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Recommendation	Position	Full list of rights/affected persons	The Coalition Assessment/comments on level of implementation
Right or area: 3.3. Cooperation with other international mechanisms and institutions			
<p>116.20. Continue and intensify cooperation with the international community in order to ensure access of international human rights and humanitarian actors and monitoring mechanisms to Abkhazia, Georgia, and Tskhinvali region/South Ossetia, Georgia, to monitor, report and address the human rights situation of internally displaced persons (Lithuania); Source of position: A/HRC/31/15 - Para. 116</p> <p>116.21. Continue engagement with the international community for ensuring access of international human rights monitoring mechanisms to the regions of Georgia, namely Abkhazia and Tskhinvali region/South Ossetia (Ukraine); Source of position: A/HRC/31/15 - Para. 116</p> <p>116.22. Intensify engagement with the international community for ensuring access of international human rights monitoring mechanisms to the Georgian regions of Abkhazia and Tskhinvali region/South Ossetia (Republic of Moldova); Source of position: A/HRC/31/15 - Para. 116</p>	Supported	<p>3.3. Cooperation with other international mechanisms and institutions</p> <p>35. Refugees & internally displaced persons (IDPs)</p> <p>Affected persons:</p> <p>- internally displaced persons</p>	<p>Partially Implemented</p> <p>The Georgian government cooperates with the UN mechanisms, such as OHCHR, and regularly provides information about the lack of access of international human rights and humanitarian actors and monitoring mechanisms to Abkhazia and South Ossetia. Georgia raised this issue and advocated for the access of OHCHR and other relevant human rights monitoring mechanisms at the last UPR cycle of the Russian Federation. However, more engagement is needed with the regional bodies, such as Council of Europe and OSCE and raising this issue on relevant platforms in these bodies. It is evident that positive results of cooperation is not visible and human rights situation is becoming critical in the occupied territories along with non-stoppable so called “borderization” process by Russian Federation and de-facto authorities, Therefore actualization of international advocacy becomes more critical in order to increase engagement of international organizations and other actors in this process.</p>

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Right or area: 5.1. Constitutional & legislative framework			
<p>118.3. Amend the criminal code by incorporating the category of racist remarks to clearly define direct and indirect discrimination and recognize that racial, religious, national or ethnic grounds constitute an aggravating circumstance (Djibouti); Source of position: A/HRC/31/15/Add.1</p>	<p>Supported</p>	<p>5.1. Constitutional & legislative framework 9. Racial discrimination 14.2. Freedom of thought, conscience and religion Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Fully Implemented Article 142¹ of the Criminal Code criminalizes racial discrimination. Article 53(3). Commission of a crime on the grounds of race, colour, language, sex, sexual orientation, gender identity, age, religion, political or other beliefs, disability, citizenship, national, ethnic or social origin, material status or rank, place of residence or other discriminatory grounds shall constitute an aggravating circumstance for all the relevant crimes provided for by this Code.</p>
<p>118.36. Further develop measures to protect freedom of religion, expression and peaceful assembly and continue to build on the progress begun with the establishment of the State Agency for Religious Issues and the amendments to the Law on Broadcasting (Republic of Korea); Source of position: A/HRC/31/15/Add.1</p>	<p>Supported</p>	<p>5.1. Constitutional & legislative framework 14.2. Freedom of thought, conscience and religion 14.3. Freedom of opinion and expression 14.4. Right to peaceful assembly Affected persons:</p>	<p>Not Implemented The Establishment of the State Agency for Religious Issues (SARI) revealed to worsen freedom of religion situation in Georgia. Firstly, its establishment and mandate were not consulted with the majority of religious and human rights organizations and its work still causes lots of criticism. Apparently, SARI's work is oriented to control religious organisations and its initiatives far from international standards of freedom of religion. The SARI real purposes was revealed in its draft strategic document in 2015, where Agency openly discussed on visioning religious freedom from security perspectives, revision of liberal legislation on registration of religious organizations, adoption of special law on religion and on legitimizing the hierarchies among religious organizations. The Agency has not answered to the most pressing needs of religious communities, including the barriers to build houses of worship, restitution of the property confiscated during Soviet times, discriminatory legislative norms etc. SARI's involvement was neither positive and sometimes negative for the resolution of religious motivated conflicts and the Agency has not played a positive role for the confidence building between conflict affected religious communities. SARI uses the financing of four religious'</p>

