009.pdf
Schliesser, Christine, S. Ayse Kadayifci-Orellana, Pauline Kollontai (2020). *On the Significance of Religion in Conflict and Conflict Resolution*; London: Routledge.
Sherrif A (2020). "What have we learned from the past regarding EU conflict prevention and peacebuilding—and where could mediation and dialogue fit in?" in Tanja Tamminen (ed.) *Strengthening the EU's peace mediation capacities Leveraging for peace through new ideas and thinking*; FIIA REPORT 34 Retreived from: https://www.ikm.europauni.de/de/publikationen/FIIAreport34.pdf
Trotta S. and O. Wilkinson. (2019) Partnering with Local Faith Actors to Support Peaceful and Inclusive Societies. Washington DC; Bonn: Joint Learning Initiative on Faith and Local Communities; International Partnership on Religion and Sustainable Development (PaRD)

7 List of stakeholders

FAITH COMMUNITIES

ACT Alliance (a coalition of 135 churches and faith-based organisations)	Thorsten Göbel Birgitte Qvist-Sorensen	Director of Programs	thorsten.goebel@actalliance.org biqs@dca.dk
Anglican Bishop in Europe	Bishop Robert Innes	Bishop in Europe	bishop.europe@churchofengland.org
Bishops' Conferences of the European Union (COMECE)	Fr. Manuel Enrique Barrios Prieto	General Secretary, Bishop of Latina, First Vice-President	sg@comece.eu
Commission of the Bishops' Conferences of the European Union (COMECE)	Bishop Jean-Claude Hollerich	Luxembourgeois prelate of the Catholic Church	comece@comece.eu
Conference of European Churches	Rev. Christian Krieger Erin Green	President Communication Coordinator	cec@cec-kek.be
Evangelische Kirche in Deutschland - Synod	Ms Anna-Nicole Heinrich	President	synode@ekd.de
Evangelische Kirche in Deutschland - Commission on Europe	Dr. Frank July	President of the EKD Commission on Europe	info@ekd.de
Conference of European Rabbis	Pinchas Goldschmidt	President	info@rabbiscer.org
Permanent Representative at the Conference of European Rabbis	Rabbi Albert GuiGui	Chief Rabbi of Brussels	albert.guigui@skynet.be
Permanent Representative of the Church of Greece to the European Union	Metropolitan Atanasius of Achaia		mea.bruxelles@rp-grece.be
World Council of Churches	Isabel Apawo Phiri	Deputy General Secretary for Public Witness	media@wcc-coe.org
World Jewish Congress	Maram Stern	Executive Vice President	contactus@wjc.org brussels@wjc.org

NON-FAITH ORGANIZATIONS

EGALE (Egalité-Laïcité-Europe)	Ms Martine Cerf	Secretary General	infoegale@gmail.com
European Association for Free Thought (AEPL)	Mr Claude Wachtelaer	President	info@aepl.eu
European Humanist Federation (EHF)	Mr Michael Bauer Ms Lone Ree Milkaer	President Vice-President	admin@humanistfederation.eu
European Masonic Alliance	Mr Henry Charpentier	President	secretariat@ame-ema.eu
Women's Grand Lodge of France	Ms Marie-Claude Kervella-Boux	Grand Master	info@glff.org

(INTERNATIONAL) NGO'S

B'nai B'rith Europe	Serge Dahan	President	https://www.bnaibritheurope.org/contact-us/
Caritas International/Europe	Mr. François Cornet Agnieszka Zarzyńska	Director Institutional Development Officer – Youth Engagement	infofr@caritasint.be azarzynska@caritas.eu
Caritas Macedonia	Don Pavo Sekerija		makedonski.karitas@gmail.com; info@eu-cord.org
CEJI – A Jewish Contribution to an Inclusive Europe	Robin Sclafani	Director	Robin.Sclafani@ceji.org
European Christian Organisations for Relief and Development (EU-CORD)	Chris Lukkien Ruth Faber	Chair Executive Director	- ruth.faber@eu-cord.org
The European Council on Tolerance and Reconciliation	dr. Moshe Kantor	President	office@ectr.eu
European Forum of Muslim Women	Dorsaf Ben Dhiab Linda Hyökki	Chair General Secretary	bendhiab.dorsaf@efomw.eu linda.hyokki@efomw.eu
European Muslim and Jewish Leadership Council (MJLC)	Rabbi Lody B. van de Kamp	Coordinator	http://www.saidenlody.nl/
European Muslim Union			info@emunion.eu

