

"Building Consensus for Fair and Sustainable Development: Religious Contributions for a Dignified Future

2018 G20 RECOMMENDATIONS



**CONSTRUYENDO CONSENSO PARA UN
DESARROLLO EQUITATIVO Y SOSTENIBLE**

LA CONTRIBUCIÓN DE LAS RELIGIONES PARA UN FUTURO DIGNO



TABLE OF CONTENTS

SUMMARY	3
PLENARY SESSIONS.....	4
RELIGIONS AND EMERGING GLOBAL CHALLENGES	4
THE FUTURE OF WORK AND THE URGENT CHALLENGES OF INEQUALITY AND THE VULNERABLE.....	5
CARING FOR THE EARTH: CLIMATE CHANGE’S MULTIPLE CHALLENGES AND RELIGIOUS ROLES	6
RELIGIOUS FREEDOM, RELIGIOUS VITALITY, AND RELIGIOUS CONTRIBUTIONS TO THE G20 AGENDA.....	7
ADVANCING THE WORK OF RELIGIOUSLY-AFFILIATED HUMANITARIAN ORGANIZATIONS.....	8
RELIGION, PUBLIC SECTOR PARTNERSHIPS, AND BUILDING SYNERGIES FOR SUSTAINABLE DEVELOPMENT.....	9
A SUSTAINABLE INTERFAITH FUTURE	10
PARALLEL SESSIONS.....	11
DIGNIFIED WORK	11
HUMAN TRAFFICKING AND MODERN FORMS OF SLAVERY	12
ETHICAL FACETS AND ACTION IMPERATIVES FOR REFUGEES AND MIGRATION – MODERN EXODUS	13
CHILDREN: A COMMON IMPERATIVE FOR G20 ENGAGEMENT.....	14
RELIGIOUS APPROACHES TO CLIMATE CHANGE.....	15
TO END HUNGER: RELIGIOUS TEACHING, RELIGIOUS ACTION	16
THE IMPERATIVES OF BETTER GOVERNANCE - FIGHTING CORRUPTION	17
FAITH AND FINANCE: RELIGIOUS COMMITMENTS AND CONTRIBUTIONS	18
HUMAN RIGHTS, FAITH AND SUSTAINABLE DEVELOPMENT: INSTITUTIONAL CONTRIBUTIONS TO GLOBAL PRIORITIES	19
WOMEN AND RELIGION: DIGNITY, EQUALITY AND EMPOWERMENT	20
FREEDOM OF RELIGION OR BELIEF: CHALLENGES AND POLICIES	21
RELIGIOUS ACTERS ADDRESSING RELIGION AND VIOLENCE	22
IN THE LINE OF FIRE: FUNDING ESSENTIAL HUMANITARIAN RELIEF IN CONFLICT ZONES.....	23
DESPISE NOT MY YOUTH: INTERNATIONAL YOUTH INTERFAITH LEADERSHIP	24

RELIGIOUS LITERACY ON THE GLOBAL STAGE: ROLES AND RESPONSIBILITIES OF
EDUCATION AND MEDIA INSTITUTIONS 25

POLICY BRIEFS AND PAPERS 26

RELIGIOUS ACTORS ADDRESSING EXTREMISM AND VIOLENCE 26

G-20 - ACCESS TO FINANCIAL SERVICES FOR NON-PROFIT ORGANIZATIONS 32

THE IMPERATIVES OF BETTER GOVERNANCE..... 37

IMPLEMENTING THE GLOBAL COMPACT ON REFUGEES - A FAITH PERSPECTIVE 44

JOINT LEARNING INITIATIVE ON FAITH AND LOCAL COMMUNITIES 45

SUMMARY

We want to thank the Argentina government for being so highly engaged in this dialogue process. “No one left behind” was the central theme of the G20 Interfaith Forum. Some specific recommendations emerged, but were not formally agreed upon, to offer to the G20 governments such as asking them to take *urgent* action on climate change, to *implement* action on SDG 8.7 pertaining to human trafficking, develop *new* action for the education of displaced children, and *adjust existing action* on bank de-risking procedures. Additional recommendations, detailed in the pages that follow, do not represent an official position of the G20 Interfaith Forum or of any of its participants. Where recommendations were made, session descriptions are included. Not every session produced recommendations. Those sessions have not been included in this report.

The 2018 Interfaith Forum was convened in tandem with the 4th Dialogue of Ética y Economía/Ethics and Economy. More than 300 experts and leaders participated from fields ranging from economy, law, politics, religion, development to humanitarian aid. Delegates came from 70% of the G20 countries for the fifth consecutive G20 Interfaith Summit. This was the first summit to be convened in Latin America. Regional participation came from Brazil, Chile, Columbia, Costa Rica, El Salvador, Panama, and Peru. Participants from countries such as the Maldives and New Zealand helped ensure the incorporation of perspectives from countries not represented by the G20. Religious representation came from Bahá’í, Catholic, Orthodox, Reformed, Baptist, Evangelical, humanist, Jewish, Konko, Muslim, Shinto and Indigenous traditions. Interfaith organizations (e.g., Instituto para el Diálogo Interreligioso, KAICIID, URI – Africa.), intergovernmental agencies (e.g., UNHCR, UNDP), NGOs (e.g., ACT Alliance, Diversity Network of Argentina), FBOs (e.g., Caritas, International Shinto Foundation, Islamic Relief USA, World Vision) and human rights agencies (e.g., OSCE/ODIR Panel of Experts on Freedom of Religion or Belief) took part in the three days of dialogue.

Respectfully Submitted,



Sherrie Steiner, Special Rapporteur to the 2018 *G20 Interfaith Summit*

Assistant Professor of Sociology, Purdue University Fort Wayne

PLENARY SESSIONS

RELIGIONS AND EMERGING GLOBAL CHALLENGES

Description: The fundamental premise of the G20 Interfaith Forum Initiative is that the G20 process can be strengthened by providing a platform for religious voices to identify key policy initiatives for that process. This was the first of a two-part series where leading figures from major religious traditions around the world made constructive recommendations based on their experience and the capacity of religious communities. Chaired by Pastor Sonia Skupch (President, Ecumenical Commission of Christian Churches in Argentina), speakers included Rowan Williams (Chair, Christian Aid and Former Archbishop of Canterbury, UK), Cardinal Pedro Barreto (Latin American Episcopal Council, Peru), Kiran Bali (Global Chair, United Religions Initiative, India), Claudio Epelman (Executive Director, Latin American Jewish Congress, World Jewish Congress, Argentina), Abdullah Al Lheedan (Cultural Exchange Program, Saudi Arabia), Elder D. Todd Christofferson (Quorum of Twelve Apostles, The Church of Jesus Christ of Latter-day Saints, USA), Metropolitan Emmanuel of France (Ecumenical Patriarchate, France), Rev. Gloria Ulloa (President, Latin America and Caribbean World Council of Churches, Colombia) and Rev. Dr. Chris Ferguson (General Secretary, World Communion of Reformed Churches, Canada).

Recommended Points of Dialogue with the G20:

- That the G20 countries include information reflecting values of tolerance, co-existence, acceptance, and responsibility toward others in their educational textbooks and materials.

THE FUTURE OF WORK AND THE URGENT CHALLENGES OF INEQUALITY AND THE VULNERABLE

Description: The core agenda for the G20 Interfaith Forum is the central quest for equity and equality, in keeping with the 2030 Global Agenda. This plenary laid out and explored the central themes. A leading priority set by Argentina for the 2018 G20 is to address the challenge presented by new technologies to fulfill Sustainable Development Goal #8: ‘Sustained inclusive and sustainable economic growth, full and productive employment and decent work for all.’ Traditional work is rapidly changing and education systems must adapt to prepare and train people for life and work in the 21st Century. Religious perspectives can make contributions in a variety of ways: the nature of innovation, addressing overt and hidden discrimination, the changing demands of business ethics in a contemporary setting, how to achieve ‘decent work,’ education for ‘people on the move’ (especially refugees), and to ending different forms of modern slavery. This plenary brought together religious perspectives and others committed to ensuring that the most vulnerable are included in considerations about work and society with the emphasis that decent work be a core imperative. Chaired by Jorge Triaca (Argentine Secretary of Labor), the keynote addresses were given by Gustavo Béliz (Inter-American Development Bank, Argentina), Ganoune Diop (General Secretary, International Religious Liberty Association, USA), Kevin Hyland (Former Independent Anti-Slavery Commissioner and former Head of London Metropolitan Police Service’s Human Trafficking Unit, UK), Silvia Mazzearelli (Programs and Network Coordinator for Latin America, Global Network of Religions for Children, Arigatou International, Panama), and Juan Somavía (Former Director-General of the International Labour Organization, Chile).

Recommended Points of Dialogue with the G20:

- The G20 governments should adopt an ethical governance scheme for how technology is incorporated into society and for the distribution of artificial intelligence
- The G20 governments should prioritize addressing the human rights violations of the 50 million migrant and displaced children
- The G20 governments should prioritize enforcement of the international mechanisms that exist to eradicate human trafficking in fulfillment of SDG 8.7

CARING FOR THE EARTH: CLIMATE CHANGE'S MULTIPLE CHALLENGES AND RELIGIOUS ROLES

Description: This session explored practical ways in which religious voices can bolster flagging political and economic will to address climate change, highlighting bold initiatives like *Laudato si'* and the Rainforest Initiative. Earth's changing climate threatens to dominate all global agendas, including the imperatives of addressing inequality and ending hunger. The earth's 'lungs,' the rainforests, are at risk and the vulnerable suffer first and directly. The challenges facing global leaders and communities are ethical, demanding shifts in conscience and behavior. The capacity to translate ethical teachings into action is one area where religious communities share common approaches and hold vast potential for positive, global impact. Chaired by Rabbi Sergio Bergman, speakers were Cardinal Pedro Barreto (Vice President, Pan-Amazonic Ecclesial Network, Latin American Episcopal Council), Maria Eugenia di Paola (Coordinator of the Environment and Sustainable Development Program, United Nations Development Programme), and Gloria Ulloa (Ecumenical Water Network, President, Latin America and Caribbean World Council of Churches)

Recommended Points for G20 Dialogue:

- The G20 governments should take into consideration the voices of non-G20 members when making decisions about climate change
- The G20 governments need to make climate change decisions at a faster pace in preparation for the meeting in Poland
- The G20 governments should engage faith groups to integrate ethical concerns into the technical discussions that currently dominate their financial discussions at the G20

RELIGIOUS FREEDOM, RELIGIOUS VITALITY, AND RELIGIOUS CONTRIBUTIONS TO THE G20 AGENDA

Description: This session explored the linkages, direct and indirect, between protecting freedom of religion or belief and achieving other global objectives, including strengthening of human rights protections. Argentina's priorities for this year's G20 summit recognized that the majority of objectives cannot be achieved without heavy lifting from religious communities around the world. Macro goals cannot succeed without micro-implementation, and it is religious communities that are often best placed to facilitate advances in the reduction of poverty, hunger, provision of health care and education, promotion of decent work and equal treatment, and other SDG goals. Religious communities cultivate the altruism, moral conscience, and practical organizational modalities that can be critical to achieving key global objectives. Yet without firm protections for freedom of religion or belief, much of the potential of religious communities will go unrealized. Religious leaders and institutions can be restricted in their ability to make a wide range of social contributions, from peacebuilding to providing health care and education to pioneering the achievement of countless other social goods. Chaired by Adalberto Rodriguez Giavarini (T20 Co-Chair; President, Argentine Council for International Relations) speakers were Elder D. Todd Christofferson (Quorum of Twelve Apostles, The Church of Jesus Christ of Latter-day Saints), Lorena Rios (Coordinator for Religious Affairs, Ministry of the Interior, Colombia), Elena Lopez Ruf, Coordinator for "Religion and Development," Centro Ecuménico de Asesoría y Servicio), Rabbi David Saperstein (Former United States Ambassador-at-Large for International Religious Freedom), and Ahmed Shaheed (United Nations Special Rapporteur for Freedom of Religion or Belief).