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			organizations for their control, it engages even in the management of these organizations, in their budgetary issues, controls appointment of organization leaders, etc. Therefore, its activities justify the fears that the Agency is created for controlling religious organizations, their repression and not for protection of freedom of religion and rights of religious minority groups.
117.48. Improve implementation and enforcement of the Law on the Elimination of All Forms of Discrimination, particularly in its application towards the protection of individuals belonging to sexual and religious minority groups (Canada); Source of position: A/HRC/31/15 - Para. 117	Supported	5.1. Constitutional & legislative framework 14.2. Freedom of thought, conscience and religion 32. Members of minorities Affected persons: - general - minorities/ racial, ethnic, linguistic, religious or descent-based groups - Lesbian, gay, bisexual and transgender persons (LGBT)	Partially Implemented: Implementation of the Law on the Elimination of All forms of Discrimination is a flawed process in relation to the religious minorities. The discriminatory environment covers various fields including property restitution for religious organizations, transfer of state benefits and privileges, etc. Recently in May, 2020 further deepened the discriminatory attitudes and granted dominant religious organizations – Georgian Orthodox Church to gain ownership on 20 Hectares of forest that are close to the Churches. This legislative amendment was adopted during the pandemic and announced emergency situation, without any proper consultations with religious organizations and civil society.
117.23. Adopt and implement in due course the proposed Civic Equality and Integration Strategy and Action Plan for 2015-2020, with a sound financial political backing (Norway); Source of position: A/HRC/31/15 - Para. 117	Supported	5.2. Institutions & policies Affected persons: - general	Partially Implemented: The adoption of state strategic document and respective action plans is definitely an important step forward. However, these documents do not reflect all pressing challenges posted to ethnic minorities and its implementation is also problematic. The participation of minorities in the monitoring and implementation of these policy documents is low and no minority consultative mechanism exists within the legislative or executive levels. In general, minorities political participation is extremely low, no special and positive mechanism has been enacted to support and strengthen their participation. There is no institutionalized and formal dialogue and consultation formats as well. In this situation, it is deeply questionable how ethnic minority political participation

			<p>can be improved while no special measures are taken by the authorities in that direction. Number of sociological researches indicate that even on self-government level people do not refer to the authorities to solve their own problems, not to mention community challenges.</p> <p>The number of commitments that the government took within the action plan is not implemented or partially implemented: e.g., ethnic minorities are not well represented in the public sector. Recent research revealed that only 10 % of employed ethnic minorities are working in public sector and mostly this is public education institutions, schools and not in governmental or municipal organs; Significant gaps are remaining in terms of state language knowledge among major minority groups (among Armenian and Azerbaijani communities).¹</p> <p>The knowledge of state language in ethnic minority groups is still problematic; they do not have substantial access to public services, knowledge on state programs, are not employed in public sector and their participation in economic and social processes is limited; Furthermore, the sociological research and national statistics also indicate that 28.7% of the respondents are not economically active and 23.7% of them are unemployed – a figure higher than the percentage of the unemployed population in Georgia (13.9%). As for the commitments that were taken by the government for the improvement of education, these attempts particularly on school level are rather unsuccessful. Firstly, the policy of minority education is fragmental and chaotic, not following the specific plan and objectives. Within this UPR Cycle, 5 Ministers of Education were changed, therefore the absence of a steady strategic plan is a logical</p>
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¹ As for the level of knowledge of Georgian language within ethnic minority groups, the mean indicator of the index on the knowledge of the state language is the highest among the Kists (out of 22.11-25 points), with the next positions occupied by the Ossetians with the mean score of 21.67, and, within small urban ethnic groups, the Armenians with the score of 10.56 and the Azeris with the score of 9.67, see the Analytical report 2019 of ISSA, diagram 16.

