

**Follow-up table to the country visit of the Special Rapporteur on freedom of religion or belief to Cyprus (29 March-5 April 2012)\***

<b>Recommendations of the Special Rapporteur in his mission report (A/HRC/22/51/Add.1)</b>	<b>Follow-up information from UN documents (e.g. Special Procedures, Treaty Bodies, Universal Periodic Review and Office of the High Commissioner for Human Rights)</b>	<b>Follow-up information from the Government of the Republic of Cyprus/ Turkish Cypriot authorities/other stakeholders</b> *The information in this column is reproduced as received from the various stakeholders in November and December 2014
<p>“74. The Government of the Republic of Cyprus should further develop its existing policy of appreciating religious and belief diversity with a view to including small communities as well as communities which do not have a long historical presence in Cyprus. In order to guarantee everyone’s full and non-discriminatory enjoyment of freedom of religion or belief, members of those religious communities that fall outside the ambit of those religions which have been historically present in the island should also benefit from existing subsidies, including financial support for denominational schools, presence in public media and coverage in school curriculum and teaching materials.”</p>	<p><b>Committee on the Rights of the Child, Concluding observations on the combined third and fourth periodic report of Cyprus, June 2012 (CRC/C/CYP/CO/3-4):</b>  “17. The Committee remains deeply concerned that the State party has no centralized national registry for the collection of data, with individual ministries and services implementing separate data collection systems which are not interlinked or coordinated. In this context, the Committee is also concerned at the severe lack of disaggregated data with regard to, inter alia, urban/rural residence, membership of minority group, ethnicity, religion and disability.  18. The Committee urges the State party to expeditiously take measures to establish a comprehensive system for data collection, analysis and monitoring, with data that is disaggregated by age, gender, ethnicity, geographic region and socio-economic background. In doing so, it particularly recommends that the State party undertake a review of its existing data collection systems with a view to using the findings thereof for the establishment of a centralized comprehensive system for the collection of disaggregated statistics and other information on a regular basis, as well as develop child-specific rights indicators.”</p> <p><b>Committee on the Elimination of Racial Discrimination, Concluding observations on the seventeenth to twenty-second periodic reports of Cyprus, August 2013 (CERD/C/CYP/CO/17-22):</b>  “14. Noting the information provided by the delegation that the issue of affiliation of religious groups with one of the two communities in the State party will be addressed in future revisions of the Constitution, the Committee nonetheless expresses its concern that the constitutional provisions currently deny the members of these groups of their right to self-identification and the free exercise of their political rights. The Committee is also concerned that article 2 of the 1960 Constitution recognizes only those “religious groups” which had a membership of over one thousand on the date of the coming into force of the Constitution. (art. 5).  The Committee recommends that the State party consider all possible means for guaranteeing the right to self-identification and the free</p>	<p><b>Information received from the Government of the Republic of Cyprus:</b>  “Religious freedom in the Republic of Cyprus is protected by the 1960 Constitution. All religious groups that are not specifically provided for under the Constitution, have the right to apply to register as non-profit organisations with the Registrar of Companies of the Republic of Cyprus. Once they have been registered, non-profit organisations are tax-exempt. The Government of the Republic of Cyprus provides free and accessible education to all students at all educational levels and public educational institutions without discrimination of any kind, including language or religion. The historical continuity and the religious identity and tradition of the minority groups in the developmental and historical course of the island is safeguarded among others through the educational system in Cyprus.  During the last few years the Ministry of Education and Culture (MOEC), has designed, developed and implemented a new policy with regards to multicultural education, aiming at the smooth inclusion of pupils from third countries as well as other EU member-states to the Cyprus Educational System. The objectives of this policy include, among others, the development and implementation of coordinated actions and interventions that promote the smooth inclusion of non-native speaking pupils (including migrants, refugees and asylum seekers) to the Cyprus Educational System and the development of special educational methods and the application of new teaching approaches in order to promote the objectives of multicultural education.  In response to the demands of the contemporary society and the changing social environment, both national and international, the overall policy is to promote the implementation of educational measures, which will help groups from different cultural identities to integrate themselves in a creative environment, regardless of background and enabling teachers to support pupils’ linguistic and cultural needs in an effective way.  Further to the above, children belonging to religious minority groups can attend their respective minority schools that receive state subsidies, thus being able to preserve their language, identity and culture. However, they can also attend state mainstream schools where awareness of their historical presence in Cyprus is promoted.  The protection and promotion of the Armenian language is safeguarded through the functioning of the Armenian Schools Nareg, which are fully subsidized by the MOEC. The University of Cyprus, with the financial contribution of the MOEC,</p>

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	<p>exercise of political rights without distinction. Moreover, the Committee recommends that the State party define “minority” and the rights of persons belonging to minority groups in its legislation. The Committee requests the State party to provide in its next periodic report information on these provisions and on the economic and cultural contribution of minorities to the society.”</p> <p><b>Working Group on the Universal Periodic Review, Summary of stakeholders’ submissions prepared by the Office of the United Nations High Commissioner for Human Rights, November 2013 (A/HRC/WG.6/18/CYP/3):</b> “52. CoE-CM recommended that Cyprus make efforts to adjust public support to the preservation and development of the culture of the Armenians, the Latins and the Maronites to their actual needs, and effectively assist these groups in the establishment of cultural centres; take effective measures, including of a financial nature, to support the revitalisation and promotion of the language of the Maronites as well as their culture, religion and traditions and increase efforts to facilitate their contacts with persons who shared their identity and their place of origin; take more resolute steps to promote mutual respect and understanding within Cypriot society; and pursue and develop measures to enable effective participation of Turkish Cypriots in cultural, social and economic life and in public affairs, in particular those affecting them.”</p> <p><b>Human Rights Committee, List of issues in relation to the fourth periodic report of Cyprus, July 2014 (CCPR/C/CYP/Q/4):</b> “22. Please indicate the measures taken to protect the freedom of religion of individuals belonging to religious communities other than those that have been historically present on the island, such as Buddhist, Baha’i, Jehovah’s Witness, Protestant Christian and Jewish communities. [...] 28. Please describe any measures taken to remove economic, linguistic and cultural barriers preventing persons belonging to ethnic minorities, including Turkish Cypriots, from enjoying their culture, professing their religion or using their language in the education system. In that regard, please provide information on any developments regarding the establishment of a Turkish-language school in Limassol. Please also provide information on progress made in adopting a structured policy</p>	<p>also offers lessons for learning the Armenian language at various levels. It is noted in particular that, a scientific recording research and phonetic rendering of the Cyprus Arabic Maronite (CMA) Language is being carried out for the Maronite community. At the same time, lessons for the revival and the teaching of this language to young children are being subsidised by the Ministry of Education and Culture (MOEC). The CMA is taught in the context of lessons provided at the Saint Maronas School and through the financial support of a project offering childcare and language-immersion afternoon lessons. Also, a camping with educational activities that aim at the strengthening of the children’s bonds with their native land and their identity is organised every year in the occupied village of Kormakitis, where young people learn the language in an enabling and culturally appropriate context.</p> <p>Safeguarding and promoting the cultural diversity of Armenian, Latin and Maronite communities are two goals strongly supported by the Cultural Services. These goals are accomplished through various programmes of subsidy and collaboration implemented by the Cultural Services. Within the context of these programmes, state financial aid is provided to the cultural centres and foundations of these communities in order to enable them to organise cultural events that promote their musical, theatrical, dance and literary tradition. In this way, the members of religious minorities have the opportunity to access aspects of their cultural identity and at the same time these types of activities promote cultural understanding and tolerance. Various actions that promote intercultural dialogue and respect of intercultural diversity among all the communities living on the island were materialized. The promotion of the culture of the minority groups and their historical presence in Cyprus is also achieved through the distribution and screening of documentaries produced with the financial support of the MOEC. With regards to public media the CyBC radio continues to broadcast a one-hour programme in Armenian on a daily basis. This programme covers issues on literature, religion, health etc. and includes news bulletins and a children’s programme. The CyBC TV broadcasts programmes in Armenian and/or about the Armenian community and/or the Maronite community and/or about the Cypriot Maronite Arabic speakers.</p> <p>As regards Turkish Cypriot pupils, they may attend a public or a private school of their choice. The fees of Turkish Cypriot pupils attending private schools in the Government controlled areas are fully subsidized by the Government. The MOEC has adopted a strategy in order to promote tolerance, understanding and dialogue between the two main communities of the island (Greek and Turkish), including special activities on cross curriculum approaches in order to highlight cooperation and mutual understanding between individuals, peoples and generations free from</p>

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	<p>for the promotion and protection of the Armenian and Cypriot Maronite Arabic languages.”</p> <p><b>Report of the Working Group on the Universal Periodic Review on Cyprus, February 2014 (A/HRC/26/14):</b>  “63. Armenia [...] appreciated the respectful attitude displayed to the Armenian community and Church. [...]  114. The response of Cyprus to the following recommendations will be included in the outcome report adopted by the Human Rights Council at its twenty-sixth session in June 2014: [...]  114.72. Further promote and protect the rights of religious minorities (Armenia);”</p>	<p>the spectrum of intolerance and aiming at safeguarding freedom, justice and peace. By a Decision of the Council of Ministers, Turkish Cypriot pupils who are enrolled in Ayios Antonios Primary School in Limassol in a great number, attend lessons in their own language, religion and culture. The same applies for pupils attending the Ayios Antonios Secondary School. The MOEC has also appointed specialized teachers to cater for the specific needs of this particular group (Turkish Cypriot teachers as well as bilingual teachers). The Ayios Antonios Primary School was the second prize winner of the "Commonwealth Education Good Practice Awards 2006", which was awarded during the 16<sup>th</sup> Conference of Commonwealth Education Ministers (16CCEM) on the issue of "Access to Quality Education for the Good of All". During the current school year 2014-2015, the school is organising various activities and actions in order to facilitate pupils' learning and maximize their potential.</p> <p>The Council of Ministers had taken the decision to establish a school in Limassol with Turkish as the language of instruction. However, a survey conducted among Turkish Cypriot parents on the proposal for establishing a separate Turkish school, indicated that parents favoured attendance at the public school of their area. This demonstrates that the measures adopted by the Government are adequate and the educational needs of Turkish Cypriot pupils are met and up to their expectations. Cyprus is also a party to the Framework Convention for the Protection of National Minorities of 1 February 1995, and to the European Charter for Regional or Minority Languages of 1 February 1995, and submits regularly its national Report in this context.”</p> <p><b>Views on conclusions and/or recommendations, voluntary commitments and replies presented by the State under review, June 2014 (A/HRC/26/14/Add.1):</b>  “53. Cyprus accepts the following recommendations:  114.72, 114.73.”</p>
<p>“75. Any existing undue obstacles, in particular for small and non-traditional religious or belief communities, to establishing religious buildings, places of worship or cemeteries and purchasing real estate for such purposes</p>	<p><b>Committee on the Elimination of Racial Discrimination, Concluding observations on the seventeenth to twenty-second periodic reports of Cyprus, August 2013 (CERD/C/CYP/CO/17-22):</b>  “15. Recalling the intersectionality between ethnicity and religion, the Committee regrets that it has not been given information on the protection of the enjoyment of the freedom of religion or belief, other than the existing constitutional provisions (art. 5).  The Committee requests the State party to provide in its next periodic report information on the protection framework and implementation of</p>	<p><b>Information received from the Government of the Republic of Cyprus:</b>  “Any delay that might occur in obtaining planning or building permits for the construction of places of worship should by no means be interpreted as a discriminatory practice against any specific religious group. In fact, in order to obtain planning and building permits, the legal procedures have to be followed by everybody, including all religious groups. These procedures might be time-consuming, especially when the proposed building site is not in accordance with published planning policies or when there are concerns about possible adverse impact on neighbouring amenities. In general, applications for such buildings are assessed as any other special use application.</p>

