



**INTERFAITH
SUMMIT**
POTSDAM, GERMANY
15-17 JUNE, 2017

SUMMARY REPORT



RELIGION, Sustainable Development, and the Refugee Crisis

UNIVERSITY OF POTSDAM, GERMANY
FORUM RELIGIONS IN CONTEXT

15-17 JUNE 2017

FOR MORE DETAILED INFORMATION, VISIT

g20interfaith.org

Bringing together experts on economy, law, and politics as well as global leaders from religious, professional, and humanitarian backgrounds, this year's G20 Interfaith Summit will focus on the key role religion plays in promoting the United Nations 2030 Agenda for Sustainable Development, with special emphasis on the refugee crisis, strategies for countering youth radicalization, and alternate visions of development.



TABLE OF CONTENTS

SUMMARY 3

 INAUGURAL SESSION: RELIGION, SUSTAINABLE DEVELOPMENT, AND THE REFUGEE
 CRISIS 6

PLENARY SESSIONS 14

 RELIGION, SUSTAINABLE DEVELOPMENT GOALS AND THE REFUGEE AND FAMINE
 CRISES 14

 FREEDOM OF RELIGION OR BELIEF, THE RELIGIOUS SECTOR AND SUSTAINABLE
 DEVELOPMENT 21

 RELIGION AND THE ECONOMIC SECTOR: RELIGIOUS LITERACY AND GERMANY’S G20
 OBJECTIVES 28

 PERSPECTIVES ON REFUGEE CRISIS 32

 THE CHALLENGE OF REFUGEE AND FOOD CRISES 38

 RECOMMENDATIONS AND NEXT STEPS 42

PARALLEL SESSIONS 50

 CIVILIZATION PERSPECTIVES ON THE CRISES 50

 FAITH, SUSTAINABLE DEVELOPMENT, AND THE ENVIRONMENT 51

 IMPACTS OF INTERFAITH COLLABORATION 56

 ALTERNATIVE VISIONS OF DEVELOPMENT 58

 PARTNERSHIP WITH AFRICA 61

 RELIGION, MEDIA, AND DEVELOPMENT IN THE POST-TRUTH WORLD 62

 SHRINKING SPACE OF CIVIL SOCIETY 63

 REFUGEES AND CULTURAL HERITAGE IN TRANSITION 65

 CONFLICT RESOLUTION 67

 YOUTH INTERFAITH ENGAGEMENT 70

 ROUNDTABLE ON COUNTERING VIOLENCE EXTREMISM ISSUES 71

 RELIGION, DEVELOPMENT, AND ECONOMIC IMPACT OF RELIGION 76

 LATIN AMERICAN PERSPECTIVES ON PROMOTING THE UN SUSTAINABLE
 DEVELOPMENT GOALS 77

 FAITH-BASED RESPONSES TO THE REFUGEE CRISIS 79

 INTERFAITH AND FOOD SECURITY 82

 A COMMON WORD AMONG THE YOUTH: INTERFAITH DEVELOPMENT GOALS 86

 WOMEN, FAITH, AND HUMAN RIGHTS 87

ANNEX 90

 WELCOMING REMARKS 90

SPECIAL TRAINING PROGRAM: SELF-RELIANCE TRAINING AS AN ANTIDOTE TO
RADICALIZATION..... 91
COLLABORATING INSTITUTIONS 92

SUMMARY

More than a hundred experts and leaders from fields ranging from economy, law, politics, religion, development to humanitarian aid, coming from 30 different countries, gathered for the fourth consecutive G20 Interfaith Summit. The meetings were convened in Potsdam, an historical location noted for both the *Edict of Potsdam* that protected religious freedom in 1685 and sparked a wave of immigration to Germany, and the *Potsdam Declaration* that marked the birth of the Constitution of Japan in 1945. The agenda centered on religious dimensions of the G20 agenda articulated by Chancellor Angela Merkel, and thus notably on the global goals reflected in the Sustainable Development Goals (SDGs) and the immediate refugee crisis. As with past summits, different religious traditions or beliefs were represented including, but not limited to, Bahá'í, various Christian Traditions, humanism, Jewish, Konkó, and Muslim. Participants from a variety of interfaith (e.g., the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue – KAICIID, Coexister, Religions for Peace Europe, United Religions Initiative –URI - Africa) and human rights (e.g., Office of UN High Commissioner of Refugees, Human Rights Department for the German Commission of Justice and Peace) organizations contributed to the dialogue. The majority of G20 nations were represented. Ulrich Nitschke, Head of the Secretariat for the recently formed International Partnership on Religion and Sustainable Development (PaRD), outlined how PaRD is engaging civil society and non-governmental organizations such as religious and value-driven organizations, secular NGOs, community initiatives, foundations, academic institutions and other relevant development organizations to help implement the SDGs.

Plenary sessions were designed in accordance with three themes: sustainable development, religious freedom or freedom of belief, and the economic sector. The relationship between religion and sustainable development sessions explored inter alia religious contributions to alleviating the refugee and famine crises. The plenary on religious freedom or freedom of belief explored the contributions faith based organizations make in contexts of weak or failed states, and the challenges associated with religious contribution to SDG fulfillment given the predominantly private nature of religion, the confessional nature of religious communities, and the barriers of denominationalism. The plenary on religion and the economic sector focused on developing religious and development literacy for organizations to improve the quality of conversation given religion's importance for the economy.

Several parallel sessions focused on the relationship between religion and special interest groups important to the successful implementation of the Sustainable Development Goals. Delegates from Africa including Mussie Hailu Gebrestadik, the Regional Director of URI for Africa and Representative to the UN and African Union and Nicta Lubaale, the General Secretary for the Organization of African Independent Churches (OAIC), contributed perspectives focused on *Developing Partnerships with Africa*. Two concurrent sessions focused on the interfaith youth movement: *Youth Interfaith Engagement* and *A Common Word among the Youth: Interfaith Development Goals*. A parallel session on *Women, Faith, and Human Rights* was also convened for the second time as part of the Interfaith Summit. Several of the parallel sessions also addressed recent political developments. Delegates discussed the US withdrawal from the Paris Agreement in a session on *Faith, Sustainable Development and the Environment*. Delegates wrestled with the need for new communication strategies in a session on *Religion, Media, and Development in the Post-Truth World*. Delegates discussed in a session on *Shrinking Space of Civil Society* how security concerns are increasingly misused to limit the freedom of religious minorities and what might be done to strengthen and defend human rights.

Significant advances were made this year in relation to the continuing goal of clarifying the role within the G20 engagement group structure of the Interfaith Summit. In early 2017, leaders of the Think Tank 20 (T20), an official engagement group during Germany's G20 Presidency that brings together research institutes and think tanks from the G20 countries to develop policy recommendations within thematic Task Forces, reached out to two groups of religious actors. Three among them who were involved in executing the 2017 Interfaith Summit: Cole Durham (G20 Interfaith Summit Executive Committee), Ulrich Nitschke (Head of the Secretariat for the International Partnership on Religion and Sustainable Development – PaRD, Germany), and Katherine Marshall (G20 Interfaith Summit Organizing Committee; Senior Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown University; Executive Director, World Faiths Development Dialogue; USA). Three “Solution Briefs” focusing on religious dimensions were prepared, notably on famine¹ and refugee resettlement²,

¹Abu-Nimer, Mohammed, Cole Durham, Manoj Kurian, Katherine Marshall, Ulrich Nitschke, Rabbi Awraham Soetendorp, Arnhild Spence, *Engaging Religious Actors in Addressing the Famine Emergency in South Sudan, Nigeria, Somalia, and Yemen*, see http://www.g20-insights.org/policy_briefs/engaging-religious-actors-addressing-famine-emergency-south-sudan-nigeria-somalia-yemen/

² Vitillo, Msgr. Robert, Rabbi Awraham Soetendorp, Alberto Quatrucci, Azza Karam, Attalah Fitzgibbon, Ulrich Nitschke, and Katherine Marshall. *G20 Policy Makers Should Support Wider Religious Roles in Refugee Resettlement*, see http://www.g20-insights.org/policy_briefs/g20-policy-makers-support-wider-religious-roles-refugee-resettlement/

were prepared and discussed during the T20 Summit in Berlin on May 28-30. Recommendations set out in both briefs were part of recommendations included in the final document transmitted to the G20 Sherpas.³ The experience gained highlighted the challenges involved in preparing and transmitting action recommendations to the G20 leaders. It demands a disciplined, long-term exercise to develop credible ideas, planned at least a year in advance of the event. Out of the 74 policy briefs produced at the Berlin T20 Summit,⁴ religious dimensions were evident only in those prepared by the religious actors. This experience shaped final planning for the 2017 Interfaith Potsdam Summit, towards an approach that would eventually produce policy recommendations aimed at practical application. Members of the G20 Interfaith Summit Organizing Committee advised session chairs to identify areas where an action dialogue and eventual recommendations for the G20.⁵ This experience will in turn shape G20 Interfaith Summit Executive Committee planning for 2018 Interfaith Summit in Argentina. In anticipation of the 2018 G20 meetings, the Interfaith Summit Organizing Committee invited several delegates from Argentina to participate in the Potsdam meetings including the Government of Argentina's Director of Religious Freedom and Diversity from the Ministry of Foreign Affairs and Worship, the Director of Global Affairs from the National Senate, and the President of the Argentine Council for Religious Liberty.

I would like to offer special thanks to those who assisted with summarizing reports on the concurrent sessions in 2017: Tanner J. Bean (Research Fellow, International Center for Law and Religion Studies, J. Reuben Clark Law School, USA), Tye Christensen (Research Fellow, International Center for Law and Religion Studies, J. Reuben Clark Law School, USA), Gesine Kurth (MA from Humboldt-Universität zu Berlin; PhD Student, Dortmund, Germany), and Jad Lehmann-Abi-Haidar (Representative of Dialogperspektiven, Religionen und Weltanschauungen im Gespräch/dialogue – religion and Worldviews in Conversation; Vice President, Wikiwiheba).

Respectfully Submitted,



Sherrie Steiner, Special Rapporteur to the 2017 *G20 Interfaith Summit*
Assistant Professor of Sociology, Indiana-Purdue University Fort Wayne

³*20 Solution Proposals for the G20 from the T20 Engagement Group*, see <http://www.t20germany.org/2017/05/30/20-solutions-g20/>

⁴There were 15 briefs in total. See http://www.g20-insights.org/policy_briefs/

⁵ *Summary Reports* for the annual summits are posted at <https://www.g20interfaith.org/>

INAUGURAL SESSION: RELIGION, SUSTAINABLE DEVELOPMENT, AND THE REFUGEE CRISIS

Description: This opening session was entitled *Forum: Religions in Context*. Chaired by Johan Ev. Hafner (Chairman, University of Potsdam, Germany), the keynote addresses were given by Emma Harriet Nicholson (Baroness Nicholson of Winterbourne, Member of the House of Lords, United Kingdom), Emmanuel Adamakis (His Eminence Metropolitan Emmanuel of France, Ecumenical Patriarchate; Vice President, conference of European Churches, France), Ottmar Edenhofer (Director MCCC, Chief Economist PIK/Potsdam, Germany), and Rabbi David Saperstein (Former US Ambassador at Large for International Religious Freedom; Director Emeritus, Religious Action Center of Reform Judaism, USA). This session was celebrated inauguration of a new Institute at the University of Potsdam.

Johan Hafner addressed two questions: Why and how do you open such a forum? The topic of religion deserves special treatment because for hundreds of years, religion was confined to monasteries until sociologists and others began to analyze the social nature of religious communities. But the more disciplines have become diversified, the more difficult it becomes to discern if they are talking about the same thing. Each division of labor has its own methods and constructs its own subjects, and one could say that there is no interdisciplinary thing. But this forum says there is such an interdisciplinary thing of religion and it occurs whenever people assume another type of world that implies a second world of meaning that involves a precondition of human fault. The second reason comes from outside of academe. We need to take the perspective of society. The media cannot follow us in all of the academic fragmentations. We have to embrace the fact that religion is mostly defined from outside academia, so in order to stay within the discourse, academics need to take up the dialogue of religious groups with civil society. How do you open such a forum in context? It is most appropriate to do this by a ritual. He then invited colleagues to come forward and perform a ritual together, to inaugurate the logo of the new Institute, with its strong interdisciplinary focus. They assembled an object together representing a constellation of six stars in the zodiac sign between Virgo and Scorpion. The colors represent the faculties: blue for mathematics, orange for humanities, red for arts and sciences, green for business, and brown for law school. Each faculty then spoke about how they connect to other disciplines and how their discipline connects to spirituality while they built the symbol together. When completed, they officially opened the forum and inaugurated the Institute.

Jochen Fahlenkamp, Music Cantor, presented a few pieces as a musical interlude.

Baroness Nicholson embedded personal stories in her presentation, highlighting how talk about God can emerge in all walks of life. In the House of Commons a ritual prayer calls on members to help each other but, she suggested, despite 700 years of repetition, God has yet to fulfill that hope. Three difficult topics were to be discussed over the next three days: religion and politics, sustainability, and the refugee crisis. There are 62 million people in who are considered forced migrants – the size of the population of Great Britain. Once refugees enter a camp, some stay for up to three generations. What you don't find within them is much culture or civilization or religion or tertiary education or constructive arguments or any control over your own future. She spoke of her extensive experience in Parliament and working with the UN Convention of the Rights of the Child; during a recent review of action for children in the camps, there was little to say: “We have chosen to sideline people in the camps. When I think of the camps I have visited, I have asked myself what we have been doing to show those people that God is with them. You have a big task here ahead of you. Sustainable development is not working, or so many people in Africa would not be sending their young men to Europe to find work and send back money. If we could get the G20 to bring religion back into their thinking without it frightening them... How can we persuade our fellow human beings that the strengths of religion more than outweigh the bad elements so that they become motivated to push the bad elements out because they simply don't belong? Can we find ways to allow the neighbor who lives differently than you to live decently in their own way?”

Metropolitan Emmanuel Adamakis argued that it is impossible to speak of sustainable development without a shared understanding of human dignity. The challenge that we have in the global crisis is not just geopolitical, economic or philosophical; he said that we recognize a spiritual challenge as well. Are we not misled by seeing ourselves as masters where nature's sole purpose is to serve us? We face a challenge of putting politics back in the community. Men and women are encouraged to act as stewards of this creation. This question of the environmental crisis acts in parallel with another one: The crisis of immigrants and refugees. In a recent conference, considering how religion can promote social injustice, he said that they could not separate social justice from other concerns. He spoke about recent ecumenical statements recognizing the importance of responding to refugees as a central concern. “We must strengthen alliances among institutions dedicated to upholding these human rights principles in times of immigration. We must engage in an in-depth reform where collective action will bring change.

Through prayer and commitment, we can be led to a new life that is just and sustainable. Environmental and social concerns are an interweaving spiral that cannot be separated.”

Ottmar Edenhofer spoke on the theme of *How Laudato Si Resonates with the G-20 Agenda*. As an economist, he was involved in preparing for the G20 in Germany. He dealt with finance ministers on matters such as climate economics and transfers, etc., but his central concern for the G20 summit on the global common good, was to

emphasize what some people call the spiritual dimension. As a lay person, he had the privilege to brief Pope Francis on the issue of climate change. The Pope listened carefully about what science has to say about this issue; the Pope has a sense of realism and looks for components of reality that others might overlook. Edenhofer proceeded to familiarize the audience with Pope Francis’ encyclical, commented on some of the limits of science in



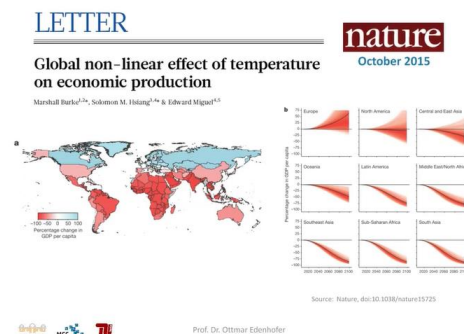
The Background of the Encyclical



relation to climate change and the refugee crisis, and related this to the G20 process. The first insight is that *Laudato Si!* is not an encyclical about the climate problem; it is fundamentally an exposition about climate change, poverty and inequality. His encyclical made an important contribution to the overall process on attitudes toward climate change in the global community. In finalizing the SDGs in 2015 and

reaching agreement at the Paris Agreement at COP 21 the following December, which represented an enormous diplomatic breakthrough, the global community demonstrated that climate change is a problem that we can do something about. For one moment, people were united in recognizing that 1) humankind is responsible for the increase of global mean temperature, 2) that unabated climate change increases fundamental risks for humanity, and 3) that we can do something about it. But then, in November 2016, the election of the next president of the United States was elected exactly at the time when we had the next COP 22 in Marrakech. People were shocked the first week, but by the second week, all the countries agreed to move on and implement ambitious goals in fulfillment of COP 21. This was remarkable. Now, there will be an important point in human history when the G20 meets in Hamburg in July. It is obvious that in Hamburg we will not see a G20 – in the best case, we will see a G19, and this will be a fundamental breakthrough that will require an enormous amount of diplomatic statecraft, effort

and diplomacy where the majority of countries might commit to fulfilling their obligations to the Paris Agreement. He then spoke about how the encyclical *Laudato Si* represents a breakthrough in the social teaching of the Catholic Church as well as a breakthrough in the dialogue between science and religion. He talked about how humankind is changing the planet in the Anthropocene era. He compared two different projected paths based on the global non-linear effects of temperature on economic production. In one scenario, we can still live within the projected changes, but the other scenario much flatter and includes significant projected migrations in relation to rising oceans. Europe will not suffer too much from climate change, but there is diminishing potential for places such as the Middle East and North Africa where the situation can become quite dramatic. And this scenario only measures market evaluated damages; we are not including additional factors such as ice sheets, monsoon dynamics, and Amazonian forests, etc.; we are just talking about the diminishing potential in Africa for carrying out reasonable economic performance. Climate change emphasizes the ongoing inequality on planet earth but also creates a huge incentive for migration. When he first presented this scenario to politicians five years ago, people were not very concerned since they thought Europe could easily absorb the influx of immigrants; attitudes have since shifted. He then spoke about the importance of practicing the precautionary principle in order to avoid *dangerous* climate change (given the inevitability of climate change itself). The two degree target for avoiding dangerous climate change has implications for economic development. If we want to limit global temperature warming to roughly two degrees, we have to limit the emission of a measurable amount of carbon emissions into the atmosphere – a goal that has economic implications. This is what the Paris Agreement has tried to achieve. To achieve this, climate policy has to evaluate reductions in use of coal, oil and gas. This means that under a realistic scenario roughly 90% of coal, and 2/3 of oil and gas reserves must remain underground; the economic implication of climate policy is that we will devalue the assets of the owners of coal, oil and gas. This is the *implication* of climate policy; he was *not* saying that climate policy has this as an explicit purpose. From this perspective, the Paris Agreement was almost a miracle because even Saudi Arabia, Russia and Qatar agreed to the Paris Agreement and the two degree target. This brought him back to the encyclical where Pope



Francis quoted Pope John Paul II on the common destination of goods.⁶ In number 23 of the encyclical, Pope Francis describes the atmosphere as a global common good of humankind; this

Preferential Options for the Poor



WATER AVAILABILITY



SANITATION



TELECOMMUNICATION



ACCESS TO ELECTRICITY



Prof. Dr. Ottmar Edenhofer

is a breakthrough because this understanding implies that humankind has the legal right to limit carbon missions even if there is some devaluation of the assets of the owners of coal, oil and coal. This goes back to the important Catholic teaching of the common destination of goods where “the principle of the subordination of private property to the universal destination of goods, and thus the right of everyone to their use” is a “golden rule of social conduct and ‘the

first principle of the whole ethical and social order.” The common destination of goods means that fundamental resources including all the global sinks like the atmosphere and oceans should be available to all human beings. We are in quite a dramatic situation if we are going to limit our global carbon budget to around 800 gigaton of carbon dioxide; the governments might, by 2030, have exhausted almost all of the entire carbon budget, and if we take into account the already existing coal plants on earth, it is quite urgent to do something because today’s investments will be materialized in ten years and if the wrong investments are done, there will be no opportunity to divert from the dangerous trajectory. He then spoke about the *polluter pays principle* which was confirmed by the Pope. How does the *polluter pays principle* apply at the international

scale? When applied to carbon, rather than employing the *polluter pays principle*, we are currently significantly *subsidizing* each ton of carbon dioxide globally with \$150 per ton of carbon dioxide. This means that it is very difficult *economically* to achieve the two degree target or stay our economic development within this cumulative carbon budget with such a strategy. So, how does the encyclical resonate with the G20 process? Last year, the G20

The Queen of Subsidies

Social costs vs subsidies

Science
King Coal and the Queen of Subsidies September 2015
The window for fossil fuel subsidy reform is closing fast

By Ottmar Edenhofer

Coal is the most important energy source for the Chinese economy (see the sidebar). Other rapidly growing economies in Asia and Africa also increasingly rely on coal to satisfy their growing appetite for energy. This reliance of coal is expected to continue in the coming years (1) and is one of the reasons that global greenhouse gas (GHG) emissions are increasing despite the un-disputed world-wide technological progress and expansion of

wide emissions are expected to continue to rise. After all, a reduction in coal demand in one region reduces world market prices, contributing an increasing demand in other regions (2).

What explains this reluctance of coal? The short answer is the relative price of coal. The price of coal-based electricity generation remains much lower than that of renewable power when the costs of renewable technology are taken into account.

As a result of technological progress and economies of scale, the costs of generating

“one ton of CO₂ receives, on average, more than **150 US\$** in subsidies”

Source: Science, 18. September 2015, Vol 349, Issue 6254, 1286ff



Prof. Dr. Ottmar Edenhofer

decided in 2016 to phase out all of the fossil fuel subsidies, but now we are at risk in Hamburg that even this agreement may possibly be undone by a few delegates, in particular, the United

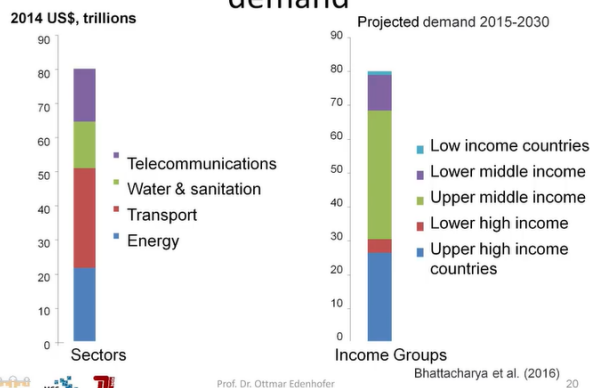
⁶ See John Paul II, encyclical letter *Laborem Exercens*, in Pope Francis, encyclical letter *Laudato Si* [93].

States. An important third step with *Laudato Si* is that Pope Francis has rejected misleading moral dilemmas. Pope Francis was approached by many companies related to the fossil fuel industry as he prepared his encyclical, and the Pope was clear for economists to find out what can be done about climate change, particularly on behalf of the poor and vulnerable. Pope Francis regards water shortages for the poor, the loss of biodiversity, the collapse of societies, and the aggravation of inequality as impacts of dangerous climate change. This is important to the G20 process because we are at risk at the global scale of overuse of the global commons which will particularly affect poor people, and we have an underinvestment in public goods and infrastructure services such as clean water, electricity, transportation and telecommunication. This trade off can be changed if we were to apply the *polluter pays principle* in an effective way. We could tax ‘bads’ such as carbon instead of taxing ‘goods’ such as labour and capital. If we were to impose a price of, say, \$50 per ton of carbon dioxide, we could finance the infrastructure needs in developing countries. Almost all of the SDGs could be financed by taxing carbon and fading out subsidies for carbon. We could provide universal access to clean water and electricity in 70 countries with this money.⁷ Finally, Pope Francis wants to open a new dialogue between science and religion. The encyclical had a tremendous impact on his colleagues.

Nature devoted a whole issue to discussion of the Pope’s encyclical. The encyclical has facilitated a debate outside the Church in ways that are historically unprecedented. Edenhofer, as a theological layman, then raised a few questions for us to consider at the

Interfaith Summit: What can religion contribute to the environmental debate? Does it belong primarily to secular science and philosophy? Secular scientists are ready for a dialogue with theologians and religion, and they are ready to examine whether there might be a convincing narrative about the beginning, the end, the purpose, and the meaning of the world. The question is: Why is the religious perspective so essential? He would argue that without the religious perspective, you would only get realists. But the supposedly sober sense of reality has a nasty

Projected cumulative infrastructure demand



⁷ For more information, see Edenhofer, Ottmar, & Michael Jakob. (2017). *Klimapolitik: Ziele, Konflikte, Lösungen*. Germany: C. H. Beck Wissen. Edenhofer, Ottmar, Christian Flachsland & Brigitte Knopf (2015). Science and Religion in Dialogue over the Global Commons. *Nature Climate Change* 5:907-909.

brother --cynicism. Anyone who looks at life only with sober eyes, who does not have the courage to muster the tiniest sliver of hope in a seemingly hopeless reality is not a realist. He then said that, at least from a Christian perspective, God wants to cooperate with humankind and whatever has the potential to destroy creation also has the potential to hinder the will of God for salvation and consummation. There is also a necessity that we explore the implications of the environmental crisis within other religious contexts as well. Who is cultivating this perspective? Who is telling the great creation story of creation, salvation and consummation in the laboratories, parliaments, universities and research institutes? Who is warning and reminding us that we cannot create heaven on earth, but we can avoid creating hell on earth? The encyclical *Laudato Si* invites us to engage in this conversation. Let us take up this call.



Rabbi David Saperstein’s theme was: *The Fierce Urgency of Now: A Religious Perspective on Urgent Issues Facing the G20*. He placed the dialogue in a broader context, highlighting patterns of violence on city streets across the world. One of the most effective antidotes to violence and injustice is for interfaith communities to work together. In our vast numbers, we can achieve things none of us could do alone. Through the very act of engaging in dialogue, working cooperatively, enhancing cooperation, and challenging the G20 to engage with us and recognize our rich potential for contribution, we are modeling the very world we hope we can create. The refugee crisis tests this resolve. It touches us because we all face discrimination somewhere. It is religious communities that play a role in welcoming refugees and helping them to adjust. Scriptures teach us to be hospitable to strangers in our midst. Loving our neighbor and treating them as ourselves is repeated 36 times in the Torah and repeated more than any other command in the Bible. He spoke about how Jewish communities have been immigrants time and time again due to pogroms, etc. Immigration is particularly relevant to his tradition. When we talk about movement of populations across the globe, this involves religious social service agencies at the local level. Many congregations are willing to provide sanctuary to immigrants even as the political climate becomes more closed. The story of Joseph in Egypt where wise policy saved the lives of countless numbers of people reminds us that 1) famines are not new and 2) wise

policies can make a positive difference. God's moral preference to protect the weak and the vulnerable (the widow and orphan) has to be made manifest in structures of society, not just in charity. The Jubilee Year is a teaching from the Torah that is a prime example. Do we want our children to say that the cause of death was the indifference of the world? Do we want them to turn to us and say: "Didn't you know" about the evils that were taking place in the world? Implementing the MDGs, and now SDGs, has shown us that policy can make a difference. Having the goals also shows us how much we did not do that could have been done. So often it is the children who are the ones most likely to die first. We must not, and dare not, stand by and do nothing. We must speak and act for them, and with them, with voices so determined that they cannot be ignored. Rabbi Saperstein read a moving poem and a Midrash that spoke of God bringing Adam and Eve to look at the creation, warning them not to destroy it. "I am proud of the role the religious communities played in contributing to the role mitigation and adaptation play in the policies that were adopted [in the 2015 Paris Accord]. We cannot counter violent extremism, and have the stability necessary for building democracy, if we lack the freedom to worship. One of the most difficult challenges we face is the battle for hearts and minds; there are those who are willing to use power to impose their religious views upon those who reject them. We want to embrace a more moderate approach that rejects force. This is one of the great strategic challenges we face. Religious freedom must be fully integrated into this conversation. Let us act with courage and determination to ensure that people who are persecuted simply for their faith can also become free." He concluded with a blessing for the work ahead.