European Network for Countering Antisemitism Through Education (ENCATE)			mail[at]kiga-berlin.org
European Union of Jewish Students (EUJS)	Bini Guttmann	President	bini@)eujs.org
	Mila Stojanovic	Executive Director	
European Union for Progressive Judaism (EUPJ)	William Echikson	Director of the Brussels office	administrator@eupj.org
Faith Partnerships	Atallah Fitzgibbon	Advisor; Islamic Relief Worldwide	atallah.fitzgibbon@irworldwide.org.
Forum for European Muslim Youth and Student Organisations	Abdelrahman Rizk	President	info@femyso.org
Forum for European Muslim Youth and Student Organisations	Vullnet S		vullnet.selmani@femyso.org.
Global Council for Tolerance and Peace			
	Zoran Ilievski	Head of Office for South-Eastern Europe	Zoran ILIEVSKI <zoran@gctpnews.org>
Joint Learning Activities on Faith and Local Communities	Kirsten Laursen Muth Olivia Wilkinson	Chief Executive Officer Director of Research	https://jliflc.com/about/
One Young World - The Global Forum for Young Leaders	Paul Polman		info@oneyoungworld.com
Paths2People	Benjamin Laniado Amjad Mohamed-Saleem	CADENA; President Consultant	https://jliflc.com/organizations/paths2people/ https://twitter.com/amjadmsaleem?lang=en
Religions for Peace - European Council of Religious Leaders (ECRL)	Rev Dr. Thomas Wipf Dr. Mark Owen	President Secretary General	secretariat@ecrl.eu

EUROPEAN AND INTERNATIONAL ORGANISATIONS

Council of Europe - European Commission against Racism and Intolerance	Johan Friestedt Sophie KURT Stefano Valenti	Executive Secretary to ECRI Researcher/Project Officer;	ecri@coe.int stefano.valenti@coe.int

Council of Europe - Special Representative on antisemitic, anti-Muslim and other forms of religious intolerance and hate crimes. Human Rights, Democracy and the Rule of Law	Daniel Höltgen	Director of Communications at the Council of Europe. Special Representative on antisemitic, anti-Muslim and other forms of religious intolerance and hate crimes. Human Rights, Democracy and the Rule of Law	daniel.holtgen@coe.int
European Union-European Commission	Věra Jourová Margaritis Schinas Christos Stylianides Mariya Gabriel Eamon Gilmore Johanna Sumiala	Vice-President, Responsible for values and transparency Vice-President, responsible for Promoting our European Way of Life, and in particular also the Article 17 TFEU Special Envoy on the promotion of freedom of religion or belief outside the EU European Commissioner for Innovation, Research, Culture, Education and Youth EU's special representative for human rights European Communication Research And Education Association (Ecrea) Media And Religion	cab-jourova-contact@ec.europa.eu cab-schinas-contact@ec.europa.eu cstylianides@parliament.cy cab-gabriel-contact@ec.europa.eu eamon.gilmore@oireachtas.ie johanna.sumiala@helsinki.fi
European Parliament: Anti-Racism and Diversity Intergroup (ARDI)	Separate list		https://www.ardi-ep.eu/contact/#;
European Parliament: Intergroup On Freedom Of Religion Or Belief And Religious Tolerance	Separate list		
European Union - DG Justice and Consumers - High level group on Non-discrimination, Equality and Diversity	Vincent Depaigne	Coordinator for the Dialogue with churches, religious associations or communities and philosophical and non-confessional organisations	just-equality-hlg@ec.europa.euVincent.DEPAIGNE@ec.europa.eu
European Union - European Parliament	Philippe Perchoc	Coordinateur du Dialogue du Parlement européen avec les	philippe.perchoc@coleurope.eu

