

IHRC

AN COIMISIÚN UM CHEARTA DUINE
IRISH HUMAN RIGHTS COMMISSION

Religion & Education: A Human Rights Perspective

The IHRC hosted a conference entitled "Religion and Education: A Human Rights Perspective" on 27 November 2010. On the same date the IHRC launched a discussion document on the topic and called for submissions from the public to assist the IHRC in formulating recommendations on the measures that the Government should take in order that the right to education and to freedom of thought, conscience and religion are respected within the education system. The closing date for receipt of submissions is 31 January 2011. Below is a template to assist individuals or organisations who wish to participate in the consultation. This template is for assistance only and those who wish to make a submission are free to do so in any form they see fit, subject to the requirement that each submission should be in writing and if possible not more than ten pages long.

It is intended that a summary report of the submissions will be published by the IHRC and placed on the IHRC website, with a list identifying all those who made submissions either in an individual capacity or on behalf of an organisation, unless a person requests anonymity. While individual submissions will not be published it should be noted by anyone making a submission that same may be subject to the provisions of the Freedom of Information Acts 1997-2003, and the Commission may be obliged to release same on request being made in that regard subject to the provisions of the above Acts. All personal information submitted in the context of consultation process is subject to the Data Protection Acts and will be treated accordingly.

1. Personal information

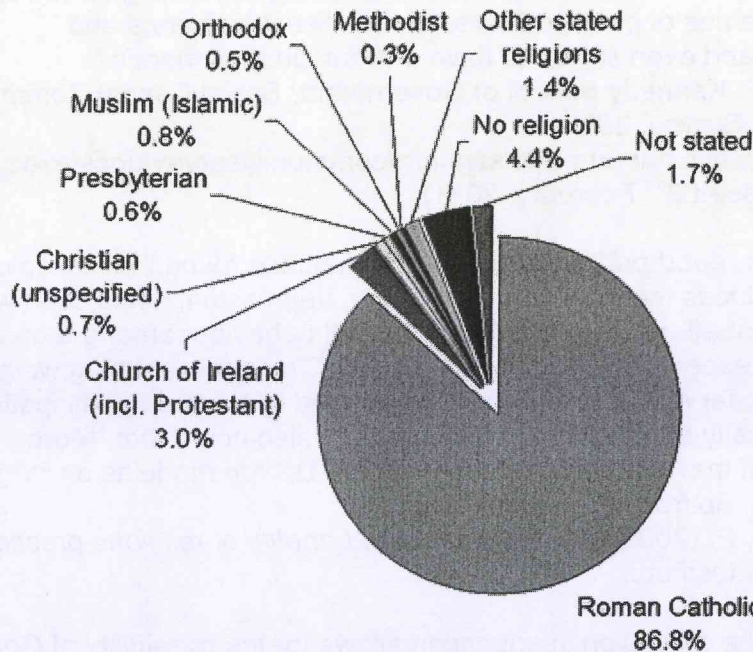
1a.	SURNAME: Kieran, PhD, FIRST NAME: Patricia, SURNAME: O'Connell, PhD FIRST NAME: Daniel
1b.	ADDRESS: Mary Immaculate College, Limerick For your information, both of us teach Religious Education here at Mary Immaculate College.

1c.	ORGANISATION (If any):
1d.	<p>CONTACT DETAILS</p> <p>[REDACTED]</p> <p>HOME:</p> <p>MOBILE:</p> <p>[REDACTED]</p> <p>[REDACTED]</p>

RELIGION AND EDUCATION (General)