Recommended Points for G20 Dialogue:

- That G20 Finance Ministers and Environmental Ministers engage with a task force from the G20 Interfaith Forum to have a greater impact on implementation of the SDGs
- That the G20 governments should support economic policies that respect human dignity, are sustainable and inclusive
- That the G20 governments support religious freedom rights in ways where that freedom cannot infringe on the freedoms of others

ADVANCING THE WORK OF RELIGIOUSLY-AFFILIATED HUMANITARIAN ORGANIZATIONS

Description: This panel explored questions pertinent to the work of faith-inspired organizations that operate in every world region, particularly with reference to peacemaking and human dignity. Speakers highlighted their perspectives on global efforts to respond to the demands of humanitarian crises. Chaired by Fr. Augusto Zampini (Dicastery for Promoting Integral Human Development, Holy See), speakers were Jonathan Duffy (President, Adventist Development and Relief Association, Deputy Chair of UN Advisory Council), Sharon Eubank (LDS Charities; Presidency, Relief Society of The Church of Jesus Christ of Latter-day Saints), Humberto Ortiz Roca (Latin American Council of Bishops; CELAM-Latin American Episcopal Council), Carlos Rauda (Regional Representative, ACT Alliance) and Christina Tobias-Nahi (Director of Public Affairs, Islamic Relief, USA).

Recommended Points for G20 Dialogue:

- That the G20 governments put the ‘Grand Bargain’ localization commitments from the World Humanitarian Summit in Istanbul on the November agenda
- That the G20 governments provide education in the cities of displacement in fulfillment of SDG 4
- That the G20 governments prioritize strategies that affirm gender justice and empowerment among peoples affected by the humanitarian crisis

RELIGION, PUBLIC SECTOR PARTNERSHIPS, AND BUILDING SYNERGIES FOR SUSTAINABLE DEVELOPMENT

Description: This plenary focused on topics where bold action is called including a focus on religious roles in improving healthcare, education and the protection of children. The plenary helped to mark a pathway forward by identifying challenges and promising possibilities for enhancing potential synergies among public, private and religious initiatives. Better ways of building partnerships were explored to link the public sector with religious institutions and interreligious networks. Efforts were made to identify themes for ongoing study for future G20 Summits to contribute to optimizing ways that religion can have fruitful impacts on global policy agendas. The Sustainable Development Goals (SDGs) offer a scaffold for global action. They also demand a deeply ingrained appreciation for complex linkages among sectors and communities. The Interfaith Forum draws on rich array of networks that seek to engage and link religious communities to these global agendas to bring experts together from religion, civil society, government and academia to develop deeper understanding and recommendations of ways that religion can contribute to global G20 objectives. Chaired by Miguel Ángel Schiavone (Rector, Catholic University of Argentina), speakers were Gabriela Agosto (executive Secretary, National Council of Social Policy of the Presidency), Alvaro Albacete (Deputy Secretary General, KAICIID), Thomas Lawo (Senior Advisor, International Partnership for Religion and Development), Katherine Marshall (Senior Fellow, Berkley Center for Religion, Peace and World Affairs, Georgetown University), and Silvia Morimoto (Country Director, United Nations Development Programme, Argentina).

Recommended Points for G20 Dialogue:

- That the G20 governments reflect on how technocratic language can obscure the human face and the moral issues involved in their policy making process
- That the G20 governments focus on attending to the needs of vulnerable groups.

A SUSTAINABLE INTERFAITH FUTURE

Description: This session drew together recommendations coming from the broad variety of sessions at the Forum, emphasizing concrete policy initiatives developed in a number of sessions, but also noting recommendations for areas needing further study in preparation for subsequent G20 Interfaith Forums. In particular, this session consolidated recommendations from both plenary and concurrent sessions organized under the auspices of the G20 Interfaith Forum Association and sessions organized this year by the Forums Argentinean partner institution this year – Ética y Economía. This session not only provided reflections on this year's Forum as a whole, but also helped to identify key recommendations for future G20 Interfaith Initiatives. Co-Chaired by W. Cole Durham, Jr (Founding Director, International Center for Law and Religion Studies, Brigham Young University, USA) and Humberto Shikiya (Board of Directors, CREAS-ACT ALIANZA, Argentina), reflections, recommendations and commitments were discussed by Augusto Zampini (Dicastery for Promoting Integral Human Development, Holy See), René Mauricio Valdes (Argentina Coordinator, United Nations Development Programme), and Juan G. Navarro Floria (Professor of Law, Pontificia Universidad Católica, Argentina). Ambassador Mussie Hailu (Global Envoy of United Religions Initiative, Continental Director for United Religions Initiative-Africa and URI Representative to the United Nations in Nairobi, Ethiopia) made a special presentation.

Recommended Points for G20 Dialogue:

- That the G20 governments adopt a new macro-economic indicator that is better suited for implementation of the SDGs
- That the G20 governments develop financing for implementation of the SDGs

PARALLEL SESSIONS

DIGNIFIED WORK

Description: Over a lifetime, a large percentage of an individual's time will be spent in a workplace. Division, argument, unhappiness and dissent can potentially compromise the effectiveness of any business or organization. This session will consider strategies which can be deployed to promote the concept of dignity in the workplace, with particular reference to religion and belief. Key issues include non-discriminatory hiring and firing, religious dress, dietary requirements, washing and praying, and holy days and days of rest. The future of work cannot be fully addressed without taking into account sensitivities of religious workers and religious employers. Employers need to be religiously literate and sensitive to those actually or potentially in their employ. Employees need to be sensitive to religious issues that sometimes affect their employers and often affect co-workers. Through it all, there is a growing need to develop appropriate principles for striking a fair balance among the interests of all concerned. Chaired by Carlos Custer (Former Secretary General, World Confederation of Labour), speakers were Richard Foltin (Senior Scholar for Religious Freedom, Religious Freedom Center, Freedom Forum Institute), Mark Hill (Honorary Professor of Law, Cardiff University; formerly Visiting Fellow at Emmanuel College, Cambridge; Extraordinary Professor, The University of Pretoria), and Juan Martin Vives (Director, Center for Studies on law and Religion, Universidad Adventista de La Plata).

Recommended Points for G20 Dialogue:

- That the G20 governments promote and facilitate an interactive process in which:
 - An employee advises the employer of the need for the accommodation of a religious practice;
 - The employer engages in genuine and sympathetic discussion of whether and how such accommodation may be provided;
 - The employer is obligated to make an affirmative and bona fide effort to provide a reasonable accommodation;
 - An independent adjudicator/mediator system is established to give effect to the above.
- That the G20 governments refuse to enter into procurement and other contracts unless the contracting party has a policy in place that complies with the above.
- That the G20 governments undertake a public education campaign directed at both employers and employees /job applicants, reinforcing the principle that religion is an aspect of a person's essential identity as much as race, national origin, sex, sexual orientation, etc., and that religious identity encompasses religious practice as well as belief.
- That religious organizations disseminate information concerning their doctrines and beliefs, and how those are manifested in particular practices

HUMAN TRAFFICKING AND MODERN FORMS OF SLAVERY

Description: The scandal of modern slavery, often ‘hidden before our eyes,’ demands bold and determined action. With specific goals set out in the UN’s Global Agenda, G20 governments are all committed to its eradication. In summer of 2015, Argentina, the Holy See, and the UK worked together, insisting that SDG 8.7 be included prominently among the SDGs. Likewise, SDG 5.2 and 16.2 address violence, trafficking, and exploitation of women and girls. Calling modern slavery ‘a crime against humanity,’ Pope Francis plays a key role with other leaders including Patriarch Bartholomew, the Archbishop of Canterbury, religious sister orders, and faith-inspired organizations. These goals can only be achieved through actions designed to eradicate this form of exploitation once and for all, but three years on from when 193 countries unanimously endorsed the SDGs, progress is slow. Commitments need to move from words on the page to determined action and accountability. What is being done and what are the next steps? Chaired by Kevin Hyland (Former Independent Anti-Slavery Commissioner UK, former Head of London Metropolitan Police Service’s Human Trafficking Unit), speakers were Kristina Arriaga (Vice Chair, United States Commission on International Religious Freedom), Santiago Baruh (Business Engagement Manager, Walk Free Foundation), and John McCarthy (Australian Ambassador to the Holy See (2012-2016), Chairman Sydney Archdiocese Anti-Slavery Task Force) and Nancy Mónzon (No a la Trata, Episcopal Commission for Justice and Peace, Argentina).

Recommended Points for G20 Dialogue:

- That the G20 governments groups audit their purchasing supply chains using resources such as the Modern Slavery Registry
- That the G20 governments agree to stop purchasing products from slave chains
- That the G20 governments agree to prioritize purchasing through supply chains free of human trafficking to ensure compliance with SDG 8.7

ETHICAL FACETS AND ACTION IMPERATIVES FOR REFUGEES AND MIGRATION – MODERN EXODUS

Description: The forced movement of large populations in many world regions creates both pain and suffering for those on the move and for the societies that host them. The G20 offers the opportunity to look soberly and boldly at the refugee and migration challenge, underscoring both ethical and practical challenges ahead. The impact falls most heavily on vulnerable groups, notably children. The global community is on the cusp of formalizing two far-ranging compacts, one for refugees and one for migrants. Religious actors need to be seen as central to this agenda-setting process. Deeply held religious traditions focus on welcoming the stranger, and religious communities worldwide play large if often unseen roles in supporting refugees and migrants and the communities that host them. This session will explore how religious communities are responding to the crisis, ways in which their actions could be stronger, and why the religious dimensions are significant. Chaired by Mons. Crisóstomos Ghassali (Archbishop, Syriac Orthodox Church), speakers were Jean Duff (Coordinator, Joint Learning Initiative), Cesar Jaramillo (Executive Director, Project Ploughshares), Alberto Quattrucci (Secretary General of Peoples and Religions, Sant'Egidio Community), Sturla Stålsett (Professor of Religion, Society and Diaconal Studies at the MF Norwegian School of theology, Religion and Society in Oslo, Norway), and Waldo Villalpando (Consejo Argentino para la Libertad Religiosa).