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should be analysed and removed.”	<p>freedom of religion or belief, without discrimination on grounds of race or ethnic origin, including for minorities from religions other than the Greek Orthodox Church which may experience discrimination.”</p> <p><b>Human Rights Committee, List of issues in relation to the fourth periodic report of Cyprus, July 2014 (CCPR/C/CYP/Q/4):</b> “22. [...] In that regard, please respond to allegations that licences to construct places of worship and the purchase of land for burial purposes have been refused, leading some communities to repatriate the dead to their countries of origin.”</p>	<p>A Bill which aimed to enable various religious groups to establish and manage their own cemeteries, regardless of whether they are defined or not in the Constitution of the Republic of Cyprus, has been passed into Law N.176(1)/2013. In regards to burials, article 23 of the legislation regulating the functioning of cemeteries (N. 257(I)/2004) also provides that local authorities are obliged to provide space for burial purposes for all the deceased within the community without prejudice to their religion.”</p>
<p>“76. The Government should better support the Muslim communities in the southern part, in particular by offering religious education for Muslim students on the basis of voluntary participation, and further subsidizing the infrastructure needed for upholding religious community life. This includes functioning cemeteries for holding dignified burials.”</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b> “39. The bicommunal Technical Committee on Cultural Heritage made important progress in the implementation of emergency measures for the protection of cultural heritage sites on both sides of the island. [...] In addition, emergency works were carried out on, inter alia, the Mosque in Deneia/Denya despite some damage to the restoration works shortly after their commencement in January 2013, and further emergency measures were taken to preserve and safeguard the Hamam (Medieval Turkish Bath) in Paphos.<sup>48</sup> 40. In the context of the implementation of the aid programme for the Turkish Cypriot community, the European Commission continued its work aimed at protecting cultural heritage of the entire island, with a €2 million contribution agreement signed in April 2013 with UNDP for emergency stabilization on sites chosen by the bicommunal Technical Committee on Cultural Heritage, including the Othello Tower in Famagusta.<sup>49</sup> <sup>48</sup> See press releases UNDP-PFF 218/13, 30 April 2013 and 223/13, 9 October 2013. <sup>49</sup> See the European Commission’s Seventh Annual Report 2012 on the implementation of Community assistance under Council regulation (EC) No. 389/2006 of 27 February 2006 establishing an instrument of financial support for encouraging the economic development of the Turkish Cypriot community, COM(2013) 332 final (<a href="http://ec.europa.eu/enlargement/pdf/turkish_cypriot_community/20130604_seventh_annual_report_impl_community_assistance_en.pdf">http://ec.europa.eu/enlargement/pdf/turkish_cypriot_community/20130604_seventh_annual_report_impl_community_assistance_en.pdf</a>), p. 7.”</p>	<p><b>Information received from the Government of the Republic of Cyprus:</b> “The Government of the Republic of Cyprus pays particular importance into providing support to the Muslim community of Cyprus, including towards their right to worship. There are currently eight mosques (five of which are declared ancient monuments) located in the Government-controlled areas which are fully accessible and used by the Muslim community for religious practices on a regular basis. With the exception of the Dali mosque in the district of Nicosia which only opens on Fridays, the rest are being used not only on Fridays, but also during all Muslim feasts and are open for visits on a daily basis to all Muslims living in Cyprus. Opening hours, access and worship matters are in the hands of the Muslim community which uses these mosques, with the exception of the Hala Sultan Tekke in Larnaca which, while it is accessible on a daily basis, has set opening/closing times due to the fact that it also operates as a museum. As regards the Hala Sultan Tekke, which is one of the most important monuments in Cyprus, it is stressed that opening times are arranged in a way as to facilitate the weekly prayers of the faithful, while during the Muslim holy month of Ramadan, the Mosque stays open for evening prayers until 23:30 and all night during the last night of the Ramadan (the Night of Power). The Republic of Cyprus covers all the costs needed for the additional hours of its operation during that holy period. It also remains open for any religious functions beyond the opening hours following a request by the Imam to the competent authorities of the Republic of Cyprus. Protection for the Hala Sultan Tekke is secured through surveillance cameras and guards during opening hours and regular police checks during the remaining hours. The Dali mosque will also commence servicing on a daily basis, once proper hygiene facilities are erected in the premises, with expenditure to be covered by the Republic. The mosques are being used by the Muslim community in Cyprus, including Turkish Cypriots which, since the partial lifting in 2003 of restrictions to the</p>

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	<p><b>Report of the Working Group on the Universal Periodic Review on Cyprus, February 2014 (A/HRC/26/14):</b> “69. Turkey pointed out that [...] Turkish Cypriots in the south were subjected to discrimination, ill-treatment and violence, and were denied the right to religious freedom, freedom of movement and education in their mother tongue.”</p> <p><b>Human Rights Committee, List of issues in relation to the fourth periodic report of Cyprus, July 2014 (CCPR/C/CYP/Q/4):</b> “21. [...] Please indicate the measures taken to restore cultural heritage sites of religious significance as well as protect them from vandalism. [...] 23. [...] Please specify the measures taken to support the religious education of non-Orthodox communities, including Muslim communities, in the southern part of the island, on the basis of voluntary participation.”</p>	<p>freedom of movement imposed by the occupation regime, have been able to freely practice their faith in places of worship located in the Government-controlled areas. Foreign pilgrims, including citizens of Turkey, are also welcome to exercise their religious rights in the Government-controlled areas, provided they have entered the Republic of Cyprus via a legal point of entry.</p> <p>The Government of the Republic of Cyprus has consistently undertaken systematic efforts for the protection of all places of worship, as well as other monuments and cultural sites on the island, including Muslim monuments, which constitute an inseparable part of the island’s cultural heritage. In the Government-controlled area, a total of 18 mosques and one mausoleum are listed as Ancient Monuments. They are administered by the Turkish Cypriot Properties Management Service of the Ministry of Interior, which acts as their caretaker as is the case for all Turkish Cypriot properties located in the areas under the effective control of the Republic. The Department of Antiquities is the responsible authority for their protection and safeguarding of their good state of preservation. These monuments are today in an excellent condition due to the scientific restoration programme which the Department of Antiquities launched in 1995. Since then, more than €6.000.000 has been spent by the Department of Antiquities for their restoration and maintenance and they remain under constant monitoring with every respect to the Muslim community.</p> <p>It is important to recall that the predominant majority of the Turkish Cypriot cemeteries were not used for long periods until 2003. This was the direct result of the segregation rigidly imposed by the occupation regime which prevented the Turkish Cypriots from visiting the Government-controlled areas, including their places of worship and cemeteries.</p> <p>As mentioned under Recommendation No.74 above, Turkish speaking students residing in the Government-controlled area have a choice to attend private educational institutions of their choice at all educational levels with the Government covering the cost of their registration, tuition and fees, or public educational institutions, where additional educational support services are provided.</p> <p>The Ministry of Education and Culture of the Republic of Cyprus has developed a strategic plan as part of the agenda for educational reform and has adopted a series of measures in order to assist Turkish-Cypriot students. These include, among others, the awarding of grants and scholarships, the employment of bilingual teachers for the purpose of teaching the Turkish language and Turkish Cypriot culture, religion and literature and the adaptation of the national curriculum so that Turkish Cypriot pupils can attend other courses in their mother tongue apart from religious studies. Religious studies continue to be a core subject area of the</p>

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		national curriculum, however the focus has shifted from religious instruction to religious awareness which aims at enhancing knowledge on the philosophy of different religions and developing values and competencies towards an active citizenship.”
<p>“77. The Government should respect pilgrimages, including visits to the Hala Sultan Tekke, as an inextricable part of freedom of religion or belief, whose rank as a universal human right should not be supplanted by citizenship issues.”</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b>  “28. In a press release of 22 October 2013, the Special Rapporteur on freedom of religion or belief hailed a key breakthrough in interfaith communication and an agreement that allowed Greek Orthodox and Muslim religious leaders to cross the Green Line. [...] On 18 October 2013, the Grand Mufti of Cyprus crossed the Green Line and held a service at Hala Sultan Tekke Mosque near Larnaca for the first time. This was made possible by an agreement reached with the Greek Orthodox Archbishop Chrysostomos II, who personally facilitated the Grand Mufti’s access to the areas controlled by the Government of the Republic of Cyprus.<sup>33</sup> [...]”  36. During the period under review, UNFICYP facilitated 51 religious and commemorative events involving more than 12,000 individuals, which were either held in or required crossing of the buffer zone. It welcomed the decision made by the Greek Cypriot side in April 2013 to allow the transfer of new carpets from the north to the Hala Sultan Tekke Mosque in Larnaca, although some restrictions to religious worship in the Mosque remained in place. [...]”  37. During the interactive dialogue with the Human Rights Council on 5 March 2013, the Special Rapporteur on freedom of religion or belief noted that the overall situation had clearly improved after the opening of the checkpoints in 2003, with positive implications also for the enjoyment of freedom of religion or belief throughout the entire island. At the same time, he identified existing challenges for Christian minorities in the northern part, for Muslim minorities in the southern part and for other religious minorities outside the ambit of bicomunalism.  <sup>33</sup> See <a href="http://www.ohchr.org/en/NewsEvents/Pages/DisplayNews.aspx?NewsID=13880&amp;LangID=E">www.ohchr.org/en/NewsEvents/Pages/DisplayNews.aspx?NewsID=13880&amp;LangID=E</a> and A/HRC/22/51/Add.1, paras. 46, 51, 55-56, 77 and 85.”</p>	<p><b>Information received from the Government of the Republic of Cyprus:</b>  “It is important to stress that the Government of the Republic of Cyprus fully respects the pilgrimages of the Turkish Cypriots to the Hala Sultan Tekke and facilitates their organized crossings through the crossing points by buses. Since the partial lifting in 2003 of restrictions to the freedom of movement imposed by the occupation regime, Turkish Cypriots have been able to freely practice their faith in places of worship located in the Government-controlled areas. Foreign pilgrims, including citizens of Turkey, are also welcome to exercise their religious rights in the Government-controlled areas, provided they have entered the Republic of Cyprus via a legal point of entry.  Upon the accession of the Republic of Cyprus to the EU in 2004 and since the “Green Line” does not constitute an external EU border, it was necessary to establish special rules concerning the crossing of persons, in order to secure a standard of protection of the security of the EU. Based on EU Council Regulation 866/2004, only citizens of the Republic of Cyprus, EU citizens and third country nationals that reside legally in Cyprus or who have entered the island through the Government-controlled areas and are in possession of valid travel documents, are permitted to cross the line, via designated crossing points. The authorities of the Republic are responsible for carrying out checks on all persons crossing the line as well as for its effective surveillance.  Since its invasion of Cyprus in 1974, Turkey has implemented a systematic policy of colonising the occupied part of Cyprus, with the aim of changing the demographic character of the island by the massive transfer of mainland Turks and ethnically cleansing the occupied areas of its Greek Cypriot inhabitants. The colonisation of the occupied areas of Cyprus constitutes a grave violation of the Fourth Geneva Convention and a war crime according to the Rome Statute of the International Criminal Court. This policy by Turkey has been deplored by numerous UN Resolutions and Council of Europe Recommendations.”</p>

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	<p><b>Human Rights Committee, List of issues in relation to the fourth periodic report of Cyprus, July 2014 (CCPR/C/CYP/Q/4):</b>  “19. Please provide information about restrictions on crossing the Green Line that have been imposed on settlers from Turkey and their descendants, who were born in the northern part of the island, which are de facto hindrances to their undertaking pilgrimages and visiting Turkish Cypriot prisoners held in the southern part of the island. [...]”  21. Please provide information on steps taken to ensure that individuals, including those from the northern part of the island, have access to mosques in order to worship, undertake pilgrimages and pray, not only on Fridays, but on other days also. [...]”</p>	
<p>“78. The Government should ensure that during school education no student is exposed to religious instruction that goes against her or his conviction (or the convictions of parents and, where applicable, legal guardians). The right to an exemption from religious instruction should be guaranteed, not only de jure but also in practice.”</p>	<p><b>Human Rights Committee, List of issues in relation to the fourth periodic report of Cyprus, July 2014 (CCPR/C/CYP/Q/4):</b>  “23. Please indicate the steps taken to ensure that schools do not impose religious education that goes against students’ or their parents’ conviction, that the right to be exempted from religious instruction is available to all students and is not subject to onerous bureaucratic procedures or any penalties.”</p> <p><b>Working Group on the Universal Periodic Review, Compilation prepared by the Office of the United Nations High Commissioner for Human Rights, November 2013 (A/HRC/WG.6/18/CYP/2):</b>  “57. UNESCO recommended that Cyprus be encouraged to improve access to education for minorities, especially religious minority groups and to take additional measures towards gender equality and integration of girls and women in education.”</p> <p><b>Report of the Working Group on the Universal Periodic Review on Cyprus, February 2014 (A/HRC/26/14):</b>  “52. Thailand [...] welcomed the recent appointment of the Commissioner for Humanitarian Issues to promote cooperation between the State and religious minority groups, and encouraged the Commissioner to ensure access to education for minorities.”</p>	<p><b>Information received from the Government of the Republic of Cyprus:</b>  “The policy and practice of the Ministry of Education and Culture is to grant requested exemptions from the religious instruction lesson and any possible problems are dealt within the clear guidelines that are given to schools. In primary education any pupil who is not of the Greek Orthodox religion may be exempted from religious instruction, following a request from his/her guardian. The same applies in secondary education. Furthermore, in secondary education a pupil is exempted from attending religious services on any grounds, following a statement from the guardian or, in the case of a pupil over the age of sixteen from him/herself. All pupils who are exempted from the lesson in primary education attend another lesson, while pupils in secondary education undertake a project of their choice. The process of the educational reform is on-going and the MOEC plans the evaluation of the policies and measures that were adopted as of today and take the necessary actions which will help the educational system to move forward. Further to information provided under recommendations above, it is also noted that the MOEC has introduced the institution of the Zones of Educational Priority (ZEP), deriving from UNESCO’s strategy for positive discrimination. This aims to secure the right to education of all students, including those of religious minorities, as well as to ensure that there is no segregation among students. The Minister of Education and Culture has regular meetings with the Commissioner for Humanitarian Issues and the representatives of the religious minority groups in the presence of senior officials responsible for issues related to education and culture. The MOEC is thus directly briefed on key issues and challenges related to the educational and cultural identity of the religious minority groups and considers the most appropriate ways to address them. For the facilitation of this process a senior official of the MOEC has been assigned with the task to oversee, coordinate and assess the development of issues related to the</p>