Dialogue with Churches, religious associations or communities, philosophical and non-confessional organisations		organisations religieuses et philosophiques	
EU-EP Intergroup on Freedom of Religion or Belief and Religious Tolerance	Peter van Dalen co-chair; Carlo Fidanza;		secretariat@religiousfreedom.eu
King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID)	Dr. Hamad Al-Majed Cardinal Miguel Ayuso Dr. Mohammad Sammak		Office@kaiciid.org
King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID)	Dr. Hamad Al-Majed Cardinal Miguel Ayuso Dr. Mohammad Sammak	Office@kaiciid.org	Office@kaiciid.org
Organization for Security and Co-operation in Europe OSCE - Office for Democratic Institutions and Human Rights (ODIHR)	Matteo Mecacci Christie J. Edwards Kishan Manocha Katya Andrusz	Director Head of the Tolerance and Non-Discrimination Department ODIHR Senior Adviser Spokesperson Head, Tolerance and Non-Discrimination Department, ODIHR.https://www.osce.org/odihr/429389	office@odihr.pl. PublicAffairs@odihr.pl Katya.Andrusz@odihr.pl
Religions and the Sustainable Development Network	Emma Tomalin; University of Leeds		E.Tomalin@leeds.ac.uk
UNESCO	Emily Stirnemann Suzanne Grant Lewis Shaun Casey Fethi Mansouri	Secretary of the Governing Board Director of IIEP-UNESCO Special Representative for Religion and Global Affairs; UNESCO UNiTWIN Interreligious and intercultural diallogue, Chair	info@iiep.unesco.org fethi.mansouri@deakin.edu.au

United Nations	H.E. Amb. Miguel Moratinos Ahmed Shaheed H.E. Miguel Ángel Moratinos and Daniel Höltgen	UN Under SG and High Representative for the UN Alliance of Civilizations UN Special Representative for Religion and Global Affairs Special Envoy of the UN and of the Council of Europe	contactaoc@unops.org ashaheed@essex.ac.uk daniel.holtgen@coe.int
United Nations Inter-Agency Task Force on Religion and Development	Susan Barnett;	Founder	
United Nations - Women	Ms. Mlambo-Ngcuka	Under-Secretary-General and Executive Director of UN Women	

European Parliament: Intergroup on Freedom of Religion or Belief and Religious Tolerance

AVRAM Carmen	Member	S&D RO	carmen-gabriela.avram@europarl.europa.eu
BERG Lars Patrick	Member	ID DE	larspatrick.berg@europarl.europa.eu
CHRISTOFOROU Lefteris	Member	EPP CY	lefteris.christoforou@europarl.europa.eu
DONÁTH Anna Júlia	Member	Renew HU	anna.donath@europarl.europa.eu
EROGLU Engin	Member	Renew DE	engin.eroglu@freiewaehler-hessen.de
KLOC Izabela-Helena	Member	ECR PL	izabela.kloc@europarl.europa.eu
KUHS Joachim	Vice-Chair	ID DE	joachim.kuhs@europarl.europa.eu
RIVIÈRE Jérôme	Member	ID FR	jerome.riviere@europarl.europa.eu
RUISSEN Bert-Jan	Vice-Chair	ECR NL	bert-jan.ruissen@europarl.europa.eu
TERHEŞ Cristian	Vice-Chair	ECR RO	cristian.terhes@europarl.europa.eu
WEIMERS Charlie	Member	ECR SE	charlie.weimers@europarl.europa.eu
ZOVKO Željana	Member	EPP HR	zeljana.zovko@europarl.europa