Recommended Points for G20 Dialogue

- That the G20 governments partner with FBOs to incorporate moral and spiritual help into their refugee aid operations
- That the G20 governments fairly distribute international financial and public aid with attention to hidden conflicts as well as those that have gained media attention
- That the G20 governments incorporate public education about the religious dimensions of migrations (as religious literacy not indoctrination) be incorporated into refugee programming and assessment
- That the G20 governments increase their support for the UNHCR recommended lasting solutions of voluntary repatriation, resettlement in a third country, and local integration for refugees
- That the G20 governments reconsider their policy of not offering international aid to local populations receiving refugees and, where appropriate, offer aid as part of the lasting solution local integration strategy

CHILDREN: A COMMON IMPERATIVE FOR G20 ENGAGEMENT

Description: In May 2017, religious actors from across the globe, assembled in Panama, affirmed a common commitment to end violence against children. Their determination to act should serve as an inspiration for G20 leaders to keep children at the center of their agenda. The year 2019 will mark the 30th anniversary of the UN Convention on the Rights of the Child. The G20 Interfaith will highlight examples of religious action on critical issues facing children in refugee and displacement situations, trafficking, and the silent tragedy of child poverty in even the wealthiest communities. It will likewise highlight the roles of families and mothers, especially. How can the global community do better for its children? Chaired by Gabriel Castelli (Secretary of Childhood and Family, Argentine Government), speakers were Silvia Mazzairelli (Programs and Network Coordinator for Latin America, Global Network of Religions for Children Arigatou International, Panama) and Rosalina Tuyuc Velasquez (CONAVIGUA, Indigenous Leader and Human Rights Activist, Guatemala).

Recommended Points for G20 Dialogue

- That the G20 governments prioritize the needs of children in other sectors where they may not be a priority
- That the G20 governments build partnerships that allocate a portion of their budgets to initiatives that enhance the rights of children
- That the G20 governments prioritize financial investment in early childhood education
- That the G20 governments monitor conditions for children
- That the G20 governments share information on best practices for human development
- That public policies in G20 countries have a humanitarian-based focus that applies to all children

RELIGIOUS APPROACHES TO CLIMATE CHANGE

Description: The looming threats posed by the changing climate demand both a new ethic of care and practical action. Religious actors bring powerful witness to the impact of climate change for poor communities and the resulting ethical imperatives to change course. Further, religious organizations are, in many instances, best equipped to implement climate change response programs, particularly in the poorest communities. This session will focus on practical experience, highlighting both moral and ethical perspectives, examples of specific action programs and important partners with which G20 leaders can work for practicable climate change response. Chaired by Mons. Jorge Lozano (Archbishop of San Juan and President of the Episcopal Commission of Social Pastoral of the Episcopal Conference of Argentina), speakers were Elias Abramides (Ecumenical Patriarchate of Constantinople), Lorena Echagüe (justicia y Paz), and Yoshinobu Miyake (Superior General, Konko Church of Izu).

Recommended Points for G20 Dialogue

- That the G20 governments ensure that climate change policies take into consideration the interests of those who are most impacted by, and vulnerable to, rising waters (e.g., low lying cities, islanders)

TO END HUNGER: RELIGIOUS TEACHING, RELIGIOUS ACTION

Description: When crises strike, religious communities are often first to provide essential aid, because transnational faith-inspired humanitarian organizations have deep experience in the opportunities and pitfalls of response. Religious communities serve those in need across the world with a sweeping variety of programs, often at a fraction of the cost of similar government-run programs. But their experience and networks are under appreciated. The experienced and moral voice of religious actors has much to contribute to “Ending Hunger by 2030” (UN SDG 2). This panel will reflect on where global advocacy and action stand on this critical goal, focusing on humanitarian emergencies (Venezuela, Yemen, Nigeria, for example), and the often hidden dimensions of hunger such as child malnutrition and rural hunger. Chaired by Stephanie Hochstetter (Director of Rome-based Agencies and Committee on Food Security, World Food Programme, Italy), speakers were Elizabeta Kitanovic (Executive Secretary for Human Rights and Communication, Council of European Churches, Belgium), Paul Morris (UNESCO Chair in Inter-Religious Understanding and Relations, Victoria University of Wellington, NZ) , Imam Sayed Razawi (Director General, Scottish Ahlul Bayt Society, UK), Eduardo Serantes (Former Director of Caritas, Argentina), Metropolitan Emmanuel-France His Eminence (Metropolitan Emmanuel of France, G20 Interfaith Forum Organizing Committee, France).

Recommended Points for G20 Dialogue

- That the G20 governments revise existing regulations to decrease food waste
- That the G20 governments develop alternative ways of using food that does not meet international market standards.
- That the G20 governments clarify the difference between ‘best before’ and ‘use by’ dates to reduce waste
- That the G20 governments encourage the hospitality sector to not discard unused food that is still good
- That the G20 governments highlight food security in their trade and aid policies
- That the G20 governments develop more food security partnerships with religious organizations

THE IMPERATIVES OF BETTER GOVERNANCE - FIGHTING CORRUPTION

Description: No topic is more discussed today across the world than the scourge of corruption. It takes different forms in different settings, but everywhere it fuels anger and cynicism and undermines efforts to advance on virtually any front, including fighting poverty and supporting those left behind. Fighting corruption thus belongs at the center of the G20 Agenda. And in that fight, religious actors can be powerful allies, both to highlight the daily corrosive effects of corruption on poor communities, and to build on shared ethical teachings to bolster effective action. This is linked, of course, to imperatives for religious actors to address corruption problems within their own communities in addition to making important contributions to broader community, national, and global agendas. This session builds on the April 2018 Cumbre de las Americas where governance and corruption were a central focus, and points to core themes for the global International Anti-Corruption Conference (IACC) scheduled for Copenhagen in October 2018. Chaired by Álvaro Albacete (Deputy Secretary General, KAICIID, Spain), speakers were Séamus Finn (Chair of the Board, Interfaith Center on Corporate Responsibility (ICCR)), Mussie Hailu (Global Envoy of United Religions Initiative (URI), Continental Director for United Religions Initiative- Africa and URI Representative to the United Nations in Nairobi, Ethiopia), Katherine Marshall (Senior Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown University) and Elias Szczytnicki (Secretary General and Regional Director, Religions for Peace, Latin America, Peru).

Recommended Points for G20 Dialogue:

- That the G20 governments reverse the trend of profit taking priority over human dignity because current priorities are destroying democracies
- That the G20 governments broaden concerns about inequality to go beyond individual corruption to include fundamental questions involving ethics and philosophy
- That the G20 governments introduce ethics and peacemaking into educational materials
- That the G20 governments strengthen human rights legislation

FAITH AND FINANCE: RELIGIOUS COMMITMENTS AND CONTRIBUTIONS

Description: The UN agreement on the SDGs in 2015 was preceded by urgent reminders that the goals cannot be achieved and poverty ended without large and wise mobilization of financial resources. Yet questions such as ‘From where will funds come?’ and ‘How can wise use be assured?’ have murky answers. Unexpectedly to many, religious institutions can and do play significant roles in this area. Investments (e.g., through pension funds) and land and other properties can be managed in faith-consistent ways, communities can mobilize and deploy large resources, and faith leaders and communities can bring a clear ethical lens to the global dialogue about equity, profit, and ‘the preferential option for the poor.’ The financial decision-making processes that undergird sustainable and equitable development are strongest when they incorporate faith perspectives and religious systems into strategic planning and policy implementation. This panel brings together practices and tools that religious communities and faith-based organizations have to make long-term and strategic investments with a triple impact (social, economic and environmental) and engage faith communities in the work for achieving the UN SDGs. Chaired by Jorge Arturo Chaves (Director, Centro Dominicano de Investigación, Costa Rica), speakers were Gabriel Bottino (Program Area Coordinator, United Nations Development Programme (UNDP), Argentina), Séamus Finn (Chair of the Board, Interfaith Center on Corporate Responsibility (ICCR)), Blake Goud (CEO, Responsible Finance and Investment Foundation (RFI), UK), Raymond Van Ermen (Executive Director, European Partners for the Environment (EPE), Belgium) and Christoph Stückelberger (Founder and President, Globalethics.net, Executive Director, Geneva Agape Foundation, Switzerland).

Recommended Points for G20 Dialogue:

- That the G20 governments change their financial industries to align with the objectives of the Paris Agreement

HUMAN RIGHTS, FAITH AND SUSTAINABLE DEVELOPMENT: INSTITUTIONAL CONTRIBUTIONS TO GLOBAL PRIORITIES

Description: Faith-inspired organizations are not tradition-bound, sclerotic entities slow to respond to global challenges. They are, in fact, dynamic organizations contributing to innovative work to meet the needs of those most in need around the world. This session will spotlight a number of major new initiatives that are focused on ways that religious communities can have major impact on global priorities. “Faith for Rights” has emerged in response to the Beirut Declaration and aims at strengthening connections between religions and human rights. It explores the many ways in which ‘Faith’ and ‘Rights’ can be more effective in supporting each other. “The contribution of FBOs to the 2030 Sustainable Development Agenda” is a project being undertaken by CREAS (Ecumenical “Regional Center”) and the UNDP from Argentina that is aimed at measuring the contributions FBOs make in achieving the SDGs. It will also analyze the relation between religion and development, the religious perspectives of development and how FBOs could help to consolidate the Agenda 2030. The Center for Faith-Based and Community Initiatives at the US Agency for International Development (USAID) is finding more effective ways to develop cooperation with religious communities in designing and fostering development projects. Chaired by Héctor Shalom (Director, Centro Ana Frank, Argentina), speakers were Michael Wiener (Human Rights Officer, Office of the United Nations High Commissioner for Human Rights), Elena Lopez Ruf (Coordinator for *Religion and Development*, Centro Ecuménico de Asesoría y Servicio, Argentina), Paola Bohórquez (UNDP, Argentina), José Oscar Henao (Economist, Colombia), and Kirsten Evans (USAID Center for Faith and Opportunity Initiatives).

Recommended Points for G20 Dialogue:

- That the G20 governments support religious leaders and faith actors in fulfilling their human rights responsibilities in line with the Rabat Plan of Action on the prohibition of incitement to hatred¹ as well as The Beirut Declaration and its 18 commitments on “Faith for Rights.”²

¹ For more information, see <https://www.ohchr.org/EN/Issues/FreedomReligion/Pages/RabatPlanOfAction.aspx>

² For more information, see <https://www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx>.

