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Promotion and protection of human rights: human rights questions, including alternative approaches for improving the effective enjoyment of human rights and fundamental freedoms

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

Report of the Secretary-General

Summary

The present report is submitted pursuant to General Assembly resolution [78/214](#), in which the Assembly called upon States to take actions to combat intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief. The report highlights several efforts and measures taken in that regard during the period from 16 July 2023 to 30 June 2024, while observing that individuals and communities worldwide continue to be targeted by intolerance, discrimination and violence based on religion or belief. Minorities in particular face threats to their places of worship, their livelihoods and even their lives. The Secretary-General urges all Governments to prevent and address acts of violence and discrimination based on religion and belief. He calls in particular upon political, community and religious leaders to speak out against incitement to violence and religious hatred and upon digital platforms to enforce content moderation policies on hateful online content in accordance with international human rights standards.

* [A/79/150](#).



I. Introduction

1. In 2011, the General Assembly, in its resolution [66/167](#), and the Human Rights Council, in its resolution [16/18](#), called upon States to take a number of actions to combat intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief.¹ The suggested actions comprised complementary measures to be taken at the national level in the areas of law, policy and practice.

2. The present report is submitted pursuant to General Assembly resolution [78/214](#), in which the Assembly requested the Secretary-General to submit to it at its seventy-ninth session a report that includes information provided by the United Nations High Commissioner for Human Rights on steps taken by States to combat intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief.

3. The report, which covers the period from 16 July 2023 to 30 June 2024, is based on contributions received from 15 States in reply to a note verbale sent by the Office of the United Nations High Commissioner for Human Rights (OHCHR). In addition, responses to a related call for inputs of 16 February 2024 were received from 5 national human rights institutions, 10 civil society organizations and 10 United Nations entities, including field presences, and United Nations human rights mechanisms. Section II of the report highlights steps taken to implement the actions set forth in paragraphs 7 to 10 of General Assembly resolution [78/214](#). Section III presents conclusions and observations in that context.

II. Steps taken to combat intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief

4. The present section highlights information that OHCHR received from Algeria, Argentina, Azerbaijan, Brazil, Colombia, Cyprus, Denmark, Ecuador, Guatemala, Lebanon, Lithuania, Morocco, Oman, Qatar and the Russian Federation, as well as from the national human rights institutions of Argentina, Croatia, Nigeria, Sweden and Türkiye.² It also includes information received from civil society organizations and United Nations entities on implementing the 14 actions outlined in paragraphs 7 to 10 of General Assembly resolution [78/214](#).

A. Encouraging the creation of collaborative networks to build mutual understanding, promoting dialogue and inspiring constructive action towards shared policy goals and the pursuit of tangible outcomes³

5. Ecuador noted that, in the context of the celebration of the International Day of Religious Freedom, a national interfaith event on 31 October 2023 was attended by 220 representatives of religious organizations and representatives of various State institutions. At the event, a national pact for religious freedom was symbolically

¹ www.ohchr.org/en/minorities/combating-intolerance-against-persons-based-religion-or-belief.

² The original texts of the submissions from States and national human rights institutions, including those sent after the deadline, are available for consultation at <https://adsdatabase.ohchr.org/SitePages/Anti-discrimination%20database.aspx> (filtered by document category and “national level” and “State contributions”).

³ General Assembly resolution [78/214](#), para. 7 (a).

signed, including the following commitments: to guarantee and promote freedom of worship, belief and conscience in accordance with individual and collective decisions; to condemn discrimination and all forms of exclusion that threaten individual and collective integrity; and to promote legal stability, which allowed religious organizations to provide social services.

6. The Ombudswoman of the Republic of Croatia referred to the activities of the Association for Freedom of Religion (Udruga za vjersku slobodu), a national network consisting of religious believers and officials of various religious communities, persons who are not affiliated with any religious community, and atheists, which aims to protect, expand and add value to the freedom of religion of individuals and religious communities and to promote the right to freedom of conscience and religion. On the occasion of the national day of religious freedom in 2024, the Association for Freedom of Religion marked the thirtieth anniversary of its activities.

B. Creating mechanisms within Governments to identify and address potential areas of tension between members of different religious communities and assisting with conflict prevention and mediation⁴

7. Argentina noted that its State institutions systematically carried out initiatives to promote interreligious dialogue and solidarity between the different faiths, as well as to encourage and protect the coexistence of different religious actors. The National Secretariat for Worship focuses on the prevention of activities that generate confrontation or discrimination for those who adhere to different religions. In addition, the National Institute against Discrimination, Xenophobia and Racism had created a working group for the prevention of discrimination on religious grounds.

8. The Office of the Ombudsperson of the Nation (Defensoría del Pueblo de la Nación) expressed concern about reports of the initiation of administrative proceedings to close the National Institute against Discrimination, Xenophobia and Racism, as well as the Office of the Ombudsperson of the Nation, which were two entities aimed at developing concrete measures to combat discrimination, xenophobia and racism.

9. Colombia referred to Law No. 2294 of 2023, which created the National System for Freedom of Religion, Worship and Conscience, Social Dialogue, Total Peace, Equality and Non-Stigmatization. This national mechanism consisted of public and private entities in charge of formulating, executing and promoting plans, programmes, projects and actions aimed at implementing the public policy on freedom of religion, worship and conscience, with the purpose of strengthening the capacities of religious organizations. In addition, the Directorate of Religious Affairs, which was linked to the Vice-Ministry for Participation and Equal Rights, had promoted the appointment of liaison officials in 30 (out of 32) departments of the country who work on protecting religious freedom and preventing intolerance, negative stereotypes, stigmatization, discrimination, incitement to violence and violence against persons on grounds of religion or belief.

C. Training government officials in effective outreach strategies⁵

10. Brazil referred to an initiative of the Ministry of Human Rights and Citizenship with the Federal University of Uberlândia aimed at producing content and carrying out educational activities geared towards promoting religious freedom, fostering respect for religious diversity, combating religious discrimination, reinforcing State

⁴ Ibid., para. 7 (b).

⁵ Ibid., para. 7 (c).

secularism and addressing hate speech. The Ministry and the Federal University of the State of Rio de Janeiro have also signed an agreement to collect data on and research religious intolerance against people practising traditional religions of Brazilians of African descent. In March 2024, the Federal Police launched a course on promoting human rights in police activities. The course, which is mandatory for all federal police officers in their career progression, included a specific chapter on the protection of minorities and other vulnerable groups.