2a	<p><i>In your opinion does religion have a role in the education of children? Yes/ No (Please explain your answer)</i></p> <p>Yes it does.</p> <p>We believe children ought to learn <i>about</i> and <i>from</i> religious traditions and where appropriate, such as Catholic schools, children's own participation in religious traditions ought to be fostered.</p> <p>Peter Berger says, "My point is that the assumption that we live in a secularized world is false. The world today, with some exceptions... is as furiously religious as it ever was, and in some places more so than ever. This means that a whole body of literature by historians and social scientists loosely labelled 'secularization theory' is essentially mistaken." (see Berger, P. L. (1999) 'The desecularization of the world: a global overview' in Berger, P. L., ed. <i>The desecularization of the world: resurgent religion and world politics</i>, Grand Rapids, Michigan: William B. Eerdmans Publishing Company).</p> <p>We live in a world where billions of people are religious. In Ireland, the vast majority of people belong to the Christian religious tradition (91.9%) (see Census 2006). See chart below.</p>
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Religions in Ireland (2006)



These figures are based on the 2006 census in Ireland. The above chart was taken from:

[http://nethelper.com/article/Religion in the Republic of Ireland](http://nethelper.com/article/Religion%20in%20the%20Republic%20of%20Ireland) accessed 3rd February 2011.

Since religion is a significant global and national reality, it ought to be part of children's education.

The *Toledo Guiding Principles on Teaching About Religions and Beliefs in Public Schools* 2007 hold to the 1) positive value obtained from teaching that emphasises respect for everyone's right to freedom of religion and belief and 2) that teaching *about* different religions and beliefs can reduce harmful misunderstandings and stereotypes.

In thinking about religion and education, it is important to recognise the contribution of religion to the well-being of society. For instance:

Referring to the USA, John A. Coleman says that religion generates an "inordinate amount of social capital" (See John A. Coleman, *Compassion, Solidarity and Empowerment: The Ethical Contribution of Religion to Society*, *Journal of Religion in the Social Services*, 19, no. 2 (1999): 12.).

Again in the USA, In 2001, the results of the Social Capital Community Benchmark Survey conducted by the Kennedy School of Government at Harvard were released. The purpose of the survey of nearly 30,000 people was to lay the "groundwork for a multi-year effort to rebuild community bonds." The survey discovered that "Religiously engaged people are more likely than religiously disengaged people to be involved

in civic groups of all sorts, to vote, to be active in community affairs, to give blood, to trust other people (from shopkeepers to neighbors), to know the names of public officials, to socialize with friends and neighbors, and even simply to have a wider circle of friends.”
(see John F. Kennedy School of Government, Social Capital Community Benchmark Survey, 2001
at http://www.hks.harvard.edu/saguaro/communitysurvey/docs/exec_summ.pdf accessed 2nd February, 2011).

In Ireland, a report published by the Iona Institute found that “Religious practise reduces the risk of suicide, crime, depression, helps cope with bereavement effects, risk taking and sexual behaviour among teenagers, adds to life expectancy, marriage stability.” “The overwhelming weight of evidence so far is that being actively engaged in religious participation is psychologically beneficial for individuals.” It also noted that “More than two-thirds of the 126 medical schools in the US run modules on religion and healing, up from three in 1992.”
(see Casey, P. (2009) *The psycho social benefits of religious practice*, Dublin: Iona Institute.

The presence of religion in education allows for the possibility of God. It recognises that many people find great meaning and motivation for living through their participation in a religious tradition and in a relationship with God. The school environment can be a place where such things are explored, learned, taught, explained, discussed, disputed and deliberated about. There ought to be enquiry into what it means to believe in God, to take faith seriously and what it is that religions offer to the person and society. Such an approach should help students to reflect upon religion(s) sensitively and intelligently.

Ireland is changing a great deal. While the vast majority of Irish people believe in God (see European Values Survey, 2008) and belong to religious traditions (see Census, 2006), there is a growing number of people who would not count themselves religious. Over 11% of Irish people do not belong to any religious denomination (EVS, 2008), but this is not to say they don't believe in God. While this number has grown over the years, the amount of people who describe themselves as convinced atheists has remained pretty stable. Over the last three decades it has moved from 0.6% - 1.3% of the population (EVS).