PLENARY SESSIONS

RELIGION, SUSTAINABLE DEVELOPMENT GOALS AND THE REFUGEE AND FAMINE CRISES

Description: The opening plenary for the conference introduced the central Summit topics: the SDGs and the forced migration and famine crises. Chaired by Arntraud Hartmann (Adjunct Professor of International Development, Johns Hopkins School of Advanced International Studies Europe, Germany), speakers included Katherine Marshall (G20 Interfaith Summit Executive Committee; Executive Director, World Faiths Development Dialogue, Senior Fellow, Berkley Center for Religion, Peace and World Affairs, Georgetown University, USA), Mohammed Abu-Nimer (Senior Advisor, King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue Centre –KAICIID, Austria), Christo Greyling (Senior Director, Church and Faith Partnerships for Development, World Vision International, Netherlands), and Ulrich Nitschke (Head of Sector Program Values for Religion and Development, German Society for International Cooperation; Deutsche Gesellschaft für Internationalale Zusammenarbeit – GIZ; Head of the Secretariat for the International Partnership on Religion and Sustainable Development – PaRD, Germany).

Presentations Overview:

Arntraud Hartmann introduced the speakers, highlighted speaker contributions, moderated the discussion, and distilled key points at the conclusion. She suggested that panelists identify three topics that could be pursued as an agenda point for the Argentina G20 Summit. She also asked them to offer three examples of what they would like to see handled differently five years from now, where faith based organizations would play roles in ways they are not doing today.

Katherine Marshall provided background and framed the meetings with comments on the G20 engagement group framework and Chancellor Merkel’s G20 Agenda. She highlighted the ambitious nature and the complexities associated with this effort to engage the G20. “The G20 will meet in a few weeks. We have an even greater sense now, than in 2015 when the SDGs were approved and the Paris Climate Accord was reached, of a Kairos Moment: a special kind of time, of compelling urgency as leaders come together to deal with the world’s ferocious problems. The G20 has been a focus for a number of people as it brings together world powers in a relatively small and open manner. The original organizers of this Interfaith Summit saw a special role for the G20; it might perhaps accomplish more than the UN Security Council.” She highlighted the G20’s flexibility; a limited number of people are around the table, allowing for constructive dialogue. An astute observer [Nancy Alexander] has described a ‘solar system’ that has emerged

around the G20 of engagement groups – notably the C20 (civil society), B20 (business) and T20 (think tanks). There is talk now of a formal F20 (faith) or R20 (religion) or V20 (values) or E20 (ethics) that might represent a set of different voices, who might thus productively engage with the G20 process. In the formal engagement group structure to date, there has been no religious voice, a phenomenon that is seen in many transnational institutions. The religious voice here, as it is more broadly, is fragmented and episodic in international affairs. This frustrates many of us in that it has ups and downs. A minister will be enthusiastic about religious voices, then a new minister comes in and it is finished.

This year, in addition to the F20 Summit, the T20 Think Tank Engagement Group reached out to two sets of religious actors to bring them into this “solar system”. Several from the F20 Summit participated in the Berlin T20 Summit a few weeks ago. They learned that the process of actually affecting the preparatory process of the G20 Sherpas requires a long term exercise involving planning from the outset, a year before the event, in setting the agenda. Happily, several representatives from Argentina are part of the Summit.

Secondly, in the many policy, or “solution” briefs prepared for the T20, religious views were almost invisible, except for the two that were prepared by religious coalitions represented at Potsdam. A look at the two briefs prepared regarding famine and refugee resettlement, highlights the type of discipline involved in preparing policy briefs that stand a chance of making an impact in the process. If the F20 Summit is to have an impact, the participants need to engage in that type of a disciplined process.

It is important to recognize that every goal of the 2030 SDG Agenda has a religious dimension. A key point is reflected in the ‘5Ps’ that aim to simplify the complex SDG structure (17 goals, 169 targets): planet, people, prosperity, peace, and partnerships.

But engaging religious voices, all should appreciate and admit, is ferociously complex. In reaching out to religious actors, it is striking that the T20 had little appreciation for the diversity of the religious organizations, including those directly involved in the global goals and in addressing climate change and humanitarian crises. There are many national organizations, interfaith, intrafaith, and ecumenical organizations, organizations specifically dedicated to water, vulnerable children, etc. and many more. Through F20 members’ participation at the T20, it was possible at a minimum to complexify the simplistic notion that religion is about violence or against women’s rights. That is a contribution in and of itself.

Mohammed Abu-Nimer focused on the challenge of failed states, where nations fail to serve citizens equally, develop a sense of citizenship, provide services, and operate under legal accountability. His insights were offered within that context. He asked: Should religion be linked to SDGs, which ones, and how? Refugees and famine are part of the SDG goals that need to be addressed. Yes, the SDGs should be linked to the five Ps and not be confined to one or two, but approaches to failing states should be systematically integrated into all of the SDGs. He spoke of some basic assumptions about religion - about how it offers a set of moral guiding values to support human sustained development. The majority, if not all, of religious or faith communities have historically committed massive crimes and human rights violations in the name of their religion; no one is innocent or pure.

Religion or religious agencies are not the only or sole agency to be blamed or held responsible for the crisis facing the world in terms of refugees, famine, or lack of sustained development. Many agencies are involved in the creation and sustaining of structures of violence in fragile states and other state systems. There is a North/South asymmetric distribution of wealth and power in the weapon industries. Repressive government regimes and governance practices contribute to corruption. The agenda and methods of how to respond to these issues are often imposed upon communities from the outside.

Secular systems of governance are not the only way to arrange human lives. “Maybe it worked for certain cultures or societies,” he said, “but we should not impose this formula or template on the remainder of the world.” He highlighted the importance of allowing for the organic growth of governance models that link religious actors with policy makers in the context of the SDGs. Policymakers’ responses to engagement with religious institutions vary according to their state of awareness. Are they in a state of denial, thinking that religion has no role or no positive role to play? Religion might have, some believe, primarily a symbolic, ritualistic role, for example to simply bless a meeting. Another approach is that religion has a specific instrumentalized role, expected simply to solve symptoms or contribute when in a crisis mode. Religious compartmentalization only brings in religion to address poverty or terrorism. Finally, wide integration is possible.

Professor Abu-Nimer suggested six recommendations in seeking to make meaningful contributions to the G20 Agenda: 1) Be perceived as genuine voices, with input included in a way that is not biased toward Christian denominations; 2) Bring religious minorities into the G20 message; 3) Religious leaders have to be able to resist being co-opted by political regimes that

try to limit their capacities to operate in the name of national interest or national security; 4) We cannot rely on divine intervention to change policymakers hearts saying God will guide them; 5) We need to be more evidence-based and systematic in developing tools to present to policymakers; 6) We need methodologies for secular policymakers to engage with faith-based organizations (FBOs). They are receptive if the approach is systematic and inclusive. We have a lack of joint, sustained multi-religious platforms for engagement. What exists tends to be used more for developing symbolic published documents that serve only to polish our image. Such approaches cannot be effective for sustained systematic messaging to the G20. For policymakers to work with local community voices, we need not to religionize the program, but to convey a message that does not fall into traps, like Islamizing the refugee issue.

Christo Greyling emphasized two data points in opening his remarks: more than 80% of the world's people subscribe to a faith system and 75% of Africans trust their faith leaders more than their governments. Faith leaders have a long term view of their communities' changing needs. Because religion is so interwoven through local communities, meaningful engagement with religious leaders can strengthen local ownership of the issues, ensure that responses are locally appropriate, etc. We face two major issues in responding to this, however. Policymakers remain nervous about engaging religious issues. We need to speak toward this and bring out the evidence basis needed to do this well. Secondly, human rights are not automatically part of the religious package. In Greyling's work with World Vision, concerns about human rights comes up repeatedly, but local faith leaders may not be conversant in this language or they may be openly resistant to rights-based language.

Faith based agencies need to become mediators or translators to connect the heart language of religion to the "head", development language of human rights groups. We try to create the safe space to struggle with faith engagement with issues raised by AIDS etc. where they are confronted by realities and stigmas that arise from their own religious teachings; in safe spaces they can discover that the human rights values are in compliance with their own scriptures, but they need that process to be convinced that these scriptures need not be antithetical to human rights or arbitrary. They need to process it, and recognize that indeed there is common ground.

Mental attitudes of hopelessness create barriers. When people believe their lives have value, they develop hope, but a worldview of fatalism and dependence on aid agencies to solve their problems limits people's ability to break out of the cycle of poverty. At World Vision they specifically try to help people to break out of the cycle of poverty. Faith based agencies can

catalyze things on the ground, but need to produce clear evidence of how this occurs and contributes to the SDGs.

Twenty million people in four countries are at risk for starvation, and they were not on the G20 agenda. World Vision and the World Council of Churches called for a Day of Prayer on May 21. This resulted in 120 organizations signing up. In the twitter handle, 70 million people on social media came forward. This soft advocacy approach to policy makers enabled them to put this on the table for the G7, and they hope to leverage this further for the G20 agenda in the weeks ahead.

Ulrich Nitschke spoke about the International Partnership on Religion and Sustainable Development (PaRD). This is an initiative to take religion into the policy process. PaRD was founded by the German and US governments, 11 multilateral UN programs (including UN-FPA, the World Bank and the World Food Programme), and 52 faith based organizations. They currently have 16 members, 3 observers and 46 partners who are contributing their knowledge and insights in various ways. They ask: How can we structure having an impact on these problems to harness the positive impact of religion and values in sustainable development and humanitarian assistance? Priority areas include gender equality and religious roles in developing peace; eleven intergovernmental members participated in a recent meeting (e.g., Global Affairs Canada, UN AIDS, UNICEF, World Bank, Global Fund, BMZ, USAID, NORAD, UKAID, UNAIDS, etc.). Guiding principles of the partnership align with the SDGs: shared responsibility for the outcomes, self-reflectivity, respect, inclusivity, bridge building, guarantee of intellectual ownership, focusing on Agenda 2030 and implementation of the SDGs, and human rights.

Selection criteria to become a partner involve checking the track record of an intended associated partner and a history of past working relationships; commitment to the UN Universal Declaration of Human Rights, and impartiality towards target groups. One year after their launch, there are 46 partnerships (e.g., ACT Alliance, CEDA, ARG, etc.). PaRD matchmakes members and partners worldwide, through video conferences, bringing people working in silos into conversation to partner together. PaRD recognizes the crucial role these groups of actors play in achieving the SDGs.

Discussion:

Discussion centered on questions about specific issue areas the group might focus upon for developing future policy briefs (e.g., prioritizing a political solution to hunger/food security

conflicts, increase investment in small farmers' livelihood, invest in food crisis areas, invest in multi-year funding models, etc.). These priorities might shift depending upon the local host. In Argentina, for example, policy briefs might focus on ending violence against children, sex trafficking, orphans, and stopping early marriage of children through collaboration and broad based partnerships. How might priorities shift in South Sudan, Nigeria, Thailand and Myanmar?

Several commentators agreed that providing evidence is a priority, to demonstrate how religion leads to change (from a social scientific perspective rather than as a fundraising effort for NGOs). Evidence must be impartial, clearly indicating the threats as well as the benefits of taking religion more seriously.

The group talked about the importance of integrating a religious perspective into all of the SDGs rather than as a separate part of the SDG agenda, although mainstreaming can have its downside as occurred when the mainstreaming of gender resulted in a loss of focus.

With respect to helping local faith communities understand human rights language, commentators pointed out that this is a two-way street: UN agencies need to have faith-based language if they are to understand how to work with their partners. What is at their heart and what drives them to do this? It is important to cultivate high profile faith leaders capable of speaking the faith based language of values from a moderate viewpoint as well as the language of human rights. On the ground, many faith communities only see human rights as secularly based, and they need to see how it has values that are congruent with religious traditions.

The complexity of faith-based language emerged as a theme, especially in relation to the suggestion that both development and faith literacy need to be developed. Does it mean learning economics or something else? What might be a reasonable path for literacy for various specialists? What means can work best – online courses, seminars? Language involves image as well as substantive issues. For example, in some secular places, there is a shutting down the moment pictures of all male panels emerge. Dealing with equality between men and women and the LGBT issue needs to be addressed as well as the issue of proselytizing, fighting corruption, funding, and issues around violence. How do you think sensibly about religion without painting it in simplistic images, a phenomenon we know too well? How can this be integrated into the neglected area of education (public as well as private)? Just what should religious diplomats *know*? They should be willing and courageous enough to deal with uncomfortable issues as well as comfortable with finding a variety of channels to address them. Religious literacy cannot be developed by one religious entity, given how several secular systems have demonized religious input for many centuries. Even when there is agreement that religious people need to be included, they are often invited for reasons that alienate religious leaders. The diplomatic challenge is how to talk to religious leaders not for the wrong reason but for the right reasons (in ways that do not alienate or radicalize them).

Possible avenues to develop an advisory group or an engagement group for the G20 were discussed. Four to six page policy briefs might be developed by a religious advisory group that offers insights for G20 governance.

Key Points Made:

- Religious voices have much to offer to the G20 process as an engagement group or as an advisory group
- Engagement and/or advisement should be on equal footing with government officials

- Religious messaging needs to deconstruct simplistic notions of religion and educate others about its complexities
- Religious representation needs to be diverse, recognizing a spectrum of governance models, and inclusive of religious minorities
- Religious representation needs to be diverse, recognizing a spectrum of governance models, and inclusive of religious minorities
- Religious leadership needs to resist instrumentalization, co-optation, and shallowness
- The challenge is to provide information to policymakers about what religion has to offer them in a manner that is evidence-based and convincing
- Faith based agencies need to become mediators or translators to connect the heart language of religion to the “head”, development language of human rights and other groups
- Explore ways to leverage soft advocacy to put things on the G20 Agenda (e.g., World Vision’s 2017 Day of Prayer and twitter campaign for famine relief)

Recommended Points of Dialogue with the G20:

- Work to deconstruct simplistic notions about religion and educate officials about its complexities
- Identify and explore religious dimensions embedded in each SDG Goal
- Encourage leaders to respect and collaborate with constructive religious governance models in the contexts of weak states
- Bring religious minorities into the G20 message
- Engage as genuine voices that will not be co-opted by power or money
- Be evidence-based, systematic and methodological toward policymakers
- Address policymakers’ fears about engaging with religion by delivering convincing evidence of the value of religious partnerships (trust, local connections, human agency, hope, long term interests of communities, etc.)

FREEDOM OF RELIGION OR BELIEF, THE RELIGIOUS SECTOR AND SUSTAINABLE DEVELOPMENT

Description: This session focused on the relationship between religion, religious freedom and economic development. Chaired by W. Cole Durham, Jr. (G20 Interfaith Summit Executive Committee; Susa Young Gates Professor of Law and Founding Director, International Center for Law and Religion Studies, J. Reuben Clark Law School, Brigham Young University USA), speakers were Sophie van Bijsterveld (Senator, Dutch Upper House of Parliament; Professor of Religion, Law, and Society, Radboud University, The Netherlands), Ana María Celis Brunet (Professor and Director, Center for Law and Religion, Faculty of Law, Pontifical Catholic University of Chile; President, International Consortium for Law and Religion Studies, Chile), Gerhard Robbers (G20 Interfaith Summit Organizing Committee, Former Minister of Justice for Consumer Protection of Rhineland-Palatinate; Professor Emeritus, Universität Trier, Germany), Rabbi David Saperstein (Former U.S. Ambassador at Large for International Religious Freedom; Director Emeritus, Religious Action Center of Reform Judaism, USA), Shimon Shetreet (Greenblatt Chair of Public and International Law, Hebrew University Law School, Israel), and Monica Duffy Toft (Professor of International Politics, Fletcher School of Law and Diplomacy, Tufts University; Director, Center for Strategic Studies, USA).

Presentations Overview:

Cole Durham recalled that the previous panel focused on links between development and religion. This session goes one step further to focus on freedom of religion or belief.

Sophie van Bijsterveld began by referencing Jose Casanova's⁸ characterization of three challenges coming from religions in the context of globalization: a deep de-privatization of religion, a confessional de-territorialization, and challenges of global denominationalism. According to Casanova, it is not necessarily religion that is the catalyst of change or the chief opponent of secularism, but instead, it is the changes in politics, economics, and society emerging from globalization. Nevertheless, these are profound challenges that call into question conventional wisdom and our way of thinking of religion as a private affair. She talked about ways in which religious organizations, rooted in demographics, create a cosmopolitanism that may be more theoretical than real. These three developments make us aware that religion is intrinsically connected to culture, creating collective identities and ethical values. The transformations affect all three of these developments in societies that are already changing in many ways. The consequence is that freedom of religion as a self-understood right has become an issue of controversy and confusion. Against this background, she made three observations

⁸ Casanova, José (2010). Religion Challenging the Myth of Secular Democracy. Pps. 19-36 in *Religion in the 21st Century: Challenges and Transformations*. Lisbet Christoffersen (ed.) VT: Ashgate publishing.

addressed to G20 leaders and the religious sectors themselves. 1) G20 leaders: It is crucially important to recognize the importance of freedom of religion or belief despite the controversies associated with it based on individual, collective and institutional freedoms 2) It is important to overcome the dichotomy of how religion is treated by states, whether abroad or domestic; some governments have long track records of incorporating FBOs with development organizations abroad but face obstacles when addressing religion at home. Against the background of development, we need to overcome this to incorporate religion, full stop. 3) Religious organizations have experience cooperating with NGOs and FBOs over the past decade, but the sheer numbers of organizations, and the registration systems that are introduced to manage the cooperation, create bureaucratic obstacles. Bureaucratic mechanisms need to be reduced, and trust needs to be increased to be more effective. When it comes down to freedom of religion in relation to international institutions, look at the criteria of cooperation with financing and structures; but where there are different values embedded in the institutions themselves and that are dominant in the field where they actually work, uncomfortable issues arise (e.g. missionary activities or gender.) 4) In order for the religious sector itself to be sustainable, we need to align with businesses, government and other NGOs to determine where they can make real impacts to see the real value of the religious sector. We need to explore how religion can play a unique role in addressing the root causes regarding population growth, the prevention of conflict, etc. The real challenges lie at the level of concrete behavior. Idealism needs to be coupled with rigorous thinking about what it really involves and what it takes to make a difference. Minor goals are painstaking and take long term sustained efforts to actualize, but if those issues are taken into account, the religious sector can have an impact on implementation of SDGs.

Ana María Celis Brunet focused on Latin America. Often it seems as if this region has no issues but addressing some important topics could help the region and other regions too. We have to keep working on it to keep it peaceful. Religious freedom is threatened in a security sense but some things are changing significantly, mainly because religion used to be an obvious part of the public domain and is now, in some places more than others, becoming privatized. Religion has played an enormous role in social issues there in promoting justice, human rights, and social welfare. When the rule of law is not respected or democracies are very weak, religious actors often remain a main actor when times get tough. It would be a challenge there to institutionalize that or try to collaborate more formally with governments. There is a financial aspect of this too. She then talked about movements in the direction of public-private partnerships for social service delivery. An example is possible future state investment in private

FBOs for health care delivery. They are oriented toward the common good; they have been persecuted and threatened, so it is not easy, but it is beautiful and “we have had much help from missionary outreach. It is important to remember that indigenous peoples are strong in Latin America. Sometimes this has a political and not just a spiritual view. Many resources have a spiritual dimension in Latin America and this can create conflicts with sustainable development, for example, when we talk about energy projects, especially regarding the earth. When rivers have sacred meaning, you can’t just get projects done. Some projects have been stopped by indigenous peoples lobbying. This needs to be kept in mind.” Human rights have not addressed religious freedom issues, but they have pressed issues of indigenous peoples. When they do this, they have a broader perception of religious issues, and they are well accepted. Perhaps that is an open door to get through the meaning of the spiritual dimension in our region.

Gerhard Robbers made four observations and recommendations. The first concerns peace. SDGs need peace. There is an enormous peacebuilding power inherent in religion. Religions have a responsibility for peace. They must speak up for peace. That must come from the inside of specific religions, not as something from the outside. He made several recommendations for the G20: 1) they should support religious peace efforts. 2) they should work with religions (leaders and grassroots laity) on sustainable development. Sustainable development comes from people who work with people on the ground. 3) Religious groups are places of pride. If you forget that, you will spoil more than build. Religions are roots for the development of respect and pride. To foster this, he recommends that the G20 governments should endorse freedom of religion or belief. If a group is under pressure from the government, they will not speak up. 4) Religion is important for education in different and specific ways. Religions are for education; it comes from inside. G20 recommendation: Support religions in education.

Rabbi David Saperstein described an often disparaging attitude toward religions that he sees as a tremendous loss in many senses. Freedom of religion is a vital entry point and it is relevant in many ways for the SDGs. It requires protection of every group, in the free market of ideas. The potential for positive engagement is enormous. There are, across the globe, millions of houses of worship. Imagine that every one of them were engaged in serious efforts to recycle goods, to create community gardens, help clean up their neighborhoods, speak out on environmental policy, and organize members to do the same – what a profound change this could make in our efforts to implement the SDGs.

Governments need to recognize religious roles but religious communities also need to reflect on their own responsibilities and roles. “We need to be serious about changing the daily life of our own religious entities all across the globe.” Freedom of expression is required to fulfill a prophetic mandate to be a part of rebuilding. In discussions of sustainable development, *the common good, global commons, fundamental dignity and equal rights of all of God’s children, and the special responsibility that all have to protect the weak and vulnerable* are core messages. If we don’t have the freedom to worship and take our ideas into the marketplace of ideas, then we will never succeed in our efforts at sustainable development. We have talked about the enormous impact religious communities have in development, but often at the local level. What happens (or doesn’t!) is focused only on the present. We are at a moment in human history where we have the ability to do things no generation before us can do. Some are negative: Blow up the world and make the Orwellian vision a reality or use genetic engineering to make a master race rather than cure disease; but we are also the generation that can produce enough food in a sustainable manner to feed all. Our failure to do this is a failure of political will. We are the first generation that can cure disease and we could do it. We could educate all and undo environmental damage. Failure to do so is a failure of moral vision and political will. This is a key question facing humanity. We need the freedom to take these ideas out into the world. Our moral voices are needed more than ever before. Religious freedom is essential to implement this vision.

Shimon Shetreet spoke on the *Culture of Peace and Constitutional Vision of Cultural Identity: Comparative Perspectives of Europe, Israel and India*. Sustainable development needs a complete culture of peace that focuses on four pillars: 1) political and security peace, economic peace, value and rights peace, and religious peace. There must be peace within each system before there can be a complete culture of peace. When some elements are missing, there is not a culture of peace. The intensity of this interlinking of religion, politics and law is difficult to understand for the late modern/post-modern mind. He then spoke about two controversies that arose in Europe regarding human rights and the European Union (EU): Development of The Charter of Fundamental Rights, and how the European Constitution draws inspiration from the cultural, religious and humanist inheritance of Europe from which they developed the universal values of the inviolable and inalienable rights of the human person, freedom, democracy, equality and the rule of law. The Lisbon Treaty, in particular, represents more of a consensus view of Member States of the role of religion in the constitutional order than what an actual constitution might provide. The balance between religious, humanist, and cultural elements has

permitted those religions with significant cultural roots in Europe and which are capable of reconciling themselves to humanist influences to exercise greater influence over EU law than those faiths which lack such characteristics. The unintended consequence of this is that, if the Charter is incorporated into the legal order, they may have jettisoned, at least in part, the ability to use the legal system of each of the Member States as an organic and living laboratory of human rights protection which could, case by case, be adapted and adopted for the needs of the Union by the European Court in dialogue with its national counterparts. He spoke about alternate formulations such as Pope John Paul II's "reference to the religious and in particular the Christian heritage of Europe" and that COMECE "recognises the openness and ultimate otherness associated with the name of God. An inclusive reference to the transcendent provides a guarantee for the freedom of the human person." He then addressed the context between law and religion in Israel and the role religion played in the Zionist movement. He discussed the French experience with *laïcité* and the ban on the wearing of religious headscarves. Studying the three jurisdictions offers a lesson: You have to build respect and consensus from compromise which must include religious peace and respect. But we don't mean that we accept everything when we say respect. It is a critical respect which means there are minimum requirements from the idea of liberal human rights that we should require in order to accept the autonomy that they expect. In Israel, they use a pluralistic qualified application of the law. They belong not to the model of separation of church and state, but to a model of religious recognition of different groups for their rights.⁹

Monica Duffy Toft reminded the group that religion has been around for all time but that research has been especially intensive since the 60s. Religion is not the problem - it is the politicization of religion that is problematic. Religions are engaged everywhere; the challenge is to give G20 the evidence to back that up. Largely because of the failure of modern state and of capitalism, we see a rise of populism. We see religion stepping in where there are failures. Religious actors have networks of ideas and communities. And they are there when others fail. There was a democratization trend in waves. Religion is part of the political agenda and it is here to stay. The G20 needs evidence to get on board with this. The character is changing and one reason is evangelical where a personal relationship with God is emphasized. This is an individualistic expression of religion. China is not as threatened by individualism nor is the

⁹ For more information, see Shimon Shetreet and Hiram Chodosh (2015). *Uniform Civil Code in India: Proposed Blueprint for Scholarly Discourse*. Oxford University Press.

Catholic strain as vulnerable. The G20 needs to understand these dynamics. You don't need to be fearful of religion. You may have freedom in some sectors but not others; freedom of religion protects minorities. Religious majorities may target religious minorities and what is brutal about religious wars is that they can be harder to negotiate and more enduring. It is in our interest to address state failure so we can have peace. Religious actors should and can be engaged. In waves of democracy, six out of ten religious actors were involved. Religious actors were involved in bringing about more democratic solutions. If religion is to be part of the solution, the evidence base is needed. In addressing the G20, evidence is important. Gender, which is seen as important, has traction because people are trying to do good, but they could get more bang for buck if they recognized religious engagement in partnership with them. She pointed to two important books that are pertinent to the topic: *God's Century* and *Sacred Aid*.¹⁰

Discussion:

Discussion focused on examples of religious influence in support of human rights and dignity, not just as an agent of social control in contexts of failed states. Three examples were offered: 1) Albania after the breakdown of communism; under threat of civil war, four religions advocated for citizens to come together for the common good; 2) The Church of Scotland provided the only place for political debate in Scotland for an extended period of time; 3) Jewish communities have taken in immigrants seeking refuge from pogroms for centuries.

The group discussed problems of religious liberty used as a code for racism, sexism and homophobia, with different understandings of religious freedom on the different sides of the Atlantic. What are you after when you talk about religious freedom? How do women's sexual or reproductive health issues factor in? The USA privileges religious belief providing more expressive freedom and is more exclusionary, whereas in Europe, religious freedom is more broadly conceived as freedom of conscience but is more restricted in terms of religious expression. This reflects the underlying relationship between church and state in the two contexts. The state is less pronounced in the USA than it is in European contexts where the state is more involved in the redistribution of wealth; certain religious groups are subsidized, etc. The USA emphasizes free speech within the marketplace of ideas so that religious expression can only be restricted when it poses an imminent threat of violence; otherwise you protect ideas out in the free market place of ideas. Other places in the world do not embrace this standard. The USA protects religious expression along with freedom of the press, in that a person has the right to be wrong in public. In Pakistan, people say, 'what do you mean you have the right to be wrong?' Cultural differences are significant. There are even differences of opinion on this within the USA; a civil rights advocate, for example, might argue that the USA approach to religious freedom is inherently racist. Wherever you are on the debate, there will be critical formulations of what is expressed. What is difficult is what happens when two moral principles are placed in tension with one another (e.g. sexual rights)? In the USA, it has been argued that religious liberty should be limited or restricted if it infringes on the civil rights claims of vulnerable groups.