11. Qatar noted that the human rights department at the Ministry of Interior had integrated the principles and values of equality, non-discrimination, cultural diversity and respect for others in its training and educational and promotional activities for police officers. It considered these developments particularly important since members of the Qatari police force performed their duties in a multicultural, multiracial and multireligious society. Qatar stated that the values of tolerance, non-discrimination and respect for freedom of religion or belief were also included in the work of the Ministry of Interior, including in the context of communicating with Arab and foreign communities.

D. Encouraging the efforts of leaders to discuss within their communities the causes of discrimination and developing strategies to counter those causes⁶

12. Oman noted that rulings on points of Islamic law in the country were carried out by the Fatwa Office, represented by the Grand Mufti of the Sultanate of Oman. The Fatwa Office provided rulings to respondents from the different Islamic schools of thought, by relying on the opinions of the scholars of those schools and taking a moderate opinion, without being biased towards one school of thought over the other. The Ministry of Endowments and Religious Affairs oversaw publications on tolerance and religious coexistence and organized local and international conferences. Oman stressed that the right to practise religious rituals for followers of other religions, as well as preserving civil rights and providing a conducive environment for all human rights were guaranteed by the law.

13. In November 2023, OHCHR and the National Human Rights Council of Morocco organized a workshop in Rabat with religious actors, women's rights experts, academics and parliamentarians from the Middle East and North Africa region, following up on the use of the Faith for Rights framework by the Committee on the Elimination of Discrimination against Women in dialogues with States parties and in its concluding observations.⁷ The pilot project under the Committee's knowledge hub was focused on peer-to-peer learning and advocacy to ensure that culture, tradition and certain religious interpretations were not used to violate women's rights. The workshop participants reflected on involving male and female parliamentarians in the Committee's knowledge hub, while analysing their role in strengthening women's rights in national legislation and formulating recommendations for lifting the existing reservations to the Convention on the Elimination of All Forms of Discrimination against Women.⁸

14. In April and May 2024, Religions for Peace, the United Nations University for Peace, the United States Institute of Peace and OHCHR continued to facilitate weekly exchanges based on the online course of the Gandhi-King Global Academy on

⁶ Ibid., para. 7 (d).

⁷ www.ohchr.org/sites/default/files/Documents/Issues/Religion/CEDAW_Excerpts.pdf.

⁸ www.ohchr.org/sites/default/files/documents/hrbodies/cedaw/activities/2023-11-CEDAW-hub-PR.pdf.

“Religions, Beliefs, and Human Rights: a Faith for Rights Approach”.⁹ The instructor-led format blended a self-paced curriculum of the free online course with live interactive webinars. It used the peer-to-peer learning methodology of the #Faith4Rights toolkit¹⁰ for religious or belief actors, policymakers and practitioners to discuss causes of religious discrimination and strategies to prevent, manage and resolve conflict.

15. The World Evangelical Alliance noted in its submission that, during the Human Rights Council’s urgent debate on public acts of religious hatred as manifested by recurrent desecration of the Holy Qur’an, on 11 July 2023, it had made a joint statement with the World Council of Churches and Caritas Internationalis, in which they condemned all desecration, destruction or disrespect of sacred texts and religious objects or places of worship.¹¹

16. The World Jewish Congress noted in its submission that, together with the Official Council of the Swedish Jewish communities, it had denounced on 11 July 2023 the burning of religious books and expressed full solidarity with the Muslim community. The World Jewish Congress continued to voice its concerns on rising antisemitism in schools and universities. In February 2024, the American Jewish Committee, B’nai B’rith Europe, B’nai B’rith International, the European Jewish Congress, the European Union of Jewish Students and the World Jewish Congress also urged European Commission leaders to take stronger action against online antisemitism, following the entry into force of the European Union’s Digital Services Act. They highlighted the impact of online hate speech on Jewish communities and called for engagement with Jewish civil society and national authorities to address this issue.¹²

E. Speaking out against intolerance, including advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence¹³

17. The Swedish Equality Ombudsman stressed the importance of being an active and visible actor, including by speaking out against religious and other forms of discrimination and violence. In this regard, it noted that the rhetoric in the public debate and political discourse had harshened; this also applied to information about cases of discrimination that the Equality Ombudsman had investigated and claimed compensation for. For example, it noted that recent cases of discrimination based on religion related to women wearing veils had caused public debate and negative comments and reactions in society. The Equality Ombudsman had countered this by replying to opinion pieces with facts and information about the prohibition against discrimination. The Equality Ombudsman had actively reached out to minorities with information about legislation and rights, including about the possibility of filing a discrimination complaint to the Equality Ombudsman. The work with minority groups on combating and preventing discrimination had built and reflected on dialogue and consultations with minorities, civil society organizations and faith-based actors.

18. In July 2023, the Secretary-General expressed the determination of the United Nations system to fully implement Human Rights Council resolution 53/1 on

⁹ www.usip.org/academy/catalog/religions-beliefs-and-human-rights-faith-rights-approach.

¹⁰ www.ohchr.org/en/documents/tools-and-resources/faith4rights-toolkit.

¹¹ <https://un.worldea.org/wea-wcc-and-caritas-jointly-condemn-religious-hatred-in-urgent-debate-at-the-human-rights-council/>.

¹² www.worldjewishcongress.org/en/news/wjc-calls-on-european-commission-to-strengthen-response-to-antisemitism.

¹³ General Assembly resolution 78/214, para. 7 (e).

countering religious hatred constituting incitement to discrimination, hostility or violence, and expressed solidarity with the Muslim community, condemning acts of intolerance, violence and Islamophobia which exacerbated tensions and contributed to discrimination and radicalization.¹⁴ In March 2024, the Secretary-General noted that anti-Muslim hate and bigotry were rising in many parts of the world, referring to structural and systemic discrimination, socioeconomic exclusion, unequal immigration policies, unwarranted surveillance and profiling and restrictions in accessing citizenship, education, employment and justice.¹⁵

19. In several public statements,¹⁶ the United Nations High Commissioner for Human Rights referred to incidents of burning the Qur'an and strongly rejected those disrespectful and offensive acts, especially those which had had the clear aim of provoking violence and stirring division.¹⁷ The High Commissioner also stated that harmful stereotypes were being pushed deeper and entire communities were dehumanized.¹⁸ On the International Day to Combat Islamophobia, he called attention to a wave of renewed hate speech, discrimination and violence in all regions, including against Muslims.¹⁹ He also stressed that recording and collecting reliable and disaggregated data were essential for more effective responses to hate speech and hate crime.