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			<p>consequence. Establishment of national curriculums is always delayed in minority schools and is methodologically flawed. Also, if we consider the results of the school graduating and national university entry exams as an indicator of the quality of the general education, it becomes clear that the quality of teaching at non-Georgian schools is relatively low compared to the Georgian schools. The percentage of students who have failed in school exams at non-Georgian schools specifically varies from 8.23% to 29.95% depending on the subject, while the same indicator on the national level is between 1.5% and 4.5%. The highest percentage of exam-fails comes on the minority regions of Kvemo Kartli and Samtskhe-Javakheti, 11.4% and 10.7% respectively. These regions are also noteworthy with their high rates of school drop-out compared to other regions of Georgia.</p>
<p>Right or area: 8. Non-discrimination</p>			
<p>117.43. Address violence and hate speech against religious minorities (Nigeria); Source of position: A/HRC/31/15 - Para. 117</p> <p>117.44. Take all necessary measures to effectively fight against discrimination, including against religious minorities and LGBTI persons (France); Source of position: A/HRC/31/15 - Para. 117</p>	<p>Supported (implemented or implementation in process)</p>	<p>8. Non-discrimination 14.2. Freedom of thought, conscience and religion Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Partially Implemented: Due to the discriminatory policy, practice and legislation of the state, unequal treatment towards religious minorities remains problematic. The state does not express any readiness to amend the discriminatory legislation, to solve the property related problem of religious minorities. The State Agency for Religious Issues created under the Prime Minister in 2014 is not acting from human rights perspective and differentiates religious organizations.</p> <p>Hate crimes committed against Muslims in 2012-2016 are not investigated. Investigation of crimes against Jehovah’s Witnesses has improved, however granting the official status of victim or charging the perpetrators by the prosecution remains problematic. Regardless the non-increasing nature of crimes against Jehovah’s Witnesses, the ineffectiveness and inactiveness of prosecutor’s office is</p>

			<p>concerning. This indicates to the loyalty of specific groups and ineffectiveness of investigation of crimes committed with religious motives. In 2019, 20 cases of crime were committed on the ground of religious intolerance against Jehovah’s Witnesses, similar number of cases was in 2018 and 16 cases in 2017.</p> <p>Discrimination and social exclusion of Transgender persons remains challenge in Georgia, as they are subjected to discrimination and violence in every sphere of their life, which is encouraged by the lack of legal gender recognition. Transgender persons are not given the option to change their sex marker in civil documents or public records in accordance with their gender identity, the risk of discrimination and ill treatment or violence against them increases when they use documents that do not match their gender identity.</p>
<p>117.92. Promote intercultural and interreligious dialogue and cooperation, as a way of strengthening its non-discrimination programmes and supporting its awareness-raising campaigns against discrimination (Philippines);</p> <p>Source of position: A/HRC/31/15 - Para. 117</p>	<p>Supported (<i>implemented or implementation in process</i>)</p>	<p>8. Non-discrimination 14.2. Freedom of thought, conscience and religion</p> <p>Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Not Implemented:</p> <p>The state has not adopted any systemic and institutional measure to support intercultural and interreligious dialogue, while the number of religious conflicts and tense situations between such communities was noticeable. From 2012-2016, 7 instances of religious conflicts raised against Georgian Muslims, which was not addressed by effective legal and confidence/peace building measures. The risks of renewal of certain conflict situations as well as of new instances is also apparent, particularly in those areas where Muslim eco-migrants from Mountainous Adjara Region were internally displaced in other villages of Georgia and where they represent as religious minorities.</p> <p>The only forum for the dialogue between various religious organizations is the Council of Religions under the auspices of the Public Defender of Georgia since 2005. The Council unites 32 religious’ organizations. However, this institution is not strong and systematically mandated to respond the challenges related to the difficult interreligious relations.</p>