		.eu

EDUCATION

Ministries

Ministry of education of Austria	Silvia Bader	silvia.bader@bmbwf.gv.at
Ministry for Higher Education, Adult Education, University Hospitals, Youth Welfare, Houses of Justice, Youth, Sport and Promotion of Brussels	Valerie Glatigny	Francois-Gerard.STOLZ@gov.cfwb.be
Flemish Ministry of Education and Training	Ben Weyts, Minister	kabinet.weyts@vlaanderen.be
Ministry of Education of Bulgaria		Priemna@mon.bg
Ministry of Education of Croatia		uzoj@mzo.hr
Ministry of Education of Cyprus		registry@moec.gov.cy
Ministry of Education of Czech Republic		posta@msmt.cz
Ministry of Education of Denmark		minister@uvm.dk; uvm@uvm.dk
Ministry of Education of Estonia		hm@hm.ee
Ministry of Education of Finland		kirjaamo@minedu.fi
Ministry of Education of France		spresse@education.gouv.fr
German Ministry of Education		information@bmbf.bund.de
Greek Ministry of Education		sep@minedu.gov.gr
Ministry of Education Hungary		info@oh.gov.hu
Irish Department of Education		Minister@education.gov.ie
Ministry of Public Education Italy		urp@istruzione.it
Ministry of Education of Latvia		pasts@izm.gov.lv
Ministry of Education, Science and Sport Lithuania		smmin@smm.lt
Ministry of Education Luxemburg		info@men.lu
Ministry of Education Malta		info.education@gov.mt
Dutch Ministry of Education, Culture and Science		info@minocw.nl
Ministry of Education Poland		informacja@men.gov.pl
Ministry of Education Portugal		gabinete.ministro@mec.gov.pt

Ministry of Education Romania		biroupresa@min.edu.ro
Ministry of Education Slovakia		kami@minedu.sk
Ministry of Education Slovenia		gp.mizs@gov.si
Ministry of Education Spain		
Ministry of Education Sweden	Anna Ekstrom, Minister	u.registrator@regeringskansliet.se
Ministry of Education North Macedonia		contact@mon.gov.mk

Associations

Association for Religious Education Advisors, Inspectors and Consultants (AREIAC) -	Trevor Cooling	Chair	web@areiac.org.uk
Association for University Lecturers in Religious Eduction (AULRE)	Stephen McKinney Sean Whittle	Chair Vice Chair	S.McKinney@educ.gla.ac.uk s.whittle@heythrop.ac.uk
Christian Muslim Forum	The Rt Revd Jonathan Clark Mr Narendra Waghela	Co-Chair	ifnet@interfaith.org.uk
Co-ordinating Group for RE in Europe (CoGREE)	OStD Michael Jacobs		info@cogree.org
Education international	David Edwards,	Secretary General	https://www.ei-ie.org/en/contact/ei-ie
EuroClio	Lars Peter Visti Hansen Martin Liepach	President Ambassador; RETOPEA Adv. Board	secretariat@euroclio.eu mliepach2012@gmail.com
European Conference on Christian Education -ECCE	Kaisa Aitlahti Agnes Pangyanszky Nicole Awais Lorraine Webb		kaisa.aitlahti@seurakuntaopisto.fi agnes.pangyanszky@gmail.com nicole.awais@ref-fr.ch lorraine.webb@urc.org.uk
European Forum for Teachers of Religious Education (EFTRE)	Lesley Prior Elisabeth Faber (DK) Robert Jackson	Chair expert	chair@eftre.net https://eftre.weebly.com secretary@eftre.net
European Network for RE in Europe through Contextual Approaches (ENRECA)			r.jackson@warwick.ac.uk
Freedom of Religion or Belief Learning Platform	Katherine Cash	SMC's advisor	info@forb-learning.org

FORB			
Inter European Commission for Church and School (ICSS)	Prof. Em. Heid Leganger-Krogstad	President	Heid.Leganger-krogstad@mf.no
Inter European Commission on Church and School	James Barnett		barnett@iccsweb.org
Inter European Commission on Church and School (ICCS)	Bianca Kappelhoff	Assistant Secretary	Kappelhoff@comenius.de
International Association for Christian Education (IV)	Piet Jansen	President	pja@youscope.nl
International Seminar on Religious Education and Values	Hanan Alexander		hanana@edu.haifa.ac.il
National Association for Teachers of Religious Education (NATRE) - UK	Trevor Cooling	Chair	chair@natre.org.uk
Northern Ireland Council for Integrated Education - NICIE	Adele Kerr; Anne Murray; Cathal Mullaghan	NICIE, trust directors	info@nicie.org.uk
Thomas (Theology, Education and Multimedia) (Belgium)	Didier Pollefeyt		Didier.Pollefeyt@kuleuven.be
USC Shoah Foundation	Stephen Smith, Executive Director,	UNESCO Chair for Genocide Education	smithsd@usc.edu
World Student Christian Federation (Europe)	Krista Autio	Global networking coordinator	wscchair@wscf-europe.orgf; chair@wscf-europe.org