20. On 8 March 2024, OHCHR supported the Human Rights Council in convening, in line with its resolution 53/1, a panel of experts to explore the drivers, root causes and human rights impacts of the desecration of sacred books, places of worship and religious symbols. The High Commissioner stated that this discussion had special resonance on International Women's Day, since expressions of religious hatred against people wearing religious symbols often disproportionately targeted women and girls.²⁰ He strongly encouraged all Member States to adopt comprehensive anti-discrimination legislation, based on the practical guide on protecting minority rights.²¹ The panel of experts included a former Permanent Representative of Pakistan in Geneva, the Special Rapporteur on freedom of opinion and expression, the Vice-Chair of the Human Rights Committee and a member of the Office for Democratic Institutions and Human Rights Panel of Experts on Freedom of Religion or Belief of the Organization for Security and Co-operation in Europe. In response to the interactive debate, the panellists inter alia concluded that the existing international norms and standards on the matter should be consistently implemented by States and other stakeholders.²²

21. Celebrating the International Day of Human Fraternity (4 February) in the context of the 2024 World Interfaith Harmony Week, the United Nations Alliance of Civilizations and the Permanent Missions of Egypt and the United Arab Emirates to the United Nations co-organized a high-level event with the participation of Member States, religious leaders, faith-based and civil society organizations. The Alliance amplified the messages of mutual respect, compassion, dialogue and peace contained

¹⁴ www.un.org/sg/en/content/sg/readout/2023-07-20/readout-of-the-secretary-general%E2%80%99s-meeting-the-ambassadorial-group-of-islamic-cooperation.

¹⁵ <https://press.un.org/en/2024/sgsm22148.doc.htm>; <https://press.un.org/en/2024/sgsm22159.doc.htm>.

¹⁶ www.ohchr.org/en/minorities/countering-religious-hatred-constituting-incitement-discrimination-hostility-or-violence.

¹⁷ www.ohchr.org/en/statements-and-speeches/2023/10/religious-hatred-turk-urges-renewed-social-contract-based-trust-and.

¹⁸ Ibid.

¹⁹ www.ohchr.org/en/statements-and-speeches/2024/03/international-day-combat-islamophobia-high-commissioner-urges.

²⁰ www.ohchr.org/en/statements-and-speeches/2024/03/turk-calls-measures-address-religious-hatred.

²¹ www.ohchr.org/en/publications/policy-and-methodological-publications/protecting-minority-rights-practical-guide.

²² A/HRC/56/39.

in the Document on Human Fraternity for World Peace and Living Together through a global social media campaign. The hashtag #HumanFraternityDay reached approximately 1 million users on social media with nearly 17,000 user interactions.

22. Combating hate speech and sectarian tensions continued to be a top priority of the Office of the United Nations Special Coordinator for Lebanon. As part of her advocacy efforts, the Special Coordinator regularly engaged with representatives of the country's main Islamic and Christian groups in support of interreligious dialogue, to foster coexistence, and to encourage interfaith actors to lead efforts in alleviating political divisions.

23. OHCHR continued to encourage various social media platforms to enhance efforts to meet their human rights responsibilities under the Guiding Principles on Business and Human Rights.²³ OHCHR also collaborated with social media platforms, with a view to better protecting human rights defenders and responding to content that might constitute incitement to hostility, discrimination or violence. In November 2023, the High Commissioner strongly deplored the sharp rise in cases of antisemitism, Islamophobia and other hate speech, both online and offline, since 7 October 2023.²⁴

24. In December 2023, the Special Adviser to the Secretary-General on the Prevention of Genocide, the High Representative for the United Nations Alliance of Civilizations and the Special Rapporteur on freedom of religion or belief issued a joint statement, calling upon all stakeholders, including States, the media, social media and technology companies and universities to respond promptly to sustained and widespread reports of incidents reflecting antisemitic and Islamophobic hatred in countries around the world in a manner consistent with international human rights law. They called upon all stakeholders to urgently speak out against rising antisemitism and Islamophobia and to stand in solidarity with all targeted persons and communities. They noted that social media companies must act decisively against hate speech and incitement to religious violence, discrimination and hostility online.²⁵

25. In January 2024, the Secretary-General stated that we must condemn – unequivocally – antisemitism whenever and wherever we encounter it – just as we must condemn all forms of racism, prejudice and religious bigotry, including anti-Muslim hatred and violence against minority Christian communities.²⁶ He added that we should never be silent in the face of discrimination, and never tolerant of intolerance, but speak out for human rights and the dignity of all.

26. In January 2024, the High Representative for the United Nations Alliance of Civilizations represented the Secretary-General at Auschwitz-Birkenau at an event, organized by the European Jewish Association, on the commemoration of the Holocaust. Prior to the ceremony in Auschwitz-Birkenau, the High Representative spoke at a symposium in Krakow, where he stressed the position of the United Nations in standing firm against all forms of hatred and religious bigotry.

27. The Oversight Board of Meta noted that, by deciding cases related to hate speech on Facebook, Instagram and Threads, it aimed to explore how Meta should respect the rights of members of marginalized groups, while ensuring that the enforcement of its hate speech policies did not improperly infringe on freedom of expression, including by incorrectly targeting people challenging hatred and intolerance. In

²³ [A/HRC/17/31](#), annex.

²⁴ www.ohchr.org/en/press-releases/2023/11/un-human-rights-chief-condemns-rise-hatred.

²⁵ www.ohchr.org/en/statements/2023/12/un-special-adviser-prevention-genocide-high-representative-united-nations.