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			Another interreligious forum created by the State Agency for Religious Issues (SARI) does not include many religious organizations and does not articulate the pressing needs and challenges of religious communities in terms of ensuring freedom of religion or belief. SARI has not taken any measures for the enhancement of interreligious relations and confidence building between communities. Its measures are more inspired by the loyalty towards dominant religious organization.
117.93. Implement a national strategy to promote interreligious and intercultural dialogue and tolerance (China); Source of position: A/HRC/31/15 - Para. 117	Supported <i>(implemented or implementation in process)</i>	8. Non-discrimination 14.2. Freedom of thought, conscience and religion Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups	Not Implemented: No such strategy or policy was adopted by the state to promote interreligious and intercultural dialogue. (See assessment in rec: 117.92).
117.114. Adopt the necessary measures to protect ethnic and religious minorities from all forms of violence and discrimination (Costa Rica); Source of position: A/HRC/31/15 - Para. 117	Supported <i>(implemented or implementation in process)</i>	8. Non-discrimination 14.2. Freedom of thought, conscience and religion Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups	Not Implemented: The legislative background which prohibits discrimination and violence based on ethnic and religious grounds is existing. However, their implementation is challenging due to the systemic policy problems which is not responded with the proper affirmative measures. The minorities protection is envisioned from security lenses which hinder effective prevention of violence and discrimination. In number of situations we have witnessed organized and massive xenophobic, racist and chauvinistic attitudes towards ethnic minorities in Georgia. For example, during the Covid-19 pandemic lockdown of Marneuli and Bolnisi municipalities (the municipalities in Kvemo Kartli which are densely populated with ethnic Azerbaijani minorities and small numbers of ethnic Armenians) the minority communities were victims of organized chauvinistic and xenophobic attitudes mostly in social media.

			<p>Another wave of hate-speech against ethnic Azerbaijanis occurred when Marneuli Mayor , who is himself Azerbaijanian, restored the monument of a controversial Azerbaijanian poet, who is known to have its part in the occupation of Georgia during Soviet Union. The Georgian Orthodox religious leader in Marneuli strictly required from the Mayor to demolish the monument which was again followed by the aggressive hate speech against ethnic Azerbaijanis from the ultra-conservative groups and religious leaders. This waves of ethnic tense and aggression was not responded from the state authorities with appropriate confidence-building measures, hate speech and discriminatory attitudes were not reacted by high-rank political figures, only the State Security Service (SSS) commenced investigation on the grounds of racial discrimination and Azerbaijanian activists were interrogated. The investigation and context of the investigation, which began on May 30 in SSS, again reinforced the dominant discourse of looking at minorities as threat and it may have a chilling effect on activist processes in the region. Also, it may deepen mistrust and alienation in the community, because of the disregard of their interests and dissatisfaction. The investigation did not even question the stress and damage caused to local activists due to the hate campaign of the ultra-conservative groups, and it was a very difficult emotional experience for them to be equally discussed along with violent groups. The results of the investigation is unknown at the time of reporting but there is very low expectations for giving proper legal qualification and response to the acts of violent ultra-conservative groups as we see they remain unpunished in various previous cases, including during their organized attacks against LGBTQI community.</p>
<p>Right or area: 14.2. Freedom of thought, conscience and religion</p>			
<p>117.91. Protect minorities and ensure the full enjoyment of their freedom of religion or belief</p>	<p>Supported</p>	<p>14.2. Freedom of thought, conscience and religion</p>	<p>Not Implemented: See assessment in rec: 118.35; 118.36;</p>