¹⁰Toft, Monica Duffy and Daniel Philpott (2011). *God's Century: Resurgent Religion and Global Politics*. New York: Norton; Barnett, Michael and Janice Gross Stein (2012). *Sacred Aid: Faith and Humanitarianism*. New York: Oxford University Press.

Accommodating employment rights can also be infringed upon, although there are some caveats; in general, rights to hire have trumped and prevailed. Religious liberty claims are genuine though they are sometimes abused by people with prejudicial attitudes to justify discriminatory behavior, but in the main, these are legitimate claims. One discussant said, “I pray for the day when the problem comes down to competing moral claims. We still have millions of people discriminated against, arrested, accused, tortured, etc. simply because they worship God in a way that offends the sensibilities of some other people!”

The situation is different in Latin America. Government leaders in Columbia, Venezuela and Cuba have asked for support from religious communities for dialogues they are leading. It is very rare for government to hesitate to call on religious leaders. The standards for human dignity in Latin America include religious leaders; that said, government leaders must be more aware of how important it is to ensure that the religious leaders they engage with can be trusted with that role.

Key Points Made:

- Dialogue with the G20 must be matched by commitment to mobilize our own networks to implement the SDGs
- Sustainability requires that the religious sector be less idealistic and create alignments with businesses, government and other NGOs to develop programs that address concrete behavior
- Religious contexts nurture identities of self-respect and pride. This can be positive but also potentially polarizing. Without respectful communication, enemies rather than friends can result
- In Latin American contexts, when the rule of law is disrespected, religious actors are often a main actor; it can be a challenge to institutionalize the relationship with formal government collaborations
- Religious traditions have prophetic messages in relation to implementation of the SDGs that should be convened in a free market of ideas; freedom of religion is necessary to provide the social space for conveying the prophetic message

Recommended Points of Dialogue with the G20

- Collaborate respectfully with religious laity as well as religious leadership
- Make a stronger case that G20 leaders should recognize religious freedom internationally & nationally, taking into account identified controversies
- Advocate for increased trust to reduce bureaucratic mechanisms that create obstacles for collaboration
- Recognize key issues about the Latin American context: with a history of religious persecution, formal collaborations with government are not recommended. Take into account the strong Indigenous movement and its special concern about protecting the earth. There can be a disconnect between human rights & religious freedom and indigenous issues might be a bridge between human rights and religious freedom
- Support religious education programs
- Point out individualistic versus more social strains of religious subcultures; majority vs. minority religions, etc.

RELIGION AND THE ECONOMIC SECTOR: RELIGIOUS LITERACY AND GERMANY'S G20 OBJECTIVES

Description: This session focused on development of religious literacy. Chaired by Edmund Newell (Principal, Cumberland Lodge; Founding Director, St. Paul's Institute, United Kingdom), presenters were Michael Wakelin (Executive Associate in Public Education, Faculty of Divinity, University of Cambridge, former Head of BBC Religion and Ethics, United Kingdom), Draško Aćimovic (Ambassador of Bosnia and Herzegovina to Belgium, Bosnia and Herzegovina), and Brian J. Grim (President, Religious Freedom and Business Foundation, USA).

Presentations Overview:

Michael Wakelin's title was *Religious Literacy for Organizations – based on the research and IP of Professor Adam Dinham*. Discrimination based on religion or belief has become illegal in recent years but few people know what it is, so his university developed an online course on religious literacy. Whether or not we are religious, religious literacy is important. After decades of ignoring religion, society has lost sight of why it is important. Now, communities are challenged about how to talk about religion in the public sphere. The toxic vacuum is too easily filled with violence. The contemporary approach to religion resembles the way we were with public discourse on ethnicity in the 1960s, gender in the 1970s, and sexual orientation in the '90s and 2000s. The religious literacy program aims to open up dialogue about religious diversity in the same way, although it might be more complex than gender given that we tend to think we are secular and 'post-religious.' You can no longer 'not do God;' Given that religion has returned to the public sphere, you have to 'do God,' so let's get it right. It is becoming an urgent imperative to learn how to talk about religion. Four imperatives form the backdrop for religious literacy training: Equality in employment; how to have a community that coheres given the diversity; globalisation and the import/export of peoples and their cultures; extremism and the matter of security. Religious literacy is not about acquiring vast amounts of religious knowledge, traditions and technologies. Neither is it about the personal acquisition of more religion. Religious literacy is about a better quality of conversation involving the religions that are already there, regardless of your own faith. It is a secular endeavor. Religious literacy is not about the acquisition of belief. You can be religious and religiously illiterate, and you can be irreligious and religiously literate. The key features of religious literacy include an emphasis on recognizing your own personal disposition towards religion. People are cynical, if not bitter, toward religion. Others are sympathetic or patronizing. Everyone has an attitude and they feel they can express it forcibly whenever they like. Religion is fair game for prejudices and hatred and it is the butt of jokes in the workplace (replacing race and gender). Illiterate discussions create a cycle of knee jerk and

hotheaded reactions. But religion is not going anywhere, and being hostile or indifferent won't do anything. So, we start with disposition. We aim for a sophisticated understanding of the real religious landscape. Ironically, we have been least interested in religion right when it has become most interesting and dramatic. To do religion justice, we need a stretchable understanding of religions (formal, informal and humanistic) including an appreciation of belief in angels and the afterlife.

The religious world is fluid and changing. It changes over time and across contexts. It is key to understand that different categories exist; this is more important than understanding what the categories contain (education in tradition and substance). The reality of the religious landscape is very different than the one used by policy makers who don't recognize how much the landscape has changed since the '60s. There is more informality and less membership around religion. Comprehensive knowledge is impossible.

The program we have developed provides the skills, attitudes and confidence to address religion. We talk about etiquette, cultural holidays, conflict resolution and communication: How to ask appropriate questions appropriately. This is just the beginning of the process, but the initial curriculum offers a framework for conversation. The legal obligations in terms of reasonable accommodations is explained. The program recognizes this as a two-way street where individuals need to be accommodating, while organizations provide reasonable accommodation. The religious literacy program helps to shift the conversation from translating indifference into a more positive experience in the workplace. Lack of religious literacy creates tensions, illusions, legal implications, etc. Increasing religious literacy helps reduce lawsuits, and it improves conversations so that staff feel that they can bring their whole person to work. Practical issues get addressed, team cohesion is improved, companies acquire a business edge, employee retention increases, new clients are discovered, company engagement with the employees' lifecycle improves, and the company's reputation can be enhanced. The religious literacy program is not saying that religion is good or bad. It says that religion really matters – let's get it right.

Draško Aćimovic spoke from the context of the war in Bosnia and Herzegovina, where religious differences were used to provoke the war. Once the war broke out, negative emotions proliferated. He described a local project to communicate how development of a positive concept of economy and religion, and the recovery of religious trust, saved the region. Through the project, every confession was asked to develop products; they were provided access to the

international market. Each confession was in charge of its own product. Investors ensured marketing accessibility with media support for the concept. Profits were streamed to humanitarian organizations. This gave religious leaders an opportunity to show that religious differences do not create war but that they can rebuild an economy for peace and the welfare of the community. Considering that modern capitalism tends to promote secularism, this research project demonstrated the economic development potential of products that are tightly linked to religion. Religiously generated businesses tend to develop more profit in the USA than those that are not faith-based. The Western Balkans are an area where further progress can be made, given this project's demonstration that religions can cooperate in an economically productive way.

Brian J. Grim spoke on *Applying Business Thinking to Increase FoRB and Counter Radicalisation can contribute to Real Sustainable Development*. He highlighted how the *Religious Freedom and Business Foundation* is working with UN agencies to offer awards to business leaders worldwide advancing religious understanding and peace. Winners of the Global Business & Interfaith Peace Awards will be presented in Seoul, Korea later this year. In Europe, the latest Pew Research finds that Europe has a higher percentage of countries where social hostilities towards Muslims have increased; it is higher there than anywhere in the world. Restrictions on Muslims in Europe have also increased. Given this backdrop, the Foundation has been piloting programs that build resilient social cohesion through the Empowerment-Plus initiative that begins with an interfaith leadership course that applies universal principles to daily life. Then the *Religious Freedom and Business Foundation* applies interfaith spiritual principles on topics including service, finances and time management. There is a practical component where they help people find a job or find a better job. The Launching Leaders program makes young people aware that incorporating faith into their learning and practice can benefit their community. The real problem of radicalization is that there is a spiritual corruption that affects some people. An antidote to corruption is better spirituality, so that they can see that they can make a positive contribution to society. This course, in particular, is about building self-reliance. The *My Foundation* component of the *Empowerment+* initiative helps people in an interfaith context increase the integration between faith and employment to counter radicalization. As resiliency increases, they can withstand radicalization.¹¹ G20 Suggestion: Promote the interfaith

¹¹ For more information, see <http://religiousfreedomandbusiness.org/wp-content/uploads/2017/06/Model-Interfaithweb.pdf>.

Empowerment-Plus Social Cohesion and Enterprise initiative to foster social cohesion and sustainable development, and counter radicalisation.

Discussion:

Discussants pointed out the limits to religious education given the existence of walls and barriers that block interfaith engagement. How do you create a spirit of understanding? A variety of religious education courses exist. Some are more age-based (e.g., specializing in college age or children), others target business leaders, others build denominational social cohesion (e.g., a Lebanese curriculum developed by a foundation that targets diverse Muslim groups for one and diverse Christian groups for another). Educational programs that break out of the silo mentality were also discussed (e.g., educational programs affect not just the students, but also the teachers; not just the employees, but also the administration). Workplace interfaith clubs can also be productive; when a workplace allows space for people to bring their faith to the workplace, social cohesion increases and profit improves. Participants queried whether there might be a need for secular literacy as well. What would that look like? What would it address? Can a stretchy approach to religion adequately incorporate secularity? Marco Ventura's project on religious innovation within religion and religion of innovation (which is more of a secular approach) was discussed; participants in that program don't think of it as having anything to do with de-radicalization, but instead makes religion a natural part of the conversation. As participants talk about how God plays a part in how they get a job or not, it was impossible to tell the difference about the religious affiliation of who was speaking despite the group being quite diverse. This program offers one way of addressing the connection to deeply held values. Another project highlighted was at St. George's house; they take in 7 Muslim, Jewish, and Christian leaders for 9 days of retreat over a six month period. They talk about leadership and relationships develop.

Key Points Made:

- Promotion of religious literacy curricula such as *Empowerment-Plus Social Cohesion and Enterprise* initiative within networks can improve social cohesion, economic productivity, and staff quality of life
- One antidote to radicalization is a higher quality of spirituality training
- Some social contexts have untapped economic development opportunities for religiously-based product development
- BMW's UN working group dual narrative tourism in Israel is an important example that promotes interfaith understanding through tourism; BMW promoted this within their company and they have a large employee group with diverse people.

Recommended Points for G20 Dialogue:

- Promote *Empowerment-Plus Social Cohesion and Enterprise* initiative to foster social cohesion and sustainable development, and to counter radicalisation
- Offer the G20 practical projects for implementation (not just conceptual ideas)

PERSPECTIVES ON REFUGEE CRISIS

Description: This session focused on how faith relates to the refugee crisis. Chaired by Pastor Peter Jörgensen (G20 interfaith Summit International Organizing Committee; Representative of the Organization of Protestant Free Churches with the German Government, Germany), speakers were Carmen Asiaín Pereira (G20 Interfaith Summit International Organizing Committee; Senator, Parliament of Uruguay; President, Latin American Consortium for Freedom of Religion or Belief, Uruguay), Peter Bender (German Council on Foreign Relations – DGAP; member of the Steering Committee of Religions for Peace, Germany), Hany El-Banna (President, The Humanitarian Forum; Founder of Islamic Relief, United Kingdom), Ján Figel (Special Envoy for Freedom of Religion or Belief Outside the European Union, European Commission, Slovakia), Fr. Nabil Haddad (Founder and Director, Jordanian Interfaith Coexistence Research Center – JICRC; Dean, Saints Peter and Paul Old Cathedral, Jordan), and Elke Loebel (Deputy General Director of Migration and Refugees, Federal Ministry of Cooperation and Development, Germany).

Presentations Overview:

Peter Jorgensen set the mood for the session with the presentation of the HOME YMCA Jerusalem Youth Choir as one perspective on responding to the refugee crisis.¹²

Carmen Asiaín Pereira highlighted a different perspective, arguing that religion is at the root of any response to the refugee crisis, whether as a call to provide shelter or as engagement to find reasonable resolutions. Whereas the causes of migration are multiple, what can be learned from asking how religion is a factor influencing asylum seeking behavior? People experiencing forced displacement have religious needs. Migration can also be caused by religious persecution. All religious traditions teach the importance of offering shelter. States often lack the motivation for offering a humanitarian response. She emphasized that all religions exhort followers to shelter the foreigner. Religion offers transcendental ideals for responding to exile situations. Practical reasons from politics do not motivate people to respond. States are not suited to offer spiritual relief. Religion is an influential factor whether or not it receives public support. She argued that governments should take advantage of what religions are doing to prevent duplicating efforts; governments should also support religious efforts to offer refugees solace, such as supporting The World Day of Migrants and Refugees that was celebrated 15 January 2017. Religion is also a resolution provider: Don't forget that in Latin America, they are helping their own migrants, not just those coming in from abroad. Latin America has a welcoming legal framework for

¹² The video can be viewed at https://www.youtube.com/watch?v=xMkqMTK1_O0

migrators and it includes freedom of religion or belief as a Latin American particularity that pays attention to providing peace of mind and soul for refugees.

Peter Bender highlighted Religions for Peace's (RfP) interfaith work for refugees in Europe and Germany. His presentation, entitled "Putting European Proposals into Local Practice, described two conferences: the Religions for Peace (RfP) European Assembly event in 2015 at Castel Gandolfo that formulated specific European policy recommendations, and the RfP Germany Meeting in 2017 at Mainz that focused on local RfP groups' grassroots refugee work in Germany 2015-2017. The RfP European Assembly at Castel Gandolfo, Italy from 28 October through November 1, 2015, involved 290 people from 28 countries and ten different religious communities and faith traditions. They gathered in accordance with the theme: "Welcoming Each Other: From Fear to Trust."¹³ At the time, thousands of refugees were entering Europe daily, going primarily into Austria, Germany and Scandinavia; interfaith work was at the forefront of political engagement on the crisis advocating for increased funding in support of resettlement assistance, fighting against religious hatred, and advocating for youth employment and resettlement. Sponsored by the Focolare Movement, the assembly addressed the spread of fear across different nations in the continent of Europe. Anti-Semitism, Islamophobia and the waves of incoming refugees give rise to fears on many sides. Religious communities gathered to encourage cooperation and good will. The theme was addressed in three sub-topics: Inner peace, freedom of expression, and protecting the most vulnerable. Experts, leaders, young people, and women expressed strong awareness that each group's contributions are needed to address the issue. Drawing upon the RfP European Assembly report, some specific recommendations for responding to the present refugee and migration crisis were elaborated. Religious/faith community leaders and members were encouraged to serve the poorest and create joint projects for providing food across a range of communities, religions and cultures; to support asylum seekers from different cultures and religions; to organize local charity operations and hospitality in accordance with what respective Scriptures suggest for common action and good example; to create networks using social media or web applications to increase inclusiveness, prevent loneliness with love in digital mode (e.g., writing prayers, hymns, memories, music, etc.); to organize festivals and concerts including chanting, prayers, sharing, etc.; to encourage legal initiatives (e.g., bank of holidays according to the interreligious calendar where every worker has 3-4 days to use during the year to celebrate the holidays of their respective faiths and where they

¹³ For more information, see <http://wscf-europe.org/blog/welcoming-each-other-from-fear-to-trust/>

are not forced to take a holiday on days they do not celebrate); and to integrate children coming from Syria and from different faiths into our respective societies to emphasize giving in a spirit of love. They convened story cafes where refugees shared their story of seeking asylum. European political decision-makers, particularly in the European Union (EU) institutions (e.g., the European Council, the European Commission and the European Parliament), were encouraged to substantially engage in foreign policy dialogue with other major international powers such as the USA, Russia, Turkey, Iran, Saudi Arabia and other actors involved in overcoming civil wars, violence and ethnic and religious cleansing in Africa, Asia and the Middle East; to further develop the United Nations conventions and international agreements on limiting arms trade and proliferation, and to create a clear legal base in European Union primary law to prohibit all arms exports from EU member states to outside EU/NATO areas or outside UN mandated interventions and to monitor this at European and national levels; to reform the EU laws on refugees and asylum-seekers so that they are better adapted to the current crisis and to uphold the fundamental right of asylum in Europe; to substantially increase the participation of religious leaders and faith community members in the search for appropriate responses to the critical issues Europe is facing today; to substantially increase the EU's and EU member states' funding for the UNHCR, ECHO and other organizations, including faith-based charities, helping immigrants and refugees in Europe and in the host countries of the affected regions; to significantly increase funding for intercultural and interfaith dialogue initiatives and projects; to increase EU funding for fighting youth unemployment in Europe; and to increase financial support of the EU and EU member states for projects and initiatives that combat discrimination, xenophobia, anti-Semitism, Islamophobia and religious hatred at European, national, regional and local levels in order to help people turn fear into trust, to foster open mindedness towards people from different countries and diverse ethnic and religious backgrounds, and to respect the human dignity of each person. Several local examples of Religions for Peace (RfP) activities in Germany were presented (e.g., from Aachen, Hannover, Bonn/Siegburg, and Osnabrück). Conclusions and challenges highlighted that interfaith grassroots refugee work is not easy, but it offers tremendous and specific value added for people, politics and religious communities. Interfaith work cannot substitute for, but can complement, government policies. In the discussion, it was stressed that it is important to uphold EU and international asylum laws. Growing nationalist parties present particular challenges. Holding those accountable who are causing wars, oppression, and human rights violations and who force refugees to flee their home

countries is crucial to address the root causes of forced migration and to achieve peace, justice, and interfaith solidarity.

Hany El-Banna shared his personal experience of being a refugee through forced migration who became an active and productive professional. He did not want to leave his country where he had a home, job and family, and one day, he hopes to return. He highlighted the importance of offering respect to refugees. He said, 'I am not here to be converted or to have my history deleted. I want my culture, language, moral values and religion to be protected. It is my right to be self-supporting. It is my right to have access to an education. Why should I be dependent upon a handout - even handouts by international agencies.' He spoke about how development should avoid creating dependencies. Since government money comes from the people, governments should promote programs that invest in people. 'Build my capacity as my right; don't do it to create dependencies that lead to radical extremism.' He spoke about the importance of changing policies to build resilience within the refugee camps because, once the media disappears, so do the funds. Refugees want to be self-reliant. Recognize the qualities immigrants possess. Refugees can contribute to the development in the host country, so empower them to be global citizens. Refugees and internally displaced peoples have rights, so change the policies of funding distribution to affirm the personal empowerment of forced migrants.

Ján Figel spoke about how cities in Aleppo can be renewed and modernized. He highlighted the experience of Berlin that was renewed after the war. Such a sense of shared responsibility is needed if we are to make a difference. It is possible in the Middle East and Africa. The history of Germany affirms this. For the G20, considering freedom of religion explicitly would be an innovation. It is an old issue that needs a new approach. Germany is an innovator in the EU. We have a new consensus on sustainable development that speaks of our world and our future. We should come together around this value as humanists, secular or religious. Root causes of migration frequently include religious persecution, as with ISIS/ISIL. Freedom of religion is both prevention and response. Education unites. Access to relevant and quality education can promote positive cultural, civil and political change. The definition of diversity, not diversity itself, is what is problematic. A unity of people living as one family is possible. Consider the changes in China: 70% of China's students are women. He said, 'I always think of David Saperstein's comments where he said that the most hated enemy of fundamentalists are pictures of girls with books.' Academia scholars should network and promote the mobility of religious scholars. Religious actors should emphasize responsibility along with freedom because freedom without

responsibility does not work. He mentioned many different RNGOs engaged in helping to build society, engage in interfaith dialogue and brotherhood. Respecting religious freedom, including conversion, is important. When we came out of the Second World War, people were free to leave, but they were also committed to solidarity, for human dignity and education to live together. He said, 'My father and grandfather would have loved to have my problems. Things have been worse before. This crisis will lead us either up or down. It will lead up if we lead with conscience, but it will lead us down if we stay indifferent or are afraid of the consequences. I hope and am sure that this community will use common sense to build a shared response to bring humanity back to create a better century.'

Nabil Haddad spoke about *Faith and Community: Looking Forward*. He described his work at the *Jordanian Interfaith Co-existent Research Center*. He spoke from the perspective of being an Arab Christian who wants to live in peace with Muslim neighbors in accordance with 1400 years of tradition in Jordan. He came with the message that refugees need help, but the Middle East also needs help. This help is not only limited to finding a church or sending in-kind aid, although that is important. What is even more important is solidarity and support. Jordan is at a crossroads. It wants to provide a good model of co-existence and to be a country that receives and welcomes refugees. Jordan has a long history of providing safe haven. Specific groups came during four waves including the '75 war in Lebanon, and Iraqis and Syrians--1.4 million of them—have sought refuge there. Jordan offers refuge in many ways because of a deeply rooted religious tradition. Jordan received the first Christians who believed in Jesus Christ. What role does religion play? Religion can help solve the problem of refugees by meeting their needs, but also by taking care of the new generation to maintain moderation so that they are not radicalized. What we have at the moment is an alliance of moderates against extremists. But what of those who are undecided? They are among those refugees. The role of religion is to make sure that the undecided are not recruited into extremism. We here are among the alliance of moderation but what of those who are seeking identity, not just safe haven? Religion and interfaith cooperation is essential for the roles they play in creating moderate identities. About 657,000 Syrian refugees are registered by UNHCR, but there are many more than those formally registered. The actual number is more like 1.4 million Syrian refugees. Half of Syrian refugees are children. 81% live in host communities, but the rest live in camps. Nearly 165,000 women are of reproductive age. In the major refugee camp in Jordan, you can now see malls, but most refugees are living in cities. It is quite threatening when we see that refugees are free and moving around; if we don't work with them as church and mosque, they are good candidates to becoming members of

ISIS/ISIL. We face other dangers as the social fabric becomes affected by extremist hatred and ideology. The danger is not just poverty. There are so many other parts of the world where we see poverty. Poverty is being combined with the ideology of hatred seeking to mobilize threatening membership. This poses a challenge significant enough that we must work together with Europe to collaborate in order to develop an effective response.

Discussion:

Discussion considered whether a G20 recommendation should build upon the self-empowerment theme to encourage a wider consultation process that finds out from refugees themselves what their needs are and how they can assist in the whole process. What additional factors would self-empowerment approaches focus upon beyond food and shelter? For example, Germany trains social workers specifically for refugee camps, but religious literacy is not part of the current curriculum. Could religious literacy be incorporated into the new qualification process? How should religion be part of their preparation? Some countries get more than their share of refugees. Jordan is a smaller country, yet they have the highest proportion of refugees – higher even than Turkey. What can be done to alleviate the disproportionate burden borne by a few host countries? What would burden-sharing policies look like? Given the recent wave of populist nationalist views, what role are religious institutions playing in the elections debates with regards to refugee resettlement? The initial welcoming culture to forced migrants in Europe has been transformed over time in two significant ways: Public opinion has shifted since the attacks and sexual harassment at the Cologne New Year's Eve event. This significantly affected perceptions on the refugee crisis negatively. More recently, support for the far right has significantly dropped probably due to Brexit and the Trump election. Germans are recognizing their role in building international stability and cultivating reasonability. At the grassroots level, in parishes and local communities, there is still some critical skeptical debate about refugee policy and the problems of integration. Any redistribution scheme addressing refugee needs faces the problem that many refugees have their own ideas about where they want to live.

Key Points Made:

- Forced migration often involves the persecution of religious minorities
- Migrants have religious needs
- Religious affiliation motivates people to offer asylum to refugees; politics does not
- Religious/faith leaders should serve the poorest and create joint projects for providing food across a range of communities, religions and cultures
- Religious/faith leaders should create social media or web applications to increase inclusiveness, prevent loneliness with love in digital mode (e.g., writing prayers, hymns, memories, music, etc.), and organize festivals and concerts including chanting, prayers, sharing, etc. to encourage legal initiatives that recognize diverse religious traditions (e.g., bank of holidays according to the interreligious calendar)
- Refugees want to be self-reliant, so adjust development policies to invest in personal empowerment projects
- Religious actors should emphasize responsibility along with freedom
- German history proves that Aleppo, and other war torn areas, can be rebuilt
- Refugees search for identity not just safe haven; religion and interfaith cooperation is essential for the role they play in creating moderate identities.

Recommended Points for G20 Dialogue:

- Governments should take advantage of what religions are doing to prevent duplicating efforts
- Governments should support religious efforts to offer refugees solace and resolve conflicts
- Governments should significantly increase funding for intercultural and interfaith dialogue initiatives and projects; youth employment initiatives in Europe; and to initiatives that combat discrimination, xenophobia, anti-Semitism, Islamophobia and religious hatred
- Change the policies of funding distribution to affirm the personal empowerment of forced migrants
- Promote the international mobility of religious scholars

THE CHALLENGE OF REFUGEE AND FOOD CRISES

Description: This session focused on responses to the refugee and food crises. Chaired by Brian J. Adams (G20 Interfaith Summit Executive Committee; Director, Centre for Interfaith and Cultural Dialogue, Griffith University, Australia), speakers were Roland Bank (Senior Legal Officer, Office of UN High Commissioner of Refugees, Germany), Mohammed Jamouchi (General Secretary, Religions for Peace Europe, Belgium), Timothy Lavelle (Senior Food Security Advisor, USAID Center for Faith-based and Community Initiatives, USA), and Gary B. Sabin (Europe Area Presidency, The Church of Jesus Christ of Latter-day Saints, Germany).

Presentations Overview:

Roland Bank provided an overview of the refugee crisis. The 2015 numbers in official reports indicated that an estimated 65 million people were forcibly displaced in the world- a number equivalent to the size of the population of France or 1 in every 113 people worldwide. The great majority of these persons (approximately 2/3) are internally displaced (forcibly displaced within their own country). The majority who leave their country stay within the region. South Sudan is the fastest growing crisis at the moment; conflicts have been going on there for decades. Some ongoing conflicts have a religious component. The food crisis is aggravated by conflict and persecution and in other situations, causality is reversed. The responsibility for refugees is taken care of predominantly by countries in the region; in particular, with a view to the Syria crisis, there are close to 3 million Syrian refugees in Turkey, 630,000 in Jordan (constituting 10% of their population), and 1 million in Lebanon. The majority of the refugee populations live below the poverty line. Donors have been encouraged to increase donations to assist countries in meeting the needs of refugees.

Refugee numbers have not decreased in 2016, so what has changed since the report from last year? What has changed on the policy level is the international commitment to engage in

discussions on a solidarity response. The New York Declaration on Refugees and Migrants of September 19, 2016 constitutes a major step in this respect, including a comprehensive refugee response framework. The comprehensive refugee response framework emphasizes the role of faith-based organisations in facilitating integration. The Declaration underlines that a whole of society engagement is needed when addressing refugee crises. A good example for this is Germany, where FBOs together with other sectors of civil society have consistently engaged in the reception and integration of refugees in Germany.

Mohammed Jamouchi spoke about a gap between needs and the requests of the refugees. He spoke about social and cultural challenges (e.g., stereotypes, language barriers, cultural differences, etc.), of the work being done at the grassroots, and about actions being taken by communities of faith. There is a need for better data. The refugee crisis induces a variety of responses. There are the formal and structural responses such as political statements, studies, recommendations, etc. There are also informal responses that are often one-shot deals that subsequently lose financial support. The refugee crisis creates short, medium and long-term challenges that are human, economic, political and social. The short-term challenges refers to urgent needs such as food, housing, etc. Economic and social integration are also necessary. If we focus on the cultural and social challenges, we see the importance of welcoming the other-the foreigners-who are in distress. This is a cultural practice that is emphasized by many religious traditions. But we encounter limitations when we try to make this a reality because the congregations are often too poor to create a response that adequately meets the immense need. Refugees often have additional requests beyond meeting their food and housing needs. Refugees often go where they know others which is why we get concentrated refugee ghettos of concentrated poverty. When talking about the refugee dilemma, we are talking about how to balance the economic benefits for the state/host country with the negative cultural and social impacts on the host society.