²⁶ www.un.org/sg/en/content/sg/statement/2024-01-27/secretary-generals-message-the-international-day-of-commemoration-memory-of-the-victims-of-the-holocaust-scroll-down-for-french-version.

several of its decisions,²⁷ the Oversight Board had stressed how important it was for Meta to ensure that people using the company's platforms were free to speak out against intolerance, including when they used satire to raise awareness of discrimination or when they condemned violence. Moreover, the Oversight Board had often employed the Rabat Plan of Action's six factors for assessing whether article 20, paragraph 2, of the International Covenant on Civil and Political Rights was met when analysing the necessity and proportionality of Meta's takedown decisions.²⁸

28. The joint initiative "PLURAL+ Youth Video Festival" of the United Nations Alliance of Civilizations and the International Organization for Migration continued to empower young film-makers to create impactful videos on migration, diversity and social inclusion. In December 2023, PLURAL+ recognized the efforts of 24 young film-makers from 18 countries. The PLURAL+ special recognitions were conferred on young people from Brazil and the United Republic of Tanzania, whose short films illustrated the global issues of xenophobia, advocating for mutual respect based on ethnicity, religion or belief, exploring religious diversity and coexistence between religions and faiths.

F. Adopting measures to criminalize incitement to imminent violence based on religion or belief²⁹

29. Lithuania noted that the Prosecutor General had approved by Order No I-164 of 26 July 2023 new recommendations for the pretrial investigation on hate crimes and hate speech. The recommendations provided that the Inspector of Journalist Ethics may be contacted to obtain a competent opinion on the nature, meaning and impact on society or its individual groups of the statements published in public, their individual parts or words, symbols, signs, gestures, other visual and audio or other objects used in the commission of incitement to hatred or violence, discrimination or other related criminal offences. The Inspector of Journalist Ethics, based on the conclusions of expert groups, is mandated to determine whether public information published in the mass media was likely to incite discord on the grounds of, inter alia, religion.

30. With the support of the Peacebuilding Fund, OHCHR provided training to judges, lawyers and prosecutors in the Republic of Moldova on the human rights-based application of new domestic criminal and misdemeanour law provisions banning hate speech. The training courses had been built on the basis of the publication by OHCHR and Equal Rights Trust entitled *Protecting Minority Rights: A Practical Guide to Developing Comprehensive Anti-Discrimination Legislation*,³⁰ in particular the chapter on discrimination and expression.

31. In March 2024, the Office of the Special Adviser on the Prevention of Genocide, OHCHR and the United Nations Alliance of Civilizations hosted a thematic discussion on the impact of anti-blasphemy and anti-apostasy laws. Following briefings by three human rights experts, several members of the United Nations Inter-agency Task Force on Religion and Sustainable Development as well as of the Multi-Faith Advisory Council discussed how individuals and communities could best be

²⁷ www.oversightboard.com/decision/FB-RZL57QHJ/; www.oversightboard.com/decision/IG-2PJ00L4T/.

²⁸ www.oversightboard.com/decision/FB-515JVE4X/; www.oversightboard.com/decision/FB-MBGOTVN8/; www.oversightboard.com/decision/FB-E1154YLY/; www.oversightboard.com/decision/FB-UK2RUS24/.

²⁹ General Assembly resolution 78/214, para. 7 (f).

³⁰ Available at www.ohchr.org/en/publications/policy-and-methodological-publications/protecting-minority-rights-practical-guide, pp. 172–188.

protected against incitement to hatred and imminent violence based on religion or belief, as an alternative to laws against blasphemy and apostasy and their negative human rights impacts.

32. The non-governmental organization (NGO) Humanists International noted in its submission that “the desecration of religious texts can constitute incitement, but only in instances it passes the six-part Rabat threshold” test contained in the Rabat Plan of Action.³¹ It further noted that, in the majority of instances where desecration did not amount to incitement, there existed numerous better mechanisms to combat it. In January 2024, the Special Rapporteur on freedom of religion or belief had issued a report examining State and civil society responses and transformative responses to counter the advocacy of hatred based on religion or belief.³² The report contained numerous mechanisms and strategies which did not include the de facto criminalization of blasphemy, for example through counter-speech, addressing root causes, education initiatives and the training of government officials in outreach strategies. Humanists International in its submission supported the findings of the Special Rapporteur and encouraged further work in this direction rather than attempting to criminalize blasphemy and thus contravening international human rights law.

33. The World Evangelical Alliance in its submission referred to the outbreak of violence following incitement to hatred against Christians who had allegedly defaced pages of the Qur’an. It noted the social factors that allowed such violence to spread rapidly and highlighted the inherent problems with anti-blasphemy laws, which used “vague concepts and were subject to abuse”. Several members of the International Religious Freedom or Belief Alliance also called for anti-blasphemy laws to be repealed, as these were often used as a pretext to justify vigilantism or mob violence in the name of religion or as a pretext to pursue retribution related to personal grievances.

G. Combating denigration and the negative religious stereotyping of persons, as well as incitement to religious hatred, through, inter alia, education and awareness-raising³³

34. Cyprus noted that its Ministry of Education, Sport and Youth had, in February 2024, signed a memorandum of cooperation with the Church of Cyprus, the Ministry of Education, Religious Affairs and Sports of Greece, the Church of Greece, the Central Jewish Council of Greece and the Jewish Museum of Greece on the preservation of the memory of the Holocaust and the fight against antisemitism. The memorandum referred to joint actions, including seminars, the creation of a common digital platform for teachers in Cyprus and Greece and educational initiatives such as organizing an annual pupil competition on the Holocaust. Moreover, teaching of the Holocaust was included in the curricula of secondary general education and further extracurricular activities such as exhibitions, seminars, speeches delivered by Holocaust survivors, visits to concentration camps and participation in educational trips to the World Holocaust Remembrance Centre, Yad Vashem.

35. The World Jewish Congress referred in its submission to an event that it had organized in August 2023 in collaboration with the German football club TuS Makkabi Berlin at the club’s home ground to honour the historical significance of Jewish sporting clubs in Europe before the Holocaust, as well as their resurgence in the modern era. That event was attended by club members, the Jewish community and sporting stakeholders, ahead of the club’s German Cup match against the Bundesliga club VfL Wolfsburg, which marked the first time that a historically Jewish club had

³¹ [A/HRC/22/17/Add.4](#), appendix, para. 29.

³² [A/HRC/55/47](#).