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<p>“79. It should also be ensured that students are not exposed to pressure to participate in religious rituals, including confessions to a priest, in the context of their school education. School education should include objective information on the diversity of religions and beliefs, thus promoting multi-perspectivity, as currently envisaged in programmes designed by the Ministry of Education and Culture.”</p>	<p><b>Committee on the Rights of the Child, Concluding observations on the combined third and fourth periodic report of Cyprus, June 2012 (CRC/C/CYP/CO/3-4):</b>  “44. While welcoming the State party’s Zones of Educational Priority policy to increase the availability of more diverse education in a non-discriminatory manner, the Committee is concerned that:  (a) Cypriot Turkish-speaking children continue to have limited access to education, beyond in the restricted context of language lessons, in their native language;  (b) There is low availability of holistic early childhood development and education facilities and institutions, particularly for children under the age of 4;  (c) Religious education may be a factor of division and conflict among children in school and does not sufficiently contribute to a spirit of understanding, tolerance and friendship among all ethnic and religious groups as stipulated in article 29, paragraph 1 (d) of the Convention.  45. The Committee urges the State party to take measures to:  (a) Allocate resources for ensuring that Turkish Cypriot children are provided with the option of receiving bilingual education, including in their mother tongue;  (b) Promote, develop and ensure access to early childhood development and education, particularly for children under the age of 4 and, especially for children at risk of delayed development and socioeconomic deprivation, take into account the Committee’s general comment No. 7 (2005) on implementing child rights in early childhood;  (c) Ensure that religious education is optional, taking into consideration the best interests of the child, and is conducted in a manner that contributes to a spirit of understanding, tolerance and friendship among all ethnic and religious groups as stipulated in article 29, paragraph 1 (d), of the Convention.”</p>	<p>religious minority groups and their languages.”</p> <p><b>Information received from the Government of the Republic of Cyprus:</b>  “The MOEC focuses on the modernization and upgrading of the educational system by introducing new curricula, which aims at creating an inclusive system for students irrespective of social, racial or ethnic background and offer high quality education for all. Religious studies continue to be a core subject area of the national curriculum, however the focus has shifted from religious instruction to religious awareness which aims at enhancing knowledge on the philosophy of different religions and developing values and competencies towards an active citizenship. Confessions to a priest organized in public schools are voluntary and limited to Greek Orthodox students.  Further to information given above, it is noted that the majority of schools with high registration and attendance of Turkish Cypriot students operate as “Zones of Educational Priority”. The Ministry of Education and Culture of the Republic of Cyprus has developed a strategic plan as part of the agenda for educational reform and has adopted a series of measures in order to assist Turkish-Cypriot students. These include, among others, the awarding of grants and scholarships, the employment of bilingual teachers for the purpose of teaching the Turkish language and Turkish Cypriot culture, religion and literature and the adaptation of the national curriculum so that Turkish Cypriot pupils can attend other courses in their mother tongue apart from religious studies.”</p>
<p>“80. The Government should ensure that asylum seekers are not deported to a country in which they may face serious risk of religious</p>	<p><b>Allegation letter by the Special Rapporteur on torture and other cruel, inhuman or degrading treatment or punishment, June 2012 (A/HRC/22/67, case no. CYP 3/2012):</b>  “Alleged imminent deportation to the Islamic Republic of Iran. According to the information received, Ms. Soheila Sadeghdoost, was deported to the Islamic Republic of Iran on 8 June 2012. Ms.</p>	<p><b>Information received from the Government of the Republic of Cyprus:</b>  “Cyprus respects fully the principle of non refoulement, which is enshrined in the national legislation in Article 4 of the Refugees Law (200-2014). Based on the Law no individual is deported to a country in which they may face a serious risk of religious persecution.  An asylum seeker, who claims fear of persecution if returned to his/her country of</p>



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<p>persecution, in full compliance with the principle of non-refoulement and applicable international standards.”</p>	<p>Sadeghdoost was allowed to phone her daughter, Ms. Marjan Kazemian, 21, who is currently detained in Larnaca detention center and is reportedly facing imminent deportation to the Islamic Republic of Iran. Ms. Sadeghdoost and Ms. Mazemian were the subject of an earlier communication (see A/HRC/21/49, case no CYP 2/2012).”</p> <p><b>Joint allegation letter by the Special Rapporteur on freedom of religion or belief, Special Rapporteur on the human rights of migrants and the Special Rapporteur on torture and other cruel, inhuman or degrading treatment or punishment, April 2014 (A/HRC/27/72, case no. CYP 2/2014):</b>  “Alleged denial of asylum to an Iranian national and his family, who has reportedly been persecuted in the Islamic Republic of Iran for holding beliefs critical of Islam. According to the information received, Mr. X and his family arrived in Cyprus in 2000 and lodged an application for asylum through Office of the United Nations High Commissioner for Refugees. He submitted an asylum claim again in mid-2002 to the Asylum Service of the Republic of Cyprus, but it is alleged that relevant documents were removed from the file and his case was subsequently evaluated and rejected. He filed additional documents in December 2012 to reopen his case. It is alleged that Mr. X and his wife have been detained several times for visa issues in Cyprus and concern is expressed that Mr. X could be at risk of torture or other cruel, inhuman or degrading treatment or punishment, or capital punishment, in case of deportation to Iran.”</p> <p><b>Committee against Torture, Concluding observations on the fourth report of Cyprus, May 2014 (CAT/C/CYP/CO/4):</b>  “13. The Committee is greatly concerned at the low recognition rates of refugee status and subsidiary protection status, as well as by reports alleging that asylum seekers have been deported to their countries of origin despite serious risks of torture or religious persecution, such as persons of the Baha’i faith deported to the Islamic Republic of Iran. Moreover, the Committee observes with concern that the amended section 19, paragraph 7, of the Refugee (Amending) Law No. 2 of 2013 no longer protects from refoulement persons granted subsidiary protection status, including persons granted such status on account of a real risk of being subjected to torture (arts. 2 and 3).  The State party should amend section 19, paragraph 7, of the Refugee</p>	<p>origin because of religious beliefs, might be entitled to international protection. When examining his/her asylum application, the Asylum Service will take into consideration the available Country of Origin Information (COI). The designated authorities of the Republic of Cyprus implement all relevant practices and procedures which stem from EU legislation. No asylum seeker or holder of international protection status is deported to his/her country of origin, on the basis of the principle of non-refoulement.”</p>

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	<p>(Amending) Law No. 2 to ensure that beneficiaries of subsidiary protection are protected from unwarranted refoulement. The State party should also ensure that the asylum claims are thoroughly and individually examined and allow sufficient time for asylum seekers to fully indicate the reasons for their application and obtain and present crucial evidence. Beneficiaries of subsidiary protection should be able to have their cases re-examined before the subsidiary protection ceases.”</p> <p><b>Human Rights Committee, List of issues in relation to the fourth periodic report of Cyprus, July 2014 (CCPR/C/CYP/Q/4):</b>            “10. Please provide information on measures taken to ensure that asylum seekers are not extradited, deported or expelled to a country where there are substantial grounds for believing that there is a risk of irreparable harm for the person. In that regard, please indicate: (a) the process for screening asylum seekers in order to identify victims of torture and trafficking; (b) the methodology for assessing probable risk of persecution or abuse; (c) the avenues for appealing a deportation decision; and (d) the countries to which asylum seekers have been expelled or deported. Please provide information on the deportation of Baha’is and others seeking asylum from the Islamic Republic of Iran who have allegedly been deported to their country of origin, despite a serious risk of religious persecution. Please also explain how the 2014 amendments to the Refugee Law, which allegedly limit family reunification rights and allow for the expulsion of individuals who should be entitled to temporary group protection, are compatible with the Covenant.”</p>	
<p>“81. The de facto authorities should instruct the ‘police’ in the northern part to refrain from any behaviour which could have an intimidating effect on religious communities’ activities, for instance filming or videotaping assemblies</p>	<p><b>Working Group on the Universal Periodic Review, Summary of stakeholders’ submissions prepared by the Office of the United Nations High Commissioner for Human Rights, November 2013 (A/HRC/WG.6/18/CYP/3):</b>            “66. JS1 noted that the northern part of the island<sup>85</sup> had not been under the control of the internationally-recognized government since 1974, which meant that, as long as the current situation persisted, human rights in this area would in practice not be examined at any point under the UPR.<sup>86</sup>  <sup>85</sup> The original stakeholder submission referred to the “Turkish Republic of Northern Cyprus.”</p>	<p><b>Information received from the Turkish Cypriot authorities:</b>            “At the outset, it is of utmost importance to remind that the continuous references to the Turkish Cypriot authorities as ‘the de facto authorities in the northern part of the Island’ contradicts established UN terminology. It is clearly recorded in relevant UN documents, including the reports and press statements of the UN Secretary-General, that there are two parties in Cyprus and that the UN authorities, namely UNFICYP and good offices mission personnel, work in close cooperation and contact with the Turkish Cypriot authorities in the North and the Greek Cypriot authorities in the South of the Island. While the UN Secretary-General and his Secretariat in New York deems it fit to acknowledge the realities on the Island and make reference to Turkish Cypriot authorities in official UN documents, the</p>

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<p>of believers, in particular members of Christian or other minorities.”</p>	<p><sup>86</sup> JS1, para. 17.”</p>	<p>follow-up document opts to refer to Turkish Cypriot authorities as ‘de facto’ which undermines established UN parameters such as political equality of the two peoples and the principle of equal footing, on which the UN negotiation processes rests. We, therefore, expect that the such biased references will be omitted which have not been used in any of the previous human rights reports and customary UN terminology, namely the Turkish Cypriot authorities, will continue to be used. As a response to Recommendation 81 of the Special Rapporteur to instruct the Turkish Cypriot police to refrain from any behaviour which could have an intimidating effect on religious communities’ activities, it should be noted that the police presence, by no means, aims at intimidating religious masses. The sole reason behind police presence at the site of the liturgies, which are scheduled with prior notification, is the determination of Turkish Cypriot authorities to create a secure environment for the participants and for the protection of the religious icons and artifacts that may be present. To clarify the matter further, it should be duly noted that such security measures are required by the current legislation which stipulates that police presence is required at gatherings with large number of participants to ensure a secure environment. Given this reality, we expect all relevant parties to be appreciative of the measures put in place for the benefit of the attendees.</p> <p>Within the context of the follow-up information obtained from the UN documents, the reference to a quotation of the Working Group on the Universal Periodic Review that the “northern part of the island had not been under control of the internationally-recognized government since 1974” is irrelevant with Recommendation 81 of the Special Rapporteur. Contrary to the claims that the Cyprus problem began in 1974, it should be acknowledged that the Cyprus issue started back in December 1963 when the Turkish Cypriots were ousted from the State mechanisms by the use of force, in a final effort by the Greek Cypriots to annex the Island to Greece. As a result of this, the “Green Line” was established in 1963 in order to separate the two sides and thereby protect the Turkish Cypriots and a UN Peacekeeping Force (UNFICYP) was stationed in the Island during the first quarter of 1964. In consequence, since December 1963, there has not been a joint central administration in the Island, capable of representing the whole of Cyprus, either legally or factually. Each side has since ruled itself, while the Greek Cypriot side has continued to claim that it is the “Government of Cyprus”. It needs to be underlined that the Turkish Cypriot side, with its legislation and implementations gives utmost importance to protect the religious rights of all individuals regardless of their race, origin, colour or gender and is always ready to cooperate and share information with relevant international bodies upon their request.”</p>