Timothy Lavelle said everyone is probably wondering: “Will America remain fully engaged?” Earlier this week, Rex Tillerson (United States Secretary of State) said that ‘even with reductions in funding, we will continue to be the leader in international development, good governance, democracy, etc. as well as international aid.’ America intends to remain engaged. Ambassador Mark Green (USAID Administrator) has said, ‘You say we will not walk away from our commitment to humanitarian assistance and will stand with people when disaster strikes because this is what we are as America.’ Tom Price (United States Secretary of Health and Human

Services) was at the 70th World Health Assembly in May. He said that we are dedicated to build capacity and comply with international health regulations and respond to international health crisis. The United States will also coordinate with international organizations including the private sector. I would like to go back to when we hosted the World Humanitarian Summit. The US had talked with the president of the World Bank and we worked out a multilateral agreement with the Bank to develop the Global Response Platform (a 2 billion dollar agreement) to help countries that host refugees in a way to create opportunities for refugees while hosting them. Low-interest long-term loans have already been made to Jordan. America writ large is an extraordinarily generous country. If you look at the foundations (e.g., Gates, Rockefeller, etc.), you will find an enormous amount of money going into a panoply of organizations. Consider the Howard Foundation, led by Warren Buffets' son. In 2015, Howard G. Buffett went to Rwanda where he was told about food insecurity and the plight of refugees; Howard granted Rwanda \$500 million for an agricultural response to build food security. This is private money. I was sent to Haiti in 2010. Two hospitals have been rebuilt from nothing there. One is a \$22 million teaching hospital which was built from funding from the Catholics. The other hospital was built by Partners in Health; it, too, did not involve US government money, but was funded by philanthropy in the US. World Vision, Catholic Social Services, Lutheran World Relief, Religions for Peace are all groups we deal with on a frequent basis. In addition, there are other groups we only deal with on occasion. Franklin Graham and Samaritan's Purse put on a conference last week to address the crisis. Pastor Rick Warren also went to Rwanda a few years back. His group is training healthcare volunteers throughout the country without federal money. There are groups like IMA World Health, a faith-based world health charity headquartered in Baltimore, Maryland. About a third of the healthcare in Congo (65 million population) comes from FBOs. IMA World Health has a 60 year history of private involvement in healthcare in Congo. Governor Beasley of South Carolina was named as new Director of the UN World Food Programme. Since 1976, the US has held the Executive Directorship of UNICEF. In addition to being generous, we are also a nation of prayer. The National Prayer Breakfast has involved presidents from Dwight Eisenhower to Donald Trump, who brought along VP Pence. We pray together to help solve the problems of the world. The problems may be big, but we are focused on praying together to try to resolve these issues.

Gary B. Sabin spoke about how we are here today because trails have been broken by many honorable people. He said, 'we have to take action and learn from one another's experience. We have great affinity with refugees, having been refugees ourselves as Latter Day Saints. Freedom

of religion is very near and dear to our hearts.’ He spoke about how the first President of LDS Charities was a refugee on two occasions because of WWII. In 2016, LDS Charities worked on 2,630 projects with over 1,500 partners. Since 1985, \$1.89 million has been spent on projects.¹⁴ Imagine if the resources put into war were instead put into addressing these crises. The Benson Food Initiative¹⁵ was described. All over the world, LDS Charities participate in projects with partners that help families improve their health and well-being, create access to sufficient food, that support sustainable agriculture and nutrition and invest in small animal husbandry. In the Africa famine, project support centered on regional famine relief. With regard to aiding refugees, they provide immediate relief, long-term support, and resettlement assistance – there are over 600 projects with 2 million beneficiaries. In Europe alone, LDS Charities worked with 232 partners. Local congregations give hundreds of volunteer hours – LDS Charities rally an army of volunteers to support immediate relief (food, shelter, clothing, beds, hygiene kits, etc.). Long-term support assists camps with sanitation and education; they work, for example, with the German Red Cross. Resettlement assistance involves language training, support for volunteers, helping to learn a trade, socialization, learning how to repair bicycles, etc. They defend the poor and fatherless and do justice to the afflicted. He shared Mosiah 2:17 and quoted from the Book of Mormon to provide reasons for why they engage.

Discussion:

The group discussed the needs of refugees in locations that are not signatories to the UN convention (e.g., 175,000 refugees in Malaysia), and the involvement of faith communities for refugee resettlement in these areas. In locations that are signatories to the UN convention, FBOs are engaged in offering asylum protection. How do FBOs coordinate their activities? The group discussed the coordination that occurs within the UN system, but respondents also raised the question of coordinating with FBOs that are outside of, or excluded from, the UN system. How do FBOs fit into the UN system? How do FBOs respond to the increased demand on their limited resources? Practical examples were discussed (e.g., police harassment and failure of efforts to winterize refugee camps in Greece, the impact on refugees who experience extensive processing timeframes, the need for a military response to Boko Haram in Nigeria, etc.).

Key Points Made:

- The demand greatly exceeds resources, so a comprehensive & coordinated response is needed more than ever
- FBOs have a responsibility to meet refugee needs in countries that are not UN signatories
- FBOs are engaged in offering asylum protection

¹⁴For more information, see https://www.ldscharities.org/bc/content/ldscharities/annual-report/2016/FINAL%202016%20Charities%20Rprt_Spread_Web.pdf?lang=eng

¹⁵See <https://www.ldsphilanthropies.org/humanitarian-services/funds/benson-food-initiative.html>

- Short term, middle and long term challenges should be distinguished

Recommended Points for G20 Dialogue:

- Reduce processing times for refugees in a fair and balanced manner

RECOMMENDATIONS AND NEXT STEPS

Description: This session focused on proposed areas for dialogue with the G20, and next steps for the F20. Chaired by Kathy Ehrensperger (Co-Chair, German G20 Interfaith Summit Organizing Committee; Research Professor, Universität Potsdam, Germany), speakers were Brian J. Adams (G20 Interfaith Summit Executive Committee; Director, Centre for Interfaith and Cultural Dialogue, Griffith University, Australia), W. Cole Durham, Jr. (G20 Interfaith Summit Executive Committee; Susa Young Gates Professor of Law and Founding Director, International Center for Law and Religion Studies, J. Reuben Clark Law School, Brigham Young University, USA), Katherine Marshall (G20 Interfaith Summit Executive Committee; Senior Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown university; Executive Director, World Faiths Development Dialogue, USA), Juan Navarro Floria (Professor of Law, Pontifical Catholic University of Argentina, Argentina), and Ulrich Nitschke (Head of Sector Program Values for Religion and Development, Deutsche Gesellschaft für Internationale Zusammenarbeit Germany Society for International Cooperation – GIZ; Head of the Secretariat for the International Partnership on Religion and Sustainable Development – PaRD, Germany).

Presentations Overview:

Kathy Ehrensperger noted that in bringing the summit to a conclusion, the group would highlight ideas and recommendations emerging from discussions and proposed next steps. Speakers were to highlight key achievements of this summit and explore the question of: where do we go from here?

Brian J. Adams provided some background on the origins and development of the F20. The idea for a G20 Interfaith Summit began when he realized that essentially the G20 was coming to Griffith University. He did some community consultation with faith groups and sat down with a Jewish gentleman. Together, they came up with the idea of having an Interfaith Summit. But the challenge was to say something substantive when bringing people together as a shadow summit to the G20 leaders' summit. It is the gathering of ideas, perspectives, experiences and traditions that frames the effort. A strength of the conference was that people felt free to express their complaints. Once organizers began to develop the summit idea in Queensland and the gap where their contribution might fit became clarified, Brian approached Cole Durham who immediately recognized the significance of the event. The first summit was convened in Brisbane under the theme of Religious Freedom and Economic Development. Summits continue to morph and evolve relative to the context and religious landscape of the host country. Over time, the summit

process has become more officially recognized. Although it is not yet one of the satellite events of the G20 officially, the Interfaith Summits are beginning to gain the ear of those making decisions in this venue. The Interfaith Summits are growing in relation to the G20 with the issues that they specifically represent. Hopefully at some point we will have an F20 (V20 or E20 – values or ethics).

Katherine Marshall addressed questions around why the summits are focused specifically on the G20. Various initiatives aim to bring a religious voice more clearly into transnational governance. At the level of the UN, there are those who argue that there should be a ‘Spiritual Council,’ perhaps even on equal footing with the UN Security Council. While she is dubious that such an idea will go far, it is illustrative of some debates. The United Religions Initiative (URI) emerged in relation to the United Nations’ 50th anniversary, thus the parallel in names (United Religions and United Nations). As to the F20, there is a sense that if one is not at the table, one can end up on the menu, hence the continuing effort to bring religious voices into the discussion. A related question is why focus specifically on the G20 to this end? The G20 pride themselves for being free from undue bureaucratic baggage, with agendas shaped in a meaningful way by the world’s leading countries. If the theory of change is that such leaders make key decisions and shape the global agenda, then the informality of the G20 with its power representing the strongest global economies is a justification for the focus. The idea of having religious voices well represented there is an interesting one.

There are three dimensions of what the religious voice can, and should, do: 1) Have input into the G20 agenda as it is shaped. The Merkel agenda was shaped in a disciplined way and we discovered how the array/constellation of engagement groups contribute. We got most involved with the T20 in 2017 and learned by being involved, initially peripherally, then more centrally. Two briefs we prepared went with the T20 and is now in the hands of the G20 Sherpas. When the Argentine government takes over G20 presidency, they will have the agenda in their hands. Thus the hope is that an F20 might help shape the agenda; 2) having an influence on the *global* agenda and the way religious voices are perceived; 3) A third possibility might be to conceive of a G20 of religions that would consider the global agenda as perceived and driven by religious actors (as complicated as they are).

The historical F20 Summit has sought to build as a progressive body of people who have been having a continuous conversation, even going back to St. Petersburg, Tokyo and Toronto with the G7/8 process. The effort has involved bringing in a network of networks (this has included

people involved in Religions for Peace-the network of religious and traditional peacemakers, the Catholic peacebuilding network, the Global Network of Religions for Children, KAICIID, etc.). The F20 develops the idea of bringing together a variety of networks, and through them their wide ranging contacts, to meet and think creatively and in new ways. The ultimate objective is to be responsive to the priority issues in the global agenda and to make significant contributions to addressing them.

Juan Navarro Floria spoke about his role vis a vis possible G20 interfaith meetings in Argentina 2018. Stating that he cannot speak on behalf of the Argentine government, he indicated that those from Argentina who participated in this summit, and in Australia, are working closely with the Argentine government and they hope to be able to count on the government's support next year. Argentina is one of three Latin American countries that are part of the G20. A perspective from the Global South that is similar to that which has been given by the Catholic Church to the rest of the world by Pope Francis, will bring to the discussions an emphasis upon labor employment and education. Religious communities have something to say regarding both. Employment is central to human dignity, peaceful existence and violence reduction. Religious leaders have much to say on this topic. Argentina has had many failures in its history, but it is very proud of some things where it has been successful, including religious harmony that is not just intellectual dialogue, but is truly fraternal relationship. He offered an illustrative example and explained how different levels of dialogue are necessary. Interfaith dialogue is one of these. It is also necessary to have serious dialogue between religious communities and those who do not believe; between religion and secularism. In order for this to be possible, religious communities need a better understanding of themselves and their place in the world. Each religion has a natural tendency to see themselves as right, but they also need the ability to see others who also have something right to contribute. Two-way dialogue with religion, civil society and the political sphere is important. A clear goal is to work together to get incorporated in the official meetings of the G20 meeting. 'Each of you,' he said, 'will need to work with the authorities of your own countries.' What does religion have to say to governments? How can it be an influence on policies? On economic and social issues to help society live more in accordance with their values? How do we bring to bear the enormous experience of religious communities in order to benefit society? 'We must address this next year from the perspective of Latin America where religion is very present in the daily lives of many people but also home to enormous inequalities, inequities, and poverty. We must demonstrate that religious liberty is a necessary, but not sufficient, condition for things to succeed.' He

concluded by drawing attention to the special role Indigenous people contribute in Argentina. They look forward to seeing participants next year in Argentina.

Ulrich Nitschke noted that the various G20 engagement groups are well structured. The informality of the interfaith process, however, does not mean it is not influencing the G20 agenda. The G20 took up climate change and the refugee crisis not by accident; the topics were forced onto the agenda, in part, by religious engagement with these processes. When engaging with intergovernmental bodies such as the G20, the key question is what topics we think should be raised in this process in shaping the 2030 SDG agenda? In a lot of panels here, in the Interfaith Summit, there is so much overlap, unity, understanding and spiritual enhancement between the Agenda 2030 and what religiously inspired institutions have done for centuries. 'Leave no one behind' is a clear ethical imperative. The golden rule of the SDGs is something all world religions accept for themselves. What you wish upon others, you wish upon yourself. This principle of solidarity can be a very practical contribution to solve the current refugees or famine crises. Who will be able to sustain it and remind us all of this principle of solidarity? Morally established religious organizations and actors are suitable to take on that role. This is a core principle of the 2030 Agenda. There is much understanding between these two, even if religions don't necessarily understand one another's language. With FBOs very effective in reacting to emergencies, he said that UN agencies have an obligation to involve FBOs and religious communities more closely and more effectively into crisis relief and development. A third of all humanitarian assistance is provided by FBOs. In his circles, he commonly hears people say that FBOs are already working on the ground while governments and implementing agencies are still on their way to the affected areas. But most importantly, they will stay when the rest have already left. FBOs and religious actors can build upon their trust and credibility for implementation of the 2030 Agenda in partnership with UN agencies. FBOs and religious entities do not only have better local knowledge, they also own credibility, and they are accountable to their constituencies on the ground. Pope Francis has a slogan: Consistency in word and deed generates trust and credibility. It is as simple as that: Do what you say and say what you do. Most commitment and solidarity work is done voluntarily--voluntarily engaging in solving crisis, turning churches into hospitals, mosques into kitchens and temples into refugee camps. He recommended that the group provide better evidence of existing narratives and good practices in a manner that is linked to the political process; comprehensive research from an academic point of view is needed to make some suggestions in regard to implementation of the 2030 Agenda. It is not enough to tell them to acknowledge that faith matters and that you need

recognition, because all of these crises are interrelated. Consider fulfillment of SDG 3. The recent Ebola crises is one example where academia collected facts and figures and showed with thorough research, that without systematic involvement of religious communities and their respective leaders, the Ebola crisis in West Africa would not have been tackled and finally defeated. This is a special case where without involvement of FBOs and religious institutions in condemning the practice of touching the dead body, it would not have been possible to halt the spread of Ebola. The simple behavioral change was crucial for successful intervention to occur.

Current crises will not be solved without the expertise, experience and involvement of FBOs. SDGs 1, 2 and 10 – are historically the stronghold of FBO engagement in development. Currently, the draught and the consequent famine in Central and Eastern Africa as well as in Yemen affect 29 million people. We never had – post World War 2 – had so many people threatened with starvation. It's up to all of us to act here and not to re-act. Religious organizations provide direct food supply and humanitarian assistance in areas of limited statehood, where governments cannot reach their citizens. It has been their everyday business for centuries. One could argue that governmental and intergovernmental entities are well advised to build on this long-standing experience and strong commitment. With regard to SDG 4: Education, despite the negative effects accompanying a history of proselytizing pagans, an unintended consequence of missionary schools was empowerment of common people through better education. It is no surprise that many key figures in the African liberation and independence movements have been educated in Christian missionary schools and universities. Faith based organizations have a responsibility to ensure access to education everywhere, no matter the religious affiliation of the students. We all need to strengthen the youth and help to provide them with decent quality education. SDG 5: Gender Equality is an area that displays the ambivalence of religion. Too often, religion is instrumentalized to justify the oppression of women. Nevertheless, the potential for faith actors to promote gender equality has been poorly recognized. Especially, in the areas of gender equality, where religion is often part of the problem, UN agencies need to embrace FBOs and religious communities to challenge existing structures. There, again, is an urgent need for more evidence on the effectiveness of cooperating with religions and faith-based actors. It will require a joint effort of all actors involved to meet the challenges of ongoing disempowerment. Increasing exchange and cooperation between FBOs and UN agencies is in line with SDG17 of the 2030 Agenda which states that: "Achieving the ambitious targets of the 2030 Agenda requires a revitalized and enhanced global partnership that

brings together Governments, civil society, the private sector, the United Nations system and other actors and mobilizes all available resources”.

Nitschke encouraged the G20 Interfaith network to link up the FBO activities with current political processes. He talked about how the G20 brought this group together not because they have asked to provide input from religious engagement groups and (inter-) governmental entities concerned about the current crises. The T20 and others are becoming aware that current challenges in world development cannot be addressed without a strong voice of communities and religiously engaged partners. Now the challenge for FBOs and Religious Leaders is to link up their commitment and engagement to language and processes that can make a difference. PaRD is willing to be part of a facilitation process that can bridge and change modes of cooperation between governments, inter-governmental programs and entities as well as faith groups. He suggested that the G20 Interfaith network establish an Interfaith Advisory Group; it is up to the governments to accept engagement groups. There is no official way of doing this. There is a hunger and appetite to get humanistic voices more established in the process and we need to go from there. But it needs some political framing: What are the requirements? What is the right timing? When do we start? From his perspective in the PaRD Secretariat, the convenors have already achieved much. If PaRD members agree, he will be happy to be part of the process and see if we can link these two worlds in Argentina, if their government so desires.

W. Cole Durham, Jr. offered thanks to the organizers, the co-chairs of the German organizing committee, and representatives from BYU and the Latin American organizing team. He recognized members of the Executive Committee, speakers and attendees. He noted that the G20 Interfaith Summit represents a venue where there are uniquely good opportunities for establishing good working relationships in what Katherine Marshall has referred to as a network of networks. Even though people come with deep differences of belief, there is real commitment to the people here who you have come to know and trust each other. The objective has been to gather a number of ideas that can be shared and formulated to look forward. Organizers are quite conscious about learning how other groups are working to realize particular objectives; this is not a process where people just gather to do a little brainstorming and hand over ideas, although the group does preserve the ideas that are shared on the G20 Interfaith website. He spoke about moving forward. An editorial team consisting of this group of speakers plus the Special Rapporteur, will find ways to use the ideas shared here in optimal ways in the future with

particular focus upon next year as we move forward to Argentina. In full disclosure, this is Germany, and they are really organized. In February, when we asked about submitting ideas, it became clear that the practical deadline for advancing ideas for the G20 agenda was already passed. In the same vein, there have been many power points containing far more than what could have been said within the time speakers were given. This information can be put on the website or on the password protected page. He advised presenters how to submit information.

Durham then shared a few words of his own perceptions. One of the reasons he considered the G20 Interfaith Summits important when Brian Adams came to his office was that he was conscious that there has been an economic myopia in the developed world. This has been a field that has grown up in a secular setting, largely without taking religious voices into account. He reflected upon when the World Bank started taking religion seriously; Katherine Marshall was intimately involved in that stage and started bringing that to everyone's attention. A theology of development emerged in accordance with a resurgence of religion in public life. Edmund Burke said that people are religious beings. If one is really committed to the SDGs, religion or belief is a dimension of life that SDGs must take into account, for reasons both good and bad. The G20 in Argentina will be the first meeting in the Global South. In a recent conference organized at Cordova, he was preparing his talk the night before, using statistics Brian Grim had generated. Looking at a map indicating where there were serious problems for religious freedom (caveat: Cuba was small enough to not be as noticeable), the western hemisphere is a region with fewer problems. He was struck with the thought: Why haven't we realized that Latin America will be a significant leader on these issues? It is clear that the Global South remains connected to religion with an intensity that is not characteristic of Europe. People who came up with the secularization hypothesis have not spent significant amounts of time in the Global South. Latin America, with leadership from Argentina, will be able to contribute and raise issues in ways that will be helpful for all of us. He looks forward enthusiastically to the next F20 summit. As he reflected upon the contributions from the Latin American panel, he noted that, among other things, multiple people spoke of this being a region of hope. We have learned a lot about what is needed. We have seen other groups in operation this year at the T20. It has raised our sights of what we need to do. We realize now that we really need to start now, and think forward about how we think clearly and concretely about issues that need to be reflected upon. How we listen to what the Argentinian government wants to do, and what other constituents want to do will be important as we draw upon our experience here and look forward to building on it, as we move forward.

Kathy Ehrensperger thanked Cole and the committee for the opportunity to participate. She hoped our paths will cross again in the future and she declared the conference officially closed.

Key Points Made:

- It is within this group's power to establish an Interfaith Advisory Group but not a formal engagement group (engagement groups are decided by governments)
- The panel (and Special Rapporteur) will work as an editorial team to clarify points for dialogue with the G20 moving forward for Argentina
- The process must begin early, be practical and applied moving forward

Recommended Points for G20 Dialogue:

- Provide evidence of faith contributions that are practically relevant to the G20 policy process and the 2030 Agenda

PARALLEL SESSIONS

CIVILIZATION PERSPECTIVES ON THE CRISES

Description: This session focused on migration and religion's role as both cause and solution. Chaired by Michael Waltner (Program Manager, Professional Development and Learning, King Abdullah bin Abdulaziz international Centre for Interreligious and Intercultural Dialogue – KAICIID, Austria), speakers were Ganoune Diop (General Secretary, International Religious Liberty Association, USA) and W. Cole Durham, Jr. (G20 Interfaith Summit Executive Committee; Susa Young Gates Professor of Law and Founding Director, International Center for Law and Religion Studies, J. Reuben Clark Law School, Brigham Young University, USA).

Presentations Overview:

Ganoune Diop: To what extent are the forced migrations a consequence of religious discrimination? Numerous people must choose between death and forced migration. For many, migration is necessary for survival. He spoke about how migration is woven into human experience and can be a point of connection for everyone. He identified several examples of migration as a religious vocation (e.g., history of Israel fleeing Egypt, migrating to bless the world, Jesus and his parents forced to flee, etc.). In the teachings of Jesus, Jesus predicted that his disciples would be migrants. Muslims migrate to Mecca, Mohammad migrated from Mecca to Medina. The migration crisis today is not the first incidence. There is a long history of ethnic cleansing, genocide, etc. Missionaries are voluntary migrants. Natural disasters result in migration. War creates migration. State actors can help spread a comprehensive understanding of the connections between religion, the importance of religious freedom and migration.

W. Cole Durham, Jr: He spoke about the current refugee crisis as the biggest migration crisis of our time. He presented data from www.unhcr.org. Hunger has declined since 2000 by about 29% due, in large measure, to having MDGs. He then talked about the role religion can play in implementing the SDGs. He identified connections between the sacred scriptures in various faith traditions and a responsibility to respond: Judaism has Deuteronomy 10:18-19; Christianity has James 1:27 and Matthew 25:35-36; and Islam has Soorah al-Insaan 8. There is a reoccurring mistake of understanding religion as only a problem and not as part of the solution. He distinguished between dialogue and diapraxis and emphasized the importance of moving beyond ritual to take action. He talked about the importance of observing Ramadan at the start of this conference and why eating late with Muslim brothers and sisters was part of relationship building. Isaiah 58:5-7 emphasizes fasting as moving beyond ritual into action. Innovative approaches are needed. He referenced William Cavanaugh's book *The Myth of Religious Violence* and Brian Grim and Roger Finke's research *The Price of Freedom Denied* to make the point that religion contributes to social capital. He referred to the Ebolacrisis example to illustrate how important it is to engage with religion and its complexities; touching bodies at funerals spread the disease but the secular approach to resolving the problem medically offended people's religious sensibilities. Only when they collaborated together were they able to successfully contain spread of the disease.

Key Points Made:

- Religions are 'on the move' driven by religious difference
- Religions are 'being shaped by the move' through migration
- The extremist forms of religious exclusion, not religion itself, is what is problematic

- Wars often involve a complex array of factors, only one of which is religion
- A reaction to the UK terror attacks is creating more inclusive views of UK future
- Religion is heartfelt and it is easier to tear down bridges than to build them
- Local religious communities need to be supported and partnered with to embrace, and meet the needs of, immigrants
- Space is needed for public theology to discuss together and hold each other accountable for engaging with social issues

Recommended Points for G20 Dialogue:

- Governments should work to tap the positive aspects of religious motivations

FAITH, SUSTAINABLE DEVELOPMENT, AND THE ENVIRONMENT

Description: This working session focused on the interface between faith, sustainability and the environment. Chaired by Asher Maoz (Dean, Peres Academic Center, Law School, Israel), speakers were Emmanuel Adamakis (His Eminence Metropolitan Emmanuel of France, Ecumenical Patriarchate; Vice President, Conference of European Churches, France), Yoshinobu Miyake (Superior General, Konko Church of Izu, Japan), Ibrahim Özdemir (Founding President of Hassan Kalyoncu University, Istanbul; Former Director General, Department of Foreign Affairs, Ministry of National Education, Turkey), and Rabbi Awraham Soetendorp (President, Jacob Soetendorp Institute for Human Values, The Netherlands).

Presentations Overview:

Asher Moaz framed the session with the question, “Do we want to fight religion or promote collaboration?” The topic here is especially important. We are aware that 1) we live in the era of the USA withdrawing from the Paris Climate Agreement,¹⁶ and 2) religious leaders have played a special role in highlighting the environment. He introduced the speakers and asked them to speak into the current context.

Emmanuel Adamakis said that the church he represents has never ceased promoting the environment along with the Pope. This shows we have good cooperation among Christians and among followers of other religions. It is unfortunate that some political leaders of the world are threatening to withdraw from the Paris Climate Agreement. As religious leaders, we have the crucial task of raising the importance of the dangers related to destruction of the natural environment. We need to change the way we think and act. In the Greek language, this comes with the term *metanoia* – a change in the way we think. This phrase came up several times in the writings of the Patristic Period, especially within the writings of St. Isaac of Syria¹⁷, a mystic of 7th century, who talked about the goal of developing a merciful heart that burns with love for all of God’s creatures. Such is expected of us today who sit behind the selfishness and inertia of our habits. We need to rediscover the freedom that comes with conversion of the heart. The future of humanity is dependent upon our choice of the common good. The challenge of climate change is not just geopolitical, economic or technical. We can recognize that it is a spiritual challenge as well. A second challenge is for us to open our eyes through contemplation. Climate change is a sign of spiritual blindness. We need to see ourselves as part of God. In our societies that are

¹⁶ For more information on the Paris Climate Agreement, see <http://www.un.org/sustainabledevelopment/climatechange/>

¹⁷ For more information, see https://orthodoxwiki.org/Isaac_of_Syria

becoming increasingly urban and oppressed, we are invited to take the time to go out and meet nature, read the scriptures and combine the two. A third challenge is development of a common responsibility. Certainly, we are all in the same basket. There is a pervasive attitude of: "I love Jesus, but I cannot do the same with nature. If there is a problem and God cares, God will take care of that." We do not agree because we are stakeholders and citizens in society as organizations and people in the world; we should look to the benefit of the common good from the national to the international. We should also put pressure on political and economic actors to put politics back into the community but in a way that puts the citizens at the center of mechanisms for decision making. To meet the challenge, the question is: In order to meet the climate challenge, we must also take on the spiritual challenge of changing our lifestyles. Such a conversion requires us changing what impacts both climate and environmental issues. If we continue in this way, it is more of an obligation to engage in favor of environmental protection as an expression of our values that is nonnegotiable with special interests. Our planet is not infinite. The unity of humanity protecting creation obliges us to play our actions in accordance with our words. Therefore, if we have created the conditions we now face, we are accountable for the environment's health. Each of us must learn to appreciate the way our individual and collective lifestyles impact the environment.