³³ General Assembly resolution [78/214](#), para. 7 (g).

returned to national-level competition in Germany since before the Holocaust. During the Union of European Football Associations European Football Championship in June 2024, OHCHR, the World Jewish Congress and the German NGO WhatMatters organized a panel discussion on combating antisemitism in the context of football, which was preceded by a guided tour through the Berlin Sports Museum exhibit on “Sports. Crowds. Power: Football under the Nazis”.³⁴

H. Recognizing the positive role of the debate of ideas and interreligious, interfaith and intercultural dialogue at the local, national and international levels in combating religious hatred, incitement and violence³⁵

36. The Russian Federation noted that the school curriculum in the country includes teaching on the fundamentals of religious cultures and secular ethics in order to increase mutual understanding, as well as to support interreligious and intercultural dialogue. The related school subject includes six modules focused on specific religious cultures or secular ethics, from which pupils or their parents could choose one to study. The Russian Federation also referred to the statement adopted in October 2023 by the Heads of State of the States members of the Commonwealth of Independent States on the protection of the human and civil right to freedom of religion. In the statement, they emphasized the importance of intensifying efforts to promote and protect the right to freedom of thought, conscience and religion, as well as to eliminate all forms of hatred, intolerance and discrimination based on religion.³⁶

37. The National Human Rights Commission of Nigeria noted that the Government, civil society organizations and religious leaders had engaged in interfaith dialogue and peacebuilding initiatives to foster understanding, to promote tolerance and to prevent conflicts based on religious differences. These initiatives involved dialogue sessions, workshops and community outreach programmes. The national security strategy recognized the pivotal role of religion and religious institutions in fostering peace, security and development, and it reinforced the crucial contribution of faith-based institutions in resolving intra-religious and interreligious crises. The National Human Rights Commission has also been part of a policy dialogue organized by the Institute for Peace and Conflict Resolution to support reconciliation, peace and security in the country. The Nigeria Inter-Religious Council provided religious leaders and traditional rulers with a forum to promote greater interaction and understanding among the leadership and their followers as well as to lay foundations for sustainable peace and religious harmony in the country.

38. The United Nations Assistance Mission for Iraq (UNAMI) noted that it had engaged during the reporting period with the secretariat of the Supreme Committee to Counter Hate Speech, established by the Prime Minister and chaired by the Minister of Communications, to support the Government’s initiative to draft a national strategy to counter hate speech, including hate speech based on religion or belief. At the request of the Government, UNAMI is providing technical support to assist with this process. In November 2023, UNAMI in collaboration with the NGO Tech4Peace, organized training workshops in Baghdad and Wasit for civil society representatives on fact-checking to address hate speech.

³⁴ www.worldjewishcongress.org/en/news/wjc-and-uk-ohchr-hold-berlin-event-to-highlight-impact-of-sports-in-fight-against-antisemitism.

³⁵ General Assembly resolution 78/214, para. 7 (h).

³⁶ A/78/750, annex II.

39. In November 2023, OHCHR organized a peer-to-peer learning week on “Faith for Rights”,³⁷ bringing together religious leaders, faith-based actors, diplomats, treaty body members, special rapporteurs, academics, representatives of United Nations entities, regional organizations, national human rights institutions, civil society and staff of Meta’s Oversight Board. More than 100 participants shared good practices and lessons learned among the network of facilitators for peer-to-peer learning using the #Faith4Rights toolkit. A round-table brainstorming session at the Geneva Academy of International Humanitarian Law and Human Rights focused on addressing religious hatred, in follow-up to the Rabat Plan of Action, the Beirut Declaration on Faith for Rights and Human Rights Council resolutions 16/18, 52/6 and 53/1.³⁸ OHCHR also organized a meeting among religious leaders and faith-based actors linked to the Geneva Spiritual Appeal, the Interreligious Platform of Geneva and the Faith for Rights network. Participants compiled a snapshot of peer-to-peer learning and action points with a view to enlarging the Faith for Rights “commUNITY of practices”.³⁹

40. As a result of meetings in May 2024 co-organized by OHCHR with the American University of Paris, Anglia Ruskin University and the educational charity Bridging Spiritual Cultures, several academics and civil society actors from Australia, Brazil, Chile, Costa Rica, France, Lebanon, Maldives, Nigeria, Norway, Tunisia, the United Kingdom of Great Britain and Northern Ireland and the United States of America created an inter-university “Faith for Rights” platform. This new partnership will provide academic support for OHCHR work on religion and human rights, discrimination on the basis of religion or belief and incitement to hatred, as well as gender equality as it intersects with freedom of religion or belief.

I. Ensuring that public functionaries do not discriminate against individuals on the basis of religion or belief⁴⁰

41. Algeria referred to article 17 of the Police Code of Ethics, which provides that police officers must demonstrate objectivity in the performance of their duties and must refrain from any discrimination between people based on religion or any other personal or social condition or circumstance. A decree of 4 June 2023 regulated disciplinary proceedings against police officers for any infringement, including favouritism or discrimination, which may lead to sanctions such as suspension for a period of six months, demotion and dismissal. Algeria also noted that human rights courses had been included in the initial and ongoing training programme for police officers in order to improve their knowledge and skills in this field.

42. Guatemala noted that the Ministry of Interior had implemented actions to combat discrimination and violence against people on the basis of religion or belief, including through providing training to active police personnel in community and school prevention, with an emphasis on awareness and respect for religious and cultural diversity. Its Department of Multiculturalism had also developed an annual training plan on countering discrimination and racism for police personnel in the 27 departmental delegations of community relations at the national level. The training process was monitored and evaluated to ensure compliance with the goals set out in the strategic plan of the Ministry of Interior’s General Sub-Directorate for Crime Prevention. In terms of institutional reforms, the Department of Multiculturalism

³⁷ www.ohchr.org/en/faith-for-rights.

³⁸ www.ohchr.org/sites/default/files/documents/issues/minorities/Roundtable09-11-2023.pdf.

³⁹ www.ohchr.org/sites/default/files/documents/issues/religion/faithforrights/Faith-for-rights-P2Pweek2023.pdf.

⁴⁰ General Assembly resolution 78/214, para. 8 (a).

aimed at creating a working environment where diversity was valued and the inclusion of people from different backgrounds and cultures was encouraged.