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<p>in accordance with international human rights law (Ghana); Source of position: A/HRC/31/15 - Para. 117</p>	<p><i>(impleme nted or implemen tation in process)</i></p>	<p>Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	
<p>118.35. Continue steps towards the recovery of physical and moral damage to the religious denominations suffered during the Soviet era (Armenia); Source of position: A/HRC/31/15/Add.1</p>	<p>Supporte d</p>	<p>14.2. Freedom of thought, conscience and religion Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Not Implemented: The state has not taken any measures to adopt any policy or legislation for restitution of religious property to its historical owners. The state’s policy of financing religious organizations is rather in the form of subsidizing but not as a recovery of damage received during USSR.. Georgian Orthodox church on yearly basis receives 25 Million Gel from the state budget and additional ad hoc funding, and financial privileges from municipal budgets and state property agencies which is justified as a restitution. Furthermore, in 2020 May, the Parliament adopted legislation which granted Georgian Orthodox Church right to receive 20 hectares of forest close to the churches. Since 2014 four additional religious organizations are financed which is also legally justified as restitution, but other organizations are left beyond any recovery. Such funding is basically used for their control as long as damage is not defined. In number of cases Georgian Orthodox Church received property which historically belonged to the other organizations such as Armenian Apostolic Church (AAC) or Catholic church, which caused religious disputes and conflicts. Furthermore, State Agency in Religious Affairs commenced restitution process via transferring immovable property for temporary use, but this was related only to those properties which was itself functioning as mosques, synagogues, churches, etc. and not to those one which are disputable and not functioning, under risks of deconstruction. In addition to not transferring ownership of</p>

			<p>this property to them, this flawed process is also inconsistent and is not applied to all religious organizations. for example, Armenian Apostolic Church has not received anything even in these conditions. According to the AAC they have addressed to the State Agency in Religious Affairs with 57 petitions to transfer the property in their ownership, as all of them were operated by them. None of the petitions were responded by the Agency with an argument of not having enough evidence.</p>
<p>117.87. Establish a system for birth registration that covers all children without discrimination by reason of race, ethnicity or nationality, sex or religion (Paraguay); Source of position: A/HRC/31/15 - Para. 117</p>	<p>Supported <i>(implemented or implementation in process)</i></p>	<p>14.2. Freedom of thought, conscience and religion 17. Rights related to name, identity, nationality Affected persons: - children - non-citizens - minorities/ racial, ethnic, linguistic, religious or descent-based groups - girls</p>	<p>Fully Implemented</p>
<p>Right or area: 25. Right to education</p>			
<p>117.107. Further improve the accessibility and quality of education, and increase the enrolment rate of vulnerable children, including girl children and children of ethnic minorities (China); Source of position: A/HRC/31/15 - Para. 117</p>	<p>Supported <i>(implemented or implementation in process)</i></p>	<p>25. Right to education 32. Members of minorities Affected persons: - children - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Partially Implemented: Limited access to education for ethnic minority groups as well as deficient education is caused by several structural problems in education policy, including: the low quality of teaching the state language, the problems related to the content of textbooks in their language, low qualification of teachers, including their poor level of competence in Georgian, non-inclusive and encouraging teaching environment in schools. If we consider the results of the school graduating and national university entry exams as an indicator of the quality of the general education, it becomes clear that the quality of teaching at non-Georgian schools is relatively low</p>

			<p>compared to the Georgian schools. The percentage of students who have failed in school exams at non-Georgian schools specifically varies from 8.23% to 29.95% depending on the subject, while the same indicator on the national level is between 1.5% and 4.5%. Kvemo Kartli and Samtskhe-Kavakheti where ethnic minorities are most densely populated had highest percentage of school exam failures, respectively 11.3% and 10.7% in 2011-2018 years. These regions are also noticeable with their high rate of school drop-out compared to other regions of Georgia. According to the Education Management Information System (EMIS) data, 20% of school students in Kvemo Kartli dropped out of school in 2015-2016 due to migration and the share of such pupils in Samtskhe-Javakheti is 34%. The school drop-out in the Kvemo Kartli region is mostly due to work (18%), while this number in Samtskhe-Javakheti is 7%.</p>
<p>117.115. Improve the education of persons belonging to minority groups (the former Yugoslav Republic of Macedonia); Source of position: A/HRC/31/15 - Para. 117</p>	<p>Supported <i>(implemented or implementation in process)</i></p>	<p>25. Right to education 32. Members of minorities Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Partially implemented; See assessment in 117.107 and 118.47.</p>
<p>117.108. Consider promoting access to education for girls from ethnic minorities and remove barriers that impede access to education by Roma children (Nigeria); Source of position: A/HRC/31/15 - Para. 117</p>	<p>Supported <i>(implemented or implementation in process)</i></p>	<p>25. Right to education 32. Members of minorities 29.1. Discrimination against women Affected persons: - children - girls - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Partially implemented; See assessment in 117.107 and 118.47.</p>