WOMEN AND RELIGION: DIGNITY, EQUALITY AND EMPOWERMENT

Description: Traditional cultural norms perpetuate inequality, perhaps most dramatically between men and women. These norms echo still in many religious institutions and practices, and are too often wrongly extended to non-religious social patterns that raise further obstacles to achieving equitable gender roles. This panel explored areas where changing norms challenge religious communities (e.g., child marriage and domestic violence, for example) to look to deep moral understandings of human dignity to support girl's education, efforts to end harmful traditional practices, and shared visions of family and society. The session also highlighted ways in which religious communities make positive contributions to protecting vulnerable women, engaging women in furthering sustainable development goals, and contributing to the amelioration of women's vulnerable situation. Chaired by Jasmina Bosto (Executive Office to the Deputy Secretary General KAICIID, Austria), speakers were Kristina Arriaga (Vice Chair, United States Commission for International Religious Freedom-USCIRF, USA), Carmen Asiaín Pereira (Alternate Senator, Professor of Law and Religion, University of Montevideo, Uruguay), Sharon Eubank (Director of LDS Charities; Presidency, Relief Society of The Church of Jesus Christ and Latter-Day Saints, USA), Rosalina Tuyuc Velasquez (CONAVIGUA, Indigenous Leader and Human Rights Activist, Guatemala), and Daniel Parrell (Representative, Bahá'í International Community, United Nations, USA).

Recommended Points for G20 Dialogue:

- That the G20 governments consider using a portion of their military budgets for development purposes

FREEDOM OF RELIGION OR BELIEF: CHALLENGES AND POLICIES

Description: For most of human history, different religious communities have co-existed in peace. Where co-existence has broken down, examples of successful efforts to repair these fissures abound. Contemporary trends that show rising threats to religious freedom worldwide are, however, challenging peaceful co-existence, with implications for achievement of universal human rights and for peace and prosperity. This session will explore issues of religious freedom in relation to the G20 agenda and provide recommendations on how G20 leaders can strengthen peace and prosperity by strengthening religious freedom around the globe. Chaired by Norberto Padilla (President, Consorcio Latinoamericano de Libertad Religiosa, Argentina), speakers were Ana María Celis Brunet (President, International Consortium for Law and Religion Studies, Chile), Thiago Garcia (Special Advisor on Religious Diversity and Human Rights, Brazil), Jorge Gentile (Consejo Argentino para la Libertad Religiosa, Argentina), and Peter Petkoff (Director of Religion, Law and International Relations Programme, Regent's Park College, Oxford, UK).

Recommended Points for G20 Dialogue:

- That the G20 governments consider establishing an international treaty or committee that would have the power to enforce human rights that include, among them, freedom of religion or belief

RELIGIOUS ACTERS ADDRESSING RELIGION AND VIOLENCE

Description: Contemporary social forces, including new technologies and rapid social and economic change, multiply both opportunities and conflicts. After decades where ancient hopes for peace seemed within grasp, conflict is on the rise. Extremism, often couched as religious ideology, reflects deep social anxieties and dreams. It defies simple solutions as it disrupts lives. Understanding and framing responses to violent movement's demands a deep understanding of how religious forces are involved with modern politics and society and an active, creative involvement of religious actors. This session will explore why the concept of Countering Violent Extremism is contentious and how G20 leaders and communities can best respond. Chaired by Katherine Marshall (Senior Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown University, U.S.), speakers were Patrice Brodeur (Senior Advisor, KAICIID, Canada), Nancy Falcón (Consejo Argentino para la Libertad Religiosa, Argentina), Cynthia Hotton (Consejo Argentino para la Libertad Religiosa, Argentina), James Patton (President/CEO, International Center for Religion & Diplomacy, U.S.), and Brendan Scannell (Board of Directors, International Shinto Foundation, Ireland).

Recommended Points for G20 Dialogue:

- That the G20 governments not lean on security responses for things that are not CDE focused
- That the G20 governments work with religious actors to understanding how linkages between religion and violence are regionally specific and contextualized
- That the G20 government representatives refrain from using hateful discourse toward people like refugees
- That the G20 governments include social hostilities against religious minorities into their human rights agenda

IN THE LINE OF FIRE: FUNDING ESSENTIAL HUMANITARIAN RELIEF IN CONFLICT ZONES

Description: Faith-based organizations are often the last bastion of humanitarian service delivery in conflict and volatile contexts and therefore need reliable access to financial services. However, often these same organizations are considered to be funding risks because they are operating in the vicinity of the terrorist groups/violent extremists driving the conflict. This panel brings together a number of faith-based organizations from around the world to provide recommendations on: ‘How can G20 leaders work to assure that essential funding reaches the most vulnerable and needy in conflict zones? What financial instruments and legislation are needed to ensure transparency and responsible use of funds for these humanitarian operations?’ Chaired by Stephanie Hochstetter (Director for the Rome-based Agencies and Committee on World Food Security, World Food Programme, Italy), speakers were Sharif Aly (CEO, Islamic Relief USA-IRUSA), Ton Groeneweg (Programme Officer for Asia, Mensen met een Missie, Netherlands), Rawaad Mahyub (Executive Director, The Humanitarian Forum, UK), and Lia van Broekhoven (Co-founder and Executive Director Human Security Collective-HSC, Netherlands).

Recommended Points for G20 Dialogue:

- That the G20 governments recognize NPOs as a sector that is negatively affected by bank de-risking and that deserves the same protections given to other private sector groups³
- That the G20 governments adopt a communique at the November G20 summit to address bank de-risking
- That the G20 governments discuss the effects and possible concrete actions together with the civil society affinity group, the C20, and NPOs working on the issue
- That the G20 governments include a review - done together with the NPOs - of the impact on NPOs and consider possible response strategies
- That the GPFII set up a sub-group on financial access for NPOs (similar to the group on SMEs) which would also include various NPOs to develop specific action items regarding NPOs under the Action Plan on Financial Inclusion to address the matter
- That the G20 governments promote institutional-level good practices, including specific policy and reporting reforms, to ensure financial access, transfers and operations for NPOs
- That the G20 governments clarify regulatory expectations for financial institutions on the risk-based approach⁴
- That the FATF produce more comprehensive guidance on the risk-based approach for NPOs as a specific-type of banking customer based on revised Recommendation 8

³ A complete policy brief on this can be found in the annex

⁴ See also FATF report to G-20 finance ministers and central bank: <http://www.fatf-gafi.org/media/fatf/documents/FATF-G20-FM-CBG-March-2018.pdf>

DESPISE NOT MY YOUTH: INTERNATIONAL YOUTH INTERFAITH LEADERSHIP

Description: Achievement of the UN SDGs is a monumental task, requiring contributions and collaborations from a wide spectrum of sectorial partners around the world. However, often lost in the discussions is the need for intergenerational collaborators. Instead of passive recipients of care, in reality youth are active and essential agents in leading local and global efforts to build peace, strengthen development and reach the most vulnerable in our communities. They are crucial collaborators, because their communications models, specific theme, and unique approaches to dialogue are novel resources for this global task. This panel brings together some of the most practiced, connected and visionary young interfaith leaders from across the globe to share their experiences, insights and recommendations. This panel discussed how to engage youth, and how involving youth can encourage and impact interfaith dialogue. Chaired by Maria Eugenia Crespo (Director of Cooperation Circle Support, United Religions Initiative/URI, Argentina), speakers were Uriel Aiskovich (Diversity Network Argentina), Raquel Bennett (Representative, A Common Word Among the Youth/ACWAY, USA), Sara Rahim (Representative, A Common Word Among the Youth (ACWAY), USA), Carolina Yagas (Representative, A Common Word Among the Youth (ACWAY), USA), and Abbas Panakkal (Director International Relations, Ma'din Academy, India).

Recommended Points for G20 Dialogue:

- That the G20 governments begin training young people with a special focus on college campuses to engage in interfaith dialogue
- That the G20 governments prioritize human rights protections for refugees
- That the G20 governments provide health care as benefit to refugees
- That the G20 governments solicit input from people that are not represented by G20 members when they gather for dialogue

RELIGIOUS LITERACY ON THE GLOBAL STAGE: ROLES AND RESPONSIBILITIES OF EDUCATION AND MEDIA INSTITUTIONS

Description: One objective of the G20 Interfaith Forum is to underscore the need and value of partnerships among governments and secular institutions with religious communities and faith-inspired organizations to achieve UN SDGs and G20 economic objectives. Underpinning successful partnerships are mutual respect and understanding generated by high levels of religious literacy and intercultural understanding. This panel brings together eminent journalists and educators from around the world who critically examine the role Education and Media play, for better or worse, in creating religiously literate citizens and building peaceful, cohesive societies in their respective countries. Their experiences may inspire or be adapted for other G20 contexts. Chaired by Andrew West (Presenter, The Religion & Ethics Report, ABC Radio National, Australia), speakers were Rabbi Silvina Chemen (Kehilat Bet El, Argentina), Zahra Jamal (Associate Director, Boniuk Institute for Religious Tolerance, USA), Gustavo Magdalena (Executive Director, Federación de Asociaciones Educativas Religiosas de Argentina, Argentina), Venus Khalessi (Director of Media Relations Australian Bahá'í Community, Australia), Ivan Petrella (Director of Programa Argentina 2030, Jefatura de Gabinete de Ministros de la Nación, Argentina), and Bhavaya Srivastava (Founding Member, International Association for Religion Journalists, India).

Recommended Points for G20 Dialogue:

- That the G20 governments not privatize religious knowledge. The privatization of religious knowledge makes the religious concept invisible. Removing religion from the public agenda is dangerous because it provides an opportunity for the agenda of fundamentalists
- That the G20 governments incorporate religious literacy into educational systems (public and private) as an aspect of global citizenship
- That the G20 governments involve interfaith leaders in decision-making
- The substance of religion, and not its form, ought to be the focus as the G20 seeks to achieve peace and prosperity; certain capacities like generosity, truth-seeking, and having a service-centered focus will allow society to achieve peace.
- That G20 governments recognize that religious literacy is an important component of labor force development (work ethic, innovation, team-building, and an ability to work across differences)

POLICY BRIEFS AND PAPERS

RELIGIOUS ACTORS ADDRESSING EXTREMISM AND VIOLENCE SHARPENING THE FOCUS

Katherine Marshall⁵ (Georgetown University), Peter Mandeville (George Mason University), Cole Durham (Brigham Young University), Mohamed Abu-Nimer (KAICIID), Ann Wainscott (Miami University-Ohio), and Kishan Manocha (ODIHR)

Abstract: Governments worldwide seek effective policies to address the ravages caused by non-state social and political movements that deliberately use violence to achieve their ends. However, experts disagree sharply about why such movements persist and on the most appropriate response. How religious factors contribute to extremism and violence is a central and sensitive topic. The common framing as “Countering Violent Extremism”—CVE, or “Preventing Violent Extremism”—PVE, mask underlying complexities that demand sensitive understandings of religious roles and engagement with religious actors. Explicit or implicit assumptions that religious factors and especially Islam are centrally involved in both extremism and violence exacerbate intergroup tensions and impede efforts to engage leaders in meaningful response. Negative consequences include dominance of security perspectives, threats to human rights, and tradeoffs that undermine development efforts. Understandings and approaches involving religious factors need to be revamped. The G20 Summit should highlight CVE debates as a priority topic; alongside UN and other efforts, the G20 platform with its sharply focused agenda can generate fresh insights and shift counterproductive debates. A multi-stakeholder task force that includes economic and religious actors should report to the 2019 G20 summit with action recommendations.