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<p>“82. The de facto authorities should revise existing restrictions in the northern part on the accessibility of religious buildings, sites or cemeteries and the holding of religious services in strict compliance with article 18 (3) of the International Covenant on Civil and Political Rights and article 1 (3) of the 1981 Declaration.”</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b></p> <p>“36. During the period under review, UNFICYP facilitated 51 religious and commemorative events involving more than 12,000 individuals, which were either held in or required crossing of the buffer zone. [...] The Greek Cypriot, Maronite and Armenian communities continued to conduct religious services in the north according to the practice of previous years, but no new sites were opened for worship.<sup>44</sup> During the period under review, the Turkish Cypriot authorities did not approve several requests to hold religious services, for example at the Church of Saint George in Kyrenia, the Church of Ayia Marina in Kythrea, the Church of Saint George in Vatyli village, the Church of Panayia Pergaminotissa in Akanthou and the Church of Panagia Chrysopolitissa in Acheritou.</p> <p><sup>44</sup> S/2013/392, para. 21. Information received from UNFICYP.”</p>	<p><b>Information received from the Turkish Cypriot authorities:</b></p> <p>“Recommendation 82 of the Special Rapporteur alleges that there is restriction on the accessibility of religious buildings, sites or cemeteries and holding of religious services. In the relevant follow-up information cited from the Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21) it is claimed that no new sites were opened for worship by Turkish Cypriot authorities. It should be underlined that the Turkish Cypriot side is fully committed to fully ensure that the freedom of religion or belief is respected. In fact, the Turkish Cypriot side is currently working to facilitate the requests from the Greek Cypriots to hold religious liturgies and masses at traditional religious sites in the Turkish Republic of Northern Cyprus such as Apostolos Andreas, Saint Mamas and Saint Barnabas on the days prominent to the Greek Orthodox faith. The Turkish Cypriot side currently facilitates the requests of Greek Cypriots, Maronites and Armenians to hold religious liturgies and masses at 21 different churches and monasteries in the Turkish Republic Northern Cyprus. Between 1 January and 31 December 2013, a total of 37 religious services were facilitated in the TRNC, 13 of which were conducted at churches situated within military zones. From January 2014 up until today, a total of 63 services have taken place 10 of which were in the three churches situated in military zones and more are expected to be held. All of the said services are well known and recorded by the United Nations Peacekeeping Force in Cyprus (UNFICYP).</p> <p>In his latest Report on the United Nations Operation in Cyprus for the period covering 16 December 2013 - 20 June 2014 dated 9 July 2014 (S/2014/461), His Excellency Ban-Ki Moon, the Secretary- General of the United Nations, referred to the issue of the increase in the number of the religious events in the North in 2014 and stated that the “number of religious events in the north in particular rose sharply compared to the same period last year” which is proof of the good-will of the Turkish Cypriot side on the matter.</p> <p>Also within the context of religious freedom, it should be noted that the Turkish Cypriot authorities have facilitated religious services in several new sites since December 2013. The list of churches in which religious services have been conducted since December 2013 for the first time in the indicated number of years, is enclosed herewith. As can be seen from the enclosed list, the number of new sites where services have been facilitated has increased from 1 new site in 2013 to 11 new sites in 2014.</p> <p>Furthermore, the Turkish Cypriot side facilitated the celebration of the Feast of Theophany by the Greek Cypriots in Yenierenköy/Yaloussa village on 6 January 2014 for the first time in 39 years.</p>

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		<p>The Turkish Cypriot side also enabled the Greek Cypriots to recite prayers at Ayios Fanourios Church in Karaođlanođlu/Agios Yeorgios on 27 August 2014 for the first time in 40 years.</p> <p>Moreover, the Turkish Cypriot side also allowed the religious service conducted at the St. Mammas Church in Güzelyurt/Morphou on 1 September 2014 to be broadcasted live by the Greek Cypriot television channels, even though the application was made on that particular night few hours before the service.</p> <p>Another positive development was the hospitality demonstrated by the residents of Güzelyurt/Morphou to the worshipers by organizing a small reception and offering snacks and beverages following the said religious service.</p> <p>As regards to the claim that the Turkish Cypriot side denied permission to use certain Christian religious sites, including the Church of Saint Marina in Deđirmenlik/ Kythrea, Church of Saint Georgios in Vadili, Church of Panayia Perghamiotissa in Tatlısu/Akanthou and Panagia Chrysopolitissa in Güvercinlik/Aheridu, I deem it necessary to provide information on the evaluation process of the demands to use religious sites in Northern Cyprus. The Turkish Cypriot side evaluates the requests based on 4 conditions: firstly, the day of the requested service to be a religiously significant day; secondly, the physical condition of the religious site should be suitable to host a religious service; thirdly, the site should not already be in use as a cultural facility and lastly, the religious site should not be situated in a military zone. Nonetheless, the Turkish Cypriot side grants utmost importance to facilitate all requests possible and as testimony to its good-will has recently approved the facilitation of a religious service at the Church of Saint Marina in Deđirmenlik/Kythrea on 6 November 2014. Moreover, the Turkish Cypriot side continues to facilitate requests to hold services at three churches situated in military zones.</p> <p>Concerning the references to geographical places namely; Kyrenia, Kythrea, Vatyli, Akanthou and Acheritou, I would like to stress that Cyprus is the common home of both the Turkish Cypriot people and the Greek Cypriot people where a great number of locations enjoy both Turkish and Greek names. Therefore, references to such places without indication of their Turkish names are unacceptable. In this case, the Turkish names of Girne, Deđirmenlik, Vadili, Tatlısu and Güvercinlik respectively, should have been indicated for the sake of consistency.</p> <p>In the name of objectivity, it should also be reflected that the Greek Cypriot leadership continues to hinder Turkish Republic of Northern Cyprus citizens' access to religious worship places, primarily to Hala Sultan Mosque. Also, the Köprülü Mosque situated in Limassol is closed for prayers except only on Fridays. Despite the Muslim residents in the area, the Greek Cypriot side still have not</p>

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		<p>taken any steps to ensure that the Mosque is available everyday for prayers. Moreover, the Greek Cypriot side condones systematic destruction of Muslim-Turkish heritage in the South and takes no concrete measures against the rise of racism. Mosques located in South Cyprus have also been frequent target of arson attacks.</p> <p>For example, small mosque (maşjid) in Aşağı Baf/Paphos falls short of meeting the needs of 400 Muslims who reside in South Cyprus. Moreover, Cedit Mosque in Baf/Paphos has been completely destroyed in 1964 and its land is currently been used as a parking lot. In case of Prophet Ebubekir Mosque in the same area, although its restoration work has been completed, the Greek Cypriot Antiquities Department does not allow Muslims to pray at the said Mosque. Therefore, as the Turkish Cypriot side we have asked for reconstruction of the Cedit Mosque. It is unfortunate that our request has been declined.</p> <p>List of Churches in which religious services have been conducted since December 2013 for the first time in the indicated number of years:</p> <ol style="list-style-type: none"> <li>1) Church of Ayios Georgios Xorinos– Gazimağusa/Famagusta (Conducted by Greek Cypriots for the first time in 56 years) [Dates of religious services: 8 December 2013, 26 January 2014, 16 February 2014, 30 March 2014, 18 April 2014, 8 June 2014, 6 July 2014, 31 August 2014]</li> <li>2) Church of Panagia Theotokou – Demirhan/Trachoni-Kythrea (Conducted by Greek Cypriots for the first time in 40 years) [Dates of religious services: 2 February 2014, 21 April 2014, 7 September 2014]</li> <li>3) Church of St. Charalambos – Türkmenköy/Kontea (Conducted by Greek Cypriots for the first time in 40 years) [Dates of religious services: 9 February 2014, 4 May 2014]</li> <li>4) Church of Saint George – Girne/Kyrenia [Dates of religious services: 27 April 2014, 15 June 2014, 7 September 2014]</li> <li>5) Church of Saint George – Düzova/Exometochi (Conducted by the Greek Cypriots on 10 May 2014 for the first time in 40 years)</li> <li>6) Church and Monastery of Armenia –Lefkoşa Arabahmet/Nicosia Arabahmet (Conducted by the Armenians on 11 May 2014 for the first time in 50 years. Over 500 persons of Armenian origin living in the South and North of the Island attended the liturgy which was led by Archbishop Varoujan Hergelian)</li> <li>7) Church of Ayios Antonis – Değirmenlik/ Kythrea (Conducted by Maronites for the first time in 40 years) [Dates of religious services: 9 July 2014, 3 September 2014]</li> <li>8) Church of Ayios Ioannis Prodromos –Akova/Gypsou (Conducted by Greek Cypriots on 31 August 2014 for the first time in 40 years)</li> <li>9) Church of Panayia Evangelistria– Alayköy/Gerolakkos</li> </ol>

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		<p>(Conducted by Greek Cypriots on 7 September 2014 for the first time in 40 years) 10) Church of Ayios Georgios – Vadili/Vatyli (Conducted by Greek Cypriots on 2 November 2014 for the first time in 40 years) 11) Church of Ayia Marina – Değirmenlik/ Kythrea (Conducted by Greek Cypriots on 6 November 2014) 12) Archangel Michael Kilisesi – Kumyalı/Koma tou Yialou (Conducted by Greek Cypriots on 8 November 2014 for the first time in 40 years)”</p>
<p>“83. The de facto authorities should diligently investigate allegations of vandalism of religious sites and cemeteries in the northern part. This should help to build a trustful relationship with religious minorities, in particular Christian minorities, living in the northern part.”</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b> “33. Following a decision by the Higher Regional Court of Munich in Germany of 18 March 2013, more than 170 religious artefacts, including icons, pieces of church art and early historical objects, were returned to the Republic of Cyprus in July 2013. An appeal against an earlier decision of the district court of Munich, which had ruled in favour of the plaintiffs (namely, the Republic of Cyprus, the Autocephalous Greek-Orthodox Church of Cyprus, the Bishopric of the Armenians of Cyprus and the Archbishop of the Maronites of Cyprus), was thus partially rejected by the Higher Regional Court of Munich.<sup>38</sup> The latter also confirmed that the plaintiffs could invoke their ownership rights with regard to these objects, which had been located in monasteries, museums and churches in the northern part of Cyprus before their removal. The Higher Regional Court of Munich noted that the Republic of Cyprus had not exercised control over the northern part of the island since the occupation of that territory by Turkish troops in 1974; however, the court stressed that, de jure, this part still belonged to the Republic of Cyprus, explicitly referring to Security Council resolution 541 (1983).<sup>39</sup> <sup>38</sup> See District Court of Munich I, decision (9 O 4481/04) of 23 September 2010, and Higher Regional Court of Munich, partial decision (19 U 4878/10) of 18 March 2013. <sup>39</sup> Higher Regional Court of Munich, partial decision (19 U 4878/10) of 18 March 2013, para. 1.3.2.”</p> <p><b>Report of the Working Group on the Universal Periodic Review on Cyprus, February 2014 (A/HRC/26/14):</b> “46. Serbia [...] noted reports of the deplorable condition of religious buildings in the northern part of the island and underlined the need to address such issues as an essential element of reconciliation and</p>	<p><b>Information received from the Turkish Cypriot authorities:</b> “Within the context of Recommendation 83 where the Special Rapporteur suggests that allegations of vandalism should diligently be investigated, a reference is made to the decision by the Higher Regional Court of Munich in the follow-up information section and remarks of the said court such as ‘occupation’ and ‘de jure this part still belonged to the Republic of Cyprus’ are included. Unfortunately, this does not serve the purpose of this work, which is supposed to reflect the concerns on religious affairs instead of political considerations and raises concerns over its impartiality. The Turkish Cypriot side regards all of the cultural heritage in North Cyprus, regardless of its origins, as part of the common heritage of both Turkish Cypriot people, Greek Cypriot people, as well as Maronites and of humanity at large. With this understanding, the Turkish Cypriot side is doing its best, with limited resources, to protect and preserve the diverse cultural monuments in North Cyprus. The problem regarding the maintenance of cultural heritage is not an issue that is only affecting North Cyprus but the Island as a whole. The Turkish-Muslim heritage in South Cyprus is in urgent need of cleaning and restoration. There are many Turkish-Muslim cultural monuments, including mosques, baths, fountains and cemeteries in South Cyprus that are in very bad condition due to negligence and willful destruction. Therefore, with a view to contributing to the restoration of the cultural heritage on both sides of the Island, including churches and mosques, the bi-communal Cultural Heritage Committee was established on 21 March 2008 upon the agreement of the Turkish Cypriot and Greek Cypriot sides and the Turkish side has strongly supported the Cultural Heritage Committee’s works from its inception within the framework of Confidence Building Measures on the Island. The protection and preservation of unused religious and cultural monuments is, on the other hand, an issue of priority for our Government.”</p>