We believe that there is wisdom in religious traditions that is needed for both personal and public life today. Such wisdom needs to be in conversation with secular worldviews. One of the places for this kind of conversation ought to be places of education. What are the attitudes, skills and dispositions necessary to discern between differing worldviews?

Jürgen Habermas recognizes this contribution of religion to society and suggests that the liberal state
has an interest in unleashing religious voices in the political public

sphere, and in the political participation of religious organizations as well. It must not discourage religious persons and communities from also expressing themselves politically as such, for it cannot know whether secular society would not otherwise cut itself off from key resources for the creation of meaning and identity. (see Habermas, J. (2006) 'Religion and the public sphere', *European Journal of Philosophy*, 14(1), 5.)

Habermas has changed his view of religion over the years and is now suggesting that it be part of the public sphere and that it has resources for society today.

2b *If you agree that religion does have a role in the education of children, should the denominational character/ ethos of a school be confined to formal religious instruction in the class room or should the denominational character of the school be reflected in all the activities of the school throughout the day?
Yes/No (Please explain your answer)*

You refer to 'formal religious instruction' in the class room, however, what used to be 'religious instruction' in the 1971 curriculum is now known as Religious Education and has been since 1999. Such use of 'religious instruction' in your document and now in this question seems to imply a pejorative and inaccurate understanding of what is actually taking place in the schools, it has resonances with indoctrination, which is wholly without foundation. The repeated use of 'religious instruction' implies the imposition of knowledge on passive subjects. There appears little understanding of the actual dynamics of Religious Education in your paper.

While there is some 'instruction' in Religious Education, just as in many other curriculum subjects across the timetable, the subject is characterised by sound educational principles, such as: participation, curiosity, questioning, integration, and critical reflection – so that the student can come to a decision about what is taught for themselves.

To answer the question asked, we believe that the denominational character of the school should be reflected in all activities of the school throughout the day. This is in keeping with the principle of integration outlined in the 1999 curriculum.

Every school has some sort of 'ethos' whether it is drawn from its denominational character or another source, such as an Educate Together school. Every institution has an ethos, both stated and one that is operative. Practically, it would not be possible to keep the character or ethos of a school to one particular subject area – for that is to misunderstand the nature of character or ethos – even if someone thought that it might be a good idea. All institutions operate out of some

	sort of world view – the advantage of the ethos in a Catholic school is that it is public to those who enquire about it.
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3. THE PATRONAGE SYSTEM: The State remains formally neutral in matters between different religious denominations. The Education Act 1998 gives legislative status to school “patrons” to whom Boards of Management are accountable for upholding the ethos or “characteristic spirit” of schools. The majority of school patrons in the State are denominational (Roman Catholic). (See Discussion paper at paras 3-10).