“Current CVE approaches are flat out dumb and misbegotten”

Former US government official

The Challenge

Few topics challenge conventional thinking about social cohesion more forcibly than the violence linked to extremist movements. Views differ widely as to why extremist ideologies are attractive to certain groups and what those involved aim to achieve through violent acts. Are there common causes or is each situation sui generis? Are religious ideologies central or marginal as explanatory factors? If grievances are linked (in varying ways) to economic inequalities, poor governance, lack of education and opportunities, and failures of development, what action does that imply? How far and under what circumstances do security dominated approaches aggravate the situation?

Several observations frame the topic as a global challenge that deserves priority focus by the G20:

- Policies and programs responding to non-state violence show mixed results; damage associated with such violence (including in lives lost) is on the rise.

⁵ Corresponding author is Katherine Marshall at km398@georgetown.edu

- Divisive debates at international and national levels undermine effective and coordinated response.
- Security centered responses color institutional accountability, deployment of financial resources, and development and diplomatic efforts. They too often override human rights concerns.
- The focus on extremist religious movements, especially Muslim, oversimplifies their complex and diverse part in violence and contributes to polarization within and among communities.
- CVE approaches can obscure grievances that underlie specific local conflicts, and can aggravate rather than mitigate underlying tensions.
- Inadequate information, much largely anecdotal, on patterns of violence complicate both analysis and policy debates.
- Sound guidance for policymakers and practitioners on responding to religious aspects of extremist movements is often not available.

In short, large strategic gaps impede efforts to engage religious actors intelligently in responding to extremist violence.

Background

Widely varied non-state violent acts, often characterized as terrorism and perpetrated by movements and individuals using violent tactics, are disrupting societies in many regions. They include ISIS (Daesh), Al Qaeda, anti-Rohingya, White supremacism, and Boko Haram. Extensive military and internal security responses to the threats of non-state violence consume vast resources. They also are transforming civic space and contribute to curtailing human rights including religious freedom. They exacerbate social polarization and impede development efforts including education, health care, and business development.

A central policy question for governments and policy makers is why movements characterized as extremist attract followers and tacit support among large communities. A key related issue is how to respond to extremist violence in ways that win support from the larger community of co-religionists who are not prone to violence, rather than stirring resentment and further radicalization of others. Clearer answers are needed to reshape optimal policy responses that prevent violent actors from undermining democratic societies and values and that assure the human security that is a priority national and international objective.

These challenges affect different world regions but have especially dominated policy debates in the United Nations, the United States, and Europe since terrorist attacks of 9/11/2001. Past counterterrorism efforts focused on combatting organized terrorist groups directly or degrading their capacity. The contemporary paradigm labelled as preventing or countering violent extremism (CVE and PVE) focuses more on the various societal factors and drivers that lead individuals and small groups to embrace or otherwise support militant ideologies (though many violent non-state actors seem driven by objectives that are not ideological). Responses have focused on security, with a marked shift towards preventing radicalization and extremist violence through better knowledge and information campaigns. CVE is not an entirely new approach, but the current focus is more expansive and systematic and has involved significant research on

understanding root causes and the proper response to them. Responding to non-state violence has focused significantly on religious ideas, actors, and institutions. Some movements (prominently ISIS, Al Shabaab, Boko Haram) frame ideologies in religious terms and use them as motivation. Religion has thus figured into multiple waves of CVE approaches, at times more directly and intentionally than others.

The White House Summit on Countering Violent Extremism convened by President Obama in February 2015 highlighted CVE in the administration's foreign policy agenda, spurring a deluge of related conferences, conversations, and considerations globally. Besides institutionalizing strategy and standardizing the lexicon, the summit identified gaps and opportunities in domestic and international approaches. Subsequent regional summits around the globe were inspired by or directly connected with the White House initiative. They responded at least in part to President Obama's call for global partners to join the CVE effort in his September 2015 speech to the UN General Assembly. A May 2016 Department of State and USAID Joint Strategy on Countering Violent Extremism defined CVE as "proactive actions to counter efforts by violent extremists to radicalize, recruit, and mobilize followers to violence and to address specific factors that facilitate violent extremist recruitment and radicalization to violence." Parallel efforts within the United Nations and in Europe and Australia have followed similar CVE/PVE approaches. Understandings of CVE highlight ambiguities that contribute both to tensions and problematic tactics. The terms *countering*, *violent*, and *extremism* are all ambiguous. Like terrorism, the notion of extremism can be highly subjective, as is violence. Most problematic is the common association of extremism with political, religious or social ideology and especially Islam. It makes eminent sense to work to understand the intersections of violent behavior and the ideas that inspire, justify, or give meaning to that violence—identifying the contextual factors that support both ideologies and recourse to violence. However, Governmental adoption and validation of such categories can feed unhelpfully into sectarian dynamics and cycles of conflict in settings characterized by complex and often longstanding tensions within and between religious groups. By defining "violent extremism" as a distinct issue or problem and addressing it via various policy and programmatic mechanisms, the CVE paradigm can serve to mask and distract from more fundamental political and geopolitical drivers of violence.

Thus CVE approaches can have negative effects. They tend to give priority to approaches that blur the boundaries between security responses and the tools of diplomacy and development. This in turn complicates or impedes efforts to address root grievances and to focus on improving welfare, including social cohesion, for the community at large. Further, because CVE approaches often link both extremism and violence to religious and especially Muslim teachings and communities. They can exacerbate bias against Muslims in non-Muslim societies and accentuate counter-productive divides within and among communities. Shifting the focus from CVE to PVE responds to some but not all concerns.

Current CVE/PVE approaches commonly overstate and oversimplify religious dimensions; actual and perceived religious links color policy responses. Various countries have established counter-ideology messaging centers, imam training programs, or otherwise sought to propagate "moderate Islam" as part of their contribution to broader counterterrorism efforts. Some such efforts can be valuable but there are deep flaws both in highlighting "moderate Islam" and in governments engaging in government-sanctioned religious propaganda. The risks associated with governments directly using religious language or concepts in official statements and messaging

are substantial; governments rarely have standing to make pronouncements in matters of religion, or at the very least are not seen as credible religious messengers. Governmental adoption and validation can feed unhelpfully into sectarian dynamics and cycles of conflict in settings characterized by existing tensions between religious groups.

Relationships within and among religious communities are critical factors in social cohesion, albeit with different manifestations that are linked to history, welfare (inequalities, for example), political organization, leadership stance, and other factors. The specific roles that religious beliefs and mobilization play in contemporary extremist movements is the subject of intense analysis and debate.

Both CVE and PVE debates and policies need to be delinked from their over-simplified religious association as significant research shows that religious beliefs are rarely the primary cause of extremism. The implications of how religious dimensions affect violent extremism extend far beyond security, involving economics, politics, and social welfare. Politicians' and policy-makers' language and assumptions around fighting terrorism need to be stripped of false religious language.

The focus needs to shift instead to constructive engagement of religious actors in efforts to understand better the motivations behind extremist views and to find solutions. Religious actors are best placed to challenge problematic religious interpretations of extremist groups. They can help reframe religious narratives to address grievances driving extremism—such as politics, socioeconomics, and localized conflicts—and highlight the positive potential to build peaceful, pluralistic societies.

In recent years, a number of governments—including numerous G20 members—have begun to explore the importance of enhancing their capacity to engage with religious actors across a wide range of foreign policy and national security concerns. The George W. Bush administration established a White House team focused on faith sector engagement in 2001. An analogous office at the US Agency for International Development (USAID) focused on the role of religious actors in international development. US government engagement with religious actors in foreign policy, including in peacebuilding, development, and human rights, became more formalized, strategic, and institutionalized during the Obama administration, particularly through the creation at the U.S. State Department of the Office of Religion and Global Affairs. But this interest and capacity is not confined to the United States. 2015 saw the establishment of the Transatlantic Policy Network on Religion and Diplomacy, a coordinating mechanism for governmental engagement with religion in foreign policy whose membership includes fifteen foreign ministries from across the Euro-Atlantic region, the European Union, and the United Nations.

The challenge of religious engagement demands wise interventions that start with strategic knowledge of both institutions and the politics of leadership. G20 governments are starting to develop that capacity, but challenges still remain. Differing views on human rights often need to be addressed, especially with respect to roles of women and youth. In many settings, the direct influence of formal religious leaders—even in matters of religion—is questionable. Religious leaders who actively put themselves forward as CVE partners—particularly those active on

transnational interfaith circuits and in global “peace summits”—do not necessarily have the greatest following within their communities. Religious leaders at the local and provincial level are likely to be more trusted and to have a more granular understanding of the specific issues facing their communities. Creative efforts to address approaches to equity and equality are often needed. Diverse voices must be at negotiating tables.

Understanding better how religious factors affect violent extremism can help inform the design and implementation of solutions to violence. These must vary by country and region according to government/religious relationships and practical assessments of effective potential roles. Approaches that focus on roles or functions that religious teachings and beliefs play in violent extremism—facilitating mobilization, shaping narratives, providing a justification, and sanctifying violent acts—shows promise. Religious actors, as integral members of civil society and key contributors to public and political discourse, can engage in many fields, if done with care and sensitivity to power asymmetries and potential risks. Religious actors can be partners. Success factors include engaging them at the right time, designing effective training, and ensuring effective and inclusive partnerships across sectors. Above all, it is vital to understand religious institutions and communities as broad, deep, and complex. The concept of lived religion is important, to go beyond official religious authorities and formal institutions.

Negative consequences of broad CVE policies include restrictions on civic space and alienation of large communities. Distorted understandings undermine the effectiveness of response in practice and can have high human rights, financial, social, and economic costs.

Proposals:

The G20 Members and Engagement Groups:

- Should work to ensure better alignment between counter-ideology or counter-narrative efforts focused on drivers of violent extremism. The goal is to foster an informed, nuanced, and constructive approach to religion in relation to non-state violence. That means recognizing that ideological drivers of extremism always occur and gain traction within settings defined by a wide range of other factors.
- The G20 members in setting and implementing agendas should take religious factors more systematically into account. That means thinking beyond theology when assessing potential roles for religious actors in addressing social violence and extremist views. As part of civil society, religious actors are relevant to a much broader range of sectors and activities associated with CVE—for example, combating corruption, alleviating socioeconomic inequalities, resolving conflict, and peacebuilding.
- It is important that CVE not be used as a pretense for proscribing religious freedom and human rights. Some governments use CVE policy discourse as top cover for violations of religious freedom and other human rights, or to crack down on religious groups or forms of religious expression they perceive as political opposition.