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	<p>respect for the human rights of all people, irrespective of ethnicity. It urged Cyprus to cooperate with OHCHR and support visits by United Nations special procedures mandate holders on internally displaced persons, cultural rights, enforced or involuntary disappearances and the right to education. [...]</p> <p>63. Armenia [...] was concerned that the Government was unable to guarantee human rights and protect cultural heritage sites, including those of religious minorities, in the territory beyond the effective control of the Government. It made recommendations. [...]"</p>	
<p>"84. The de facto authorities should handle heritage claims of Christian minorities in the northern part, including real estate issues, in a fair and transparent manner. This would be an important signal for the Christian minorities that they have long-term prospects in the region."</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b></p> <p>"34. On 6 June 2013, the Committee of Ministers' Deputies of the Council of Europe, which supervises the execution of judgements of the European Court of Human Rights, took note of the assessment of the questions regarding the property rights of enclaved persons and their heirs, as presented in an information document by the Secretariat of the Council of Europe,<sup>40</sup> and decided to resume consideration of the matter at the latest at the Committee's meeting in June 2014.<sup>41</sup></p> <p><sup>40</sup> See the memorandum prepared by the Council of Europe Department for the Execution of the judgments and decisions of the European Court of Human Rights, <i>Cyprus v. Turkey</i> – Property rights of enclaved persons (CM/Inf/DH(2013)23).</p> <p><sup>41</sup> Council of Europe Committee of Ministers' Deputies, decisions adopted at the 1172nd meeting on 6 June 2013 (CM/Del/Dec(2013)1172) on the cases of <i>Cyprus v. Turkey</i> and <i>Varnava and Others v. Turkey</i>."</p>	<p><b>Information received from the Turkish Cypriot authorities:</b></p> <p>"As regards to Recommendation 84 in relation to heritage claims of Christian minorities, it is unfortunate to observe in the follow-up information section that there is a reference to 'enclaved persons'. It should be acknowledged that there are no 'enclaved persons' living in Northern Cyprus. The decline in the number of Greek Cypriots living in the Karpaz area, compared to the figures in 1960, is the end-result of the 1975 Voluntary Exchange of Populations Agreement through which Greek Cypriots chose to reorganize themselves in the South while the Turkish Cypriots moved to the North. Only a small Greek Cypriot population, composed mainly of elderly people, had chosen to stay in North Cyprus. In this context, it should be noted that the Voluntary Exchange of Populations Agreement was reached between the two sides at the third round of inter-communal talks in Vienna on August 2, 1975 under United Nations auspices, and both the Agreement as well as its implementation are well-recorded in relevant UN documents (S/11789 of 5 August 1975, S/11789/Add.1 of 10 September 1975).</p> <p>As a matter of fact, the Greek Cypriot community of Northern Cyprus, who live mainly in the Karpaz area, enjoy all human rights and freedoms without any discrimination or limitation. Their living conditions are on a par with the Turkish Cypriots living in the same area. All the Greek Cypriots who opted to cross to South Cyprus over the years have been exclusively interviewed by UNFICYP which confirmed that the transfer was voluntary and not out of any sort of oppressive policies or restrictions. While Greek Cypriots continue to enjoy these rights, it should be noted that thousands of Turkish Cypriots were left with no other option but to migrate from Cyprus between the years of 1955 and 1974 to escape human rights violations that they had to endure as a result of the Greek Cypriot policy.</p> <p>In relation to the recommendation of the Special Rapporteur that the heritage claims of the Christian minorities, including real estate issues, should be handled in a fair and transparent manner, it should be duly noted that the heirs of Christians</p>



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		<p>living in North Cyprus follow the same legal procedure as the Turkish Cypriots when claiming inheritance following the decease of a family member. In this respect, heirs can commence proceedings in the relevant district courts in the TRNC in order to obtain an inheritance order. The property owners currently residing in the South and their heirs also have the right to apply to the Immovable Property Commission (IPC) which was established on 22 March 2006 with a view to providing an effective domestic remedy, namely restitution, compensation and exchange, for claims related to abandoned properties in Northern Cyprus. It is important to record that on 5 March 2010, the European Court of Human Rights (Grand Chamber), concluded in Demopoulos v. Turkey and seven other cases that the IPC “provides an accessible and effective framework of redress in respect of complaints about interference with the property owned by the Greek Cypriots”. As of 17 October 2014, 6000 applications have been lodged with the Commission and 574 of them have been concluded through friendly settlements and 13 through formal hearing. The Commission has paid GBP 181,079,848 to the applicants as compensation. Moreover, it has ruled for exchange and compensation in two cases, for restitution in one case and for restitution and compensation in five cases. In one case it has delivered a decision for restitution after the settlement of Cyprus Issue, and in one case it has ruled for partial restitution.</p> <p>As a means of demonstrating the importance attached to this matter by the TRNC Government, an Information Booklet was prepared by the TRNC Ministry of Interior titled ‘Property Rights of Greek Cypriot Residents of Karpaz and their Heirs’ and distributed in May 2013, detailing the necessary information in Greek, Turkish and English.”</p>
<p>“85. The de facto authorities should respect the right of religious leaders to visit their communities in the northern part without undue restrictions.”</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b>  “28. In a press release of 22 October 2013, the Special Rapporteur on freedom of religion or belief hailed a key breakthrough in interfaith communication and an agreement that allowed Greek Orthodox and Muslim religious leaders to cross the Green Line. On 16 October 2013, Bishop Christoforos of Karpasia, who had been prevented during the previous 18 months from visiting the northern part of Cyprus and his diocese, was allowed to visit and worship at the monastery Apostolos Andreas on the Karpas peninsula in the north-east of Cyprus. [...] On 30 November 2013, Bishop Christoforos of Karpasia also officiated at a church service with reportedly more than 5,000 worshippers on the name day of the monastery Apostolos Andreas.”</p>	<p><b>Information received from the Turkish Cypriot authorities:</b>  “In Recommendation 85, the Special Rapporteur suggests that the right of religious leaders to visit their communities should be respected. In this respect, it is already acknowledged that the Turkish Cypriot side removed the name of the Greek Orthodox bishop, Mr. Tsiakkas from the stop-list and enabled his crossing to the North to visit Apostolos Andreas Monastery on 16 October 2013, and later to conduct the Divine Liturgy at the said Monastery. The Greek Cypriot side permitted the crossing of Dr. Talip Atalay, the Head of the TRNC Religious Affairs Department, who was unable to cross to the South due to the discriminatory policies of the Greek Cypriot administration, to cross to South Cyprus to attend a collective pilgrimage at the Hala Sultan Tekke on 18 October 2013. The Greek Cypriot side has a discriminatory policy regarding the crossings of TRNC citizens based on their places of birth, and makes no exception for visits even to religious sites. On many occasions, TRNC citizens who attempted to cross</p>

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		to the South have been turned away at the border and denied their freedom of religion, as well as the basic freedom of movement. Contrary to the Greek Cypriot side's discriminatory policies to this end, the Turkish Cypriot side continues to uphold the policy that all citizens of the Greek Cypriot administration, irrespective of their place of birth or ethnic origin, should be able to cross to the North to fulfill their religious duties at the churches in the TRNC. In this respect, the Turkish Cypriot side expects that a clear distinction between the practices of the Greek Cypriot side and the Turkish Cypriot side regarding the freedom of movement on the Island will be made in the follow-up."
"86. Religious and moral instruction, largely based on Islamic teachings, in public schools in the northern part should always be connected with an option for an exemption. Exemption procedures should be easy and must not have de jure or de facto punitive effects."		<b>Information received from the Turkish Cypriot authorities:</b> "As regards to Recommendation 86 that the religious and moral instruction in public schools should always be connected with an option for an exemption, it should be noted that the extent of religious education in public schools in our country is limited to a single course called The Culture of Religion and Morals and is taught for one class hour per week, moreover as an elective course in many public schools. This course teaches students the history and culture of all religions, good ethics and morals, the responsibility of good citizens, the principle of secularism, as well as the freedom of thought and conscience."
"87. The right to conscientious objection to military service should be recognized. Conscientious objectors should have the option to perform alternative civilian service which should be compatible with their reasons for conscientious objection and have no punitive effects."	<b>Working Group on the Universal Periodic Review, Summary of stakeholders' submissions prepared by the Office of the United Nations High Commissioner for Human Rights, November 2013 (A/HRC/WG.6/18/CYP/3):</b> "67. JS1 indicated that there was no legal provision for conscientious objection to military service in the northern part of the island. <sup>87</sup> In the absence of any procedures for dealing with conscientious objectors, only one conscript was known to have openly declared his refusal to serve on the grounds of conscientious objection. He was sentenced to 39-month imprisonment in 1993 but was subsequently released on condition that he did nothing further publicise his case. In 2009, one individual declared himself a conscientious objector and did not comply with the requirement to report each year for a nominal day of reserve training. When charged over this in the "military court", he pleaded not guilty on the grounds that he was exercising the freedom of thought, conscience and religion guaranteed under the European Court of Human Rights. The "military court" referred the case to the	

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	<p>“Constitutional Court”, which heard the case on 16 May 2013; however, its decision had, according to JS1, not been published by June 2013.<sup>88</sup></p> <p><sup>87</sup> The original stakeholder submission referred to the “Turkish Republic of Northern Cyprus.”</p> <p><sup>88</sup> JS1, paras. 17-20.”</p> <p><b>International Fellowship of Reconciliation and Conscience and Peace Tax International, Submission to the 111th Session of the Human Rights Committee for the attention of the Country Report Task Force on Cyprus, April 2014</b>  <a href="http://tbinternet.ohchr.org/Treaties/CCPR/Shared%20Documents/CYP/INT_CCPR_ICO_CYP_17198_E.doc">http://tbinternet.ohchr.org/Treaties/CCPR/Shared%20Documents/CYP/INT_CCPR_ICO_CYP_17198_E.doc</a></p> <p>“Although of course the area is not under Government control, interesting developments must be reported from the northern part of the island.<sup>25</sup></p> <p>Provision for conscription was made in Article 74 of the Constitution of the TRNC. The arrangements are currently regulated by the Military Service Law (No. 59/2000), which stipulates that all men aged between 19 and 30 are liable to fifteen months<sup>26</sup> service in the “Security Forces” (GKK)<sup>27</sup> - reduced to 12 months for University graduates. In theory, this obligation extends to all those who are considered to be entitled by descent to citizenship of the TRNC, whether or not resident. As in the Republic of Cyprus, voluntary recruitment with parental consent is possible from the age of 17.<sup>28</sup> It is to be assumed that likewise there are no effective safeguards against under-age deployment.</p> <p>There is no provision for conscientious objectors to be excused military service or to substitute a service of a civilian nature. In the absence of any procedures for dealing with conscientious objectors, only one conscript is known to have openly declared his refusal to serve on the grounds of conscientious objection, Salih Askeroglu, who was sentenced to 39 months’ imprisonment in 1993, but was subsequently released, apparently on condition that he did nothing to further publicise his case.<sup>29</sup> Until the age of 50, all those who have served in the GKK are also required to report each year for a nominal day of reserve training. This provision might seem banal, but it is designed to facilitate rapid general mobilisation - all that needs to be done is to</p>	

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	<p>retain the reporting reservists.</p> <p>In 2009 Murat Kanatli declared himself a conscientious objector and did not report. When charged over this in the Military Court, he pleaded not guilty on the grounds that he was exercising the freedom of thought, conscience and religion guaranteed under the European Convention on Human Rights and the Constitution of the TRNC itself. After several postponements, the Military Court finally decided to refer the case to the Constitutional Court, which heard the case on 16th May 2013.</p> <p>In 10th October 2013 the Constitutional Court issued its judgement<sup>30</sup> It cited the judgments of the European Court of Human Rights in <i>Bayatyan v Armenia</i>, <i>Erçep v Turkey</i> and <i>Savda v Turkey</i>, with particular reference to the last named, where the objection was not based on religious grounds, and also the Views of the United Nations Human Rights Committee in <i>Atasoy and Sarkut v Turkey</i>, all of which recognized that although the right of conscientious objection is not explicitly referred in the European Convention on Human Rights or the International Covenant on Civil and Political Rights, opposition to military service, where it is motivated by a serious and insurmountable conflict between the obligation to serve in the army and a person's conscience or his deeply and genuinely held religious or other beliefs, constituted a conviction or belief of sufficient cogency, seriousness, cohesion and importance to attract the guarantees that are safeguarded in Article 9 of European Convention of Human Rights and Article 18 of the International Covenant on Civil and Political Rights. The Constitutional Court noted particularly that Article 23 of the Constitution of the TRNC relating to the freedom of thought, conscience and religion was closely based on Article 9 of the European Convention on Human Rights. The Court stated that the unavailability of alternative service constitutes an interference with the right to freedom of thought, conscience and religion safeguarded in the Article 23 of the Constitution, and added that the duty is upon the legislator to provide in laws and regulations for alternative service to military service and when doing so to review the article of the Constitution that relates to the duty of armed service.</p> <p>Only one individual opinion, however, held that the Court ought to apply the European jurisprudence directly to the Kanatli case, which was therefore referred back to the Military Court. On 25th February, 2014 the Military Court sentenced Kanatli to ten days' imprisonment.</p>	