3a.	<p><i>Taking into account the fact that the majority of existing schools in the State are denominational in character, in your view, can the school patronage system meet the needs of those who seek denominational, multi denominational or alternatively non denominational education?</i></p> <p><i>Yes/No (Please explain your answer)</i></p> <p>This is a complex and difficult question. We appreciate that the current system of Patronage, emerging as it did in 1840, to address the needs at that historical period, is inadequate for the current educational and religious context in Ireland. On the basis of the 2006 Census alone, one can see that there is an over-provision of Catholic schools (86% of the population ticked the box as Catholic and 92% of primary schools are Catholic). There is a lack of choice of schools for non-Religious and religious minority groups. We find it difficult to see how the current school Patronage system can meet the needs of these diverse groups. The multi-denominational and inter-denominational sectors cater, at a local level, for the needs of some groups of parents and children, but there is no national system, geographically distributed over the 26 counties, which offers an alternative form of schooling to parents/children of minority faith or non-religious groups, or indeed Catholics who do not wish to send their children to a Catholic school.</p> <p>We are happy to have a denominational patronal system for faith-based schools but there needs to be a State-based alternative system of non-religious Patronage.</p>
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3b.	<p><i>If your answer is <u>No</u>, how could the State take measures to ensure the system meets other needs identified?</i></p> <p>We believe that a national survey of parental and pupil needs would be advisable.</p> <p>We are suggesting a need's based evaluation of the current system and a redesignation of some current denominational schools as the beginning of a State based system of patronage.</p>
3c	<p><i>Is the freedom of thought conscience and religion of teachers being upheld within the current patronage system taking into account the obligations of the Boards of Management to uphold the ethos of the school: Yes/ No (Please explain your answer)</i></p> <p>We do not think so. The INTO 2002 survey stated that almost 10% of primary teachers had opted out, or wished to opt out of teaching RE at primary level. However, their contractual situation makes this a very difficult issue and as Pdraig Hogan from NUI Maynooth stated at the INTO conference, duplicity and lying was being fostered by the current situation. At local level some arrangements are made to accommodate the needs of teachers (CPSMA have encouraged this in Catholic schools). We think it is most definitely not in the interests of teachers, religious groups, or children, to force teachers to teach religion or to engage in sacramental preparation when they do not wish to do so.</p> <p>This issue is exacerbated by the lack of choice or provision of a diversity of schools in Irish society and this is the responsibility of the state and those others who want to develop new forms of education in the state.</p> <p>We would be interested to know the response of teachers in the different school settings. We suspect that there would be tensions around such a question, for some, in most school contexts.</p>
3d.	<p><i>Any other comments you may have in relation to the patronage system:</i></p>

4. STATE FUNDING FOR SCHOOLS: On a formal basis the State provides funding to all recognised schools on an equitable basis irrespective of whether they are denominational in character or not.

4 a.	<p><i>Does the current system of funding schools meet the needs of those who seek denominational, multi denominational, or non denominational education for their children? Yes/ No (Please explain your answer)</i></p>
	<p>We don't think that there is enough funding for any of the schools in the state – all have to raise substantial funds to supplement the provision from the state. We believe that the state ought to fund schools rooted in different world views, whether that be denominational, multi denominational or non denominational. The provision of choice in education is essential to reflect the needs and wishes of a growing multicultural society.</p>
4 b.	<p><i>In allocating funding for new schools, should the State focus on demographic growth, or to any demand for denominational/ multi denominational or non denominational education? Should any such considerations vary depending on existing schools in the catchment area? Yes/No (Please explain your answer)</i></p>
	<p>Quite simply, yes. Schools ought to emerge according to the needs of particular communities (while in keeping with the overall aims of the national curriculum). The changing nature of demographics in the Irish state requires this and leaders in the Catholic church have recognised this. They have worked with the Department of Education and Skills in identifying designated areas where there is an over provision of Catholic schools (see http://www.education.ie/servlet/blobServlet/report_divesting_of_patronage_primary_schools.pdf?language=EN).</p>
	<p>We believe it is in everyone's interest to have a variety of schools in the state that reflect more closely the identity of the citizens of this country. Were this to be the case, much of the tension now felt by people who 'have' to go to a Catholic school, whether they are parents, pupils, teachers or staff, would be reduced. It would also allow a Catholic school to be truer to its own identity and not having to dilute or ignore its particular tradition because it is trying to please everyone.</p>

5. THE CURRICULUM (Please see paras 11- 18 Discussion Paper)

5a. *Should the State ensure that information and knowledge in the education curriculum, including religion is conveyed in an objective, critical and pluralistic manner in the classroom?*

Yes/ No (Please explain your answer)

This question needs unpacking. What is meant by objective, critical and pluralistic? We think the implied neutrality of this approach is subject to question. Whose version of objectivity or critique?. We are not being pedantic or semantic about this but the selection and presentation of 'information' or 'knowledge' is a very important act. Nietzsche says 'There is no such thing as fact, only interpretation'. We're inclined to agree.