- Avoid interpretations of religion or use of religious language and symbols in official government statements that can accentuate problems, especially when state actors claim to speak for religious actors by favoring some views over others.
- The G20 Summit should highlight CVE debates as a priority topic; alongside UN and other efforts, the G20 platform with its sharply focused agenda offers a chance for fresh insights. A multi-stakeholder task force that includes economic and religious actors should report to the 2019 G20 summit with action recommendations.

Religious Coordinating Networks:

- Should focus on developing proposals that reflect inclusive involvement of their communities. They can ensure that understandings of the religious sector reflects the relevance of actors beyond formal religious authorities and official institutions. Women, younger religious leaders, and traditionalist faith practices are key players in the religious landscape and often more influential than their formal and titled religious counterparts.
- Develop a strategic analysis of track records of religious engagement on non-state violence with a view to highlighting best and worst practice and practical guidelines for action.

References

- ISS. 2014. *Radicalisation in Kenya: Recruitment to al-Shabaab and the Mombasa Republican Council*. <https://issafrica.org/research/papers/radicalisation-in-kenya-recruitment-to-al-shabaab-and-the-mombasa-republican-council>
- Mohammed Abu-Nimer, *Alternative Approaches to Transforming Violent Extremism: The Case of Islamic Peace and Interreligious Peacebuilding*. 2018
- Peter Mandaville and Melissa Nozell, *Engaging Religion and Religious Actors in Countering Violent Extremism*. USIP Special Report 413. 2017.
- Andrew McDonnell, Henry Burbridge, Dr. Yara Zgheib Salloun, *Addressing Jihadi-Salafism in Yemen: the Role of Religion and Community in the Midst of Civil War*. ICRD, August 2017.
- Transforming Violent Extremism: A peacebuilder's guide*. Search for Common Ground, 2017.
- UNDP, 2017. *Journey to Extremism in Africa*
- Ann Wainscott, *Alternative Approaches to State Management of Islam and CVE: The Cases of Indonesia and Bosnia-Herzegovina*. USIP Special Report XXX. 2018.
- The OSCE Document (Kishan Manocha and ODIHR)

G-20 - ACCESS TO FINANCIAL SERVICES FOR NON-PROFIT ORGANIZATIONS

Authored by a Global NPO Coalition on the FATF product⁶

There is an increased tendency on the part of financial institutions to restrict or terminate relationships with categories of customers such as corresponding banks, money remittance agencies and small and medium enterprises (SMEs) – a practice known as de-risking. The G-20 has recognized the impact of de-risking on financial inclusion and is working with different bodies such as the Financial Action Task Force (FATF) and the World Bank to address it and find solutions. However, the G-20 effort does not consider the negative effect of de-risking on the financial inclusion of non-profit organizations (NPOs)⁷ and the people who benefit from or depend on the work of NPOs. To our understanding, there is also a lack of G-20 action and measures to help avoid the negative impact on NPO financial inclusion and operations caused by de-risking.

There is now a growing body of evidence showing that NPOs (including both large, international organizations and smaller poverty alleviating and advocacy organizations) have been heavily impacted by de-risking. Manifestations include: inability to open bank accounts, arbitrary closure of accounts, inordinate delays or termination of transactions, onerous due diligence and reporting obligations that can inhibit engagement with communities.⁸ De-risking has had devastating consequences for many organizations as interrupted access to resources is forcing charitable and humanitarian programs to close. Furthermore, it affects people directly, including refugees and victims of conflict who cannot receive resources and may therefore be subject to starvation, exposure, and disease.⁹ The FATF President concluded that de-risking significantly impacts NPOs, preventing the provision of “vital services to society, often in dangerous regions and for vulnerable communities”.¹⁰

We ask the G-20 and its members to take global leadership on reducing bank de-risking, ensuring that all entities, including NPOs, have equal access to financial services. Through a communique at the November summit, the G-20 can recognize the problem for NPOs and commit its bodies, Member States and the FATF to take specific actions to address the impact of bank de-risking on NPOs. We further ask the G-20, its platforms, its Member States and its partners to align their policies and monitoring tools in order to enforce effective implementation at the national level to help improve the financial access of NPOs. Specific actions could include:

⁶ The corresponding author is Sangeeta Goswami who may be reached at sangeeta@hscollective.org

⁷ See <https://blogs.worldbank.org/psd/miga/de-risking-impedes-access-finance-non-profit-organizations>

⁸ <http://www.cfg.org.uk/resources/Publications/~media/Files/Resources/Briefings/Impact%20of%20money%20laundring%20and%20counter-terrorism%20regulations%20on%20charities.pdf>;

<https://www.charityandsecurity.org/FinAccessReport>; <http://www.hscollective.org/uncategorized/new-research-report-understanding-drivers-de-risking-impact-civil-society-organizations/>;

<https://www.demos.co.uk/files/DEMOSuncharitablebehaviourREPORT.pdf>;

<https://law.duke.edu/humanrights/tighteningthepursestrings/>;

<https://nonprofitquarterly.org/2017/04/24/banks-derisking-hinders-humanitarian-aid-work-needed/>

⁹ See <http://www.worldbank.org/en/topic/financialsector/brief/de-risking-in-the-financial-sector>

¹⁰ See <https://aplusmag.goodbarber.com/home-order/c/0/i/20307420/keeping-it-clean>

- i) Preparatory discussions in groups within the G-20 structure (e.g., at the meetings of finance ministers, within the Global Partnership for Financial Inclusion[GPMI]) on how to address the issue;
- ii) Tasking the GPMI to set up a sub-group on financial access for NPOs (or amend the mandate of an existing group) and monitor the impact on NPOs;
- iii) Tasking FATF to address the issues specific to FATF-related processes, in terms of the risk assessment and evaluation of compliance, in line with the risk-based approach.

We present below a more detailed analysis and elaboration of proposed next steps for the G-20. We remain available to enter into dialogue and provide support to the G-20 to address this problem.

Background

“There are an estimated 10 million NPOs worldwide.
If NPOs were a country, it would be the 5th largest economy in the world.”¹¹

Banks' approach to de-risking emanates from the FATF standards, which require financial institutions to identify, assess and understand their money laundering and terrorist financing risks, and implement measures that are commensurate with the risks identified. However, in practice, banks are reassessing their risk appetite in light of anti-money laundering and countering the financing of terrorism (AML/CFT) enforcement actions (which often result in high penalties for banks). Therefore, banks weigh the possible breach of legal or regulatory regimes against the profit margin from those customers or transactions perceived to be risky. In the case of non-profit customers, the profit margins are typically so small relative to others that the cost–benefit calculation results in decisions to turn away or sever ties with non-profit clients.

Financial institutions have not developed effective methodologies to identify AML/CFT risk; they have used broad categories (such as geographical location or legal status) in order to manage risk. As NPOs often work in the most challenging environments, this has compounded the impact of the rules. Furthermore, in such cases, non-profits are denied a chance to seek redress or challenge the risk assessments conducted by banks that led to the denial of services in the first instance. This, in turn, has the opposite effect of the aim of global AML/CFT standards: risk is actually increased by de-risking, as money continues to flow outside of official, regulated channels and under the radar of state bodies.¹² Mission-driven NPOs that are shut off from formal financial institutions are forced to use other methods, including cash couriers and *hawala*, all of which are riskier than formal banking channels. While much of this empirical research relates to moneys being sent from foreign sources, there is evidence emerging of domestic money flows also being impacted.

¹¹ Johns Hopkins University, Center for Civil Society Studies

¹² Also detected by the UK National Risk Assessment, <https://www.gov.uk/government/publications/national-risk-assessment-of-money-laundering-and-terrorist-financing-2017>

Research has shown that the impact of bank de-risking is disproportionately borne by smaller organizations, often working in difficult contexts – these community-based grassroots organizations are crucial when it comes to implementing the Sustainable Development Goals (SDGs), in preventing radicalization that might lead to violent extremism, or supporting the enforcement of rights for women or the marginalized worldwide.

Analysts have put forward various explanations for de-risking but almost all agree that international rules designed to combat money laundering and terrorist financing are the most significant.¹³ Several UN Human Rights Council Special Rapporteurs have called for civil-society-friendly reform of the stringent AML/CFT regime, contending that arbitrary decision-making by banks breaches non-discrimination laws.¹⁴

In several countries, there are ongoing attempts to resolve the de-risking issue at the national level (e.g. UK, US, The Netherlands). However, the issue is systemic and cannot be solved just by addressing it at the national level. **There is a need for a global approach, especially considering the global goal of advancing financial inclusion. The global response mechanisms on de-risking and financial inclusion towards NPOs are not aligned.**

Proposed Actions for the G-20

Given the global and interconnected nature of world financial systems, it is important that the G-20 engage at this stage in the different cross-country efforts to tackle the problem of de-risking facing non-profits. Such engagement between FATF, G-20, the GPFI, Member States, and NPOs would contribute to enhanced policy coordination, with clearer evidence of the problem and more refined potential solutions.

A key consideration should be policy coherence as part of Sustainable Development Goal (SDG) 17,¹⁵ which calls for governments, the private sector and NPOs to work together in pursuit of shared objectives at all levels. The GPFI¹⁶ has already been tasked by the G-20 to increase its efforts to reach the hard-to-bank and to accelerate the advancement of financial inclusion for underserved and vulnerable groups with the aim to “leave no one behind.” The GPFI Action Plan on Financial Inclusion proposes measures to analyse and address the problem of de-risking and explore options to address the drivers of de-risking. The GPFI calls for sharing that understanding with the public and private sectors through publications and activities, and in line with the SDG goals which call for increased public participation in financial institution decision-making.¹⁷ Such efforts should also include NPOs, as they are a vital and essential partner in SGD implementation; without the successful engagement of non-profits, which requires an enabling legal and financial environment for their operations, the SDGs cannot be achieved.

¹³ <https://www.opendemocracy.net/ben-hayes-lia-van-broekhoven-vanja-skoric/de-risking-and-non-profits-how-do-you-solve-problem-that-n>

¹⁴ For example, <http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=19854&LangID=E>

¹⁵ Revitalising partnership for global development, <http://www.un.org/sustainabledevelopment/globalpartnerships/>

¹⁶ See <https://www.gpfi.org>

¹⁷ The G20 2017 Financial Inclusion Action Plan (p 10, 21), <https://www.gpfi.org/publications/g20-financial-inclusion-action-plan-fiap-2017>

The following steps outline how the financial access of NPOs could be improved. We welcome further discussion on what would constitute the best mechanism to promote financial access for NPOs and guidance as to what is feasible at this G-20.