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	<p>Kanatli himself faces further charges regarding his non-reporting for reserve mobilisation in subsequent years. And at least one parallel case before the Military Court was deferred pending the outcome of his appeal to the Constitutional Court.</p> <p><sup>25</sup> References to the TRNC, its constitution, legislation, courts and jurisprudence, reflect the de facto situation and must not be construed as recognising any form of legitimacy.</p> <p><sup>26</sup> At an earlier date the service had been of 24 months.</p> <p><sup>27</sup> Although under Turkish military command, the GKK is completely separate from the Turkish Army itself, which has approximately 40,000 personnel stationed in Cyprus.</p> <p><sup>28</sup> Child Soldiers Global Report 2008 (Coalition to Stop the Use of Child Soldiers, London), p.126.</p> <p><sup>29</sup> Horeman, B. &amp; Stolwijk, M. Refusing to Bear Arms (War Resisters International, London, 1998)</p> <p><sup>30</sup> Constitutional Court of the TRNC, D2.2013, Case No. 13/2011, 10th October, 2013. (It must be made clear that the reporting of this decision, including its references to the “Constitution of the TRNC” does not imply any acceptance on the part of the interveners of the legitimacy of the de facto administration in the northern part of Cyprus.”</p>	
<p>“88. Projects which may contribute to improving the relations between different religious and/or ethnic communities should be further strengthened. An example is the commendable work done by the Bi-Communal Technical Committee on Cultural Heritage. In dealing with sensitive issues which affect the identities of different communities, the Bi-Communal Technical Committee on Cultural Heritage successfully builds up</p>	<p><b>Committee on the Elimination of Racial Discrimination, Concluding observations on the seventeenth to twenty-second periodic reports of Cyprus, August 2013 (CERD/C/CYP/CO/17-22):</b></p> <p>“7. The Committee is concerned that, in spite of the opening of several crossing points since 2003 and the resulting increase in contact between the Greek Cypriot and the Turkish Cypriot communities, the protracted conflict in Cyprus and the continued division of the island maintain tension between the two communities.</p> <p>The Committee encourages the State party to continue to invest every effort, with a view to seeking a comprehensive settlement of the Cyprus problem. The Committee also supports the recommendations of the Office of the United Nations High Commissioner for Human Rights with regard to addressing the underlying human rights issues and causes, including for those groups and communities whose rights are guaranteed by the Convention. The Committee requests the State party to include in its next periodic report information on intercommunal initiatives undertaken by the State party and by civil society organizations to restore mutual confidence and improve</p>	<p><b>Information received from stakeholder A:</b></p> <p>“Church of Cyprus acknowledges the work done by the Bi-Communal Technical Committee on Cultural Heritage and EVKAF’s new director initiative for cleaning and supporting monuments. The Orthodox Church of Cyprus however, as the legal owner of the majority of the monuments in the occupied areas, would wish to be represented in this Technical Committee, in which two members of the EVKAF participate. It also demands that all restored religious monuments should only be used for the purpose that they have been built for.”</p> <p><b>Information received from stakeholder B:</b></p> <p>“The new spiritual head of the Armenian Apostolic Orthodox Church in Cyprus, His Eminence Archbishop Nareg, assumed his responsibilities on 3 September 2014. In meetings he had with other religious leaders, Archbishop Nareg pledged his full support to the ongoing process, reemphasizing the commitment of the Armenian Apostolic Orthodox Church to the achievement of harmonious relations between different religious and/or ethnic communities.</p> <p>The Armenian community is worried about the physical condition of its religious monuments in the north of Cyprus and in particular the monastery of St Magar, and would welcome any initiative for the restoration of these monuments.”</p>

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<p>sustainable trust.</p> <p>Another example is the Committee on Missing Persons in Cyprus, whose bi-communal teams are involved in exhumation work and anthropological analysis to look into cases of persons reported missing in the inter-communal fighting as well as in the events of July 1974 and afterwards.”</p>	<p>relations between ethnic and/or religious communities [...]”</p> <p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b></p> <p>“39. The bicomunal Technical Committee on Cultural Heritage made important progress in the implementation of emergency measures for the protection of cultural heritage sites on both sides of the island. In February 2013, a multi-donor partnership was established for the restoration of the Apostolos Andreas monastery under the auspices of UNDP, and two contribution agreements worth €2.5 million each were signed on 17 September 2013 with the Church of Cyprus and the Evkaf Administration.<sup>47</sup></p> <p><sup>47</sup> S/2013/392, para. 3. See also press release UNDP-PFF 222/13, 17 September 2013.”</p>	<p><b>Information received from stakeholder C:</b></p> <p>“The Baha’is are grateful that even during the present tensions the crossing points have remained open. This has greatly assisted a number of multi-national and multicultural activities run by the Baha’is. It would be excellent if students from other countries at Universities in the north and south could be allowed to cross and participate in such events. It is in creating opportunities for all Baha’is and members of other religions to be free to work and study and pray together that the ‘hearts’ of God’s servants can be united – the essential foundation for all work for peace and cooperation.”</p> <p><b>Information received from stakeholder D:</b></p> <p>“Since the opening of the crossing points the situation between the 2 communities has not been one of open conflict or tension but more of apathy and separation. The two sides have very little overlap in their daily lives. Intercommunal activities and events are quite common and much easier post 2003, but their impact is restricted largely to the same committed activists and does not spread to throughout the larger communities or with any depth. Work on cultural heritage has been positive on many levels – both symbolic and physical: e.g.</p> <ul style="list-style-type: none"> <li>a) the protection of historical sites that are owned by the entire island and its people.</li> <li>b) this issue has been discussed for decades with no progress so the recent work achieved gives the impression of breakthrough and potential for major change.”</li> </ul> <p><b>Information received from stakeholder E:</b></p> <p>“The Home for Cooperation, a unique space promoting inter-cultural dialogue and cooperation located in the area under UN control in Nicosia, is another project which contributes to improving the relations between different religious and/or ethnic communities. The Home for Cooperation organizes and/or hosts a variety of activities through with aims to give the opportunity to individuals with different ethnic/cultural background to interact, exchange ideas and share experiences. The Home for Cooperation is the seat of a number of NGO’s functioning across the existing divide including the Inter-religious Track Initiative.”</p> <p><b>Information received from stakeholder F:</b></p> <p>“The work undertaken by the Technical Committee on Cultural Heritage is of major importance since it promotes respecting the historical ‘other’s’ cultural and religious background and contributes towards the healing of past traumas that have been sustained through the destruction of cultural and religious heritage across the</p>

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		<p>existing divide. The role of the Office of the Religious Track of the Cyprus Peace Process in bridging differences and bringing religious leaders together is very significant in accomplishing the task of improving relations between all communities of Cyprus.</p> <p>In regards to the work of the Committee of Missing Persons in Cyprus, the efforts of the bi-communal group undertaking the tasks of exhumation and anthropological analysis are not projected as a collective work of Cypriots of different backgrounds working together for reconciliation and are not given enough visibility whereas, on the other hand, whenever a person reported missing is buried, nationalism and recurrence of hostile sentiments are revived by local media and politicians opposing reconciliation.”</p> <p><b>Information received from stakeholder G:</b>  “Bi-/inter-communal gender initiatives lack explicit support and endorsement by local bodies:  The Cypriot Women’s bicomunal non-governmental organization Hands Across the Divide (HAD) for over fifteen years has been involved in peacebuilding activities across the divide. Women’s voices, needs and perspectives need to be acknowledged and respected in the macro level politics on the island. HAD was first to raise awareness both at the Cypriot negotiator’s level and the grass roots in 2008. A letter was given to the Cypriot leaders reminding them of their obligation to include women in the peace process in line with UNSC resolution 1325 which the RoC signed too.  HAD also promotes the implementation of human rights and social rights of all Cypriots irrespective of ethnic origin or gender and race. The Peace Bus was another successful project which HAD organized visits to former mixed villages and reconnected its former neighbors and friends thus reviving old friendships and building on new ones with the desire for co-existence. See website: <a href="http://handsacrossthedivide.org">handsacrossthedivide.org</a>”</p> <p><b>Information received from stakeholder K:</b>  “I strongly support and believe the effects of activities of Committee on Cultural Heritage. Especially about the Apostolos Andreas case. If there is a cooperation and partnership there is a way to develop greater sense of trust and confidence between communities. I strongly believe that bi-communal partnerships made great contribution to the peace. Stelios Business Awards are important encouragement for partnerships. And these encouragements and supports must be even more than now in the future.”</p>

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<p>“89. Civil society organizations are encouraged to continue the important work on building trust between the southern and northern parts and different communities, based on international human rights standards. In an island torn by conflicting political narratives, civil society organizations can facilitate a “neutral space” for dialogue, communication and cooperation. Active and equal participation of women in civil society programmes should be part of the quality management of civil society programmes.”</p>	<p><b>Committee on the Elimination of Racial Discrimination, Concluding observations on the seventeenth to twenty-second periodic reports of Cyprus, August 2013 (CERD/C/CYP/CO/17-22):</b> “7. [...] The Committee requests the State party to include in its next periodic report information on intercommunal initiatives undertaken by the State party and by civil society organizations to restore mutual confidence and improve relations between ethnic and/or religious communities [...]”</p> <p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b> “53. With regard to Cyprus, the Security Council reiterated in its resolutions 2089 (2013) and 2114 (2013) that the active participation of civil society groups, including women’s groups, is essential to the political process and can contribute to making any future settlement sustainable, recalled that women play an important role in peace processes, and welcomed all efforts to promote bicomunal contacts and events, including by all United Nations bodies on the island.”</p>	<p><b>Information received from stakeholder C:</b> “In full agreement that unless women play their full and equal role in all activities towards peace they will not succeed – as stated in Baha’i Scripture. We were happy that the recent (2014) Baha’i-run course on Parenting had a number of participants from Turkish-Cypriot, Greek Cypriot and other nationalities which made it a great joy – mostly women but including men too.”</p> <p><b>Information received from stakeholder D:</b> “Over emphasis on religious differences as a major factor in the Cyprus conflict can be misleading. Conflict has been based on ethnic and nationalistic grounds. Improving relations requires a general re-education of the communities on multiculturalism and tolerance. The problem of racism in general both towards the other community and also towards immigrants/refugees coming to the two sides of Cyprus is the present potential threat to human rights and tolerance.”</p> <p><b>Information received from stakeholder E:</b> “A number of civil society organisations implement projects across the existing divide with the aim to promote trust among the various communities in the island. The Association for Historical Dialogue and Research (AHDR) is one of these. AHDR works in the field of history education and education in general. AHDR in close collaboration with the Council of Europe has organized professional development programs for teachers and educators and developed supplementary education material which is available to teachers in both the GC and TC community. AHDR has also developed its own policy paper on Education in Cyprus which has disseminated among the general public and various stakeholders across the existing divide. AHDR receives support from international donors - US AID, EEA and Norway Grants. The Home for Cooperation is also an initiative of the Association for Historical Dialogue and Research. Peace Players Cyprus is another civil society organisation working for the promotion of peace and reconciliation through sports.”</p> <p><b>Information received from stakeholder G:</b> “Civil society initiatives such as those of GAT and HAD are not being heard in practical ways at the negotiating table. Building trust in conflict societies or in societies with a painful past and the ‘enemy image’ is a long term process and the Women’s Initiative for Peace (WINPEACE)- Turkey, Greece and Cyprus have long recognized this need One of the annual projects is the ‘Peace education and Conflict resolution Workshops’ which is held alternatively each year in each</p>



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		<p>country. The [participants are youth ages 15-18 and the trainers come from the three countries. The students live together for 8 days and the dynamic is incredibly powerful. These are the next generation of peace makers and change agents in their respective countries. We need programs and courses in our schools and universities on peace education, conflict resolution and gender and education so as to contribute to a dialogue toward building a culture for peace and social equality and justice .course more This Winpeace youth program has mostly been funded by the Friedrich Ebert Stiftung.”</p> <p><b>Information received from stakeholder K:</b> “Mutual trust and confidence and as a further goal Peace can be achieved by active and enthusiastic youth participation. Peace can only be achieved by inner civil society initiatives. And these kinds of initiatives should facilitate cooperation, creativity between the different parts of community. Finally, civil society organizations must seek the involvement of the new people to spread the spirit.”</p>
<p>“90. Interreligious communication, both at the level of religious leaders and at the grass-roots levels, should be encouraged and promoted. For instance, religious leaders from the southern and northern parts should be encouraged to collaborate more in the maintenance and repair of religious sites and places of worship. Women should always play an active part in interreligious dialogue initiatives and programmes.”</p>	<p><b>Report of the Special Rapporteur on freedom of religion or belief to the twenty-fifth session of the Human Rights Council, December 2013 (A/HRC/25/58):</b> “44. However, the Special Rapporteur has had the opportunity to directly experience the beneficial impact of a highly developed culture of inter- and intrareligious communication, [...] In addition, there seems to be an improved climate of interreligious communication and cooperation in Cyprus, which the Special Rapporteur witnessed during the ground-breaking interreligious round tables held in Nicosia in September 2013.<sup>11</sup> <sup>11</sup> On 22 October 2013 the Special Rapporteur hailed a key breakthrough in interfaith communication reached by a cross section of religious leaders in Cyprus. The agreement allowed Muslim and Greek Orthodox religious leaders to cross the Green Line dividing the island. The Special Rapporteur praised the religious leaders, and encouraged them to create an inclusive institutional framework to promote ongoing communication, such as an interreligious council for peace in Cyprus. The breakthrough became possible after the first interreligious round table held in Cyprus on 12 September 2013, organized by the Office of the Religious Track of the Cyprus Peace Process, under the auspices of the Embassy of Sweden, and in cooperation with OHCHR.”</p>	<p><b>Information received from stakeholder A:</b> “Because of the ongoing Interreligious Dialogue facilitated by the Embassy of Sweden through the Office of the Religious Track, the Archbishop and the Mufti of Cyprus, together with the rest of the religious leaders, have the chance to meet regularly and discuss issues of common interest. In this context, Archbishop Chrysostomos intervened to the Ministry of Foreign Affairs of the Republic of Cyprus and made possible for the Mufti of Cyprus Dr. Talip Atalay to cross the Buffer Zone and visit the Muslim monuments in Nicosia on the 3rd of June 2014. He was also facilitated to pray, for the first time after 40 years, at Taktakale Mosque in Nicosia. He also invited the Mufti for a two-day trip to Paphos between 25th – 26th September 2014 where he visited several Mosques and prayed at Hagia Sofia Mosque. He also intervened and made possible for hundreds of illegal Turkish settlers to visit Hala Sultan Teke at Larnaca on July 2014 and celebrate Ramazan. He also facilitated the visit of T/Cypriots to Sylikou village for a prayer at the local mosque on the 27th of September 2014. Despite Mufti’s tireless efforts, the Turkish occupying regime refused to allow religious services to be held in the occupied areas of Cyprus in many cases, although a new mechanism for submitting and approving such applications has been established by the religious leaders of the island. In most of these cases the answer forwarded through UNFICYP Civil Affairs Section was a typical ‘we regret to inform you that your application has been declined ...’ without presenting a justified reason for such an answer. The negative answers we had during 2014 until today are the following:</p>