Yoshinobu Miyake spoke about *Religion, Sustainable Development: A Shintoist View*. He placed the current meetings in historical context. It is significant that the G20 Interfaith Summit under the theme of "Religion, Sustainable Development, and the Refugee Crisis" is held in the historical city of Potsdam which is the ancient capital of Brandenburg-Preußen. For Japanese, the name of "Potsdam" is an unforgettable place with the Proclamation Defining Terms for Japanese Surrender which is commonly known as "the Potsdam Declaration", decided by the Allies at the end of WW2 on 26 July 1945. He referred to the Potsdam Declaration in 1945 that marked the birth of the Constitution of Japan.¹⁸ However, in the long history of Europe, the name "Potsdam" appeared in the official document of the Holy Roman Empire, dating back to the 10th century. The contents were related to the dispute between the Germans and the Slavs. The name of this city became widely known among Europeans from having become the capital of Duchy of Prussia. We may have an image like an ancient Greece polis or Sparta, where there was the very strict nation of wealth and military strength when we hear the name of "Prussia". But it's just one-side of the understanding. He also noted how this year also marked the 500 year anniversary of the 1517 Protestant Reformation.¹⁹ Civility comes where religious freedom is guaranteed as marked by the *Edict of Nantes* in 1658 under Henry IV.²⁰ The religious freedom guaranteed by The Edict of Nantes was ended in France by King Louis XIV in 1685. People of Huguenot affiliation, which is the denomination of Calvinists, subsequently immigrated to Potsdam in large numbers. Moreover, many people also emigrated from Russia, the Netherlands and Bohemia for religious freedom. When the *Edict of Nantes* was revoked by the *Edict of Fontainebleau* in France as part of a program of persecution and forced conversion, Frederick William, Elector of Brandenburg and the Duke of Prussia signed the *Edict of Potsdam* later that year which welcomed immigrants. The year 1685 marked both the end of religious freedom in France and the immigration of between 210,000 and 900,000 Protestants into Germany over the next two decades.²¹ There was a massive Huguenot immigration into Potsdam itself.

Potsdam might be the best place to discuss immigration in Europe given this history, but this discussion is also talking about *sustainable* development. Life system in the global system has

¹⁸ See <http://www.ndl.go.jp/constitution/e/etc/c06.html>

¹⁹ See <http://www.pbs.org/wnet/religionandethics/2017/02/03/500th-anniversary-protestant-reformation/34420/>

²⁰ See https://en.wikipedia.org/wiki/Edict_of_Nantes

²¹ See https://en.wikipedia.org/wiki/Edict_of_Potsdam

incorporated the human species as one among many. This analogy was mentioned in the Interfaith G20 Summit in Beijing in 2016. If we live together in a regenerative way and apply the concept of biodiversity to humankind, respecting the diversity of cultures and languages, we can co-exist for a long time. But if we do not, it will lead to the dismantling of human civilization. The City and its Tower of Babel in Genesis 11 is reflective of the tower built in the 21st century that moves towards the common goal. To overcome a global scale crisis, he believes that there is no way other than building respect and trust by sharing the same hardship among the people who have various differences. That is the conclusion of his presentation as only one Japanese attendee to the G20 Interfaith Summit 2017.

Ibrahim Özdemir spoke about a Quranic perspective on the environment by relating the story of the burning bush. Moses was told to take off his sandals when he saw the burning bush because he was standing in the sacred valley of Tuwa. God said to Moses, ‘Know that I have chosen you. Listen to what is being revealed.’ This story is in both the Bible and the Quran. Moses had a dialogue with God that was face-to-face. The G20 needs to listen to the religious perspective. But they cannot take the time to listen to these perspectives. The German poet Goethe once wrote that the ‘East and West are to be divided no more.’ We need to have enough rapport that we can come to understand one another. Ibrahim then spoke about an international roundtable on Islamic Contributions to Global Sustainable Development that met in Kuala Lumpur. They prepared a proposal to establish a working team of Muslim scholars to develop materials. He spoke about how Islam provides a high standard of stewardship in the understanding that human beings are given special destiny to serve as stewards of all creation. He spoke about other items from Islam that promote sustainability, challenge unsustainability, and promote engaging in social change. He related this to different MDG goals such as Goal 1: End poverty in all its forms everywhere, and goals that address migration, etc. He identified ways in which the MDGs resonate with Islamic teachings and culture. He spoke about spreading this message in other cultures and increasing Muslim representation here at the G20 Interfaith meetings. Although, the world’s greatest problem is not only environmental, many of them in some way are byproduct of environmental problems. We can argue that environmental problems is the root cause of deforestation erosion, floods, drought, hunger, racism, migration, global refugee crisis, international and domestic terror, human rights violations, human trafficking, and even nihilism. The distinguished economist Sir Anthony Atkinson in his recent book also agrees saying that one of the biggest of the many problems that face the world is inequality.²² Even in the most developed countries like United States and Europe, “concerns about inequality trump all other dangers”. Here, once more we need the advice of our religious leaders and respective traditions to respond this challenge. However, Atkinson counsels us that “collectively we are not helpless in the face of forces outside our control.” Environmental, social, and economic threats are aimed at everyone without discrimination, whether Christian, Jew, Muslim, and Buddhist. The problem is whether or not the members of other religions, when preserving their differences, can work together to respond to these modern challenges to humanity. After the fall of the Berlin Wall, the symbol of Cold War era, eco-philosopher Henryk Skolimowski warned the West when he said that ‘the West has won the battle against communism. But winning this battle - is it a victory? Or perhaps a pyrrhic victory? Entranced and mesmerized by this battle, we have perhaps neglected to see that we have been losing another, a more important battle - *the battle to save the earth and to save the meaning of our lives.*’²³ Today, we understand and appreciate what Skolimowski’s words mean and how to fight to win this battle with a new spirit of optimism we take from our religious leaders. However, we have learned that we cannot solve “new problems with old

²² See Atkinson, Tony. (2015). *Inequality: What Can be Done?* Harvard University Press, p. 1.

²³ See Skolimowski, Henryk. (1992). *Living Philosophy: Eco-Philosophy as a Tree of Life*. Arkana.

concepts”. Even we try once effective concepts and tools, “they do not respond”. In other words, “ideas and beliefs that were reasonable and productive at one time become irrational and nonproductive at another time”. Thus, to respond the challenges of our time we need new visions and mindsets. We need the wisdom and vision of poets, the penetrating mind of philosophers, and the sensitivity and receptivity of a Sufi heart. As Homer says, ‘as one generation comes to life, another dies away.’²⁴

Ours is a new generation who has to respond the challenges of inequality, environmental degradation, and sustainable development. What are some of the ethics and traditional values that can help us when responding all these challenges? To identify the foundational principles and values that should fill the inequality gap and guide sustainable development, first of all we have to understand and criticize the present selfish, greedy, materialistic, and consumer-oriented understanding of modernity at the individual and multi-national corporation level. Islam is derived from the word ‘salam’, which means peace and also ‘submission’ or ‘surrender’. However, its full meaning is: to give oneself fully and completely to God, to enter into a covenant of peace with Him, to accept the path of wholesomeness and perfection which God made available for humanity through His prophets and messengers throughout history and finally through Prophet Muhammad (pbuh). Moreover, peace is both an individual quest for peace and harmony for one’s self and it includes the concern for the wellbeing of all people regardless of their races, colors or genders. There are three major components in the concept of peace in Islam: Inner peace and harmony in the life of every individual; Social cohesion in the community; and Treatment of tensions and conflicts. Islam pays much attention to the individual, who is the building block of the society. In order to have peace and harmony in the society and in the world at large, it is necessary that the individuals be developed in such a way that they fulfill this objective.

Next he gave some concrete examples, as they speak louder than abstract ideas. Recently, some scholarly works were published on the place of endowments (awqaf), which can be regarded as concrete examples of how Islamic set of values shapes individuals and society. These values can help us to develop an ethics of sustainable development. Endowments are inspired mainly by two verses from Qur’an and a tradition of the Prophet Muhammad (pbuh). One of the verses reads as: “It is not righteousness that you turn your faces towards East or West; but it is righteousness- to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing”. (Qur’an, 2:177) The other verse is: “By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, God surely knows it. (3.92) The hadith (tradition) of the Prophet Muhammad mentioned is that: "When a person dies, his actions come to an end, with three exceptions: Recurring charity (sadaqah jariyah, that is the building of a school, a hospital or a charitable institution from which the community derives continuous benefit), knowledge from which benefit continues to be reaped and the prayers of his pious children for him." We should remember that as Dr. M. Iqbal underlines very boldly one major purpose of the Qur'an, is “to awaken in man the higher consciousness of his manifold relations with God and universe”.²⁵

²⁴ <http://www.goodreads.com/quotes/227064-like-the-generations-of-leaves-the-lives-of-mortal-men>

²⁵ Iqbal, M. (2012). *The Reconstruction of religious Thought in Islam*, Stanford, CA: Stanford University Press, pp. 8-9.

Therefore, we should also remember that humility, modesty, control of passions and desires, truthfulness, integrity, patience, steadfastness, and fulfilling one's promises are moral values which are emphasized again and again in the Quran.²⁶ The teachings of Islam concerning social responsibilities are based on kindness and consideration of others. Since a broad injunction to be kind is likely to be ignored in specific situations, Islam lays emphasis on specific acts of kindness and defines the responsibilities and rights of various relationships. In a widening circle of relationship, then, our first obligation is to our immediate family - parents, husband or wife and children, then to other relatives, neighbors, friends and acquaintances, orphans and widows, the needy of the community, our fellow Muslims, all our fellow human beings and animals. A Muslim has to discharge his moral responsibility not only to his parents, relatives and neighbors, but also to the entire mankind, animals and trees and plants. For example, hunting of birds and animals for the sake of game is not permitted. Similarly, the cutting of trees and plants which yield fruit is forbidden unless there is a very pressing need.

Muslims have followed these teachings, established endowments and so surrendered their property to the ownership of God, whilst leaving the enjoyment of its benefits to his creatures. The institution of endowment (awqaf) has rendered invaluable services to Muslim society. It has served to finance the building of city defenses, sanitation, and street lightening, the emoluments of judges and other religious functionaries, and to meet the personal wishes of the most diverse type as expressed by donors, such as feeding and caring for animals –asses, storks or pigeons- providing drinking water in public markets, providing dowries for impoverished young girls, etc. Furthermore, the administration of awqafs has provided the working capital and the construction cost of mosques, universities, sanctuaries, hospitals, asylums, and cemeteries. When we consider modern Muslim societies, it is almost impossible to see the embodiment of Islamic ethical ideals and participation of Muslims for a just, socially sound and sustainable development. The main reason, among others, is lack of an inclusive democratic system, where all sectors of society are represented and given mutual rights and roles for the creation of a sustainable society. In fact, there is so little space, if any, left to public by authoritarian governments, whatever their name to be. In addition, to establish an endowment and run it is very difficult. Therefore, Muslims could not translate their moral values to action on the one hand and run these institutions according the legacy of awqaf in Islamic history. In addition, the lack of democratic values and the exclusion of public sectors from the public sphere, give rise to radical and fundamentalist groups. This is not the only obstacle. We also need to develop a more comprehensive and inclusive understanding of Islam, which are more rich and inclusive than present radical, fundamentalist and political interpretations of Islam. The member of all faiths should engage in the creation of a more democratic, just and egalitarian society. To conclude, if God is the cardinal principle of every religion and God is good, beautiful and compassionate, so, we, members of all faith can/must reach a common set of core principles, which will shape first ourselves and then our institutions. Then, we can begin to fill the widening gap between rich and poor, and create a sustainable society.

Rabbi Awraham Soetendorp spoke about how this room is filled with compassion. To summarize what was in his heart, he shared a story from the meetings in Rio where the Prime Minister of Holland said, “Please, will you continue to be difficult to us, so that we learn. So that we will have to take measures that, in the short run, may cost us, but in the long run, are critical.” When we talk about ecology, it is part of the whole. The Earth Charter talks about reverence for life, ecological integrity, and how peace and nonviolence are vital components. ‘You can’t do one without the other.’ With the SDGs, the protection of humans and the environment are done

²⁶ See also in the Quran 3:133-134, 146; 31:18-19)

together. Today, as some seek to withdraw from the Paris agreement, it is up to us to defend these issues. The Tower of Babel is important because it is there that we saw how stones became more important than people. When we lose our purpose, we have to think of the failure of the Tower of Babel. The choice is ours to form an alliance of people from all over the world to protect the earth and ourselves, or to risk the destruction of all. It is all about the narrative. So, let's seize this moment of opportunity to be listened to by the G20. We have to put our own house in order. The politicians have shown us the road. We have to understand that there is a spirit within us, a tremendous power that brings us across religions and across frontiers. We have time now before 2030 to have the courage to dedicate these as sacred years where every moment counts. As others have said, I pray that our great grandchildren will be proud of us and not deeply disappointed. Will we open the door or close the door? We promise that we will open the door widely.

Key Points Made:

- Environmental sustainability is rooted in diverse religious traditions
- Religious groups need to 'walk their talk' (put their own houses in order)
- The next decade and the next generation are critical for action on sustainability issues

Recommended Points for G20 Dialogue:

- Provide practical interfaith examples of initiatives that address SDG target. An example is the Global Interfaith Wash Alliance. It installed a block of toilets in 2016 to emphasize hygiene and water purity as part of a sanitation target

IMPACTS OF INTERFAITH COLLABORATION

Description: This session focused on measuring interfaith collaboration to produce evidence of its value and efficiency, as well as on the necessity of collaboration between governments, academics, faith leaders, and people in need. Religion is often an important part of the identity of persons, and religious leaders have influence on identity development. Chaired by Ana María Celis Brunet (Professor and Director, Center for Law and Religion, Faculty of Law, Pontifical Catholic University of Chile; President, International Consortium for Law and Religion Studies, Chile), speakers were Pastor Peter Ciaccio (Woldensian Church, Italy), Rev. Alexander Goldberg (2015 International Fellow, King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue – KAICIID; Jewish Chaplain of Surrey, International Advisor and Director of Programmes, University of Surrey, United Kingdom), Abbas Panakkal (Director of International Relations, Ma'din Academy; 2016 International Fellow, King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue – KAICIID, India), and Rev. Canon Richard Tutin (Secretary General of Queensland Churches Together, Australia).

Presentations Overview:

Peter Ciaccio highlighted that immigrating people may fear losing their identity. Most dialogue takes place on a political rather than a theological level. But history shapes our identity. He then spoke about how Christian identity formation influences people to serve. It can also influence people to build up interfaith dialogue. There are about 2 million Muslims now in Italy and they have less rights than Christians. There is no general bill on religious freedom in the Italian

Constitution, so different organizations of various religious groups are an issue for the government. The Italian government has asked its churches to help integrate Muslims into Italian society.

Alexander Goldberg used a story from the Torah (Hebrew Bible) to address how society is stronger when it is open. In Numbers 13, Moses sends 12 spies to assess the relative strength or weakness of cities; Rashi (famous commentator) says: G-d [Hashem] gave them a sign: If they live in open cities they are strong, since they evidently rely on their own strength, but if they live in fortified cities they are weak. The same is true now: Building walls and barriers are a sign of weakness; openness is a sign of strength. Faith communities, their leadership and their adherents face a dual contemporary challenge in the light of the refugee crisis. They can maintain their traditional roles as places of refuge and helping the stranger whilst trying to convince those in the pews from increasingly conservative backgrounds that this should be a priority in communities that are increasingly particularistic and fearful of the other. Social justice should be a commitment of every community. He said that we are in an economic crisis and refugees are being scapegoated. We are seeing in the West that the poor are getting poorer and the rich are getting richer – independently of whether they are a refugee or not: and the rise of populist politics has seen an acceleration of this scapegoating as populist and extremist elements try and divide communities. Faith communities should stand to unite people and be above politics: in essence continue to develop their civil society role in this area and this is most effective when it is done collaboratively (multi-agency, cross-community where faith communities work together). Religious institutions are helping refugees and this is welcomed, but what happens in the long run? Collaboration of different religious institutions is necessary to bring people together. This means that developing shared projects that teach life skills is indispensable. He then spoke about two sorts of initiatives: (1) those that bring faith leaders together to form a united common position on refugee issues, and (2) those that bring people, institutions and resources together to best coordinate and service the reception of refugees and help them acclimatise themselves within their adopted communities. To do this we need to start telling stories of lives and experiences, sharing and describing identity formation, the narrative can change.

Abbas Panakkal focused on scholarly interfaith exchanges. He reported on several conferences including the G20 Interfaith Summit in South Asia,²⁷ the UN SDG Action Campaign SDG in March 2017,²⁸ and the Faith, Diversity and Peace conference in Manchester. Abbas spoke about how religion gets misused for political reasons. This needs to be discussed in relation to engagement with the media.

Rev. Canon Richard Tutin talked about founding an Interfaith Council in Australia, as well as a planning committee, to convince faith leaders of the need and benefits of interfaith collaboration. Interfaith collaboration can be measured. He discussed his data and encouraged more documentation of efforts. He talked about how more cooperation is needed with respect to refugee resettlement efforts. He proposed an “asylum circle” for coordinating activities and groups that offer practical help for refugees.

Key Points Made:

²⁷ <https://www.g20interfaith.org/content/2016-g20-interfaith-summit-preconference-south-asia>

²⁸ <https://sdgactioncampaign.org/2017/03/>

- Interfaith dialogue should occur with young people in relaxed environments (e.g., cafes, soccer-clubs) with attention to long-term solutions
- Engage with media to critically report on religion, including how it is misused for political reasons
- Religious leaders influence ordinary people
- The refugee-crisis is also a crisis of values
- The impact of Interfaith collaboration needs to be measured, and assessed at different levels of analysis

Recommended Points for G20 Dialogue:

- Projects should strengthen respect and diminish discrimination based on religion

ALTERNATIVE VISIONS OF DEVELOPMENT

Description: This working group focused on different visions of how to achieve sustainable economic development. Chaired by Daniel Legutke (G20 Interfaith Summit Organizing Committee; Desk Officer, Human Rights Department, German Commission of Justice and Peace, Germany), speakers were Katherine Marshall (G20 Interfaith Summit Organizing Committee; Senior Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown University; Executive Director, World Faiths Development Dialogue; USA), Liviu Olteanu (Secretary General, International Association for the Defense of Religious Liberty, Switzerland), Patrick Schnabel (Co-Chair, G20 Interfaith Summit Organizing Committee; Evangelische Kirche Berlin-Brandenburg-Schlesische Oberlausitz, Kirchlicher Entwicklungsdienst, Germany), and Peter Spiegel (CEO, Genesis Institute for Social Innovation and Impact Strategies, Germany).

Presentations Overview:

Daniel Legutke argued that environmental changes call for new visions of development, yet G20 approaches tend to be technological. Something new needs to be done. His first round of questions to the panelists were “What do we mean by development? Can we go beyond technological approaches?”

Katherine Marshall highlighted a central area of focus as many development colleagues link their basic religious belief to the goal of addressing suffering especially among the poor. She has grappled over the years with the meaning of development, including in her identity as an Episcopalian. It is significant that the World Bank has very recently stopped using the term ‘developing countries’, because the idea of dividing the world into two groups is nonsense. Reality suggests a far more complex mosaic. Asking the question of what constitutes development is critical and also complicated. Her team has found, working in many countries including Cambodia, that two concepts that are part of development lingo, including that reflected in the SDGs, challenge traditional beliefs in fundamental ways.

The first is a challenge to the all too common assumption that ‘the poor shall always be with us.’ It is perfectly true that for most of human history, most people were very poor and there was little prospect that the situation would truly change. Family size was large because half of children died before being five and lifespans were short. Most people did not move more than ten km from where they were born, so the inevitability of poverty was strong. But the idea that there can be no one left behind is a possibility now. We know raw poverty can be ended, but it

challenges many core religious beliefs. There are difficult debates around balancing the notion of charity with an understanding of the significance of rights. A rights-based development approach as opposed to charity is an important shift. Traditionally, charity offered at least as much benefit to the giver as the receiver. The vision that “Our dream is a world free of poverty” or that poverty and hunger can end is a very new concept. And with it comes a whole new layer of moral responsibilities.

The second debate surrounds the difficult challenge to inequality. Most religious traditions endorsed inequality like slavery, not to even speak of inequality toward women. The notion that equal opportunity should apply for children and women is deeply challenging. It is also relatively new, and challenges many if not most religious traditions.

These two fundamental concepts (that poverty can be ended and inclusion of all on an equal footing is essential) underlie human rights and treaties that underpin the SDGs. They are both new visions but in many ways they are rooted in religious traditions even as they challenge them. To highlight another challenge, we still about the Third World, but most young people have no idea of what the Second World was (since the Soviet Union and communist bloc is no longer). The notion that there were two competitive systems (capitalism and communism) is no longer valid. She worries that there is not a meaningful discourse about what we mean by alternative economic models. When we talk about development literacy, we talk about economics. How do we have an adult conversation about what the alternative models might be? What do we mean by some kind of middle alternative that would have meaningful protections within capitalism? In such discussions an economic set of issues often come to people’s minds. But there is also the question about culture. Another set of practical issues are echoed in the SDGs. The MDGs emerged in 2000 with fresh memories of many conferences where promises were made, but there was little to no follow through. So, the idea has taken hold that we should take the best of business thinking and use that to address social issues. That has meant a focus on deadlines, measureable goals and accountability for defined results. This has deepened a religious unease about technocratic quantification and an evaluation and monitoring focus. The results framework asks a first question: What is the result? How will you measure this? All of this goes against an approach that sees history as a complex mixture of personalities, etc. People balk uneasily at such approaches. But they do pose a whole set of complicated moral questions that are too often buried. We need to talk about them. At a recent conference about violence against children, everyone agreed that the family is the critical building block of society. And yet the concept of what is a family is hotly contested. We need to confront the fact that families come with different shapes and sizes, explore what equality and universal education mean, etc. These are fundamental transformations that transform the structure of society; they are of vital importance for us in exploring values and practical issues posed by the SDGs.

Patrick Schnabel said we need to speak as genius from the position of vision. We need to keep growth within planetary boundaries and this means addressing inequality which is a challenge to our own approach. I don’t see that we are prepared to make these changes. I still hope that science and technology will somehow overcome the gap between these conflicting aims. But science won’t solve the problems in the time we have if we want to limit the temperature rise to two degrees and stop major migration movements. If we have this clarity in our vision, then we will know what religion can contribute. It is not only theologies we are talking about. Ethics and de-growth may be enough, but nobody has a concept of how to make people follow this. Do we have people who start developing a vision beyond the current boundaries of how we can shape an economy that still provides for growth and quality of life that does not exceed the planetary boundaries? We still have economies that need growth in production. When people say you are a

person of vision, what they really mean is you are a madman. But business-as-usual (BAU) is really the mad position. You don't have to be a visionary to see that we need a major transformation of the economic system. Religions can contribute to a change in how we understand the world. It is not a shopping mall, and we are more than consumers. It is a gift as it should be to our children; whatever we do, it should be within that closed system that we have been given. If you consider yourself as part of that closed system, then you might regard the redistribution of wealth as a personal loss, but maybe you can discover that you are actually doing God's work as a steward of the creation, and that is a personal gain. We need to redefine the concept of gains and losses, and transform them into an understanding of personal development of a rich mature personality that is not depending upon wealth and growth, but spiritual growth. If people aim at spiritual growth, I think we will be able to bridge the gap between the conflicting aims even as science helps us overcome the technical problems.

Peter Spiegel focused on social innovations to give more attention to innovations beyond technical innovations. Old ideas can be helpful for the creation of a new world. At the T20, they came to a next step in their understanding of development. From this conference came a paper that emphasized how 'a time has come to embrace a common vision of an environmentally sustainable and inclusive vision' where the economy serves society and not the other way around.²⁹ The new headline 'it is social inclusion, stupid;' has replaced the headline 'it's the economy, stupid.' The second important message in the final document is that 'we live in a highly integrated, yet fragmented, world; none of the problems can be tackled on its own. Too long the world's problems have been handled as national problems. The key problem is that no sufficient international framework exists to govern these problems. We need integrated approaches to governance. This provides a basis for the Interfaith Summit proposals to be received. The most important view should be 'we expect and require of you to think in terms of indivisible global responsibility. Shape a working framework that addresses these. Shift to a new world narrative. Applied ethics in an interconnected world means to apply ethics not only on a country level, but on a global level.' He emphasized three proposals (that are from him as an individual, not as a representative of the Bahá'í tradition): 1) We urge heads of government to finance the goals. He proposed a financing concept drawn from the EU which has been working; it would be adopted for a new global financing concept of the global goals. One percent of the GDP for financing the EU. 1% from each country to fund the newly created SDG fund. This money would be used for implementation of the goals. This means developing countries would receive more money back than what they put in, but this makes sense for a secure and sustainable common world. 2) Second proposal, we need ideas at the level of systemic changes. Establish a global minimum wage of \$1/hr worldwide as a human right. This would increase the income for hundreds of millions of people. The more systemic concepts receive serious discussion, the more the framework will be prepared for ethics.

Key Points Made:

- Raw poverty can be ended
- Development should provide equal opportunity for women and children
- Collaboration is the next competition; reorient companies away from profit (Air B&B, Uber)
- Who will do the DDD jobs (dirty, degrading and dangerous) in the future?
- Development language and religious communities should work to engage complex issues involving the family in meaningful ways

²⁹ See http://www.t20germany.org/wp-content/uploads/2017/05/20_Solutions_for-the_G20.pdf

- Spirituality contributes to visionary, qualitative development that complements technocratic development expertise
- The problem of global governance beyond government is a challenge for the Interfaith Summit
- Stories can change narratives
- Health is an important entry point (e.g., Merck offered free distribution of a river blindness drug to countries that requested it.³⁰)

Recommended Points for G20 Dialogue

- Finance an SDGs fund through a 1% of GDP contribution from every UN country
- Establish a global minimum wage of \$1/hour as a basic human right

PARTNERSHIP WITH AFRICA

Description: This session focused on partnering with faith-based institutions to find solutions to social problems specific to the African context. Chaired by Ulrich Nitschke (Head of the Sector Programme Values, Religion and Development, Germany Society to International Cooperation, Deutsche Gesellschaft für Internationale Zusammenarbeit – GIZ; Head of the Secretariat for the International Partnership on Religion and Sustainable Development – PaRD; Germany), speakers were Mussie Hailu Gebrestadik (Global Envoy of United Religions Initiative and Representative to the United Nations and the African Union, Ethiopia), Akalemwa Ngenda (Faculty of Law, Brunel University, United Kingdom), Selina Palm (Researcher, Interdisciplinary Unit for Religion and Development Research, Stellenbosch University, South Africa), and Manisuli Ssenyonjo (Professor of International Law and Human Rights, Brunel University London, United Kingdom).

Presentations Overview:

Mussie Hailu Gebrestadik highlighted the importance of getting political, religious and cultural leaders to work together with attention to preventative measures that avoid the radicalization of youth. He talked about curriculum development for education on peace issues. He also talked about recognition of International Golden Rule Day on April 5th as a way to create peace through interfaith understanding.³¹

Akalemwa Ngenda underlined problems with the government incentivizing the growing of extra crops that are then sold abroad. Religions are currently heavily involved in humanitarian intervention. He talked about the importance of religions playing more of a role in making policies and finding alternative solutions. Zambia is the only member of the African Union that has a Christian constitution (Dr. Frederick Chiluba issued a Declaration of Zambia as a Christian Nation at the State House on 29th December 1991, which was later incorporated into the Preamble of the 1996 Republican constitution). Although their constitution acknowledges that Zambian culture is a multi-religious, multicultural and multi-racial society, the majority of Zambians are Christian and they are favored over minority religious groups such as Muslims and Hindus. This creates challenges. He also talked about how religious groups can play a role in the

³⁰ For more information, see <http://www.nytimes.com/1987/10/22/world/merck-offers-free-distribution-of-new-river-blindness-drug.html>

³¹ <http://www.interfaithpeaceproject.org/international-golden-rule-day-april-5-2014/>

distribution of crops and seeds despite it being the responsibility of the government; there is a need for continued humanitarian intervention.