- **The G-20, its bodies and Member States should recognize NPOs as a sector that is negatively affected by bank de-risking and that deserves protection as other private sector groups receive.** This can be done in several ways:
 - The G-20 could adopt a communique at the November G-20 summit that recognizes the problem and commits its members, the FATF, and the GPFi to take specific actions to address bank de-risking.
 - In advance of this meeting, and to support discussions on the communique and actions, the G-20 could encourage groups within its structure (e.g., the meetings of finance ministers, the GPFi) to address the issue at their upcoming meetings and convene an event at the November G-20 summit to discuss the effects and possible concrete actions together with the civil society affinity group, the C-20, and NPOs working on the issue.
- When dealing with the impact of de-risking on different legal entities, the G-20, the FATF and Member States should also include **a review of the impact on NPOs and consider possible response strategies.** This effort, which should be done together with the NPOs, should explicitly call on countries to gather and assess data on the impact of bank de-risking on the entire sector (including NPOs that fall outside of the FATF definition – e.g., human rights and campaign groups, and both NPOs that are evaluated as high risk and those that are not). Such **impact assessment** should focus not only on financial transfers and inclusion but also on the overall effect on the operating environment of the sector.
- **The GPFi should set up a sub-group on financial access for NPOs** (similar to the group on SMEs) which should also include various NPOs. The sub-group could develop specific action items regarding NPOs under the Action Plan on Financial Inclusion to address the matter. Possible actions could include: a review of existing evidence of the negative impact of de-risking on NPOs, financial transfers and the broader operating environment for NPOs, proposed global guidance or principles to ensure NPO access to financial services, and inclusion of an indicator on monitoring NPO access in the [G20 Financial inclusion Indicators](#).
- **G-20 and its bodies should identify and promote institutional-level good practices, including specific policy and reporting reforms to ensure financial access, transfers and operations for NPOs.** This can be facilitated through collaboration and dialogue between institutions. For example, the G-20 could facilitate exchanges around the impact of de-risking, mitigating efforts, policies and national-level measures in coordination with the GPFi or other bodies it cooperates with on the de-risking issues such as the Financial Stability Board or the FATF. Such exchanges could help stakeholders (financial institutions, governments, NPOs) identify experiences and existing good practices and consider their applicability for the participants' respective national contexts. Evidence-based dialogue which considers successful responses will be more likely to increase global awareness on the negative consequences of the de-risking and engender confidence and consensus on preventive actions to address the problem.

- **Regulatory expectations for financial institutions on the risk-based approach should be clarified:** G-20 members should further clarify regulatory expectations for financial institutions on the risk-based approach through outreach and guidance at the national level, and adjust supervisory approaches and regulations to stimulate an appropriate, risk-based review of customers by banks, where needed.¹⁸
- **The FATF should produce more comprehensive guidance on the risk-based approach for NPOs** as a specific-type of banking customer based on the revised Recommendation 8. The FATF should also train its evaluators to look into the potential de-risking attitudes of banks as part of the FATF's effectiveness methodology during peer evaluations, enabling evaluators to raise concerns about NPO-wide de-risking in their country assessment reports. The FATF leadership should reinforce the need for national governments to continue working on these issues.



The Global NPO Coalition on FATF is a loose network of diverse non-profit organizations (NPOs) that engage with the FATF process with the aim of eliminating the unintended consequences of FATF standards on civil society. A core group of NPOs representing a wide range of interests across countries and regions helps develop strategies, and facilitates and coordinates the coalition.

Coalition achievements so far include:

- Revision of Recommendation 8 and its Interpretive Note: the June 2016 revision retracted the claim that the NPO sector is 'particularly vulnerable' to terrorist abuse.
- In-depth revision of the Best Practices Paper (June 2015), a policy guidance document that countries use to help them implement the standards.
- Formalization of a risk-based approach, which means more proportionate and context-specific implementation of FATF standards.
- Establishment of regular engagement between the FATF Secretariat and NPOs, including seats at the FATF Private Sector Consultative Forum, which allows for more effective NPO participation.
- Awareness-raising and coalition-building among multiple stakeholders (NPOs, governments, regulators, financial institutions) at the global, regional and national levels.

¹⁸ See also FATF report to G-20 finance ministers and central bank: <http://www.fatf-gafi.org/media/fatf/documents/FATF-G20-FM-CBG-March-2018.pdf>

THE IMPERATIVES OF BETTER GOVERNANCE AN ETHICAL/RELIGIOUS LENS ON THE FIGHT AGAINST CORRUPTION

(Draft 10/21/18)

Kathryn Marshall (Georgetown University), Elias Szczytnick (Religions for Peace), Fr. Seamus Finn (Interfaith Center for Corporate Responsibility), Peter Eigen (Founder, Transparency International), Amb. Alvaro Albacete (KAICIID), and Christoph Stückelberger (Institute for Global Ethics)¹⁹

Abstract: No public policy topic is more discussed across world regions than the scourge of corruption. Corruption takes different forms in different settings but it fuels anger and cynicism everywhere. Corrupt practices of many kinds undermine efforts to advance on virtually any front, including fighting poverty, assuring security, addressing climate change, and supporting vulnerable people and communities. Fighting corruption thus belongs at the center of global policy agendas, as a moral imperative and a prerequisite for practical results. Religious actors can be powerful allies in the effort but are insufficiently involved. Why so? They can document and pinpoint the daily corrosive effects of corruption on poor communities and, building on shared ethical teachings, bolster effective action. To move forward, religious actors must address corrupt practices within their own communities; without such efforts they are crippled in contributing effectively and with trust to broader community, national, and global agendas. There are many priority, practical areas where focused action by religious actors can bolster integrity movements. Action can be global, national, and local, separate and in coalitions. Specific platforms include the global International Anti-Corruption Conference (IACC) in Copenhagen in October 2018, UN Forums, and the G20 Summit in November.

Inspiration

Pope Francis is among religious leaders who point to corruption as a greater ill than sin but also highlight that it can be avoided: “it demands the commitment of one and all.” Corruption undermines both the natural environment and human society, hanging like a dark cloud over progress in many countries. Shameful across cultures and religions, perceptions of widespread corruption feed the citizen disengagement and anger that help explain the appeal of both populism and extremism. Fighting corruption demands the engagement of all sectors of society, but perhaps of religious communities more than any others. They can ideally offer a moral compass and practical eyes and hands to help navigate the complexities of corruption in our modern era.

Facets of modern governance challenges

Corruption is as old as human societies. Widely held ideals and expectations that rule of law and notions of justice and fairness will govern societies speak to aspirations, shared across cultures, for honest government. This means prominently integrity and honest use of resources for the

¹⁹ Corresponding author is Katherine Marshall at km398@georgetown.edu. The following people were additionally consulted: Huguette Labelle, Rebecca Blackly (Episcopalian Church), Roberto Perez-Rocha (IACC), Peter Eigen (Transparency International), Robert Klitgaard (Claremont Graduate University), Ronald MacLean, Bishop Gunnar Stålsett (Religions for Peace), Mohammed Abu-Nimer (KAICIID), Cole Durham (BYU Law School), Nicole Bibbins Sedaca (Georgetown University), and Erwin Tiongson (Georgetown University).

benefit of the governed. Global movements like Transparency International and the International Anti-Corruption Conference (IACC) address the complex forces at international, national, and community and municipal levels that undermine good governance. They focus on traditional issues like bribery and political corruption as well as more modern topics like mass communications; social media, for example, works both for good and evil, interrupting patterns that permit elites to capture power, even as they can sow misunderstanding, misinformation, and strife.

Corruption is the enemy of democratic values and systems, of human rights, of human dignity, and of equitable, sustainable, thriving societies. Global and national drives towards accountability and integrity are shaped by several factors:

- Corruption is a *widespread, shared concern across the world*. A 2011 survey covering 23 countries (carried out for the BBC), found that corruption was the topic most frequently discussed by the public, ahead of poverty, unemployment, and rising costs. Nearly a quarter of those surveyed said they have discussed corruption recently and many rank it the most serious problem facing their society. When people speak of ethics and politics, corruption is often the leading edge. The myth that many societies accept corruption as a norm is patently false: people everywhere hate corruption.
- *National strategies to fight corruption systematically are relatively new* and important new tools and experience are available. Managing public procurement and finance and punishing theft have long roots but national approaches that look professionally and systematically at changing both public management systems and cultures that permit corruption are quite recent. Not long ago, mainstream economists and politicians often argued that corruption served as “grease for the motor”, acceptable within a culture. Such arguments are rarely heard today. Corruption is widely seen as an evil, a cancer that eats away at social cohesion, “sand in the engine”. Governments and nations are judged by their levels of integrity and quality of administration.
- We appreciate more clearly today that *meaningful efforts to fight poverty, assure security, and assure prosperous and equitable societies depend on public integrity*. Efficient use of resources is vital for delivering services like education and health. The damage to pension programs, social protection, quality education, and decent health care from corrupt systems go far beyond the direct damage inflicted because they erode trust. Businesses increasingly avoid investments in corrupt environments where governance is poor.
- *Democratic systems are threatened at their core by corrupt practices*. When young people see their societies as irremediably corrupt, the temptations of extremist promises have wide appeal. Likewise, populist and autocratic leaders feed on anger against corruption and the promise of strong, often authoritarian measures to right the society.

Religious leaders need to be concerned and involved

Religious leaders and communities should be central to efforts to end corruption. Ethics and action are their business and religious figures commonly enjoy respect and attention. Potential roles range from contending with personal responsibilities to the tenor and core values of a society and nation. Each religious tradition has teachings that speak to the core values of trust and honesty. These teachings have much in common, as reflected, for example, in the principles set out in the Global Ethic (articulated by theologian Hans Kung) and in many common calls of

interreligious bodies and gatherings. Courageous religious leaders in exemplary situations speak truth to power about ethical challenges to governance that include corruption.

That said, religious leaders have yet to take on leading roles in the modern efforts to address corruption that constitute an international and national integrity movement. This is partly because the leadership of anti-corruption movements has become quite secular and technocratic in language and ethos. Moral issues tend to take second place, for reasons that include, for example, a desire to focus more on the systems that make embedded corruption possible than on personal failings and to avoid the political taint sometimes associated with religious involvement in public affairs. The focus on environmental factors rather than moral failings has also reflected the multicultural nature of global anti-corruption movements. As a practical matter, close relationships between governments and religious authorities can dampen criticism as can the precarious situation of religious actors in many settings.

The pendulum has swung too far in a technocratic direction. Corruption will not be defeated by technical means alone. Ethics, values, and morality must be part of the equation in strategic plans. Religious leaders should have clear roles to play, in speaking truth to those in power and in guiding individuals as they navigate complex choices, for example in how to combat corrupt practices they see or to avoid temptation to fudge rules or seek quick fixes. Religious leaders have central roles in articulating values and norms, including through religious education at many levels. Inter and intra faith alliances can look to the common good across society.

One explanation why some religious leaders are reticent to engage in anti-corruption efforts is awareness that their own organizations may not meet the highest standards of accountability. A tendency to view accounting and reporting as secondary matters is not uncommon. This obviously can and should change: there is no justification for tolerating careless oversight and use of funds and unethical management of personnel. With houses in order, religious institutions are well placed to demand high standards of their governments and leaders.