First of all, we would consult best practice on the continent in relation to RE. The kind of 'Giving them the facts approach' which I think might be suggested in this question, dates back to the 1960s and 1970s (cf. Derek Bastide *Religious Education 5-12*) and has been superceded by many other interesting approaches (See Council of Europe *Religious diversity and intercultural education: a reference book for schools*). The phenomenological, interpretive, dialogical & contextual approaches might be a place to begin. Consultation with experts like Prof. Robert Jackson's (Uni of Warwick) or Prof Bert Roebbens' (Dortmund Uni) inter-religious learning model might be fruitful. We also agree with the findings of the Toledo Guiding Principles for Religious Education that:

'An individual's personal religious (or non-religious) **beliefs cannot be sufficient reason to exclude that person from teaching about religions and beliefs.** The most important considerations in this regard relate to professional expertise, as well as to basic attitudes towards or commitment to human rights in general and freedom of religion or belief in particular, rather than religious affiliation or conviction.' (Toledo p. 35)

Of course it is difficult to identify what religions, or belief systems are to be taught, and what aspects of those religions/traditions, as well as the methodologies used to teach them. The identity and ethos of the particular school will shape this hermeneutic process.

We also accept the need for critical engagement with religious and non-religious traditions, moving beyond lower order skills of recording data, into the realm of asking inferential questions and engaging in analytical and imaginative thinking. We agree with the emphasis on critique and we would like to see an empathic and respectful approach to the religious traditions being taught. Not just a repetition of basic 'facts' or statistics about a religious or non-religious tradition, but an understanding of what the tradition means to people and why.

We believe that it is important that all children be religiously literate i.e.

have basic, accurate, respectful information about the main belief systems and practices surrounding the main world religions and non-religious traditions in Ireland as well as the importance of those traditions to people who adhere to them. We also think a critical, empathetic approach in schools might enable children to think about and ask higher order questions relating to belief systems in general and to learn from them. The approaches known as teaching for, from and about religion might help here.

We also believe that it is appropriate that Religious Education, in particular school contexts, foster the participation of children in a particular faith tradition.

- 5b. *If religion is taught in an objective, critical and pluralist manner can this vindicate the right to freedom of thought, conscience and religion of parents who have a preference for either denominational or non-denominational education for their children?
Yes/ No (Please explain your answer)*

Again you make reference to teaching religion in an objective, critical and pluralist manner, in this questionnaire and your discussion paper (#45, 46). This is problematic, as was already mentioned in 5a. Education in itself is never value free. It is a political activity and value laden. To claim it can be taught in an objective way is to misunderstand the nature of hermeneutics and process of learning (for instance, see Gadamer, H. G., Weinsheimer, J. and Marshall, D. G. (2004) *Truth and method, Continuum impacts*, 2nd, rev. ed. New York: Continuum).

This is a difficult question. In what kind of school context (denominational, non-denominational, other?) would religion be taught. We are unclear what you mean by the term 'religion', as Religious Education is the designated term for the curricular area in the 1999 Curriculum p.58 and it is also used at Junior and Leaving Cert by the NCCA. Whatever the status of the question, we think that all children NEED to know *about* the basic beliefs of the main religious traditions in Ireland (all the major religions of the world have communities in Ireland), for a variety of cultural, anti-racist and intercultural reasons regardless of whether they are in a denominational or non-denominational context. Religious literacy leads to the formation of better citizens who are enabled to make sense of and contribute positively to the complex, diverse, world around them.

We also believe that children can learn *from* Religious Education. Such an approach supports students in "developing their own patterns of values and principles, and to support their spiritual, moral, social and cultural development" (The Hampshire Agreed Syllabus, 2004). Our approach is not to put "all religions on a par", and ask nothing of the

students in return. Rather, they are invited to engage with religious traditions in such a way that requires interpretation, evaluation and decision for their own lives.