Selina Palm talked about how faith leaders were instrumental in helping resolve conflicts over apartheid in South Africa; church leaders have subsequently withdrawn from public engagement. The country remains very religious. They have a crisis of famine, refugees, and land ownership that demands religious involvement. Spiritual capital is an important resource in the South African context. There are many in our ‘households’ that are starving or running away. Faith can be used to promote and create justice, as well as injustice. She talked about needing to engage in the difficult moments of history as well as the hopeful ones in the future.

Manisuli Ssenyonjo talked about the importance of respecting, protecting and addressing human rights. Religions are proactively helping to provide education as well as healthcare. They are filling gaps left by government. Religions need to understand the human rights needs of their members. As religions help provide for and promote human rights, they become more relevant to society.

Key Points Made:

- Target juvenile program development to prevent youth radicalization
- Religious engagement with human rights is critical
- There are 55 countries in the African Union; they constitute 1/8 of the world population
- Religions are the first to respond to famines, disasters, etc.
- Economic integration needs to precede political integration
- Africa needs to move away from a state centered approach to an individual centered approach that promotes human rights

Recommended Points for G20 Dialogue

- Governments should stop incentivizing additional crop cultivation for international sales
- Governments should support human rights
- Governments should observe April 5th as International Golden Rule Day

RELIGION, MEDIA, AND DEVELOPMENT IN THE POST-TRUTH WORLD

Description: This session focused on problems of “truth” in relation to religion. Chaired by Robert O. Smith (Director, Jerusalem Global Gateway, University of Notre Dame, Jerusalem), speakers were Nagihan Halioglu (Assistant Professor, Alliance of Civilizations Institute, Ibn Haldun University, Turkey), Peter Petkoff (G20 Interfaith Summit Executive Committee; Director, Religion, Law, and International Relations Programme, Regents Park College, Oxford and Brunel Law School, United Kingdom), and Andrew West (Presenter, The Religion & Ethics Report, ABC Radio National, Australia).

Presentations Overview:

Robert Smith framed the discussion with questions such as: How do we know what we know? What is truth in the age of technology and information? In what ways do post-truth situations harm the ability of churches, temples and mosques to make claims about any subject or assertions of truth at all?

Nagihan Halioglu spoke from the perspective of a literary and multiculturalism professor. Finding a “narrative purpose” is important because unreliable and manipulative narrators can be influential. It is hard for religious individuals to be representative of religion in the media. It becomes important to have a diverse network of spokespersons.

Peter Petkoff spoke about the relationship of media and the development of civil society. In this context, religious actors are often champions of a free press which helps to create a healthy civil society. The shrinking presence of the media in the context of globalization has resulted in an increasing influence of new media which is less likely to trigger debate; new media influences individuals to engage in propaganda-like movements. By way of contrast, religious engagement with more traditional forms of media tend to trigger essential philosophical questions about truth which encourages debate. In order for this to happen, the freedom of media must be protected from state censorship and social control.

Andrew West spoke from the perspective of a news correspondent. ABC Radio National is the Australian equivalent of the UK’s BBC. Andrew has a media show that addresses religion and public life. In this regard, he said that religion addresses *revealed* truths rather than secular *factual* truths. While religion focuses on revealed truths, disregarding factual truths is the equivalent of lying. Countries that do not have public broadcasting may not have the same ‘civic glue’ as countries that have a strong civil society with a common ‘pulse.’

Key Points Made:

- The discussion identified a discernable public fear of religious voices in the public square
- Attendees wanted to focus on how to deal with ‘post-truth’ people
- Attendees discussed how to strengthen a sense of belonging to the sphere of public reason

Recommended Points for G20 Dialogue

- Encourage a diverse network of spokespersons that offer a narrative purpose that incorporates revealed truths and respects factual truths

SHRINKING SPACE OF CIVIL SOCIETY

Description: This session focused on the dangers and challenges religious communities/minorities are facing today. Security all too often trumps freedom and is misused to limit it. Recommendations were made about how to tackle the shrinking space of civil society. Chaired by Tahir Mahmood (G20 Interfaith Summit Organizing Committee; Distinguished Jurist Chair; Professor of Eminence and Chair, Institute of Advanced Legal Studies, Amity University; Founding President, South Asia Consortium for Religion and Law Studies; India), speakers were Liviu Olteanu (Secretary General, International Association for the Defense of Religious Liberty, Switzerland), Brett G. Scharffs (Francis R. Kirkham Professor of Law and Director, International Center for Law and Religion Studies, J. Reuben Clark Law School, Brigham Young University, USA), and Ani Zonneveld (President and Founder, Muslims for Progressive Values, USA).

Presentations Overview:

Liviu Olteanu addressed the topic of G20 Interfaith Summit on ‘Dialogue Five Framework’ for Human Rights, SDGs, Religious Liberty, Peace and Security: How to Combat the Shrinking Space of Civil Society - An Introduction. The presentation identified four objectives for

international dialogue: 1) To enhance understanding of the relationship between “civil society space” – due to its role to play as forerunner, communicator, supervisor and facilitator –, and “governments and its policy” on Human Rights, ‘SDGs’, FoRB, ‘Peace’ and ‘Security’; 2) To identify challenges in combating the adverse effects of reducing freedom of civil society (religious communities and NGOs); 3) To highlight knowledge, lessons learned on bad & good practices between States, international organizations and other relevant stakeholders on development, religion and interfaith dialogue, peace and security (see the paradigm on Dialogue Five Framework); and 4) for the C20 to discuss ways to promote a structured and sustained exchange of Critical reflection, Political perspectives and Cooperation among civil society and policy-makers in G20 countries and beyond ...regarding ‘Power’, ‘Conflict resolution’ and ‘Relational Identity’, through vigilance of human rights, SDGs, religion, peace and security. In addressing all 17 Sustainable Development Goals (SDGs), governments bear important responsibilities, while the civil society has a role to play as forerunner, communicator, supervisor and facilitator. Professor Liviu Olteanu presented some consequences on shrinking space of civil society by State actors: Government restrictions and smear campaigns disrupt civil society organizations’ access to policymakers and state institutions; Growing the social and political harassment; Discrimination and persecution of religious minorities Inefficient network of religious communities and NGOs and lack of unity among civil society organizations. The NGOs and religious communities always must speak up!; Lack effectiveness of civil society on reaching its goal; Dictatorship and manipulation by States, and manipulation by non-state actors. To counter pressures toward reducing the freedom of civil society, Dr. Olteanu made five proposals: 1) Active participation and solidarity of civil society to the needs of the country by humanitarian programs; 2) Education and training on diversity and interfaith dialogue. Dialogue and communications between cultures, religions and governments; 3) Activists must forge new domestic and international partnerships and to reach a broad audience with their work; 4) National lobby and international campaigns of support in behalf of civil society; and 4) Dialogue Five Framework – a Paradigm for Human Rights, SDGs, Religious Liberty, Peace and Security. As civil society, he said that we need to evaluate the power of relational identity with the States and to see how it can be built. Regarding the “Dialogue Five Framework,” Liviu presented it as a guideline for the best international engagement to solve the most difficult problems. Five groups of actors or agents must work together on three levels: national, regional, international. The five actors are: a) diplomats, b) politicians, c) scholars, d) religious leaders and d) civil society (including the NGOs and media). These five stakeholders must be coordinated at the national, regional and international level for addressing the most stressful and concerned social issues as religion, peace and security. The actors that should be included in every concerned debate at national level are: Ministry of Foreign Affairs, Ministry of Justice, Ministry of Education and Ministry of Culture. At regional level is necessary to include in this framework: having the expertise of the Council of Europe, the European Union, the O.S.C.E and other regional organizations. And finally at international level must include: The United Nations; it should be the main coordinator together with international NGOs that are involved specially in monitoring and vigilance of policy and attitude of state and non-state actors toward the issues that affect specially the religious minorities and of every kind; and also should be useful to benefit at this international level by the expertise of USCIRF and other international organizations as the AIDLR, HRWF, Amnesty International, Human Rights Watch and so on. To combat the shrinking of civil society, Liviu recommended enhancing understanding, identification of challenges, and the highlighting of knowledge to engage in dialogue with the G20. Liviu discussed several challenges to religious liberty including state repression (against religious minorities e.g.), stigmatization, political harassment, terrorist attacks, extremism, and abuse or pretext of security (anti-terrorist-laws e.g.). During discussion, it was suggested that a sixth

agent, the media, be added to the framework to make interfaith efforts more visible in society; according with the author of Dialogue Five Framework, the media was included together with non-governmental organizations as the fifth stakeholder that has a special role to influence the policy-makers and contributing to the worldwide peace.

Brett G. Scharffs focused on “constitutional space” as a safe space framework for pluralism. This is the basic idea underlying constitutionalism and the human rights framework. Certain human rights are said to precede establishment of the state, and the state is therefore obliged to protect them. He distinguished secularism from secularity. Secularism is an ideology which seeks to overcome religion, whereas secularity is a principle which defines states policies (e.g., the separation of church and state). He talked about the securitization of rights as a metaphor of the “prism of security”; the presumption is that all rights must be defined in relation to (national) security. Security is typically used as a reason for limiting freedom. A more balanced approach does not use national security as a trump-card for undermining civil liberties. Limitations of freedom often take place in secret. He also talked about the assault on public reason as an assault on conscience. To address the shrinking space for civil society, the public sphere must be expanded. He also noted that aspects of safe space is also diminishing in the private sphere. He spoke about the ascent of nondiscrimination norms over freedom norms. Finally, he talked about the shrinking of civil society as a process that occurs over a long timeframe which makes it less noticeable.

Ani Zonneveld talked about Muslims for Progressive Values³²(MPV) human rights advocacy and anti-radicalism initiatives and the shrinking spaces of civil societies in Muslim-majority countries, specifically as experienced by its sister organization Komuniti Muslim Universal³³ (KMU). The Malaysian government defines Islam in a strict homogenous way, declaring even moderate/liberal Muslims to be as dangerous as radical extremists and terrorists. The Prime Minister, Najib, works with Muslim religious authorities to clamp down on free speech, on Muslim minorities such as Shia and Ahmadiyyas and on Muslim sexual minorities. As a result of the demonization fanned by the government and its propaganda machinery, liberal Muslims face death threats from conservative and radicalized Muslims within the Malaysian society, and a form of collective punishment of families for their child’s activism.

Key Points Made:

- NGOs and religious communities must continue to speak up
- Assault on the sacred concerns the core identity of persons

Recommended Points for G20 Dialogue

- Pay attention to human rights abuses against religious minorities, particularly where it is government sponsored

REFUGEES AND CULTURAL HERITAGE IN TRANSITION

Description: This session focused on the effects migration has on cultures and traditions. Chaired by Peter Petkoff (G20 Interfaith Summit Executive Committee; Director, Religion, Law,

³² <http://www.mpvusa.org/>

³³ <http://kmumalaysia.org/>

and International Relations Programme, Regents Park College, Oxford and Brunel Law School, United Kingdom), speakers were Michael Bochmann (Director, Water City Music, Trinity Laban Conservatoire of Music and Dance, United Kingdom), Nagihan Halioglu (Assistant Professor, Alliance of Civilizations Institute, Ibn Haldun University, Turkey), Yannis Ktistakis (Assistant Professor, Demokritus University of Thrace; Faculty of Political Science and International Relations, Boğaziçi University, Greece), and Nikos Maghioros (Assistant Professor of Canon and Ecclesiastical Law, Faculty of Theology, Aristotle University of Thessaloniki, Greece).

Presentations Overview:

Michael Bochmann observed that music is an important part of religious traditions. The more ancient view is not that you just show up for music, but that you participate in its creation. One of the practical things of music is that you need people that are not like you to create it. Identity is very important for this.

Nagihan Halioglu talked about how refugees make Istanbul what it is. The history of refugees are the history of the world. Refugees offer another form of revitalizing certain parts of the community. Syrian women are keeping recipes and doing other things to protect their cultural heritage. The practice of writing can be both a cure and a poison. The cave paintings in France can't be touched and are, in a sense, dead compared to how Aborigines add to their cave paintings which makes them, in a sense, alive.

Yannis Ktistakis talked about a process underway in the United Kingdom where Muslims will have a family option to have an arbitration committee that will apply Sharia Law.³⁴

Nikos Maghioros talked about three components influencing development: Environment, Economy and Society. He spoke about the importance of taking a holistic approach to understanding how humans interact sustainably with the environment. He also talked about taking a long term perspective that addresses sustainability across multiple generations. Human beings are in the centre of the idea of sustainability either acting as a threat or as a custodian of all life on the planet. Humans are both rational and social; they can introduce ethical values, political principals, and legal rules in order to constrain individual or collective egocentric behaviors that regulate our way of life. Social sustainability rests on principles that may be philosophical, ideological or theological. Religions can contribute by highlighting a metaphysical dimension for understanding the way that the cosmos was created and works (λειτουργεί) and to specify a role for human responsibility. Social coexistence, government systems, financial activities involve also God's will and providence. States and organizations around the world do not reject this role of religions and often underline the positive contribution of religion in society. Although religion in Europe and particularly Christianity was ideologically and legally limited in the private sphere, it still influences the public place. The discussion on the relationship between religion, politics and cultural diversity is still active and intense in all of Europe. One of the reasons is that the EU consists of states and societies with a long history and rich cultural tradition which share some common values and at the same time have specific cultural characteristics. For example, in the case of the Balkans, religion defines their national identity. Politics, religion and society interact. It is therefore necessary to approach this phenomenon through different interdisciplinary perspectives. There are many references in official texts of EU or the Council of Europe underlining the positive role that religious communities can play in

³⁴ For a fuller understanding of some of the legal family issues that arise for women in Islam, see Saleh, Fatma and Sayyid Moustafa Al-Qazwini (2005) *A New Perspective: Women in Islam*. The Islamic Education Center of Orange County. <https://www.al-islam.org/a-new-perspective-women-islam-fatma-saleh-moustafa-al-qazwini>

building social cohesion and peace. According to the European legal tradition and their ethical standards, all religious communities function without undue constraints, in particular as regards to their legal status, respecting and promoting equality for all regardless of sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation. The EU rejects violence and hatred and will never tolerate racism or xenophobia in whatever form or against whatever religion. Churches are involved in humanitarian issues because this commitment is founded on the Christian faith, the respect for God's creations, the spirit of diakonia to the community and the Ekumene. For the Orthodox Church this means to understand, to live, and finally, to witness the mystery of God's Economy in Church life as well as in the "world". His Holiness Bartholomew, Ecumenical Patriarch of Constantinople some days ago (Wednesday, June 7, 2017) gave a speech at the Concordia Europe Summit in Athens on immigration and the refugee crisis as a challenge for Europe's identity. He emphasized that religions can contribute to peace and social justice. Faith promotes and enforces the struggle for justice and freedom. Religions are in a position to make a decisive contribution to addressing the refugee crises by applying a culture of peace, prosperity and solidarity, and by enhancing all initiatives and movements in the political and social sphere, which aim at peace, justice and human dignity.

Key Points Made:

- The cultural divide after WWII was not the main source of xenophobia
- To some extent, normative culture moves with migration; other aspects are lost
- Communication across legal and non-legal religious topics is particularly challenging
- The Brother's Grim made changes to certain stories that changed how future generations would remember and understand events, cultures, etc.
- Music presents a powerful interfaith opportunity because you don't need to speak the same language to participate and communicate in ways that words cannot

Recommended Points for G20 Dialogue

- Investment in interfaith music opportunities can build bridges across cultural divides

CONFLICT RESOLUTION

Description: This session focused on diverse approaches to conflict resolution. The session was chaired by Elizabeta Kitanović (G20 Interfaith Summit Executive Committee; Executive Secretary for Human Rights and Communication, Conference of European Churches, Belgium), and speakers were Brian J. Adams (G20 Interfaith Summit Executive Committee Director, Centre for Interfaith and Cultural Dialogue, Griffith University, Australia), Omar Al Kaddour (Director of Religious Freedom and Diversity, Ministry of Foreign Affairs and Worship, Argentina), and Antti Pentikäinen (Executive Director of the Secretariat and Convener of the Network for Religious and Traditional Peacemakers; Special Envoy for the Prime Minister of Finland for the Migration Crisis, Finland).

Presentations Overview:

Elizabeta Kitanovic argued that conflict resolution approaches are increasingly marginalized despite being needed and impactful. We want to build bridges using different approaches that are integral to achieving social justice. The panelists have been asked to address the following questions: How can conflict resolution help us? What is the role of religious communities in

social conflicts and in the national crisis? How can religious communities reduce military competition? How can religious communities help achieve peaceful settlements between states? How can we strengthen the capacity for conflict resolution in religious communities?

Brian J. Adams noted that the many different types of conflict require diverse approaches. He talked about *The End of the Age of Tolerance*. He disagreed with some of the broader thoughts that consider difference to be a driver of conflict. Difference is a condition. How we deal with difference is what drives conflict or not; we can respond with dialogue or with violent religious extremism. Difference will always be with us. The Islamicization of extremism is occurring. We have reached the end of tolerance where we agree to not harm. To tolerate is to accept or endure something unpleasant with forbearance. Tolerance is accepting that another group has a valid place in society, even if it is not necessarily considered to be a valuable part of society. With an emphasis on increased diversity without a concomitant giving it value, what comes with that? The UN Declaration of Human Rights is a signifier of an age of tolerance. Decolonization and the Civil Rights era are also reflective of tolerance. If we have had this period, what made it so attractive? The value of tolerance is that it seems to be enforceable with laws that stop the intolerable. It lends itself to planning. Tolerance is relatively easy compared to other things such as passivity which keeps groups at a distance. The question of where are we going if this age is ending remains an open question. Are we going to head into an Age of Respect, or will we have to start all over again after things fall apart for a while?

Omar Al Kaddour argued that the best way to solve conflict is to avoid it. He presented case studies of successful conflict resolution, and then moved to pattern identification. Argentina has a context of religious diversity and freedom. Their Founding Fathers drafted a constitution that was careful to incorporate these principles. The concept of co-existence of different churches is built into their national anthem, *Canción Patriótica*. It has been woven into the culture through the history of the nation. The Pope's message of brotherhood and interreligious culture is noble, and makes them better. A few years ago, in Cordoba, there was a provincial measure to raise police wages. People didn't go to work. There were two days of crime, and civilians stayed in their homes. The economy shut down; one person died and more than 150 people were injured. A political solution could not be developed. Interfaith leaders engaged with the conflict to identify a solution. He hypothesized that the values and spirit of modernity, and the French revolution have been in a state of terminal crisis. Liberty and equality leaves people isolated and lonely. A humanistic orientation has been lost, but building social relationship is a challenge at all levels. It is imperative to believe that now is an opportunity for change. Christian humanism, Jewish humanism, even agnostic humanism can contribute a great deal to give birth to a doctrine of fraternity. It is not inventing anything new in itself, but it is a call to live in a different way. It becomes clear which people want to live with principles of brotherhood and which ones do not. The social economy of values contribute to social and political order. But both principles do not address the needs of humans. The meeting point is still fraternity. It is the connector so that freedom, equality, and fraternity enables people to live more fully. It is not proposed by ideology or imposed by revolution. The new administration in Argentina that took office a year and a half ago is working to make this culture of fraternity a reality. It requires a lot of effort and awareness of one's neighbor.

Antti Pentikäinen began with a personal illustration from a visit to the USA. A Federal, the prosecutor from MN who was a speaker at a White House summit on violent extremism approached Antti with a question since he knew he had worked in Somalia. He said, "I have been trying to avoid Somalis in the office because I go to speak to them, and they have a party, but they still fight." After asking a few questions, I said, "Did you know that you are sending the

guys in the government to those in the opposition? They will not trust them.” Oh! He had not realized this. Understanding the role (dis)trust plays in conflict is crucial. Before the migration crisis hit Europe, he thought Europe would be characterized by safe regions characterized by a sense of just rule and unsafe places who can’t. All of that has changed with the migration crisis. Now people ask, how do you read the message of a group? How do you choose your routes in a restaurant? How do you safely negotiate public travel? How can someone justify killing someone on the basis of religion? This does not come out of nowhere. There is something that leads to this. G20 recommendations: 1) If you use violence, it will likely come back to you. One observation is development of the understanding that problems can be fixed through violence. The Iraq War reflects this and look at what it has produced. Since Iraqis are under attack, they now believe they have a justified means for fighting back. Religion does not end up coming to such conclusions overnight; something has been done wrong in the Gulf region. The instrumentalization of religion in foreign policy is problematic. Trying to take a dominant role with one’s religion through foreign policy financial investment so that one particular religion gains dominance has been problematic. There are those who have resisted violence and used a democratic means who have been murdered. How will religion survive this without being delegitimized? 2) Engage with groups willing to engage with you. It is time to engage with Al-Qaeda since their agendas have a lot of domestic agendas and they are looking for political solutions; if these moments are not utilized, famine will likely follow. Conflicts arise in regions of immense poverty. Yemen was almost unlivable when conflict arose. 3) Fix the UN in a way that it serves the purpose for which it was created. The UN under budget cuts cannot provide plans for the UN refugee camps where services are needed. There needs to be deeper inclusion in the UN. It has to improve how these institutions can be inclusive. And then regarding women, traditional norms prevent women’s inclusion. Within every group, there are very brave women who are there; support them in the way they ask.

Key Points Made:

- How we deal with difference, not difference itself, is a driver of conflict
- Islamicization of extremism is occurring
- The Age of Tolerance-accepting the Other as valid if not valuable- may be giving way to an Age of Respect or it may be coming undone entirely
- Interfaith culture is a cultural resource useful for conflict resolution
- The instrumentalization of religion in foreign policy contributes to extremism
- Critical engagement with sacred texts is important for conflict resolution
- It is more important to sustain the relationship than to fix the problem because that is how conflicts are eventually resolved over time; the first step in conflict resolution is humanizing the other; acceptance of any type of violence, destroys the core of the religion

Recommended Points for G20 Dialogue

- Fix the UN to serve its mission and be more inclusive
- Engage with groups willing to engage with you (e.g., Al-Qaeda)
- Violence induces violence; it is a strategy that backfires (e.g., Iraq)

- Do not instrumentalize religion in foreign policy or the UN Rules of Engagement for religious groups
- Incorporate Citizen and Religious Diplomacy into conflict resolution strategies

YOUTH INTERFAITH ENGAGEMENT

Description: This session focused on youth in interfaith action. Chaired by Anja Fahlenkamp (G20 Interfaith Summit Organizing Committee; Founding Director, Faiths in Tune, Germany), speakers were Samir Akacha (Vice-President, Coexister Europe, France), Charly Burrige-Jones (ParliaMentors Alumni Network, Three Faiths Forum, United Kingdom), Ishrat Hossain (Doctoral Researcher in International Relations, Linacre College, University of Oxford, Department of Politics and International Relations, United Kingdom), Jad Lehmann-Abi-Haidar (Representative of Dialogperspektiven, Religionen und Weltanschauungen im Gespräch, Religions and Worldviews in Conversation, Germany), and Rachel McCave (MA Student, Institute for Intercultural Diplomacy, Germany).

Presentations Overview:

Samir Akacha spoke from his experience of touring 32 countries over a ten month timeframe with the French interfaith youth movement. The organization Coexister was founded in 2009 after a meeting for peace in Paris. Young people from diverse religious backgrounds engage in dialogue, solidarity, outreach, training and study trips. The program focuses on deconstructing prejudice by exposing them to different faith traditions. The InterFaith Tour is a special program which sends four young people of different faith and convictions around the world every two years to meet, document, and connect different interfaith initiatives working on peace building, art, solidarity, and education.

Charly Burrige-Jones spoke about social empowerment through her work with ParliaMentors Alumni Network and Three Faiths Forum (3ff) in the United Kingdom. She also volunteers as a community youth worker, freelances in the event industry and is a professional actress. Drawing upon her training in International Relations and Peace and Conflict Studies, she works to facilitate social entrepreneurs for the betterment of society. One way she does this is through hosting an interfaith conference in the United Kingdom.

Ishrat Hossain spoke about her work with Cumberland Lodge, an educational charity and independent foundation in the United Kingdom that initiates debate and encourages discussion on issues of national and international significance through a programme of conferences, discussions and external events. They host summits with scholars on human rights and freedom of religion or belief topics to help protect youth from harmful ideologies. By exposing leaders to different faiths and human rights frameworks, they help youth develop an appreciation of how religion is fused to the foundations of society.

Jad Lehmann-Abi-Haidar spoke about real-life interfaith encounters with friends and family. He also spoke about international experiences working on refugee relief with Wikiwiheba, a non-profit organization in Rwanda founded in 2003 by members of the Presbyterian Church in Byumba. He talked about what can be learned from African countries about Christian-Muslim relations.

Rachel McCave explored feminist agendas and engaged in dialogue to identify common ground with faith groups. Her experience working with the youth interfaith movement leaders leads her to believe that youth-led programs are the most successful and representative programs.

Key Points Made:

- Youth are more oriented to inclusivity and openness, so they are better at interfaith dialogue than older generations
- Youth leaders want to be taken seriously, trained, and then provided autonomy for self-directed action
- Youth interfaith empowers youth in all aspects of life
- Youth want other youth organizations to be included in the mentoring process
- Exposure to other faith traditions and hosting interfaith conferences are useful means of deconstructing religious prejudice

Recommended Points for G20 Dialogue:

- Include youth leaders in the dialogue process with the G20

ROUNDTABLE ON COUNTERING VIOLENCE EXTREMISM ISSUES

Description: This session focused on strategies for countering violent extremism. Chaired by David M. Kirkham (Director, BYU London Centre; Senior Fellow, International Center for Law and Religion Studies, J. Reuben Clark Law School, Brigham Young University, United Kingdom), speakers were Susan J. Breeze (Head of Bilateral Team, International Counter-Extremism Group, Foreign and Commonwealth Office, United Kingdom), Elizabeta Kitanović (G20 Interfaith Summit Executive Committee; Executive Secretary for Human Rights and Communication, Conference of European Churches, Belgium), Kishan Manocha (Senior Adviser on Freedom of Religion or Belief, Human Rights Department, OSCE/ODIHR, Poland), and Tina Ramirez (President and Founder of Hardwired, Inc., USA).

Presentations Overview:

David Kirkham spoke about how this session was designed for interactive exchange on a sensitive subject. No one wants his or her religion to be tainted by a reputation of violent extremism, but it is important to talk openly about issues as they are. As a Mormon member of a denomination comprised of 16 million members around the world, he is aware of the existence of many break-off groups, the majority of which he does not agree with and whose actions amount to what many would consider criminal (e.g., forced marriages, violence, etc.). He does not feel good about what they do, and they get substantial press given their sensational activities. He wants to say, “They are *not* Mormons,” but the problem is that 1) they self-identify as Mormons and 2) they read the same scriptures, and, although they interpret them differently, 3) they share a common history. What we will engage with here is not any indictment of a religious faith, but we must talk about extremism committed in the name of Islam, while not ignoring violence in the name of *any* religious faith.