A further challenge is that many corruption issues are complex, with causes and consequences interlinked. Corrupt practices are linked to inequality among nations and within them, to the abuses of the powerful, to the underworld of trafficking and crime, and to concerns that social values overall are dominated by greed and uncontrollable market forces leading to a daunting erosion of morality. Conflict and corruption go hand in hand. None of these problems have easy solutions. Debates rage fiercely as to which matters most: mega-corruption—large-scale bribes and theft—or the widespread corruption that saps the trust and time of poor people when they try to obtain health care, succeed in school, register their child's birth, or seek justice. Anti-corruption strategies are complex as is judging performance fairly. Measuring progress is difficult; perceptions do not always fit well with objective reality. Even so, it is feasible and desirable to assure that anti-corruption measures are communicated in understandable terms and that accountability challenges are intelligently addressed. Partnerships and clear communication are vitally important.

What measures can religious actors take to advance anti-corruption efforts?

It is an assertion of faith, bolstered by examples from different times and places, that courageous and determined religious leadership can make a difference in turning societies around.

Transnational and interreligious and cultural understanding and cooperation can play significant roles.

Religious institutions and approaches are infinitely complex but several common themes and questions offer a frame:

- (a) There specific and priority dimensions of corruption challenge swhere religious institutions and actors have special interest and comparative advantage. Apart from the imperative effort to address internal issues (abuse of clergy, sloppy accountability), social priorities stand out (care for vulnerable groups such as refugees, widows, and orphans, poverty, quality education, holding governments to account).
- (b) In the panoply of actors addressing corruption, religious institutions and actors have some specific gifts and capabilities that include:
 - Speaking authoritatively about what is right and wrong in their tradition or their society's traditions.
 - Mobilizing member to observe and report acts of corruption.
 - Institutionally, helping with the design, implementation, and monitoring of programs addressing public issues aligned with (a) above (e.g., schools, hospitals, social work...).
 - Communications media of certain kinds, building on trustworthiness, distinctive audiences, etc.
- (c) Examples of success can be documented to form part of broad narratives, where religious institutions have made a difference in fighting corruption.

The following suggestions look to defining promising areas for action.

1. Undertake, publish, and disseminate a *systematic review of pertinent teachings and texts* that relate to corruption. This would ideally take an interreligious perspective. The goal would be to identify and highlight specific texts responding to priority issues, drawing on individual traditions and highlighting common threads. This could help build commitment and address common misperceptions, for example that cultural differences explain or even justify corrupt practices. The work of theologian Hans Kung to promote the values-based "Global Ethic" exemplifies this approach. The annex points to a few examples of pertinent texts and highlight both common themes and the rich insights that can be drawn from a spiritual framing of issues.
2. *Pilot and exemplary anti-corruption initiatives and programs* that build on critical ethical values that bolster honest government. This could feature in religious education and could form part of ongoing efforts to build religious literacy at different levels (from early childhood through professional training).
3. *Listen to specific grievances of vulnerable communities linked to corrupt practices, including as part of efforts to address extremist recruitment.* This could be linked to anti-poverty programs (Bolsa Familiar, for example) with a view to assuring that objectives are met and pointing to practical areas for improvement.
4. A closely related priority is *robust action to stop trafficking of women and children* and patterns of abuse.

5. *Build on ongoing efforts that address tangible topics like extractive industries* (where extensive religious initiatives are underway), identifying and promoting action on human rights violations, failures to assure protection of indigenous communities, and vigilant monitoring of environmental impact.
6. *Cooperate actively with promising integrity programs, for example at the municipal or community level*; youth prizes and support for women's initiatives are examples. Such efforts highlight what works and encourage promising efforts
7. With information and communication appreciated as powerful tools in fighting corruption, religious communities can have an impact by *focusing on governance topics through communication channels they manage and influence*. That means educational programs, radio, television, print, and social media.
8. Define specific efforts (initially at a pilot level) that support *robust monitoring and evaluation of initiatives and efforts to bring about change*. That means defining common, meaningful objectives and indicators of progress, that allow religious communities to contribute to broader community and national strategies.
9. Specific efforts to *support religious institution learning from the secular world in preventing sexual and financial abuses of many kinds*. Many industries and nonprofits are struggling with these issues and it would be feasible and useful to pull together promising initiatives for the consideration of religious institutions. Religious leaders themselves might call for dialogue to highlight area for secular religious collaboration that could open windows of opportunity.
10. Leading *interreligious bodies working together* can focus on understanding patterns of corruption, defining meaningful tools to combat them, and agree on specific priority areas for action.
- 11.

Action in the G20 context, building on work at the September 2018 G20 Argentina Summit and potentially in the framework of Japan's hosting of the 2019 G20 Summit.

- Good governance should be a central theme of G20 Summits, with specific commitments to action and continuing monitoring.
- The framework of the [G20 Anti-Corruption Working Group](#) should be addressed with specific reference to religious actors and voices.
- The issues of land reform and extractive industries, including fisheries and rainforests, which are of special concern to religious communities, should be a focus of the G20 Communique, with commitments to active consultation with pertinent religious groups.

Possible next steps

These ideas need a time frame, committed actors, and a specific audience.

References - A Few Relevant Religious Texts²⁰

Buddhism

²⁰ Thanks to Robert Klitgaard

The Buddha discussed the importance and the prerequisites of a good government. He showed how the country could become degenerate and unhappy when the government becomes corrupt and unjust.

The Buddha once said, “When the ruler of a country is just and good, the ministers become just and good; when the ministers are just and good, the higher officials become just and good; when the higher officials are just and good, the rank and file become just and good; when the rank and file become just and good, the people become just and good.” (*Anguttara Nikaya*)

In the *Jataka*, the Buddha gave rules for Good Government, known as *Dasa Raja Dharma*:

1) be liberal and avoid selfishness,^{[L][SEP]}2) maintain a high moral character,^{[L][SEP]}3) be prepared to sacrifice one's own pleasure for the well-being of the subjects,^{[L][SEP]}4) be honest and maintain absolute integrity,^{[L][SEP]}5) be kind and gentle,^{[L][SEP]}6) lead a simple life for the subjects to emulate,^{[L][SEP]}7) be free from hatred of any kind,^{[L][SEP]}8) exercise non-violence,^{[L][SEP]}9) practise patience, and^{[L][SEP]}10) respect public opinion to promote peace and harmony.

The Buddha further advised:

- A good ruler should act impartially and should not be biased or discriminate between one particular group of subjects against another.
- A good ruler should not harbor any form of hatred against any of his subjects.
- A good ruler should show no fear whatsoever in the enforcement of the law, if it is justifiable.
- A good ruler must possess a clear understanding of the law to be enforced. It should not be enforced just because the ruler has the authority to enforce the law. It must be done in a reasonable manner and with common sense. (*Cakkavatti Sihananda Sutta*)

Islam

“The Apostle of Allah (peace be upon him) cursed the one who bribes and the one who takes bribes.”

[Abd Allah ibn Amr ibn Al As, Abu Dawud, hadith no 3573]

“The Prophet (s.a.w.) has condemned the giver or receiver of bribe in decision making (ruler, management, judges etc...)”

[Narrated by At- Tirmidzi, 3/622: Imam Tirmidzi said: Hasan Sahih]

“And do not devour your property among yourselves by wrongful means, nor offer it as a bribe to judges, with intent that you may unlawfully swallow up a portion of other people's property, while you know.”

[Al-Baqarah:188]

“Woe to those that deal in fraud.”

[Al Qu’ran 83-1]

Christianity

“Corruption is something that enters into us. It is like sugar: it is sweet, we like it, it's easy, but then, it ends badly. With so much easy sugar we end up diabetic, and so does our country. Every time we accept a bribe and put it in our pocket, we destroy our heart, we destroy our personality and we destroy our homeland. ... What you steal through corruption remains ... in the heart of the many men and women who have been harmed by your example of corruption. It remains in the lack of the good you should have done and did not do. It remains in sick and hungry children, because the money that was for them, through your corruption, you kept for yourself.” Pope Francis, Audience with youth in Kasarani Stadium, Kenya, Nov. 28, 2015

“The World Council of Churches’ concern and response to the issue of corruption is founded on God’s preferential option for people in poverty. Corruption is rooted in and propagated by our prevailing economic structures, cultures and value systems” which are driven by “greed, relentless pursuit of power, profit and material gain by corporations, political bodies, administrators and individual actors. Confronting systemic corruption is therefore a matter of upholding God’s justice.” Rev. Dr Olav Fykse Tveit, the WCC general secretary.

IMPLEMENTING THE GLOBAL COMPACT ON REFUGEES - A FAITH PERSPECTIVE

Alison Kelly, Christina Tobias-Nahi, Emily Wei and Giulia McPherson

An unprecedented 68.5 million people are currently displaced globally, including 25.4 million refugees. Recognizing the need for new approaches amid the changing landscape of humanitarian assistance, the global community gathered in 2016 for a UN Summit for Refugees and Migrants which resulted in adoption of the New York Declaration. Signed by 193 countries, the Declaration set in motion a two-year consultative process to develop Global Compacts on Refugees and Migration aimed at enhancing protection for millions of people who have been forcibly displaced and are otherwise on the move around the world.

Set to be endorsed by the UN General Assembly in September 2018, the primary objective of the Global Compact on Refugees (GCR) is to facilitate access to durable solutions for refugees with a focus on 1) easing pressures on host countries; 2) enhancing refugee self-reliance; 3) expanding access to third country solutions; and 4) supporting conditions in countries of origin for return in safety and dignity.

The GCR is comprised of two primary components, a Comprehensive Refugee Response Framework (CRRF), which was piloted by UNHCR in 12 refugee-hosting countries, and a Program of Action that outlines actions that can be taken – by UN member states or other stakeholders – to support refugees and countries particularly affected by large-scale refugee movement or protracted refugee situations.

As faith-based organizations working with refugee communities across the globe, ACT Alliance, Catholic Relief Services, Jesuit Refugee Service/USA and Islamic Relief recognize the important role that the GCR can play in building the political will to address the needs of refugees and improving current response mechanisms that can no longer support these needs. We are particularly interested in ensuring that the GCR is fully implemented, funded and monitored as it has the potential to mobilize greater action and transform the lives of refugees and host communities. The full policy brief can be viewed at:

<https://docs.google.com/viewerng/viewer?url=https://jliflc.com/wp/wp-content/uploads/2018/09/Interfaith-GCR-Policy-Note-with-edits-9.19.pdf>

JOINT LEARNING INITIATIVE ON FAITH AND LOCAL COMMUNITIES

Founded in 2012, the Joint Learning Initiative (JLI) Leadership came together by a single shared conviction: there is an urgent need to build our collective understanding of the potential of local faith communities for improving community health, development and well-being. This international collaboration on evidence for faith groups' activities, contribution and challenges to community health and wellbeing has a resource directory that lists ongoing policy briefs by interfaith groups. There are learning hubs on HIV and Maternal Health, Immunization, Peace and Conflict, Resilience, and Anti-Trafficking and Modern Slavery. To view the complete policy briefs, go to <https://jliflc.com>.