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	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b></p> <p>“37. During the interactive dialogue with the Human Rights Council on 5 March 2013, the Special Rapporteur on freedom of religion or belief noted that the overall situation had clearly improved after the opening of the checkpoints in 2003, with positive implications also for the enjoyment of freedom of religion or belief throughout the entire island. [...] He had been encouraged by recent initiatives towards enhancing interreligious communication with a view to cultivating relationships of trust and peaceful coexistence.</p> <p>38. As a follow-up to his official visit to Cyprus in 2012, the Special Rapporteur on freedom of religion or belief took part in the first interreligious round table in the United Nations buffer zone in Nicosia, organized on 12 September 2013 by the Office of the Religious Track of the Cyprus Peace Process, under the auspices of the Embassy of Sweden and in cooperation with OHCHR. As all cooperation between the religious leaders had stopped when the bicomunal conflict between Greek Cypriots and Turkish Cypriots escalated 50 years earlier, the Special Rapporteur hailed these positive developments and the improved climate of interreligious communication in Cyprus as a breakthrough for religious freedom on the whole island.<sup>45</sup> It also implements one of the recommendations made by the Special Rapporteur in his report to the Human Rights Council, in which he called for the promotion of interreligious communication at both the level of religious leaders and the grass-roots level.<sup>46</sup> Such cooperation on the whole island indeed creates solid ground on which to address the underlying human rights issues, which could also have a positive impact on the reconciliation process as a whole. [...]</p> <p>58. During the period under review, there were some positive developments on the question of human rights in Cyprus, including measures taken to protect cultural heritage sites on both sides of the island, the launch of the first bicomunal Internet broadcasting facility, an improved climate of interreligious communication and steps to allow Greek Orthodox and Muslim religious leaders to cross the Green Line that divides the island. [...]</p> <p>60. Interreligious communication and cooperation on the whole island might, it is hoped, help to create solid ground on which to address the question of human rights in Cyprus, which could also have a positive</p>	<p>a. Panagia Galaktotrofousa church at Palekythro village on the 27.04.2014  b. Saint George of Xalona church at Kato Zodia village on the 27.04.2014  c. Saint Georgios church at Tymbou village on the 22.04.2014 and on the 23.04.2014  d. Saint Marina church at Tymvou village on the 17.07.2014  e. Prophet Elias church at Tymvou village on the 20.07.2014  f. Agio Mandilio of Christ church at Kapouti village on the 16.08.2014  g. Saint Thekla church at Tymvou village on the 24.09.2014  h. Saint Antipas church at Piroi village on the 06.08.2014  i. Saint Marina church at Kythrea village on the 10.07.2014 and on the 17.07.2014  j. Saint Demetrianos church at Kaimakli on the 26.10.2014  k. Saint Georgios Exorinos church at Famagusta on the 23.04.2014 and on the 11.05.2014  l. Saint George church at Vatili village on the 23.04.2014  m. Saint George church at Vathylakas village, Karpasia, on the 23.04.2014  n. Saint George church at Goufes village on the 22.04.2014  o. Saint Paraskevi church at St. Theodoros village on the 26.07.2014  p. Archangel Michael church at Gialousa, Karpasia, on the 06.09.2014 and 8.11.2014  q. Panagia Pergaminiotisa church at Akanthou village on the 07.09.2014  r. Panagia church at Trikomo, Karpasia, on the 08.09.2014  s. Prophet Elias church at Styloioi, Famagusta, on 28.09.2014  t. Panagia Galaterousa church on the 02.02.2014  u. Saint Irene church at Agia Irene village on the 04.05.2014  v. Panagia church at Acheritou, Famagusta, on the 22.11.2014  w. Panagia Ypati church (monastery) at Ayios Amvrosios, Kyrenia, on the 22.11.2014”</p> <p><b>Information received from stakeholder B:</b>  “Archbishop Nareg and lay representatives of the Armenian Apostolic Orthodox Church are actively involved in the Religious Track of the Cyprus Peace Process and believe that it is a vital instrument for transparent discussion on burning issues of common concern and for buildup of gradual cooperation among all religious groups involved.”</p> <p><b>Information received from stakeholder C:</b>  “The Baha’is of Cyprus ran two inter-faith devotionals (though all devotional meetings are of course open to people of all religions) and have more major event planned for World Religion Day on January 18<sup>th</sup> 2015. Praying together is always</p>

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	<p>impact on the reconciliation process as a whole.</p> <p><sup>45</sup> See <a href="http://www.ohchr.org/en/NewsEvents/Pages/DisplayNews.aspx?NewsID=13880&amp;LangID=E">www.ohchr.org/en/NewsEvents/Pages/DisplayNews.aspx?NewsID=13880&amp;LangID=E</a>.</p> <p><sup>46</sup> A/HRC/22/51/Add.1, para. 90.”</p>	<p>a rewarding experience and helps us understand better the reality of ‘The Fundamental Oneness of All Religions’ and the axiomatic truth that there is only One God.”</p> <p><b>Information received from stakeholder D:</b>  “The high profile inter religious meetings have had major impact in the message it has sent to the public opinion on both sides. Again this is a huge change from the past when the Greek Orthodox church leaders in particular would often make harsh statements and calls to their community against the T. Cypriots. The T.Cypriot community is traditionally secular and less influenced by Muslim religious leadership. There is an imbalance in this respect.  The use of places of religious worship by one community for services within the area controlled by the other community is very significant. E.g. many churches in the north had been converted to mosques or community centres. To see them being used as places of Greek Cypriot worship encourages respect and understanding. Regarding the north, some years back the Christians living in the north – mostly British ex-pats and African students – had complained of being harassed by the civil police during Sunday services. This is no longer the case and large groups of Christian worshippers are using wedding halls and former churches for this purpose.  The Alevi Turkish migrants living in the north have over the past year complained and protested the religious education in the Turkish Cypriot curriculum.”</p> <p><b>Information received from stakeholder E:</b>  “During the last year important steps towards Inter-religious communication have been taken. Religious leaders in Cyprus in the context of their regular meetings issued a statement supporting the common agreement between the Greek Cypriot and the Turkish Cypriot leaders for re-starting the negotiations at the inter-communal level. People had the opportunity to travel across the existing divide in order to practice their religious rights in several occasions.  The Home for Cooperation hosts often the meetings of religious leaders in its premises. Representatives of the religious leaders were present to the local ceremony for European Commission and Europa Nostra Award which was granted to the Home for Cooperation.”</p> <p><b>Information received from stakeholder G:</b>  “Religion still remains a highly gender-hierarchical affair in both communities. Women also lack effective participation in the management of religious and communal property. Lack of access to the religious dialogue initiatives of those</p>

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		<p>groups not officially recognized as distinct religious groups (e.g. Roma) is also a hindrance to inclusivity.”</p> <p><b>Information received from stakeholder H:</b>  “The Technical Committee on Cultural Heritage appointed by the two Leaders worked consistently the last six years on the field of conservation of monuments. The T.C. succeeded up to now to complete twenty projects mainly religious churches and mosques. The T.C. has in its program 15 projects for 2015. The restoration of monuments contributed greatly in bringing the people of both communities in contact creating a new situation of understanding between them. The dialogue between religious leaders initiated and convened by the Swedish Embassy (The Religious Track of the Cyprus Peace Process) is facilitating our efforts. We underline with satisfaction the presence of the Mufti of our Turkish Cypriot compatriots in Greek Orthodox churches services as it happened recently in Panayia Church/ Trachoni Kythreas. The message of religious tolerance and mutual respect given to the people it has important impact.”</p> <p><b>Information received from stakeholder I:</b>  “Speaking about Interreligious communication we suggest to mention clearly the three minorities’ religious communities (Maronites, Armenians and Latins).”</p> <p><b>Information received from stakeholder K:</b>  “Religion and religious leaders have great impact on the ordinary people. Interreligious dialogue can lead to a reconciliation process all around the island. Giving religious freedom to the people in all around the island will develop their sense of mutual understanding, confidence and protect the unity of the island. Because of these reasons I strongly support and encourage as a youth that religious leaders should continue to cooperate and dialogue for religious freedom which will lead to a sustainable peace. The repair of religious sites is an important issue for protecting our cultural heritage for peace reasons as well as tourism and freedom of religion.  The Office of the Religious Track of the Cyprus Peace Process has been successful in bringing the religious leaders of Cyprus together for the first time in the history of Cyprus to build trust and even cooperate together. I was honoured to be part of their first joint initiative in 2011 which was focussed on youth. I continued to stay engaged and thanks to this encounter I had opportunities to make new friendships I would not have made if it was not for the improved climate of dialogue and cooperation of the two main religious leaders of Cyprus. Youth from the faith communities started to get to know one another and develop friendships.</p>

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	<p><b>Report of the Working Group on the Universal Periodic Review on Cyprus, February 2014 (A/HRC/26/14):</b>  “114. The response of Cyprus to the following recommendations will be included in the outcome report adopted by the Human Rights Council at its twenty-sixth session in June 2014: [...] 114.73. Further develop projects concerning relations between different religious and ethnic communities, in line with relevant recommendations of the Special Rapporteur on freedom of religion or belief (Portugal);”</p>	<p>Youth made some excellent recommendations and with the support of the Office of the RT created the Cyprus Interfaith Youth Network for Peace but due to lack of funding support and lack of staff capacity it has been left dormant. The Office of the RT should be better resourced and supported to include more youth in its work and be able to work with the grassroots as well as the religious leadership.”</p> <p><b>Views on conclusions and/or recommendations, voluntary commitments and replies presented by the State under review, June 2014 (A/HRC/26/14/Add.1):</b>  “53. Cyprus accepts the following recommendations: 114.72, 114.73.  54. Regarding the RC114.73, Cyprus fully supports the work of UN Special Rapporteur on Freedom of Religion and Belief. There is an on-going inter-religious dialogue in Cyprus with the full support of the government. There have been a number of inter-religious meetings.”</p>
<p>“91. When negotiating and implementing peace agreements, all actors involved should adopt a gender perspective, including measures that support local women’s peace initiatives and indigenous processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace agreements, in line with Security Council resolution 1325 (2000). For example, according to the views of the Gender Advisory Team, effective representation of women should be guaranteed in decision-making on matters</p>	<p><b>Committee on the Elimination of Discrimination against Women, Concluding observations on the combined sixth and seventh periodic reports of Cyprus, February 2013 (CEDAW/C/CYP/CO/6-7):</b>  “23. While noting that women are actively involved in the promotion of reconciliation and peace through bi-communal activities, the Committee notes with concern the insufficient information provided by the State party on the participation of women in the peace process, including at decision-making levels, and is concerned that the peace process currently under way may lack a gender perspective, as called for in the recommendations of the Gender Advisory Team.  24. With reference to its previous recommendation (CEDAW/C/CYP/CO/5, para. 34), the Committee calls on the State party to: (a) Strengthen its dialogue with non-governmental and women’s organizations to promote and encourage civil society and community-level participation in the peace process; (b) Increase its efforts to incorporate a gender perspective in the peace process by ensuring the protection and respect for women’s and girls’ human rights and by addressing their specific needs; and (c) Fully involve women in all stages of the peace process, including in decision-making, in line with United Nations Security Council Resolution 1325 (2000). [...] 35. [...] While noting that the jurisdiction over divorce proceedings</p>	<p><b>Information received from stakeholder B:</b>  “The Armenian Apostolic Orthodox Church is governed by democratic principles and its laity is present in all its committees, playing a pivotal role in the decision-making and implementing processes. Consequently, women and youth are actively involved in these processes. Through inter-religious and inter-communal relations the Armenian community would strongly advocate the case for non-discrimination against gender and age.”</p> <p><b>Information received from stakeholder C:</b>  “Baha’is believe that the Equality of Women and Men is a basic principle for our new age and needs active support. As Baha’is have no clergy or leaders, women play an equal role in making all decision for the community and having female and male members from both Turkish Cypriot and Greek Cypriot on our Cyprus governing assembly is empowering. The learning we gain from this is invaluable. We have to present such role models to the community who too often see little of women in the decision making of religions.”</p> <p><b>Information received from stakeholder D:</b>  “Women are and have always been active in bicomunal reconciliation aimed events but are somehow missing in the formal peace process. This is a basic reflection of the general lack of women in politics and decision making bodies, at least for the north.”</p>