Susan J. Breeze sees violent extremism as an ever present social issue. She outlined what the UK government is doing and identified some challenges. The UK policies are framed by a 2015 Countering Extremism Strategy which has four pillars: 1) Challenging the extremist ideology, 2) Building partnerships with community-based groups opposed to extremism, 3) Disrupting extremists balancing necessity and proportionality, and 4) Building cohesive communities. The

domestic strategy is complemented by international linkages to protect the UK, and build an international consensus. They work internationally in three pillars: 1) Mobilize the international system to agree on an approach for countering extremism, 2) Work bilaterally to build national capacity and resilience, and 3) Safe-guard the UK against extremist influences from overseas. They work with a variety of NGOs and multilateral bodies, and in partnership with other countries interested in developing their own national action plans. In October of 2015, they built a coalition of 72 countries from all regions in support of the appointment of a Senior UN Coordinator for Counter Terrorism and Preventing Violent Extremism. They support countries to implement the UN Plan of Action. As an example, they worked through the British Council supporting research and capability in the Balkans in collaboration with the Western Balkans Counter-Terrorism Initiative. Her teams' work is to directly safeguard the UK against extremist influences, so they work to identify streams of extremism. Since 2011, the UK government has trained more than 850,000 people to recognize the signs of radicalization. Since 2012, over 1000 people who were vulnerable to being drawn into terrorism have received help from the voluntary and confidential Channel program. Soon, they hope to tackle internet television from outside the European Union that contributes to extremism. They have community-based projects in many schools to educate people and reduce their vulnerability to extremism. However, there are no internationally accepted definitions of extremism. In the UK, they define extremism as the vocal antagonism to their fundamental values, and calls for the death of members of their armed forces. But what are our fundamental values? The problem is that in the UK, they have a strong body of laws to protect citizens against hate crime, but to take a case to court, they have to prove intent to harm along with the actions of hate. It has been impossible to prosecute many in the UK because of the difficulty of proving intent to harm. It is also hard to take action against those who deliberately stick just on the right side of the law, but church out a steady drip, drip of incitement. In most cases, people are not radicalized by one single influencer. It is a cumulative effect. There are factors other than just internet exposure. Peer groups have a significant influence. If children are brought up to hate or fear those who are different, this can lay a foundation for extremist messages to take root. That is why the UK definition centres on vocal and active opposition to fundamental values. As a government, however, they need to be careful not to stigmatise conservative social values. In an increasingly secular society, people find it increasingly uncomfortable to reconcile with conservative moral codes. As Teresa May has said, 'We do need to be more rigorous in pinning down the evidence, even if it means uncomfortable conversations.' In an increasingly secular society, we need to work hard to understand how religion can be a serious factor influencing how people think, and to consider how it can be part of the solution. She said that she hopes that, as a government, they can become more comfortable with seeing the world from multiple faith perspectives and perhaps even partner with faith groups in the future.

Elizabeta Kitanović talked about the persecution occurring in Syria and Iraq among the Azadi, Kurds, Shia, and other Muslims who are targeted by ISIS /Daesh. On the systemic mass murder of religious minorities, it was stated that many people have been enslaved and tortured and forcibly converted and forced into marriage (including child marriage). Mosques and churches have been vandalized. These are all victims of violent extremism. These people face atrocities because they do not agree with ISIS' interpretation of radical Islam. This is but one example of extremism with a religious component. There has been a string of events recently. On March 22, 2017, an attacker drove a car into pedestrians in London.³⁵ Then on May 23, there was a suicide

³⁵ For more information, see https://en.wikipedia.org/wiki/2017_Westminster_attack

Ariana Grande Concert bomb at Manchester Arena.³⁶ This month, there was an attack at London Bridge.³⁷ In France, there were the Nice Bastille Day attacks on 14 July 2016,³⁸ or in Belgium last year, where there were coordinated suicide bombings—two at Brussels Airport in Zaventem and one at Maalbeek metro station in central Brussels on the morning of 22 March 2016.³⁹ This is a wave of attacks. One of the reasons is a process of extremism. How can we use nonviolent methods to improve conditions on the ground? How did they become so ignorant to believe that terrorism would be a solution? How has respect for dignity of life been lost? If this is linked to religion, how can religious influence guide them effectively away from terrorism? We know religion is important to identity formation in how it involves a set of principles that become a part of life development, whether positive or negatively influencing outcomes. Religious ideas can be used to justify sustainable work or, at worst, justify hate-filled attacks on people. We should focus on people who shape and interpret the world. Religious identities compete with economy and gender shapers of identity. When do things go wrong? What if the terrorist or population base has had enough of life's necessities? Would they provide a recruiting base for terrorism? There are tragic illustrations of contexts where human rights have been ignored and violated, and what followed was extremism. Peaceful and just societies create conditions whose citizens are not as likely to adopt extremist perspectives or migrate away.⁴⁰ The Conference of European Churches asked for a National Day of Prayer in association with refugees. How can we cultivate a culture of solidarity to tackle the reasons for why they suffer?⁴¹ One suggestion is that we create more equal societies with governments that create sustainable measures that protect the social and cultural rights of people. When rights of freedom are restricted, people blame the state. It is not enough to incorporate constitutional protections if the rights are not implemented in state actions. Democratic states in relation to developing states often ignore human rights in relationships where they sign economic agreements. Countries with extremism need to implement human rights even in these relationships. Funding priorities need to take this into consideration.

Kishan Manocha did not speak under the auspices of the organization he works for but offered his personal insights. Freedom of religion or belief is not the only right for preventing extremism; so is freedom of expression. In OSCE, we do not use the term violent extremism; instead, we use violent extremism/radicalization that could lead to terrorism: VERLT. The problem we are talking about is not going to go away, or be solved, by restricting freedom of religion or belief. Sometimes we look at the issue and the connotations and people say, "Hold on. You are trying to increase the space available for religion? You are crazy!" Our recommendation is counterintuitive. We need to be more religiously literate to appreciate this. We need to make an effort to distinguish between zeal, passion, and distinguish conservatism from violent extremism. An increasing number of efforts to prevent extremism and religious freedom are interdependent; the problem is to provide interdependence of human rights restrictions and violent extremism. Restrictions play into the hands of violent extremists. But, do we understand the role of human rights in the UN Charter as a foundational piece of justice in the world? We lose sight of that in the heated discussions around human rights. We come to see them as

³⁶See <http://www.nbcnews.com/news/world/deaths-injuries-confirmed-after-explosions-heard-u-k-concert-featuring-n763286>

³⁷ See <http://www.telegraph.co.uk/news/2017/06/03/london-bridge-everything-know-far/>

³⁸ See https://en.wikipedia.org/wiki/2016_Nice_attack

³⁹ See https://en.wikipedia.org/wiki/2016_Brussels_bombings

⁴⁰See also Martin, Susanne and Arie Perliger (2012) Turning to and from Terror? Deciphering the Conditions under which Political Groups Choose Violent and Nonviolent Tactics. *Perspectives on Terrorism* Vol 6 (4-5).

http://www.terrorismanalysts.com/pt/index.php/pot/article/view/215/html_1

⁴¹http://www.globalministries.org/european_churches_and_ecumenical_organizations_respond_to_refugee_crisis

entitlements without a vision of the wider framework within which it sits. We need to understand how freedom of religion or belief is a human right in accordance with the full spectrum, not narrowly defined. We need to identify the connection between the human being and the sphere of activity within they live. The human rights logic applies in a collective dimension, an institutional dimension, a structural dimension and also to individuals. The human right to freedom of religion protects the individuals, but not the beliefs themselves. Ideology and social context are important. The grievances they hold, alienation, dislocation and marginalization they feel need to be taken into consideration. Even if you removed religion from the equation, freedom of religion still plays a role in understanding the influencers. Freedom of religion plays a role in every society. Finally, we should not feel we are doing this work without assistance and the benefit of tools and resources that have been developed in recent years. The Rebut Plan of Action,⁴² the Global Plan of Action on Engagement with Religious Leaders and Actors to Prevent and Counter Incitement to Violence that could Lead to Atrocity Crimes,⁴³ and the FEZ Plan of Action⁴⁴ are examples of other initiatives working on de-radicalization. I recommend that time be set aside for a deep study of these three tools to see where they overlap, are distinctive, and how we might collaborate to help implement them. They recommend a whole of society approach. The role of religious communities is emphasized. In reaching out to communities, you have this key role to play – we need to be careful not to instrumentalize them for this purpose, and this purpose only. We need to be humble in our approach to the role of religious communities. We must take an inclusive approach because all have a role to play in sharing counter-narratives; developing the alternative counter-narrative of love, compassion, care, unity in diversity involves that we think through carefully what we expect of communities. If there is no meaningful freedom, how can we expect them to raise their voices to be heard?

Tina Ramirez was a few months ago in Iraq for training. ‘Imagine that you are a teacher. You come out of the classroom, and you encounter a group of students playing a game. You notice that they are beheading one another. What would you do? How would you respond? This is a reality for teachers across the Middle East. These are not students that want to identify with ISIS. They are no different from kids in the USA playing cowboys and Indians. The teachers are terrified, and don’t know how to respond. What do we do if we are not prepared to respond in ways that help them make sense of the world around them, and have greater respect for those who are different from them?’ That is the problem *Hardwired* seeks to address in the world. Last week, a 6 year old girl was recovered from ISIS. I met her mother, Aida, after her daughter disappeared. Last week when the child was recovered, she was changed by traumatic experience. She will need therapy and that therapy is possible for education based in the values of freedom of religion or belief. We are here because we want that for everyone in the world. So what do we do? *Hardwired* believes that everyone is hardwired for freedom regardless of who they are or what they believe. Governments have invited us in to train their teachers about freedom of religion or belief to build resilience and tolerance among the children. We have proven methods indicating that the program is working. *Hardwired* did a simulation in a Santa Barbara school, and it impacted them as much as it had impacted children in Iraq. The people we train go through 3-4 sessions. Toward the end of one of the programs, a fellow showed us a younger 17 year old brother being beheaded by ISIS. He said, ‘If I do not change, this is the fate that awaits every person in Iraq.’ Iraq has the highest terrorism rate of all countries, but in other places that have hit rock bottom, they are often more interested in finding a way out. There are various indicators

⁴² http://www.un.org/en/terrorism/ctitf/pdfs/final_joint_action_plan_en.pdf

⁴³ <https://www.kaiciid.org/news-events/events/launch-global-plan-action-religious-leaders-and-actors-prevent-and-counter>

⁴⁴ <http://www.un.org/en/preventgenocide/adviser/pdf/Fez%20Plan%20of%20Action.pdf>

for the strategy we need to employ (diversity, etc.). This is important when you want to help individuals internalize a concept that they can transfer into a sphere of influence in society. The pedagogy used by *Hardwired* is called conceptual change. Training first confronts them with their fears. Then they ask: What are the misconceptions of ‘the other’? What information will counter this and increase resiliency? The conceptual change is about the rights of beliefs of others. After the training, people are more likely to defend the rights of people they disagree with. There are a number of data points where we can measure that in places where we implement this program. There is a change in the people who go through this. In Mosul, there are 600,000 children being liberated who have been indoctrinated and traumatized. We can’t afford to waste time on programs that do not instigate conceptual change quickly and immediately. The teachers on the playground will not know how to respond on the playground. Should they walk away? We want to develop a sophisticated response so they can say: “This is what you are doing means. We should be better than that.” They didn’t get there by direct lecture. They got there indirectly by first valuing freedom of religion, and developing the idea themselves. They then invited the refugees to come to a celebration. This is the power of a pedagogy of conceptual change.

Key Points Made

- Cutting religion out as a causal factor of extremism also keeps it out of any solution; it is people’s unshakable belief in their answer as the right one that contributes to their worldview
- Conservative values should not be conflated with extremism
- Government officials aren’t the ones who can come alongside from a faith perspective and help extremists see that there is another way of seeing the world
- Focus on people who shape and interpret the world
- A conceptual change is needed regarding the rights to beliefs of others

Recommended Points for G20 Dialogue:

- Protect the social, cultural & religious rights of people when implementing the SDGs
- Democratic states should attend to human rights in relation to developing states when they sign economic agreements.
- Funding priorities need to take human rights violations into consideration
- Create more social space for freedom of religious expression
- Use VERLT (violent extremism/radicalization that could lead to terrorism) to distinguish conservatism from extremism
- In relation to SDG 16 & 17, without instrumentalizing them for this purpose, study *The Rebut Plan of Action*,⁴⁵ the *Global Plan of Action on Engagement with Religious Leaders and Actors to Prevent and Counter Incitement to Violence that could Lead to Atrocity Crimes*,⁴⁶ and the *FEZ Plan of Action*⁴⁷ to see where they overlap, are distinctive, and how we might collaborate to help implement them

⁴⁵ http://www.un.org/en/terrorism/ctitf/pdfs/final_joint_action_plan_en.pdf

⁴⁶ <https://www.kaiciid.org/news-events/events/launch-global-plan-action-religious-leaders-and-actors-prevent-and-counter>

⁴⁷ <http://www.un.org/en/preventgenocide/adviser/pdf/Fez%20Plan%20of%20Action.pdf>

RELIGION, DEVELOPMENT, AND ECONOMIC IMPACT OF RELIGION

Description: This session focused on religious innovation and the economy. Chaired by Frerich Görts (German G20 Interfaith Summit Organizing Committee; Undersecretary Retd., National Director of Public Affairs, The Church of Jesus Christ of Latter-day Saints, Germany), speakers were Faizan Mustafa (G20 interfaith Summit International Organizing Committee; Vice-Chancellor, NALSAR University of Law, India), Keith Thompson (Associate Professor, School of Law, The University of Notre Dame Sydney, Australia), and Marco Ventura (Professor of Law and Religion, University of Siena, Italy).

Presentations Overview:

Faizan Mustafa explored India's low international ranking on religious freedom, and the recent rise of religiosity without spirituality. It is strange that today majority community feels threatened by minorities and their beliefs. The number of Muslims in the popular House of Parliament is at an all-time low, and there is not one from the ruling party. He talked about the connections between religion, the state, and corporations. The nexus between these is emerging as a threat to India's secularism and its pluralism.

Keith Thompson talked about a study on the economic impact of religion on Australian society.⁴⁸ Critics of religious tax exemptions said that that is money that could belong to the government. But critics did not acknowledge the schools, hospitals, and other services that churches provide. US research conducted by Ram Cnaan at University of Pennsylvania indicates that the cost of services provided by religious institutions to society greatly exceeds the money lost to government from tax exemptions, resulting in a more efficient net benefit to society. Deloitte Access Economics will shortly finalize their analysis of the survey data but preliminary work suggests that offering religious groups tax exemptions is a positive force for good.⁴⁹ Religion is a powerful motivator that ought to be studied more. SEIROS have three projects planned: A survey to determine the time and money that the typical Australian spends on voluntary philanthropy, a survey of all the religious institutions in Greater Western and Southern Sydney to determine the economic impact that those institutions have on Australian Society, and an analysis of existing Australian econometric data to determine the contribution that the not-for-profit sector makes to the Australian economy as a whole. All of these studies are being designed and peer reviewed to avoid secular and religious biases.

Marco Ventura spoke about the work of ISR Centro per le Scienze Religiose at Bruno Kessler Foundation (FBK).⁵⁰ Their mission is the advancement of critical understanding of the multi-faceted relationship between religion and innovation in contemporary society. They engage with innovation in religion, covering texts, traditions, doctrine and institutions, as well as with innovation through religion in the areas of science, technology, business, politics and the law. The Center is non-denominational, multi-and inter-disciplinary, occurs within a private research institute (FBK), and is committed to experimenting in innovation in religion and through religion. The majority of funds (805) is from local government with 20% external funding. Since its founding in 1976, the Center has received visits from Cardinal Ratzinger, Dalai Lama (2001), and the Patriarchate of Moscow (2017). They are creating research alliances with MIT-FBK alliance on Human Dynamics Observatories⁵¹ and one is underway with Georgetown for 2017-

⁴⁸ www.seiros.study

⁴⁹ See <http://www.deloitteaccesseconomics.com.au/> for more information.

⁵⁰ <https://isr.fbk.eu/mission-0>

⁵¹ <http://www.fbk.eu/events/mit-fbk-alliance>

18. The FBK research on the spreading of Ebola was mentioned by Bill Gates this year at the World Economic Forum in Davos.⁵² Their apps on religious films were recently praised by the Center for Religion and Media at New York University. The center focuses on developing novel solutions to social problems that are more effective, efficient, sustainable, and current. The value created accrues primarily to society rather than to private individuals. Religion and innovation are related in a triangle of ‘innovation in religion’ – how innovation is understood and experienced within religious traditions and communities of faith or belief (e.g., the 18 May 2017 International workshop at FBK with Gudrun Krämer on Innovation and Contemporary Islam), ‘religion of innovation’- how innovation turns into a belief system and becomes a sort of religion, per se (e.g., 18 October 2016 workshop with Harvey Cox on his interpretation of the market as a religion⁵³), and ‘religion in innovation’ – how religious traditions and communities of faith or belief contribute to innovation (e.g., the FBK-Georgetown University collaboration on the role of religious communities and the place for technology in advancing global health). He then discussed the economic impact of the three aspects of religion and innovation. For example, the collaboration with Georgetown University will seek to improve health through genome editing and digital health for local to global impact. At the Religion of Innovation conference with Harvey Cox, they noted how innovation stimulates the economy through economic exchange on innovation as a spiritual experience, through competition between religious versus secular innovation experiences, and through dialogue across religious and secular innovations.

Key Points Made:

- Focus analysis on the impact of religious activity on fiscal outcomes pertaining to health, crime, employment, taxation, volunteering and giving
- Develop win-win scenarios between religion, science and technology

Recommended Points for G20 Dialogue:

- Provide evidence in support of tax exemptions for social services in the private sector
- Understand, and invest in, the complex interactions between religion and innovation
- Religion impacts health, crime, employment, taxation, volunteering and giving outcomes

LATIN AMERICAN PERSPECTIVES ON PROMOTING THE UN SUSTAINABLE DEVELOPMENT GOALS

Description: This session focused on distinctive emphasis associated with the Latin American context where the G20 will convene in 2018. Chaired by Gary B. Doxey (Associate Director, International Center for Law and Religion Studies, J. Reuben Clark Law School, Brigham Young University, USA), speakers were Cristina Calvo (Director, International Program on Democracy, Society, and New Economics, University of Buenos Aires, Argentina), Juan Navarro Floria (Professor of Law, Pontifical Catholic University, Argentina), Gabriel Saez (Director of Global Affairs, Argentine National Senate, Argentina), Raúl Scialabba (President, Argentine Council for Religious Liberty – CALIR, Argentina), and Elías Szczytnicki (Secretary General and Regional Director, Religions for Peace Latin America and the Caribbean, Peru).

⁵² <https://magazine.fbk.eu/en/news/bill-gates-quotes-an-fbk-study-at-wef-2017/>. The data driven simulation is available at <https://mosaicscience.com/story/outpacing-pandemics-epidemics-vaccines-infectious-disease>

⁵³ Cox, H. (2016) *The Market as God*. Harvard University Press.

Presentations Overview:

Cristina Calvo highlighted that Latin America suffers from low-income and poverty problems. Religion play an important role in address this social problem but they lack the necessary resources to effectively address the scale of the problem. High level dialogue concerning ethics and the economy would be important for preparing for the 2018 meeting in Argentina. More inclusive policies are needed for Latin America and the Caribbean. A responsible consumption approach to development is needed.

Juan Navarro Floria noted that the Latin American G20 members are Brazil, Argentina and Mexico. They bring a different perspective. Corruption is a significant problem in Latin America. It is a moral and economic problem for development. The majority of Latin American people identify as religious. There is also a history of conflict between development initiatives and indigenous beliefs (e.g., the sacredness of mountains) that characterizes the religious landscape in Argentina. It is time for collaboration that provides equal opportunity for all.

Gabriel Saez talked about productivity and labor problems. He talked about the importance of religious people seeing the ‘child of God’ within people so that they respond to their need for help. Democracy and religion intersect. Scripture emphasizes the prophetic tradition of justice whereby people become independent so that they can bless others. He talked about engaging in institutional innovation and offering this to the world.

Raúl Scialabba talked about how the human aspect is a priority in Argentina, although they recognize environmental and other issues as well. Economic growth has brought social improvement, but there are negative side effects for environmental quality and pollution accumulation. Environmental policies are needed as economic growth occurs or the earth will suffer. Christians believe that God is the creator and sustainer of life, and that God expects humans to be responsible stewards. He talked about the need for repentance for the lack of progress on taking care of the environment. Members of churches need to act as agents of change. Policies can open up new opportunities (e.g., push for alternative energies in Argentina). Social and human development must be prioritized over economic development.

Elías Szczytnicki talked about the clear problem of inequality. The lowest fifth of the population is in abject poverty while the top fifth enjoys extreme wealth. Latin American countries have a ‘middle income’ class. This creates the problem that leaders may be satisfied with an average improvement, without seeking for extinguishing the vast extremes. This is why inequality should be given a special focus when looking at the SDGs. He presented ten goals: 1) eliminate extreme poverty, 2) educate people to become self-sufficient, 3) eliminate pregnancies of young girls and AIDS, 4) provide adequate employment that focuses on juveniles, 5) focus on the environment, 6) support the Paris Accord, 7) address issues of vulnerable peoples and refugees, 8) support citizen engagement in public issues, 9) construct safe spaces in society that are peaceful and free of the fear of violence, and 10) focus on the elimination of corruption.

Key Points Made:

- Latin American can offer the world institutional innovation that emphasizes the intersection between democracy and religion
- Indigenous peoples are a significant player in the religious landscape of Latin America
- Stronger environmental policies are essential
- There is no mandatory reporting for the SDGs in Latin America but they are working on voluntary reporting

- Terminology in use has been ‘decent work,’ but they prefer the term ‘worthy employment’ to emphasize that humiliating work that is discriminatory and approaches slavery-like conditions is unacceptable

Recommended Points for G20 Dialogue:

- Economic development should adopt a responsible approach to consumption
- Dialogue with religious leaders about ethics and the economy with attention to poverty reduction strategies
- Find ways to support economic growth that improves work conditions and respects natural resources
- Educate people to become self-sufficient
- Prioritize extreme poverty elimination, youth employment, elimination of pregnancies in young girls, environmental policies, support for the Paris Accord, support for vulnerable peoples and refugees, citizen engagement, safe public spaces, and the elimination of corruption

FAITH-BASED RESPONSES TO THE REFUGEE CRISIS

Description: This session focused on the responsibilities and potentials of religious communities in helping refugees, the importance of religious literacy, and the force of language. Integration is a two-way street and should be redefined as ‘building inclusive societies.’ Chaired by Fred Axelgard (Senior Fellow, International Relations, The Wheatley Institution, Brigham Young University, USA), speakers were Sir Iftikhar Ayaz (Chairman, International Human Rights Committee, United Kingdom), Naomi Hunt (Fellow and Program Manager, Refugees in Europe, King Abdullah bin Abdulaziz Internatioanl Centre for Interreligious and Intercultural Dialogue – KAICIID, Austria), Ed Newell (Principal, Cumberland Lodge; Founding Director, St. Paul’s Institute, United Kingdom) and Erin K. Wilson (Associate Professor of Politics and Religion, Faculty of Theology and Religious Studies, Centre for Religion, Conflict and the Public Domain, University of Groningen, The Netherlands).

Presentations Overview:

Iftikhar Ayaz highlighted the moral responsibility religious communities have to engage in remediation of worldwide conflicts. He said, ‘Religious communities are often the first port of call for refugees before they engage with auxiliary government departments. Those religious communities can assist in learning languages, finding work, and the identification of places of residence, helping refugees constructively and successfully deal with social and administrative matters.’ A fear of Islam accompanies the refugee crisis. A reason for this is the misuse of Islam by terrorists. But there is no link between Islam and the terrorist’s ideologies. Since the Treaty of Medina, religious freedom has been an essential part of Islam. Muslim countries have obligations to help refugees and migrants; they should use the wisdom of their Muslim tradition to respond. He said that, ‘The life of the holy Prophet of Islam (peace and blessings of God be upon him), is witness to the fact that during the early years of his prophetic life in his home town of Mecca, Islam was spread through love and affection. Even though he was treated most cruelly and mercilessly, his response was to migrate to another city. It was not violence with which he responded, but in fact a peaceful movement to another city. Whilst there, he entered into one of the first known human rights treaties, the Treaty of Medina, which recognized the rights of all people in Medina regardless of their religion. The recognition of the rights of those who migrate, regardless of their religion, is central to the teachings of Islam. God says in the holy Quran that

those refugees who have left their homes, having been persecuted for their faith, and those who give them shelter would be rewarded by God (chapter 8 verse 75).’ Iftikhar recommended that a proper coordinated plan should be made to distribute refugees globally so that the responsibility for supporting the more vulnerable members of our global village are fairly distributed. Refugees should be sent across the world, rather than only focusing on Europe. Islam requires people to be loyal to their country of origin, and also to the host country. He said, ‘When a refugee arrives in his adopted country, it is his or her responsibility to ensure that he or she uses all skills and capacities for the benefit of the nation that has given him safety, security and support. That includes learning the language and respecting local customs to the extent that they are not diametrically opposed to one’s religious beliefs. When a refugee takes residence in a host country, his community is his neighbor and he has responsibilities to help and support his neighbors and work in a way that benefits the country. Equally, the host country should welcome the refugee and assist him in integrating into society. They should recognize that understanding a new culture and community takes time and they should be tolerant and supportive.’ He emphasized the development of cooperative partnerships and trust between states and faith-communities. He recommended that policies restore the rights of the vulnerable and affirm self-empowerment so that refugees can become economically independent. This will help refugees suppress their anger and encourage forgiveness.

Naomi Hunt from KAICIID Austria focused on women and how dialogue can help them integrate with society. They train Austrian migrant women to go to the refugees and talk with them about Austrian lifestyle and life skills. Naomi also spoke about the importance of strengthening religious actors so that identities are secured in a context where people feel afraid that they are losing their identity in the new country. Religious actors can play a more systematic role in helping with refugee-work. Religious education and religious literacy is needed. The interreligious experience of the Christian Church is fruitful and should be used.

Ed Newell presented the work of the AMAR Foundation, a British American Charity in Iraq, which works with tens of thousands of refugees in Iraq, supplying doctors who run clinics in camps, mental health support, and teachers who run schools.⁵⁴ AMAR is not a faith-based organization, but it takes religion very seriously and it cooperates with religious leaders. AMAR means builder; their work rebuilds lives. AMAR was founded in 1993 by Baroness Nicholson to help Marsh Arabs in refugee camps who had been forced out of the country by Saddam Hussein’s regime. As well as supporting them in camps, in 2003 it helped them resettle back in Iraq and in Lebanon. Their approach is to equip and empower Iraqis to help themselves. Today, they are mostly focused on the Yazidis in Northern Iraq. Daesh shot thousands of men on site, taking thousands of women as sex slaves, and driving hundreds of thousands from their ancient homeland. Yazidis are a persecuted religious minority. Recognition of Yazidis should be incorporated into religious literacy educational materials. Yazidi communities should be built in refugee camps to help them become self-empowered for the longer term objective of independent life outside the camps. AMAR works in five IDP camps in Kurdistan, three of which have large numbers of Yazidis (approximately 37,000). AMAR also works in two camps in Najaf and Karbala where there are 27,000 Shia and Sunni Muslims. Shias are also a persecuted religious minority. Sunnis are there because they want to live under the protection of the Federal Iraqi Government. AMAR engages in reconstruction, reintegration and reconciliation programs.