43. The United Nations Support Mission in Libya noted a rise in religious intolerance and violence in Libya during the reporting period, reflecting a broader campaign against perceived foreign influence. It noted that, in western Libya, State-affiliated entities, in particular the Internal Security Agency, had fostered an environment which enabled intolerance and stigmatization based on religion or belief. In eastern Libya, security entities affiliated with the Libyan National Army, including the Benghazi branch of the Agency, continued to conduct arbitrary arrests based on religious faith. The Agency was reported to be involved in arbitrary detentions in Tripoli and Benghazi, coercing taped confessions from detained persons and circulating them on social media. Those arbitrarily detained were accused of apostasy, proselytising and insulting Islam, as well as tampering with Libyan and Islamic values, charges for which the death penalty could apply under an expansive article of the Penal Code. In December 2023, community and religious leaders in Yafran in western Libya urged the Awqaf and Islamic Affairs Authority to promote peaceful coexistence among different religious groups to prevent sectarian conflict, reacting to public rhetoric against the minority Abadi sect. Sufi leaders faced abduction, arbitrary detention and ill-treatment, with at least 10 arrested in February and March 2024 by the Agency in eastern and western Libya. Online hate speech campaigns, accusing some Sufi orders of sorcery, witchcraft and heresy, exacerbated their vulnerability. In May 2024, the House of Representatives adopted Law 6/2024 criminalizing witchcraft, sorcery and fortune-telling, which raised concerns about its potential use to arbitrarily target some minority religious groups.

J. Promoting the ability of members of all religious communities to manifest their religion and to contribute openly and on an equal footing to society⁴¹

44. Azerbaijan noted that, by presidential order of 19 January 2024, financial assistance had been allocated for activities of the existing religious denominations in the country, including the Caucasus Muslims Board, the Russian Orthodox Eparchy of Baku and Azerbaijan, the Mountain Jews Community of Baku city, the Baku Religious Community of European Jews, the Roman Catholic Apostolic Prefecture of the Republic of Azerbaijan and the Religious Community of the Alban-Udi Christians of Azerbaijan, as well as other non-Muslim religious communities. The State Committee on Religious Associations of the Republic of Azerbaijan continued to engage in activities aimed at strengthening an atmosphere of mutual respect, understanding and tolerance between the institutions of various faiths and assisted in the participation of religious communities in international religious forums.

45. Lebanon noted that its representatives had participated in the drafting of the Universal Declaration of Human Rights, which stipulates in article 18 that everyone has the right to freedom of thought, conscience and religion, including freedom to change one's religion or belief, and freedom, either alone or in community with others and in public or private, to manifest one's religion or belief in teaching, practice, worship and observance. It further noted that Lebanese law did not discriminate between citizens and foreigners, as the principle of equality guaranteed non-discrimination between all persons present in Lebanon, and it was the responsibility of official State agencies to respect this principle without discrimination based on, inter alia, religion.

⁴¹ Ibid., para. 8 (b).

46. The Special Rapporteur on the rights to freedom of peaceful assembly and of association, in collaboration with the United Nations Office on Drugs and Crime and OHCHR, developed the Model Protocol for Law Enforcement Officials to Promote and Protect Human Rights in the Context of Peaceful Protests. The Model Protocol provides that everyone has the right to freedom of peaceful assembly without discrimination based on, *inter alia*, religion or belief, or other status.⁴² It also provides that restrictions imposed in relation to the prohibition of any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence must comply with the six-part threshold set out in the Rabat Plan of Action, which assesses (a) social and political context; (b) status of the speaker; (c) intent to incite the audience against a target group; (d) content and form of the speech; (e) extent of its dissemination; and (f) likelihood of harm, including imminence and direct impact.⁴³

47. The NGO Centre for Legal Aid Assistance and Settlement noted in its submission that the Ministry of Federal Education and Professional Training in Pakistan had introduced a major educational reform with its 2023 religious education curriculum. The changes, which were officially approved on 22 January 2024, included a significant development for minority communities in Pakistan as it made Islamic studies optional for non-Muslim students and offered a diverse choice, including teachings from seven religions (Bahai, Buddhism, Christianity, Hinduism, Kalasha, Sikhism and Zoroastrianism). It noted that this was an important step in acknowledging minority rights in the country and had been welcomed by minority communities as a milestone in the journey towards equal educational opportunities for all in Pakistan. It referred to it as a positive development to foster plurality and protect freedom of religion or belief, as well as the right of minorities to enjoy their own culture, religion and language.

K. Encouraging the representation and meaningful participation of individuals, irrespective of their religion or belief, in all sectors of society⁴⁴

48. During the 148th Assembly of the Inter-Parliamentary Union in March 2024, OHCHR moderated the panel discussion on “Building bridges through interfaith dialogue for more peaceful and inclusive societies”. The High Commissioner’s report on combating intolerance based on religion or belief⁴⁵ and the Marrakesh Communiqué of the Parliamentary Conference on Interfaith Dialogue⁴⁶ were quoted, which encouraged the mapping of best parliamentary practices, the promotion of inclusivity, fundamental human rights and gender equality within religious or belief communities, the exploration of avenues for the implementation of United Nations strategies and resolutions on interfaith and intercultural dialogue and the addressing of implementation gaps at the national level. Among the panellists, the Special Rapporteur on freedom of religion or belief advocated for countering hatred holistically. She outlined the possible contributions that parliaments as institutions and parliamentarians individually could play in ensuring meaningful participation and countering hatred based on religion or belief.

49. In her thematic report submitted to the Human Rights Council in 2024, the Special Rapporteur on freedom of religion or belief noted that advocacy of hatred

⁴² [A/HRC/55/60](#), para. 12.

⁴³ *Ibid.*, paras. 22 and 69, referring to [A/HRC/22/17/Add.4](#), appendix.

⁴⁴ General Assembly resolution [78/214](#), para. 8 (c).

⁴⁵ [A/HRC/55/74](#).

⁴⁶ www.ipu.org/file/17036/download.

could also be combated through measures for improved participation and social integration of religious or belief minorities.⁴⁷ This included active dialogue in legislative and parliamentary processes, as well as engagement in issues of concern at the local level, such as the creation of consultation and dialogue mechanisms, working groups or joint task forces with religious communities and civil society organizations. The Special Rapporteur stressed the importance of such engagement fostering genuine participation and social integration of religious or belief minorities in all their diversity. She noted that civil society organizations, including religious leaders and faith-based actors, should also be consistently invited to participate in the meetings of the Istanbul Process for Combating Intolerance, Discrimination and Incitement to Hatred and/or Violence on the Basis of Religion or Belief, with a view to sharing good practices as well as lessons learned, and that their inclusion could lead to compiling peer-to-peer learning and action points at the international, regional, national and local levels.⁴⁸

L. Making efforts to counter religious profiling⁴⁹

50. Denmark referred to a report by the Danish Institute for Human Rights, in which the Institute examined the use by the Danish police of grounds such as religion or ethnic origin in control, surveillance or investigation activities without objective and reasonable justification (religious or ethnic profiling).⁵⁰ Following the publication of the report, the Danish police had launched a number of initiatives to combat such profiling. For example, the Police Academy had developed a digital learning package focused on the topic of profiling, and the police had also initiated an increased focus in recruitment of police officers.