<i>Right or area: 32. Members of minorities</i>			
<p>118.48. Promote the inclusion on all fronts of cultural and religious minorities and guarantee their access to development (Mexico); Source of position: A/HRC/31/15/Add.1</p>	<p>Supported</p>	<p>32. Members of minorities Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Partially Implemented: The access to development for cultural and religious minorities remains problematic and these problems are related to their low level of participation in decision-making process, problematic educational system particularly for the ethnic minorities that do not hold state language well. Their social and economic vulnerability is also evident in the statistical information of their economic activities and employment. The sociological research and national statistics also indicate that 28.7% of the respondents are not economically active and 23.7% of them are unemployed – this figure is higher than the percentage of the unemployed population in Georgia (13.9%). Cultural and religious minorities in the regions are deprived from the opportunities to be fully involved in the cultural life, as they have limited access to the Cultural Houses and its services in their respective regions. Furthermore, number of recent researches indicate to the cultural domination practices in the regions resided by ethnic minorities. The minorities are not fully involved in cultural events planned in their regions, their traditions are not well-represented and frequently they are reminded that they are living in a Christian Orthodox state. It is noteworthy, that ethnic minorities have simplified exam procedure for university education and it allows them to study state language for one year and later continue bachelor studies (“1+4 program”). However, the program itself needs development. As students and universities assess one year is not enough to study state language on such level that will enable them to continue professional bachelor studies and to be competitive among native speaker students of ethnic majority. Also, as this special program</p>

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			expires in 2020, its continuation is vital for the minorities until teaching of state language at schools is no longer problematic.
118.49. Ensure the availability of textbooks in their mother tongue for the national minorities (Armenia); Source of position: A/HRC/31/15/Add.1	Supported	32. Members of minorities Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups	Not Implemented: The school textbooks available for national minorities remain the most problematic issue in terms of providing quality education to them. The multi-lingual textbooks have significant gaps in terms of methodology, adequacy to the level of education and real needs of minorities. The part of textbooks in the primary classes (from 1 to 6 class) are translated into native language, but partially where 70% are in minorities language and 30% in Georgian. As the teachers are not adequately trained in Georgian language and trained in multilingual education the schools simply skip the 30% of textbooks. In this way, students partially understand the subject matter of each topic. Translation itself is considered problematic by teachers and students as well. The national language textbooks are imported from the neighbouring countries and they do not undergo special examination and accreditation, which also created problems on the way of integration and quality education.
117.103. Undertake further measures for the integration of minorities and the promotion of their representation in Georgian political and public life (Albania); Source of position: A/HRC/31/15 - Para. 117	Supported (implemented or implementation in process)	32. Members of minorities 18. Right to participate in public affairs & right to vote Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups	Partially Implemented: Ethnic Minority political participation and their engagement in social and cultural lives is extremely limited, even within the local government levels, where the minorities are densely populated. Recent research identifies that in Kvemo Kartli where state language knowledge is limited due to the failure of school educational programs, the population is not engaged in social and political lives. They do not address the local municipalities even for their personal needs, nor for the public needs. (69.9% of respondents have never applied to the local self-government