⁵⁴ <https://www.amarfoundation.org/en-us/>

Erin K. Wilson focused on the language of religion and politics, suggesting that religion has become the primary characteristic by which refugees are conceptualized. This results in a number of false assumptions that generate additional obstacles to providing effective solutions to the mass movement of people. She distinguished between internally displaced persons, refugees and stateless persons. As of the end of 2016, 67.7 million people are displaced globally. 36.6 million of them internally displaced persons, 17.2 million refugees, and 3.2 million stateless. 51% of displaced people are children (under 18). 86% of displaced persons are hosted in developing countries surrounding the conflict zones. Reasons were offered for why the definitions of refugee and migrant should be discussed and reconsidered. In addition to the scale of displacement, the speed of displacement is contributing to a sense of crisis. Erroneous assumptions include belief that because a majority of refugees are from countries where Islam is the dominant religion, they must therefore be Muslim. The Muslim faith is homogeneous and monolithic –that there is only one way to be Muslim and that is conservative, reactionary and violent. Language has created a complicated entanglement where refugee = Muslim = terrorist in public discourse and consciousness. This entanglement contributes to the assumption that all refugees are potential terrorists. Subsequent policy responses are narrowly constructed and shaped by exclusionary politics that prioritize security concerns over humanitarian concerns as the dominant framework for addressing forced migration. The situation is further exacerbated by three overlapping ‘good/bad’ narratives – good religion/bad religion, good Muslim/bad Muslim and good refugee/bad refugee. Good religion supports peace and human rights; bad religion is violent and intolerant. A good refugee stays in his/her homeland and waits for Western Saviors; a bad refugee takes matters in his/her own hand and migrates. In order to change politics, religious literacy must be increased for the general population. Toward this end, change the language of engagement to focus more on people and less on the problematic term of refugee. They are parents, children, brothers and sisters, doctors, lawyers, teachers, engineers, citizens, activists, and friends. Their identities are complex and cannot be reduced to simplified categories. Include people who have been displaced in policymaking and program design. Educate the public (e.g., information evenings, short courses, online courses on religious literacy) on the history of political interference by foreign powers in the countries where people are on the move and how these processes contribute to displacement. People need to be reminded that these problems are not isolated to the countries people are fleeing, but are produced by global dynamics that the US, Europe, Australia, Canada are all implicated in. Advocate by providing assistance and justice to people who have been displaced. Take a stand on these issues. Post about them, organize rallies, preach about them and work to build relationships with policymakers so that you can influence their thought processes. Offer alternatives – The Sant’ Egidio Humanitarian Corridors Program is an excellent example of one such alternative.⁵⁵ The case management system developed by Hotham Mission in Australia is another.⁵⁶ Show policymakers that there are other ways of dealing with immigration other than exclusion and detention. Be persistent because these issues are not going to go away and people's minds are not going to be changed easily.

Key Points Made:

- Religious freedom is deeply rooted in Muslim culture in the Treaty of Medina
- The Prophet Mohammed migrated; Islam teaches the faithful to honor their country of origin and the host country

⁵⁵ <http://www.santegidio.org/pageID/11676/langID/en/Humanitarian-Corridors-for-refugees.html>

⁵⁶ <http://hothammission.org.au/programs/asylum-seeker-support/>

- Religion can provide identity security for immigrants whose identity feels threatened by relocation
- Deconstruct refugee language and reconstruct complex identities
- Social integration and the building of inclusive societies is a two-way street
- Better quality of press coverage is needed to highlight success stories

Recommended Points for G20 Dialogue:

- Refugee resettlement should take a burden-sharing approach to offset the unequal hospitality pressures that are destabilizing countries that currently absorb large numbers of refugees
- Refugee resettlement policies should meet the needs of the most vulnerable and affirm self-empowerment that builds economic independence
- Recognize the Yazidis as a religious minority
- Include people who have been displaced in policy design
- Offer alternative resettlement programs as examples such as the Sant'Egidio Humanitarian Corridors Program in Italy and the Asylum Seeker Support Program of Hotham Mission in Australia

INTERFAITH AND FOOD SECURITY

Description: This session addressed what interfaith organizations can bring to programs that increase food security. Chaired by Patrick Schnabel (Co-Chair, Germany G20 Interfaith Summit Organizing Committee; Evangelische Kirche Berlin-Brandenburg-Schlesische Oberlausitz, Kirchlicher Entwicklungsdienst, Germany), speakers were Ramin Khabirpour (Former Vice President, Danone Europe; CEO, Khabirpour Consulting, Germany), Rev. Nicta M. Lubaale (General Secretary, Organization of African Instituted Churches, Kenya), Katherine Marshall (G20 Interfaith Summit Executive Committee; Senior Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown University; Executive Director, World Faiths Development Dialogue, USA), and Luise Steinwachs (Head of the Unit for Basic Services and Food Security, Brot fur die Welt).

Presentations Overview:

Patrick Schnabel asked panelists to respond to two questions: Can you provide a best practices example to give the spirit of hope regarding ‘yes, we can,’ and what is the ‘value added’ component brought by religious actors?

Ramin Khabirpour began with an analogy. Imagine you are thinking about a sound and healthy body and all parts are well provided for; blood is flowing throughout; the support system is nicely functioning and you can see it is very healthy. Now imagine a languishing starving body. What has happened? The blood supply is poor, oxygen levels are low, and support systems are functioning at subpar. You can see this body is not healthy. He then spoke about how his work exposes him to this juxtaposition. He lives in Munich where there is excessive waste of food but he works monthly in the Congo where many people struggle with difficult situations. We have heard here that over 800 million people struggle with food insecurity. We acknowledge together that famine and food insecurity are most often not caused by food scarcity, but are driven by values of human beings—particularly materialistic values—that prioritize market forces, profit thinking, exports over feeding the population, maximizing prices and the cancer of corruption. The prevailing concept which we know has been applied in this world has not solved the supply

problem for the majority of the world's population. Only a minority of lives have excess while a majority lives in poverty where they are deprived of basic human dignity and rights. The current worldview is driven by a 'we and them' framework; the development mentality is that of an adolescent body in an adolescent state of mind. The approach of competition in globalization is not bringing about a solution to problems of food insecurity. Unless we find a purpose beyond material conditions and develop a new worldview that speaks to the noble human soul at its core, we will not resolve this. The well-being of humankind, its peace and security is unattainable unless and until its unity is established. In order to give life to this new framework, conscious values like justice and solidarity have to be developed individually and collectively. If we compare the world of humanity to the human body, the principle that governs health is cooperation. Each cell is linked to a continuous process of giving and receiving; no cell lives apart from the rest. This principle of unity amid diversity contributes to the wholeness of the body. It is the complexity and diversity of it that permits the operation. It is an all-encompassing worldview that can only be achieved if you apply the model of a healthy body. Humanity's collective coming of age requires that we mature into our most noble stage in history. It must be built on accepting responsibility for each other with a view that sees the world as one rather than as 'us vs. them.' Excessive individualism must give way to collaboration.

Nicta M. Lubaale is involved with faith communities in helping to shape the SDGs as applicable to the context in Africa. OAIC produced a statement in 2015 about Ending Hunger by 2030. Their process addressed food systems, improving investment in agriculture, fair trade practices, gender inequalities, and conflicts, but they did not talk about food in relation to the refugee crisis. There are 800,000 refugees in Uganda and it is increasing by 3,000 per day. The community says 'we are here to care' and the government says 'we are here to share resources,' but the challenge for Sub-Saharan Africa where 1 in 4 already live under conditions of hunger is that refugees are arriving in a state of depressed or inadequate resources. As we talk about food insecurity, just who is the refugee in this situation? As we talk about placing it in the human rights framework, it is not just food – it is also healthcare, water, and education – you can't just take one issue and leave out the others. Maternal mortality is over 300 in 100,000 where children under 5 have high death rates and anemia among pregnant mothers is at the 30% mark. The refugee finds themselves in this context. What should be the interfaith response to this? First, realize that climate change is a major issue. It has led to hunger in Uganda. Food insecurity increased by 50% in one year due to prolonged drought. What do we do as faith communities in all this? The voice needs to be for refugees and for hosting communities. Mobilize host communities and refugees to use their refugee policies in ways that allow them to produce food, feed themselves, and participate in local food production. We need policies that allow host communities to recover from hosting refugees; a kilogram of firewood contributes to deforestation which contributes to climate change. 1) Faith communities have to let us be a voice for refugees and hosting communities together; 2) Affirm host community leadership to grapple with the issues together rather than simply caring about them; 3) Bring together faith communities in host communities; and 4) Replenish the resources host communities are spending on the refugees. The right to food is not even there for the host communities, yet alone for the refugees.

Katherine Marshall referred to several recent documents that address the famine emergency and religious leader engagement by governments. In the process of working with the T20, for example, one of the issues they focused on was the famine emergency that was declared after the Merkel Agenda was formally established. The document that went to the Sherpas does include

the brief the religious group prepared about the famine emergency in Yemen and Africa.⁵⁷ In development circles, there is a very specific definition for a stage 5 emergency for famine but it has a very human face: every ten minutes, a child in Yemen dies of starvation. An estimated 600,000 children are at-risk of death. 20 million people are facing starvation – one of the worst situations in recent world history—and it is getting little attention. A high priority is dedicating a billion dollars over the next few months for immediate aid. But these are complex situations linked to conflict, climate change, etc. The famine emergency is a window into SDG 2 Ending Hunger, but it is also a window into all these other complex issues such as failing states. The World Food Programme (WFP) invited the Pope to speak at their Rome headquarters in 2016.⁵⁸ They realized that, because the organization had never dealt with religious issues specifically before, the event needed to be interfaith. Katherine supported a broad engagement with religious leaders that included a collection of 25 statements from diverse religious leaders that individually and together conveyed the power of religious advocacy for ending hunger. WFP has started a mapping process (with WFDD)⁵⁹ showing efforts to end hunger in all parts of the world. Some of the issues WFP is facing is that they work with many large translational organizations (e.g., World Vision, Samaritans Purse, etc.); several are faith-based organizations and, although they work with WFP, their religious perspectives are not on the table. For the first time, WFP asking ‘Is there something we are missing?’ They are confronting the issue of emergency versus long-term needs and how the emergency is eating up the possibility of doing the needed and necessary long-term work. They are also asking how far the faith-based organizations can reach out to enhance impact and access. Engaging religious communities raises issues of governance—especially the need for neutrality. This is one reason governments are more comfortable working with interfaith groups. A key area where WFP is looking to interfaith groups for is advocacy for global attention and resource allocations to support the effort to end hunger by 2030.

Luise Steinwachs introduced Bread for the World, which is a development service of the Protestant Church in Germany that employs 700 people. They work exclusively with partner organizations all over the world. They have a branch that addresses food crisis emergencies, and a different branch that invests in the long-term development of institutions. Their work pertains to hunger and malnutrition (SDG2). Malnutrition has not been on the agenda for very long. Enough food exists to feed up to 9 million people; people suffer from inadequate access to food. Food waste in urban food systems is a big issue. 70% who suffer live in rural areas and 30% in urban areas. The issue is not just with growing the food, but with having a safe and hygienic food distribution system. It is strange how rural areas who produce the food suffer from hunger due to seasonality issues. Most of the malnutrition sufferers are children. This is why Bread or the World takes a holistic approach. They fight for the right to food, but they fight for the right for *adequate* food which means it needs to be nutritionally balanced. We also advocate for small scale farming support. They fight against investors who may try to steal the land, and they closely cooperate with owners who provide access to land. Seeds are an important issue. Farmers have to buy seeds again and again, so they fight for seed sovereignty. They support their partners to develop climate resistant models of agriculture (agroecology, small resistant salts, etc.); they also work with fishing communities. They are among the most responsible people for providing nutritious food in their communities. So, one of their branches participated in the UN Ocean

⁵⁷ See http://www.g20-insights.org/policy_briefs/engaging-religious-actors-addressing-famine-emergency-south-sudan-nigeria-somalia-yemen/

⁵⁸ <http://www.catholicerald.co.uk/news/2016/06/13/full-text-pope-francis-at-world-food-programme/>

⁵⁹ <http://www1.wfp.org/>

Conference in New York.⁶⁰ They try to integrate programs such as social security into support for food security. They take a holistic approach.

Key Points Made:

- The culture of excessive individualism needs to give way to a culture of cooperation & collaboration
- Faith communities should be a voice for refugees and host communities together
- Governments are more comfortable working with interfaith than faith-based development organizations because of the issue of neutrality
- The World Food Programme is looking to interfaith groups to engage in advocacy
- Food security requires holistic approaches that affirm self-empowerment
- Theological transformation in multi-generationally food insecure areas is needed to development a theology for life that does not accept death and destruction as the will of God, but starts from the point of possibilities to analyze their vulnerabilities
- Faith-based advocacy needs to engage with the media and strategies should be country specific
- Church/temple/mosque networks can be involved in food distribution issues

Recommended Points for G20 Dialogue:

- Create refugee policies that allow hosting communities to recover from hosting refugees
- Create refugee policies that empower refugees to participate in the local economy of the host country
- Collaborate with host country leadership when developing refugee policies & seeking conflict resolution
- Invest in local initiatives that support small-scale farming, the right to adequate food, seed sovereignty, and land ownership in food security programs
- Interfaith organizations can help disrupt suffering as normative to motivate community resilience
- Be accountable and transparent to address corruption in governance

⁶⁰ <https://oceanconference.un.org/programme>

A COMMON WORD AMONG THE YOUTH: INTERFAITH DEVELOPMENT GOALS

Description: This session presented a draft of the Interfaith Development Goals document prepared by A Common Word Among the Young (ACWAY)⁶¹ and solicited feedback. Chaired by James T. Christie (G20 Interfaith Summit Executive Committee; Professor of Whole World Ecumenism and Dialogue Theology University of Winnipeg, Canada), speakers were Anapuma Troyee (representative, A Common Word Among the Youth), Jana Jakob (representative, A Common Word Among the Youth – ACWAY, Turkey), Rawaad Mahyub (Chair, A Common Word Among the Youth – ACWAY, United Kingdom), and Anja Fahlenkamp (G20 Interfaith Summit Organizing Committee; Founding Director, Faiths in Tune, Germany).

Presentations Overview:

Anapuma Troyee described the contributions World Interfaith Peace and Harmony Week in the first week of February made to interfaith relations in Bangladesh.⁶² The youth organization Gen Lab used this as an opportunity to speak for peace and tolerance, and to sow the seeds of intercultural diversity in the young minds of children from grade 1 to 3 through sponsorship of an art competition. There is a great need for this type of peacemaking; recent violence includes the hacking to death of gay activists.

Jana Jakob noted the trend toward increasing segregation in Stockholm. Inequalities are increasing with different life expectancies occurring between pockets of homogeneous subcultures. She spoke about Soul Sisters Stockholm⁶³ - an inter-religious and inter-cultural girls' project at Fryshuset, and their efforts to counter spatial and societal segregation through creation of natural meeting places for girls from different cultures, religions, norms, etc. Their work aims to be normative-critical and empowering. Over a course of ten meetings, they had different modules with sub-themes and diverse activities that address identity formation, social responsibility and self-esteem issues.

Rawaad Mahyub described a gathering of more than 100 young people from different countries, cultures and religions that gathered in 2015 at the first international forum. Ongoing activities include the ACWAY online Forum for Action. A second international forum (sponsored by the World Scouting Movement, the Right Start Foundation of the UK, and the ICD) was convened in Brisbane, Australia in 2016. ACWAY has developed a Charter for Peace as a declaration to promote harmony and prevent conflict around the world.⁶⁴

Anja Fahlenkamp talked about the challenges right wing populism, Islamophobia and antisemitism in Europe pose to bringing people of different, cultures and religions together. Anja spoke about participating in the Faiths in Tune Interfaith Music Festival in London, and returning to Germany to establish a similar project in Berlin.⁶⁵ In addition to music as a means for bringing people together, Anja talked about cooking together and planting plants together can affirm interfaith harmony.

⁶¹ <http://www.kaiciid.org/what-we-do/common-word-among-youth-acway>

⁶² <http://www.thedailystar.net/shout/event/bridging-the-divides-1361662>

⁶³ <http://acway.org/soul-sisters-stockholm/>

⁶⁴ <http://www.mormonnewsroom.org.au/article/interfaith-youth-gather-together-to-promote-global-harmony>

⁶⁵ See <http://www.faithsintune.org/london-2017-british-museum> and <http://www.faithsintune.org/berlin-2017-werkstatt-der-k>

Key Points Made:

- Mobilize youth to think about interfaith harmony via dialogue, environmental projects, art projects, and music

Recommended Points for G20 Dialogue:

- Ban discrimination in all its forms, starting on the level of religious congregations
- Promote cooperation between different religions on matters of common interest
- Ensure no child is deprived of an education due to their faith, origin or cultural background
- Prevent religions and cultures from being used as a rhetorical tool to justify violence against girls and women
- Stimulate youth engagement in interfaith and intercultural harmony activities to foster cross-cultural understanding
- Strengthen institutions and interfaith dialogue forums as means of collaboration between policy makers, non-governmental organizations, and civil society
- Dissociate religion from armed conflicts by visioning religion as an argument for peace, not war
- Improve the visibility of non-major religions (minority traditions) at the global and regional levels
- Promote interfaith and intercultural dialogue as a means of conflict resolution and peace promotion

WOMEN, FAITH, AND HUMAN RIGHTS

Description: This session focused on ways in which gender influences the relationship between religion or belief and human rights. Chaired by Bani Dugal (Principal Representative to the UN, Bahá'í International Community, USA), speakers were Saba Detweiler (Representative to the Bahá'í in Germany, Germany), and Nagihan Halioglu (Assistant Professor, Alliance of Civilizations Institute, Ibn Haldun University, Turkey).

Presentations Overview:

Bani Dugal underscored the complexity associated with honest engagement with ways religions have systematically oriented their texts to, at times, subjugate women and, at other times, empower them. She asked, 'How do we work to guarantee the fundamental rights of women in a rising tide of secular materialism and resurgence in global violence carried out in the name of religion on the other?' The wide range of what constitutes religion contributes to the challenge of social justice and human rights. Is religion a set of texts that define relationships between people to which humanity must mold itself into conformity, or is it a set of norms that are limited in capacity that we can draw upon, when and where it is useful? When talking to UN colleagues, she concluded that no one knows what a society based on gender equality looks like because one has never existed. She talked about the importance of adjusting existing paradigms to develop a new paradigm.

Saba Detweiler talked about achieving gender equality in decision making processes as an aspect of the G20 agenda. Regardless of where they live, women often offer their time to bring people together whether in the family setting, or on the job. Women have to manage many things simultaneously. The achievement of environments of peace and tranquility are often assigned to

women even if those two things are desired by all. She talked about the importance of 1) Creating opportunities for women to participate in all aspects for contributing to the common good; She talked about the importance of embracing unity and diversity together. She talked about tensions between women's involvement in family and the workforce, asking: How can a society bring forward responsible active citizens if mothers do not dedicate time to educate their children? At the same time, cannot the workforce benefit for women's contributions to the betterment of the common good? Can a collaborative approach between women and men bring good for the advancement of humankind? 2) Identity formation: The way women see themselves determines how they navigate everyday challenges. This is particularly important for adolescents (12-15 year olds) who are in the throes of identity development. Certain role models can significantly influence the path development takes. Self-knowledge free of restrictive categories can help women find expression in life; 3) Develop religious support for these processes as part of development. The nature of participation in action and service contributes to bringing forth capabilities and skills for the common good and amongst each other. The role of religion to contribute constructively might help us rethink assumptions we have about religion. As dogma, it can be a problem for bringing about the unity of humankind. If understood as a progressive and expanding body of knowledge that humans can draw upon, religion can serve as a body of knowledge and practice that offers insights into the nature of humans and offer motivation for people to engage in meaningful action. People are able to develop their capacities and help resist the instrumentalization of religion that contributes to the oppression of people. For this reason, a gender perspective should be incorporated into all of the SDGs and gender equality should be incorporated into educational materials.

Nagihan Halioglu urged that the G20 work with religion rather than against it, particularly when it comes to the subject of Muslim women's rights. Religion can be a force that motivates action rather than inaction. She provided an example from a visit to Mecca where she saw many unaccompanied, single women who were participating in the Haj despite the restrictions by Saudi Arabia forbidding it. In particular, women in their 60s and 70s from rural areas were present. You could tell they had saved money throughout their entire lives, and they were there without men. You could tell that these women were probably working to get the money they needed to go on the Haj. That would be a legitimate thing for women to go out for themselves and not wait for their husbands who may, or may not, be as religious as them--to go on this journey on their own. Because they were so religious, they are motivated to do this. Mosques practice gender segregation. But women were pushing their way through the men and praying right next to men on the Haj. This kind of religious fervor is where we start from. It is from their religion that they transcend the gender boundaries and the segregation. If gender equality is going to take off, it is going to take off at the Haj. Women are also inspired by their local emancipation history, making women aware of their rights using figures throughout Islamic history that are also anti-colonial/anti-imperial would be helpful.

Key Points Made:

- Incorporate gender equality into religious educational materials
- Engage in dialogue around the deep divisions within religious communities about gender roles in the family
- Gender education should focus on identity development for adolescents
- More opportunities should be created for women to contribute to the common good
- Religious support for engaging women in development should be increased
- Educate women and men about women's rights using local figures of emancipation throughout Islamic history that are also anti-colonial/anti-imperial

- Since religious leaders marry people, they should engage with the issue of child marriages as a justice issue
- Religious leaders should address religious support for addressing domestic violence
- In some societies, gender barriers are coming down among younger generations
- Critical engagement with sacred texts is an important means of addressing gender injustice

Recommended Points for G20 Dialogue:

- An opportunity for incorporating gender equality into Islam is at the Haj
- Incorporate a gender perspective into all of the SDGs
- Incorporate gender equality into all educational materials
- Work with religion rather than against it particularly with reference to Muslim women's rights

ANNEX

WELCOMING REMARKS

Chaired by Kathy Ehrensperger (Co-Chair, German G20 Interfaith Summit Executive Committee; Research Professor, Universität Potsdam, Germany), welcoming remarks were conveyed by Brett G. Scharffs (Francis R. Kirkham Professor of Law and Director, International Center for Law and Religion Studies, J. Reuben Clark Law School, Brigham Young University, USA), Oliver Günther (President, University of Potsdam, Germany), Brian J. Adams (G20 Interfaith Summit Executive Committee Director, Center for Interfaith and Cultural Dialogue, Griffith University, Australia), and Gabriel Saez (Director of Global Affairs, National Senate of Argentina, representing Gabriela Michetti, Vice President of Argentina).

Kathy Ehrensperger welcomed everyone from the perspective of the university hosting the conference. The G20 Interfaith Summit is launched in tandem with this evenings *Forum Religionen im Kontext*. The program is beginning late because this is Ramadan and the program has been arranged so that the breaking of the fast may be done together at sunset. The interfaith theme is underscored by the academics and speakers who study interfaith matters but also by the musicians who come from a diverse set of faith backgrounds. They encourage interfaith relations through musical encounter.

Oliver Günther provided background of our meeting in buildings made by Frederick the Great 200 years ago as a stable. It became a university during the East German Republic and this university was founded only after the wall came down. Potsdam is a university of 20,000 students. *The Forum Religionen im Kontext* dates back to four years ago when a project of a school of Jewish theology to educate rabbis was founded here at the university. Having a school of theology on a secular campus is healthy for the kinds of dialogue that is created across worldview differences. Since then, questions about other religions and dialogue among them was raised which is what stimulated this forum. How wonderful to have these meetings where the giants of the enlightenment used to come and go. The goal is to create a network where this kind of dialogue occurs between and among religions and between religion and science. We also hope to generate research coming out of this new form. Universität Potsdam is a scientific institution that promotes dialogue into society which is religiously diverse. How wonderful to have the forum along with the G20 Interfaith Summit that welcomes people from all over the world.

Brett G. Scharffs spoke about how we are gathered in the midst of tensions inner and outer. We see it in the Brexit vote, the vote for Trump, in China's anti-NGO law, rising tensions toward immigrants, etc. He named all of the most powerful nations (other than Japan) who have been working inward for many years since the end of the Cold War. But each of us, he said, should also look outward because we can't resolve things without working together. But also because many of the problems we face are shared problems across cultures, nations and continents. So we are grateful for the opportunity to participate in helping to organize and support this. Speaking on behalf of Cole Durham who took ill, he expressed thanks for the many people at the Center for Law at Brigham Young University who assisted with making this event possible. This is the fourth in a series of summits: Australia on the Gold Coast, followed by a large event in Istanbul,

Turkey; last year a smaller and more challenging event was convened in China and this year we are grateful for the wonderful event here in Potsdam and we look forward to next year in Argentina.

Brian J. Adams welcomed attendees and thanked the university for its hospitality. He spoke about the Center for Cultural Dialogue that focuses on shifts in cultural understandings. He said that we don't just spoke about speaking and thoughts here; we focus on listening at a conference like this; the success is not just in what is said but in what is understood with the listening that takes place. I will put out another invitation: a conference hasn't achieved much if we didn't take away new thoughts. There is potential here for projects that would be unthinkable if we had not come together. Let's take advantage of asking one another to share in an idea and take it forward together. Take opportunities to listen and take opportunities to draw upon the diversity here to build something that moves beyond this conference. May we possibly take advantage of meeting next year and talking of the things we were able to do together.

Gabriel Saez represented the Vice President of Argentina who wished she could bethere. As a woman of deep faith and committed to dialogue in public life, she understands that a religious vision has consequences for every aspect of existence. No aspect of life is so technical that it cannot be influenced and penetrated by a religious orientation. She spoke about bearing the responsibility of representing her country. She chose a Mormon to represent this sentiment which reflects her approach to interfaith matters. He spoke about the importance of coming together to strengthen sustainable development and build our common home. The environmental conditions will affect us all. We need to include other people but also our collective imagination to go beyond being talented to be genius. Genius is a form of vision and it is vital that we ask divine providence that we have the ability to see things in a way that our methods have not yet allowed us to see. We live in a time of disillusionment but we need to become disillusioned with our disillusionment. Our religion should arouse us to change society, culture and ourselves. So that we become bigger as well as more equal and take for ourselves a larger share of the powers that we have assigned to God. This should make us more willing to exchange serenity for servitude. I invite you on behalf of the Vice President of Argentina to continue into next year.

SPECIAL TRAINING PROGRAM: SELF-RELIANCE TRAINING AS AN ANTIDOTE TO RADICALIZATION

An add-on *Empowerment-Plus Facilitator* Training and Certificate Program was offered on Saturday June 17th by Brian J. Grim of the Religious Freedom and Business Foundation. The training was designed to equip participants with the tools to build social cohesion and counter extremism by engaging youth in interfaith action, helping them become leaders, find meaningful jobs, and start new businesses with values centered on spiritual principles shared by all, such as integrity, faith, and service. The training seeks to address some of the factors that lead to radicalization such as poor leadership, lack of meaningful jobs, and lack of solid spiritual grounding. The program trained and certified participants to facilitate two of the three *Empowerment-Plus* courses, *Find a Better Job* and *Launching Leaders*. The program also introduces attendees to the Master of Business on the Streets (MBS), a separate training offered at a later date. Participants received a certificate of completion and a license to use the *Empowerment-Plus* resources, most of which are totally free.

COLLABORATING INSTITUTIONS

- ACWAY – A Common Word Among Youth
- ACLARS – African Consortium for Law and Religion Studies
- AMITY – Amity Institute of Advanced Legal Studies, New Delhi, India
- Berkley Center for Religion, Peace & World Affairs, Georgetown University, USA
- Brunel Law and Religion Research Group, UK
- Canadian Council of Churches
- Center on Religion, Law & Economy - Mediterranean Area, Insubria University, Italy
- Centre for Interfaith & Cultural Dialogue, Griffith University, Australia
- CALIR - Consejo Argentino para la Libertad Religiosa, Argentina
- Department of Law and Religion, Complutense University, Spain
- Faiths in Tune
- Forum Religionen im context
- International Consortium for Law and Religion Studies, Milan
- International Center for Law and Religion Studies, Brigham Young University, USA
- International Partnership on Religion and Sustainable Development
- International Religious Liberty Association
- Kirchlicher Entwicklungsdienst der Evangelische Kirche Berlin-Brandenburg-schlesische oberlausitz im Berliner Missionswerk
- Ma'din Academy, India
- Max Planck Institute for Social Anthropology, Halle, Germany
- NALSAR – National Academy of Legal Studies and Research, University of Law, Hyderabad, India
- Oslo Coalition on Freedom of Religion or Belief, Norwegian Centre for Human Rights
- Oxford Society of Law and Religion, UK
- Peres Academic Center
- Regents College, Oxford University, UK
- Religions for Peace, Germany
- Religious Studies Center at Fondazione Bruno Kessler, Italy
- Ridd Institute for Religion and Global Policy, University of Winnipeg, Canada
- Royal Academy of Jurisprudence and Legislation, Spain
- World Faiths Development Dialogue