51. In her thematic report submitted to the General Assembly in 2023, the Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism referred to religious profiling as part of the “playbook of misuse”, such as overlapping administrative measures without procedural safeguards. The Special Rapporteur stressed that intrusive border measures and travel restrictions raised profound human rights concerns of racial and religious profiling amounting to discriminatory use of discretionary powers against certain groups in society.⁵¹ She also highlighted that the misuse of counter-terrorism measures evidenced discriminatory aspects and was often directed against religious, ethnic and cultural minorities.⁵²

M. Adopting measures and policies to promote full respect for and protection of places of worship and religious sites, cemeteries and shrines⁵³

52. The High Representative for the United Nations Alliance of Civilizations continued to lead the implementation of the United Nations Plan of Action to Safeguard Religious Sites, which explicitly refers to General Assembly resolution [66/167](#), Human Rights Council resolution [16/18](#) and the Istanbul Process.⁵⁴ The High

⁴⁷ [A/HRC/55/47](#), para. 56.

⁴⁸ *Ibid.*, para. 60.

⁴⁹ General Assembly resolution [78/214](#), para. 8 (d).

⁵⁰ <https://menneskeret.dk/udgivelser/etnisk-profilering>.

⁵¹ [A/78/520](#), para. 21.

⁵² *Ibid.*, summary, 2nd para.; see also https://defendcivicspace.com/wp-content/uploads/2023/06/SRCT_GlobalStudy.pdf, p. 12.

⁵³ General Assembly resolution [78/214](#), para. 9.

⁵⁴ www.unaoc.org/wp-content/uploads/Plan-of-Action-to-Safeguard-Religious-Sites-191219.pdf, p. 9.

Representative delivered public statements concerning acts of violence against places of worship that were motivated by religious hatred, including Islamophobia, antisemitism and Christianophobia.⁵⁵ In his statement on the occasion of the International Day for Tolerance, the High Representative invited the global community to take up the United Nations Alliance of Civilizations call to action to safeguard religious sites and worshippers worldwide.⁵⁶ The Alliance continued to run the global communications campaign #forSafeWorship to foster mutual respect and understanding by engaging the general public and, in particular, youth and faith communities. By 30 June 2024, the call to action had generated a total social media reach of 6.3 million users and featured 50 videos about religious sites around the world.

53. In reaction to recurrent incidents of Qur'an burning in some European countries, the High Representative for the United Nations Alliance of Civilizations stated that those acts were disrespectful and provocative and stressed that violence was never an appropriate response to provocation.⁵⁷ He was also vocal in condemning antisemitic incidents and hate crimes against Jews and their places of worship. In his capacity as the United Nations focal point to monitor antisemitism and enhance a system-wide response, he continued to engage with major Jewish organizations and with special envoys and coordinators combating antisemitism.

N. Fostering a global dialogue for the promotion of a culture of tolerance and peace at all levels, based on respect for human rights and diversity of religions and beliefs⁵⁸

54. Morocco noted that it had contributed to the adoption of General Assembly resolutions on promoting interreligious and intercultural dialogue and tolerance in countering hate speech,⁵⁹ as well as of Human Rights Council resolution 53/1 on countering religious hatred constituting incitement to discrimination, hostility or violence.

55. The Human Rights and Equality Institution of Türkiye noted that it had contributed inputs to the Special Rapporteur's thematic reports on freedom of religion or belief from the grass-roots level⁶⁰ as well as on advocacy of hatred based on religion or belief.⁶¹ It had also published a fact sheet on hate speech, which emphasized the Rabat Plan of Action and its objective of gaining a better understanding of legislative patterns, judicial practices and policies regarding the concept of incitement to national, racial, or religious hatred, while ensuring full respect for freedom of expression as outlined in articles 19 and 20 of the International Covenant on Civil and Political Rights.

56. The Office of the Special Adviser on the Prevention of Genocide noted that it continued to coordinate the implementation of the United Nations Strategy and Plan of Action on Hate Speech,⁶² including by leading the United Nations Working Group on Hate Speech and providing support to field entities. The Office also supported the development and launch in 2024 by the Government of Costa Rica of a national action plan on countering and addressing hate speech. In the reporting period, the Office had

⁵⁵ www.unaoc.org/press-statements.

⁵⁶ www.unaoc.org/2023/11/message-international-day-for-tolerance.

⁵⁷ www.unaoc.org/2023/07/press-statement-on-the-desecration-of-the-holy-quran-in-sweden-and-the-violence-in-iraq/.

⁵⁸ General Assembly resolution 78/214, para. 10.

⁵⁹ General Assembly resolution 77/318.

⁶⁰ A/78/207.

⁶¹ A/HRC/55/47.

⁶² www.un.org/en/hate-speech/un-strategy-and-plan-of-action-on-hate-speech.

also led the development of a common methodology for monitoring online hate speech, which sets out recommendations for United Nations and other relevant actors undertaking hate speech monitoring online with a view to ensuring that such efforts are comprehensive and human rights based. In January 2024, the annual symposium on the role of religion and faith-based organizations in international affairs focused on the theme of human rights and dignity, discussing practical experiences from grass-roots, national, regional, multiregional and international levels working towards a just, peaceable and inclusive future.⁶³

57. In 2024, the United Nations Alliance of Civilizations, the Office of the Special Adviser on the Prevention of Genocide and the United Nations Population Fund continued jointly to chair the Inter-Agency Task Force on Religion and Sustainable Development and strengthened their cooperation with its Multi-Faith Advisory Council. In March 2024, the Director of the United Nations Alliance of Civilizations participated in the first Coordination Meeting on Combating Anti-Muslim Hatred and Discrimination, co-organized by the Council of Europe and the European Commission in Strasbourg. The two-day meeting, which coincided with the International Day to Combat Islamophobia brought together coordinators, special representatives, envoys and diplomats, who called for greater international cooperation and coordination to tackle anti-Muslim hatred.⁶⁴

58. In 2023–2024, the Muslim World League, the Pontifical Lateran University and the World Jewish Congress jointly sponsored the master's programme in religion, culture and peace studies at the United Nations University for Peace. The programme offered insights into interfaith dialogue as a way to achieve mutual understanding and peace, as well as to address the key demographic of young future leaders and diplomats at the international level. On 18 June 2024, the United Nations University for Peace, OHCHR, UNESCO and the Helping Hands Foundation also co-organized during the fifty-sixth session of the Human Rights Council a side event on the role of youth faith actors in combating hate speech and creating more inclusive societies.