Finally, we believe that there are educational contexts where it is appropriate for children to participate in religious traditions. There is no such thing as a value free engagement with religion. This needs to be recognised in this work. It is not always possible to give highly thought through and rational explanations for our most cherished beliefs. There is a tension in the teaching of religion, most teachers want their pupils to have certain values and teach in a way that embodies such values. But when it comes to religion, there is an effort to leave such values or beliefs about what is true outside the classroom. However, in other subjects teachers are not shy about presenting other values or searching for truth. This is a complex matter and one that needs much more exploration.

According to our reading, this question suggests that a system of education providing objective, pluralist, critical RELIGIOUS EDUCATION might replace or render defunct, denominational and non-denominational education. If this is the intention of the question then we disagree. Parents have a right to denominational education. Parents have a right to non-denominational education. Rather than a one-(objective, pluralist, critical) system-fits-all approach, we would like to see more choice. Furthermore, parents have a right to confessional education within a denomination context i.e. an education which contributes to their children's faith development within a religious tradition. We do not think that denominationally specific confessional schools are, per se, incompatible with the needs of a non-religious student population or religious minority groups. It depends on the inclusive practices of the school. Furthermore we do not see confessional Religious Education as indoctrinatory. It is important to clarify the distinction between indoctrination and education, about and in the area of religious belief. Confusion arises because the word doctrine, referring to religious teaching or beliefs, is prefixed with 'in', to denote a radically different reality. Indoctrination is not part of the policy, methodology or aim of the Catholic Church. Indeed is forbidden by Rule 69 (2) (a) of the Rules for National Schools 1965 which states "No pupil shall receive, or be present at, any religious instruction of which his parents or guardian disapprove."

However we think that there needs to be a choice given to parents and children so that, unlike the current situation, if they attend a denominational school, it is because they want to and not because they have to as a consequence of the lack of any alternative.

If religion is taught in a respectful, critical, open, empathic manner this may go some way to recognising the right to freedom of thought,

	<p>conscience and religion of individual parents who desire non-denominational education for their children. We would reserve the right of parents to opt their child out of any system of Religious Education, denominational or non-denominational. We do not think that the rights of parents to denominational confessional (faith formational) education would be recognised by such a system. Teaching children 'about' a religious tradition is not the same as forming them 'in' that tradition. We need to be careful that we do not equate teaching 'about' with an objective approach, for the reasons mentioned earlier.</p>
<p>5c.</p>	<p><i>Alternatively should the State be bound to respect parents' religious convictions by providing for education in the denomination/ non denomination of their choice?</i> <i>Yes/No (Please explain your answer)</i></p> <p>Yes, see above.</p>
<p>5d.</p>	<p><i>If you agree that the State should be bound to respect the religious convictions of parents, what does that duty entail for children of a minority religion or no religion in the existing system which at present has a high number of denominational schools? Please suggest any solutions or models which could be considered.</i></p> <p>In confessional and non-confessional schools, the opt out system for children should be respected, taken seriously and resourced in Ireland. This has huge resource implications. Having children, physically present in a room, reading a book etc. while religion is being taught to their class mates, is not a satisfactory solution. We like the Jewish School's decision to stagger the start of the school day so that confessional RE begins first thing in the morning at 8.50 and those not taking RE arrive for school 30 minutes after at 9.20 to begin the school day.</p> <p>The findings of the Opting Out of RE report (2010) are very important. There needs to be accessible, transparent, policies and procedures. However we don't think an 'opt in' system, as suggested by the Opting Out research report, would change all that much. The right to opt out is an important right. It is also important to provide the right for teachers to opt out of teaching RE in confessional RE, as the current system might encourage duplicity for the sake of employment or job retention.</p>

6. REMEDIES: Section 30 of the Education Act 1998 states that the relevant Minister cannot oblige a student to attend a course of instruction contrary to his convictions or that of his parents. In addition the Minister may agree procedures for dealing with complaints against teachers or staff of a school (see discussion paper paras 19-27). At present there is a complaints system which focuses on teacher interaction with the child but which may not address wider issues of the place of religion in the school.