HERITAGE AND MUSEUMS

Balkan Museum Network	Tatjana Cvjetićanin	President of the Steering Board	info@bmuseums.net
Blue Shield International	Peter Stone	President	peter.stone@ncl.ac.uk
The Budapest Observatory: Regional Observatory on Culture in East-Central Europe			bo@budobs.org
Culture Action Europe (CAE)			contact@cultureactioneurope.org
Europa Nostra	Hermann Parzinger	Europa Nostra	info@europanostra.org
European Association for Heritage	Helena Vicic	Managing	office@interpret-europe.net

Interpretation		Director	
European Association for the Preservation and Promotion of Jewish Culture and Heritage (AEPJ)	François Moyse Victor Sorenssen	Chairman AEPJ Director	director@jewisheritage.org
European Association of Cultural Researchers	Anna Villarroya	President	wiesan@ericarts.org
European Cultural Foundation	Rien van Gendt	Chair ad Interim	efc@efc.be
European Forum for Arts and Heritage (EFAH) – Forum Européen pour les Arts et le Patrimoine (FEAP) (= CAE)			contact@cultureactioneurope.org
The European Museums Network			info@semantika.si
European Network for Active Participation in Cultural Activities	Piet Roorda	President	President@amateo.org
European Network for Conservation-Restauration	Wolfgang Baatz	President	w.baatz@akbild.ac.at
European Network on cultural management and policy	GiannaLia Cogliandro Beyens	General Secretary	info@encatc.org
European Observatory on Memories	Dr. Jordi Guixé Oriol López	Director	jordiguixe@ub.edu O,lopez@ub.edu
Future for Religious Heritage	Pilar Bahamonde	President	info@frh-europe.org
International Council of Museums (ICOM)	Peter Keller	Director General	peter.keller@icom.museum
International Council of Museums (ICOM)-Europe	Mr. Damodar Frlan	President ICOM-Europe	chair@icom-europe.org; dfrlan@emz.hr
International Council on Archives	David Fricker	President	ica@ica.org
Museums and Memory Working Group of the Memory Studies Association	Amy Sodaro	Chair	museumsandmemory@gmail.com
Network of European Museum Organizations	Julia Pagel	Secretary General	office@ne-mo.org
Organization of World Heritage	Lee Minaidis		secretariat@ovpm.org; lee@rhodes.gr

MEDIA

Brandt, Ton van den	Senior Adviser; Office of the OSCE Representative on Freedom of the Media (RFOM	Antonius.vandenbrandt@osce.org
Chapelle, Bertland de la	Internet & Jurisdiction Policy Network	bdelachapelle@internetjurisdiction.net
Cunci, Delphine Ernotte	European Broadcasting Union	rainford@ebu.ch
Di Benedetto, Elisa	The International Association of Religion Journalists	elisadibenedetto@theiarj.org
Dvořák, Petr	European Broadcasting Union	rainford@ebu.ch
Heissel, Jürgen	Director, Office of the OSCE Representative on Freedom of the Media (RFOM)	pm-fom@osce.org
Jorgačević Kisić, Jelena	Responsible for Media at the Forum on Religion, Media and Culture of Remembrance	kontakt@forum-rmks.com
Ribeiro, Teresa	OSCE Representative on Freedom of the Media (RFoM)	pm-fom@osce.org
Sahgal, Neha	Pew Research Center, Associate director of Research at Religion	info@pewresearch.org
Sumiala, Johanna	European Communication Research And Education Association (Ecrea) Media And Religion	johanna.sumiala@helsinki.fi
Valaskivi, Katja	Research Director from Tampere Research Centre for Journalism, Media and Communication	katja.valaskivi@helsinki.fi