III. Conclusions and observations

59. Individuals and communities around the world continued to be targeted by intolerance, discrimination and violence based on religion or belief. Minorities, in particular, faced threats to their places of worship, their livelihoods and even their lives. Divisive rhetoric and negative stereotyping led to stigmatization of communities in the reporting period, while online hate speech may fuel real-life violence. This was part of a wider pattern of attacks against religious groups, including Muslims, Jews, Christians and other religious or belief minorities.

60. I again urge all Governments to prevent and address acts of violence based on religion and belief.⁶⁵ Member States should redouble their efforts, with the support of United Nations entities, to ensure the equal protection of everyone from discrimination by adopting comprehensive anti-discrimination laws in conformity with international human rights standards. In addition to punishing and deterring acts of violence and hostility, appropriate anti-discrimination legislation empowers people from minority communities to participate more fully in society, and can heighten the understanding between diverse groups. Disaggregated data with strict safeguards and in accordance with international

⁶³ www.oikoumene.org/programme-activity/euno#annual-symposium.

⁶⁴ www.eeas.europa.eu/delegations/council-europe/greater-international-cooperation-and-coordination-needed-tackle-anti-muslim-hatred_en.

⁶⁵ <https://press.un.org/en/2023/sgsm21906.doc.htm>.

human rights law and a human rights-based approach to data should be collected to monitor any increase or decrease in inequality for minorities.

61. Furthermore, I call in particular upon political, community and religious leaders to speak out against incitement to violence and religious hatred. Digital platforms should enforce content moderation policies on hateful content in accordance with international human rights standards, as well as listen to those most affected by online hate speech and provide better channels for raising concerns that result in prompt action.⁶⁶ Governments and regulators should ensure effective remedies against any advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence. The United Nations Guiding Principles on Business and Human Rights, the Rabat Plan of Action and the “Faith for Rights” framework and toolkit, as well as relevant general comments and recommendations of the human rights treaty bodies and recommendations of Human Rights Council special procedures mandate holders, can be drawn upon to address these issues.⁶⁷

62. Efforts to fight religious hatred in laws and policies must be tailored with care, employing proportionate measures that are applied in an equal manner. Where such laws are based on censorship, suppression and discrimination, they can silence legitimate criticism and debate, thereby harming rather than protecting fundamental freedoms. Any national restrictions to freedom of expression must be formulated with the sole purpose and outcome of protecting individuals, rather than to shield religious doctrine from critical review. Prohibitions of displays of lack of respect for a religion or other belief system, including blasphemy laws, are incompatible with the International Covenant on Civil and Political Rights, except in the specific circumstances envisaged in article 20 (2) thereof.⁶⁸ As noted by the Human Rights Committee, it would also be impermissible for such prohibitions to be discriminatory in favour of or against one or certain religions or belief systems, or their adherents, over another or religious believers over non-believers or to be used for preventing or punishing criticism of religious leaders or commentary on religious doctrine and tenets of faith.⁶⁹ State institutions and communities should be in regular communication, allowing instances of hate speech to be raised and responded to collaboratively at the institutional and societal levels.⁷⁰

63. Everyone should unite to combat intolerance, stereotypes and bias with a view to promoting mutual respect and understanding, as well as fostering social cohesion. The objective should be to build peaceful, just and inclusive societies for all, where diversity is not just tolerated but fully respected and celebrated. Initiatives such as my Call to Action for Human Rights⁷¹ and the United Nations Strategy and Plan of Action on Hate Speech provide a useful framework for taking up these complex and pressing issues.

64. As illustrated in the present report, some Member States have provided information about several measures taken to combat intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief. The General Assembly has also repeatedly recognized that the open public debate of ideas, as well as

⁶⁶ A/HRC/55/74, para. 63.

⁶⁷ A/78/241, para. 56.

⁶⁸ A/HRC/55/74, para. 61.

⁶⁹ Human Rights Committee, general comment No. 34 (2011), para. 48.

⁷⁰ A/HRC/55/47, para. 62 (d).

⁷¹ www.un.org/sg/sites/www.un.org.sg/files/atoms/files/The_Highest_Aspiration_A_Call_To_Action_For_Human_Right_English.pdf.

interreligious, interfaith and intercultural dialogue, at the local, national and international levels, can be among the best protections against religious intolerance and can play a positive role in strengthening democracy and combating religious hatred. In this context, religious leaders and faith-based actors around the world have been making joint efforts to promote interreligious dialogue and multi-faith action.

65. To build societies in which expressions of religious hatred have become socially unacceptable requires inclusive faith literacy. The “Faith for Rights” framework has been engaging with Governments, religious leaders and a wide range of civil society actors in peer-exchanges about concrete efforts on the ground. For example, several religious leaders who are part of the Faith for Rights “commUNITY of practices” have advocated for people of all faiths to have unimpeded access to their places of worship, and they have also condemned incitement to violence, discrimination or hostility in the name of religion. Exchanges of lessons learned and promising practices of interfaith harmony and mutual respect should continue to be promoted, including through the “Faith for Rights” framework.

66. Furthermore, human rights education may be implemented not only in schools and public media campaigns but also through inclusive sports teams, local skills training, women’s civil society programmes, projects jointly led by religious and community leaders, as well as inclusive participation of young people, who will carry the lessons of these shared social connections into the future. Peer-to-peer learning and awareness-raising may promote respect and understanding between individuals and communities across religions and beliefs, upholding the dignity of all.

67. Freedom of religion or belief is an inalienable human right. Any advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence should be prohibited by law. Further progress in implementing the action plan referred to in General Assembly resolution [78/214](#) is needed, including through the Istanbul Process and strategic engagement with faith-based actors. Such advancement will require the consistent involvement of States, national human rights institutions, United Nations entities, independent experts, technology companies and civil society.