6a	<p><i>Does the possibility of opting out of religious instruction in accordance with the Education Act 1998 vindicate the rights of those seeking multi denominational or non denominational education? Yes/ No (Please explain your answer)</i></p> <p>Once again, you use the term 'religious instruction' and not Religious Education, further eroding our confidence in the fairness of this questionnaire.</p> <p>The increased provision of schools is essential here. Parents need to have schools where they can send their children that are in keeping with their own beliefs and worldviews.</p> <p>Where this is case, children need to have their rights realised and be free to opt out of Religious Education class. The present system, where many children remain in the class, perhaps sitting at the back and reading a book or working on the computer is unsatisfactory, as mentioned earlier.</p> <p>It must be remembered that one cannot opt out of an ethos or characteristic spirit of any institution or school. There are values at play in the culture or hidden curriculum at all times. So, while student ought to be able to opt out of a Religious Education class, they cannot opt out of the culture of the school, whether it is non denominational, multi denomination or Catholic. To suggest otherwise is unrealistic and disingenuous.</p>
6b	<p><i>Is the existing complaints mechanism sufficient to ensure that the rights of those that seek to opt out of religious instruction and/or education are protected? Please suggest any other procedures which could be considered. Yes/ No (Please explain your answer)</i></p> <p>The wording of your question is confusing. You again refer to 'religious instruction' and then you add in 'and/or education'. We are unsure of what you mean by this.</p> <p>We are unable to answer this question as we are not familiar enough with the complaints mechanisms to comment on it properly.</p>

7. ANY OTHER COMMENTS

ANY OTHER COMMENTS (please use this space to make any other comments in relation to Religion and Education not already covered in your submission)

We recognise that there is a need to explore the place, nature and purpose of Religious Education in Irish primary schools in relation the human rights of the citizens of this country, especially our children. Therefore the initiative is welcome.

However, the discussion paper and subsequent questionnaire appear to focus on a very narrow aspect of this topic and at times, appears biased.

The overall tenor of the paper is that the right to freedom 'from' religion needs to be upheld. There is no recognition of the contribution and importance of religious traditions to the wellbeing of society and the welfare of individual lives. The overall emphasis is concerned with protecting children from religious 'instruction'. The repeated and constant use of 'religious instruction' instead of Religious Education seems pejorative to us. For many, it will have resonances of indoctrination. Your discussion paper makes reference to the dangers of the state seeking to indoctrinate (#38, 52), as if that is what takes place, what you term, religious instruction. This appears to us as a straw man, it is misleading and an inference that we reject. As an aside, in what sorts of ways does the state seek to indoctrinate? As we mentioned earlier, instruction implies an outmoded form of education, not suited or appropriate for schools today. We do not teach the students here to be 'religious instructors', rather we ask them to be religious educators in their future lives as teachers.

While the paper claims to explore "the place of religion in primary and post-primary schools in the state" (#1), we do not feel that it did this in any way that is recognisable to reality on the ground or in this teaching College.

The incorporation of 'religious instruction' into the teaching of other subjects (#18) is automatically seen as problematic. These sorts of assertions run throughout the document, the emphasis is that children need to be protected from religion – while we recognise the right of children not to have religious views imposed on them, there is little in your paper that balances such positions. Perhaps at the outset, it would have been more honest to say that the aim of your paper and questionnaire is protect the rights of some children from a religious world view – this is absolutely legitimate and a value that both of us share.

The references made to insulating (#50) and protecting (#51) pupils from Religious Education appear to problematize religion itself and are not suitably nuanced to reflect the complex nature of the issues involved, leading people to polarise the issues in an unhelpful and unrepresentative manner.

While there is much in the paper and questionnaire that we take issue with, we are in agreement with the overall aim, that in this interim period—between having enough diversity in school provision—we try to realise the rights of children who wish to avoid any interaction with a religious tradition.

Please note the deadline for submissions is **31 January 2011**. All submissions should be sent by post or by emailing the IHRC on info@ihrc.ie and marking the submission: Religion/ Education Consultation.