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<p>pertaining to property held in common by minority groups and other religious or cultural associations administering property on behalf of communities or minority or cultural groups.”</p>	<p>was fully transferred to the Family Courts by constitutional amendment in 1989, the Committee notes with concern that the continued jurisdictional split of the Family Courts based on religious affiliation and the lack of a uniform law governing divorce, resulting from the coexistence of specific laws which apply to the different respective religious groups, as well as the current legislation on the division of marital property, may negatively impact on women. [...] 36. The Committee recommends that the State party: (a) Ensure that all the laws on marriage and family relations governing the different religious groups are applied by the Family Courts in full compliance with articles 15 and 16 of the Convention and the Committee’s general recommendation No. 21 (1994) on equality in marriage and family relations;”</p> <p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b> “57. The Gender Advisory Team, a group of academics and civil society activists from both sides of the divide working on issues of gender equality from a peace-building perspective, launched a report on 6 December 2012 entitled “Women’s Peace in Cyprus”. The report comprised an overview of Security Council resolution 1325 (2000) and the contributions made by the Gender Advisory Team since 2009, including recommendations and explanatory notes on the issues of governance and power-sharing, citizenship rights, property rights, and economic rights. Of these recommendations, the first three have already been presented to the negotiators and the Office of the Special Adviser to the Secretary-General on Cyprus. The Gender Advisory Team was encouraged by the efforts made by the negotiating teams to explore ways in which the work on mainstreaming gender equality could take effect.<sup>62</sup> <sup>62</sup> See <a href="http://www.gat1325.org/#!/publications/c21kz">www.gat1325.org/#!/publications/c21kz</a>.”</p>	<p><b>Information received from stakeholder F:</b> “Association for Historical Dialogue and Research (AHDR), Development and publication of a trilingual guide (English, Greek and Turkish) – ‘How to Introduce a Gender Perspective in History Teaching’, under the Home for Cooperation Project funded by Norway Grants 2009-2014 in partnership with the Council of Europe.”</p> <p><b>Information received from stakeholder I:</b> “The Maronite Archeparchy of Cyprus respects fully the dignity of every person called to live in joy, stability and peace. Every woman and man is called to develop and witness human and spiritual values. There are particularities concerning the family and problems between the couples, and at this specific point there should be respected the religious tradition of every church and every community in the context of the society of Cyprus.”</p> <p><b>Information received from stakeholder J:</b> “The Gender Advisory Team actively continues its work on issues of gender equality from a peace-building perspective. In January 2014, it launched a policy brief titled ‘Towards a Gendered Peace: Interventions in the negotiation process inspired by UNSCR 1325,’ which includes extended recommendations on the issue of citizenship in relation to freedom of religion or belief.”</p> <p><b>Information received from stakeholder K:</b> “Currently a department for gender equality established in the Northern Cyprus by law. There are several initiatives about the involvement of women. It can be positive impact to give their perspective, but according to my observations they have already have a good place in the civil society organizations and decision making process.”</p>
<p>“92. Non-governmental organizations should continue and strengthen their efforts to create educational programmes that provide more multiculturalism and</p>	<p><b>Committee on the Elimination of Racial Discrimination, Concluding observations on the seventeenth to twenty-second periodic reports of Cyprus, August 2013 (CERD/C/CYP/CO/17-22):</b> “7. [...] The Committee requests the State party to include in its next periodic report information on intercommunal initiatives undertaken by the State party and by civil society organizations to [...] raise</p>	<p><b>Information received from stakeholder F:</b> “Education for a Culture of Peace as a Vehicle for Reconciliation in Cyprus is a three-year project which was initiated on July 6, 2014. The project is being co-implemented by POST Research Institute (POST RI) and the Association for Historical Dialogue and Research (AHDR), and financially supported by the European Commission through the Civil Society in Action IV Program opened for the Turkish Cypriot Community. The current project aims to use education as a</p>

<b>Recommendations of the Special Rapporteur in his mission report (A/HRC/22/51/Add.1)</b>	<b>Follow-up information from UN documents (e.g. Special Procedures, Treaty Bodies, Universal Periodic Review and Office of the High Commissioner for Human Rights)</b>	<b>Follow-up information from the Government of the Republic of Cyprus/ Turkish Cypriot authorities/other stakeholders</b> *The information in this column is reproduced as received from the various stakeholders in November and December 2014
<p>interreligious knowledge beyond the bi-communal narratives in order to equip the teachers and students with more accurate historical background knowledge to create more space for reflection.”</p>	<p>awareness through the impartial teaching of the history of Cyprus in schools and other State institutions.”</p>	<p>platform from which one can depart to bring structural changes in society. Education for a Culture of Peace can provide the means through which a transformation of the educational system and society can be achieved, and a Culture of Peace can be cultivated and sustained. Thus, the main aim of the project is to bring about societal change and transform the current status-quo through a bottom-up approach by engaging educators, young people, parents, community members, and civil society in an educative and transformational process.”</p> <p><b>Information received from stakeholder I:</b> “The historic minorities of Cyprus especially the Maronite Community will be ready and happy to make known and share its religious and cultural tradition at the general educational level in our country. Therefore in the books of religious and educational formation it would be convenient to follow the method of the comparative religion creating space for all the communities in Cyprus and especially of the minorities.”</p> <p><b>Information received from stakeholder J:</b> “In addition to the promotion of multiculturalism and interreligious knowledge, educational programmes need to impart gender equality knowledge, as such knowledge will greatly contribute to the challenging the patriarchy and androcentism embedded in communal and bi-communal narratives.”</p> <p><b>Information received from stakeholder K:</b> “History teaching in schools is full of hatred, and blames to others in both sides. That is the current reality unfortunately. If we want to build the peace, we must care about educational programmes and multiculturalism. Activist teachers may write a joint history-teaching and push the government in the long term to apply it for schools. Because having two different history teachings is an obstacle for peace.”</p>
<p>“93. International stakeholders working in Cyprus could support local civil society initiatives and organize more international youth exchange programmes that may help to broaden perspectives and</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b> “51. In July 2013, the Association for Historical Dialogue and Research, a nongovernmental organization that includes members from various ethnic, linguistic and professional backgrounds working at various educational levels in Cyprus, launched a policy paper on “Rethinking Education in Cyprus”. In the paper, it proposed a holistic view to education, in which the goals of peace education, human rights</p>	<p><b>Information received from stakeholder B:</b> “To secure more participation of the Armenian youth in the inter-religious relations, a Youth Committee has been formed and started working on youth exchange programs.”</p> <p><b>Information received from stakeholder C:</b> “The education of our parents, our children and our youth in an unbiased and universal way is vital to all the work of religions towards establishing a new world order of cooperation instead of conflict, seeing ‘the earth is but one country,</p>

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<p>appreciation of the emerging religious diversities in the island.”</p>	<p>education, intercultural education, critical education and environmental education are integrated, in order to prepare school leaders, teachers, parents, children and young people to live in a multicultural, multilingual and multi-faith society in Cyprus. It also envisioned democratic education, free of any kind of discrimination, that involves students, teachers and parents of all cultural groups in Cyprus as active members of society in democratic processes of decision-making in schools.<sup>58</sup> [...]</p> <p>53. With regard to Cyprus, the Security Council reiterated in its resolutions 2089 (2013) and 2114 (2013) that the active participation of civil society groups, including women’s groups, is essential to the political process and can contribute to making any future settlement sustainable, recalled that women play an important role in peace processes, and welcomed all efforts to promote bicomunal contacts and events, including by all United Nations bodies on the island.</p> <p><sup>58</sup> AHDR, <i>Policy Paper: Rethinking Education in Cyprus</i>, available from <a href="http://www.ahdr.info/ckfinder/userfiles/files/POLICY%20PAPER_FINAL%20LR.pdf">www.ahdr.info/ckfinder/userfiles/files/POLICY%20PAPER_FINAL%20LR.pdf</a>.”</p>	<p>mankind its citizens.’ Baha’is have helped in the production of the excellent teaching materials available for use in schools (‘How to cope with Diversity at School – Teaching and learning about religious diversity’ produced by the Anna Lindh Foundation).”</p> <p><b>Information received from stakeholder E:</b> “The Association for Historical Dialogue and Research has disseminated its Policy Paper among the general public while sharing it with stakeholders across the existing divide. AHDR has initiated a new project as partner to the POST Research Institute (POST RI). Education for a Culture of Peace as a Vehicle for Reconciliation in Cyprus is a three-year project which was initiated on July 6, 2014. The project is being co-complemented by POST Research Institute (POST RI) and the Association for Historical Dialogue and Research (AHDR), and financially supported by the European Commission through the Civil Society in Action IV Program opened for the Turkish Cypriot Community. The current project aims to use education as a platform from which one can depart to bring structural changes in society. Education for a Culture of Peace can provide the means through which a transformation of the educational system and society can be achieved, and a Culture of Peace can be cultivated and sustained. Thus, the main aim of the project is to bring about societal change and transform the current status-quo through a bottom-up approach by engaging educators, young people, parents, community members, and civil society in an educative and transformational process.”</p> <p><b>Information received from stakeholder I:</b> “Reread again the history of Cyprus and rethink and rewrite it with a cultural human and religious background based on the principles of accepting the differences and based on the values and virtue of tolerance, forgiveness and reconciliation.”</p> <p><b>Information received from stakeholder K:</b> “International youth exchange programmes definitely help to broaden the horizon, the perspective and vision if its from other conflict areas. It also develops a sense of multiculturalism. We need an education which tells us more about multiculturalism, multi-nationalism and multi-linguism. Joint civil society pressure is needed on government for an education policy change.”</p>



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<p>“94. The media should consider giving more attention to the situation of small and non-traditional religious or belief communities, which to date have played a negligible role in public debate.”</p>	<p><b>Report of the Office of the United Nations High Commissioner for Human Rights on the question of human rights in Cyprus, January 2014 (A/HRC/25/21):</b></p> <p>“45. In May 2013, the Cyprus Community Media Centre, which is located in the United Nations buffer zone, launched the island’s first bicommunal Internet broadcasting facility. The multimedia studio aims at providing Cypriots with a neutral source of news and information on issues concerning peace and reconciliation, and developments in the two communities. The studio has already helped to create two multimedia and Internet radio websites: “BufferBuzz”, funded by UNDP – Action for Cooperation and Trust in Cyprus, and “MYCYradio”, funded by the European Commission.<sup>52</sup> In September 2013, the European Commission launched a €2.5 million grant scheme for civil society applicants from the northern part of Cyprus, aimed at strengthening dialogue and active citizenship, and also to promote reconciliation with the Greek Cypriot community.</p> <p><sup>52</sup> S/2013/392, para. 24. See also “A buzz in the buffer zone”, UNDP, available from <a href="http://www.undp.org/content/cyprus/en/home/ourwork/actionforcooperationandtrust/successstories/a-buzzin-the-buffer-zone/">www.undp.org/content/cyprus/en/home/ourwork/actionforcooperationandtrust/successstories/a-buzzin-the-buffer-zone/</a>.”</p>	<p><b>Information received from stakeholder D:</b></p> <p>“Although much positive change has occurred in certain fields for reconciliation a concern was expressed about the absence of interaction between children and youngsters so that they are totally at the mercy of the educational system of each side. They have no ‘human’ contact with their school-pupil counterparts on the other side. The formal politics which fears implied recognition of the other side impedes any kind of organized interaction between schools. The work to overcome this would be extremely useful as the education systems are at present educating youth without any acknowledgement of the existence of their peers across the divide.”</p> <p><b>Information received from stakeholder F:</b></p> <p>“Events related to the work of the Office of the Religious Track of the Cyprus Peace Process usually find their way in mainstream media especially due to the involvement of religious leaders. However, alternative media operating in the UN Buffer Zone do not offer enough coverage of these events. Also, apart from the alternative media operating mostly in the UN Buffer Zone, there should be a mainstreaming of bi-communal initiatives and reconciliation efforts of grassroots initiatives related to Education for a Culture of Peace, Youth and Sports, Human Rights issues and so on. Peace Journalism projects should be encouraged and positive news – local and global – should be broadcasted in mainstream media.”</p> <p><b>Information received from stakeholder I:</b></p> <p>“A progress is noted and a more mediatic space is required for the minorities. To increase and develop more mediatic programmes - TV and Radio- where the youth and adults of all communities can do a cultural programme together. In this way the mass media will have a great role in the process of peace and reconciliation.”</p> <p><b>Information received from stakeholder K:</b></p> <p>“The media is an important power and it needs to be considered when seeking peace. The actions of Cyprus community Media Centre is pretty fine and hopeful. But I think they should be transformed into more significant, effective place in the island. I am sure a lot of people do not know about the MYCYradio and Bufferbuzz.”</p>