			<p>authorities for their private or family needs and 76.5% has not applied for public needs).</p> <p>Ethnic minorities are not represented in cultural lives as municipalities do not see their culture existing locally, they do not participate in planning cultural activities, nor the municipality includes their identity within existing programs.</p> <p>As for the Central level, today 11 members of the Parliament belong to minority groups, but they are not actively involved in decision-making and legislative process, they do not reflect on the needs of their communities.</p>
<p>118.38. Adopt concrete measures to encourage stronger participation by women and ethnic minorities in political decision making processes (Germany);</p> <p>Source of position: A/HRC/31/15/Add.1</p>	<p>Supported</p>	<p>32. Members of minorities</p> <p>18. Right to participate in public affairs & right to vote</p> <p>Affected persons:</p> <ul style="list-style-type: none"> - minorities/ racial, ethnic, linguistic, religious or descent-based groups - women 	<p>Not Implemented:</p> <p>No positive or specific measure is taken in order to increase participation of women and ethnic minorities in the political decision-making process. No consultative mechanisms are embodied within parliamentary or executive levels.</p> <p>The only consultative mechanism that exists is the National Minority Council under the Public Defender’s office. Law does not prescribe its steady and binding connection with executive or legislative branches as a compulsory consultative mechanism. Therefore, ethnic minorities are irregularly involved in decision-making processes. The lack of additional positive measures like existence of consultative councils within the various governmental levels was also criticized under the third opinion of CoE Advisory Committee opinion published in 2019 (para 21). In 2019, consultative council was created under the office of the State Minister of Reconciliation and Civic Integration, but the council is not established under any regulatory framework, which created major instability for the council. The membership of the council is also questionable as the members are defined by the State Minister’s personal decision and increases the risks of members selection per their loyalty. This consultative mechanism is not in line</p>

			<p>with international standards and best practices as defined by CoE Advisory council, there it cannot be considered as a proper participation mechanism.</p> <p>State Minister Aparatus frequently indicate that the Coordinative Interagency Council under this office is one of the mechanisms for minorities political participation, while the interagency council unifies only state agencies and authorities from the executive branch. The involvement of national minority organizations is fragmental, they do not have power to influence over the decision-making authority. Furthermore CoE Advisory Committee do not recognize coordinative mechanisms as consultative mechanisms due to their non-participatory nature.</p>
<p>117.116. Ensure teaching and preservation of minority languages, by providing adequate general education to students in their native language (Austria);</p> <p>Source of position: A/HRC/31/15 - Para. 117</p>	<p>Supported (implemented or implementation in process)</p>	<p>32. Members of minorities 25. Right to education 27. Cultural rights</p> <p>Affected persons: - minorities/ racial, ethnic, linguistic, religious or descent-based groups</p>	<p>Partially Implemented</p> <p>The textbooks for the native language studies (in Azerbaijan and Armenian Languages) are imported from neighbouring countries as Georgian Government itself does not still provide such books. The import of textbooks from neighbouring countries is problematic as no one checks the quality and content of such books and their relevance to the Georgian ethnic minority context.</p> <p>Ethnic Azerbaijan and Armenian minorities are able to get education in their native languages; However, the level of education is lower than education in majority language due to inadequate educational materials, not qualified teachers for bilingual studies, etc.</p> <p>The teaching of small minority languages is even more problematic. The Qist community after certain struggles commenced to study their native language at schools but language books are also imported from Russia. It should be also noted that the reforms and new state curriculums are always delayed in non-Georgian schools, due to the lack of textbooks and uncoordinated, inconsistent education politics.</p>

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<p>118.47. Adopt measures that are considered relevant to promote learning support for girl children from ethnic minorities in order to reduce the dropout rate (Colombia); Source of position: A/HRC/31/15/Add.1</p>	<p>Supported</p>	<p>32. Members of minorities 29.1. Discrimination against women Affected persons: - children - minorities/ racial, ethnic, linguistic, religious or descent-based groups - girls</p>	<p>Partially Implemented: The school dropout is still one of the challenges in ethnic minority education. Among the reasons is the hard-social conditions which require the youth to help families in agricultural activities or leave the country for seasonal works, or due to the early marriage cases which also has its deep-rooted social and economic purposes. According to the Education Management Information System (EMIS) data, 20% of school students in Kvemo Kartli dropped out of school in 2015-2016 due to migration and the share of such pupils in Samtskhe-Javakheti is 34%. The school drop-out in the Kvemo Kartli region is mostly due to work (18%), while this number in Samtskhe-Javakheti is 7%. It is also noteworthy that the statistics are not always reflecting the real situation as school administrations do not always demonstrate the children who left the school earlier. The funding of public schools depends on the number of students and therefore school administration is not willing to confess about the early reduction of pupils.</p>
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