G20 Interfaith Forum
Bringing Faith and Policy Together

G20i Regional Recommendations Governance and Rule of Law

Governments and religious communities interact on multiple levels and these inferences can contribute to good governance, thus managing public resources in a transparent, accountable and inclusive manner. Nevertheless, it is often the case that the relationships between policy makers and religious actors are questioned and tested from many directions. Several G20 governments have explicit arrangements to engage with religious communities in the areas of foreign policy and global development. Although not explicitly conveyed, religion can be considered as one of the most important non-economic factors that constructs the basic institutional infrastructure of a society. For this reason, the track "Governance and faith" has the purpose to highlighting the evolving governance approaches and to question their surrounding adjuncts like economic and legal factors, both from the perspectives of governments and religious institutions.

Between June to September 2020, a series of Regional Consultations took place in 6 regions: Africa, Arab region, Asia, Europe, Latin America and North America. These gatherings produced thematic recommendations that are collected in this document.

Arab Region

Recommendations

1. **The agreement of religious leaders and institutions amongst each other and with policy-makers upon fostering their joint efforts towards more effective dialogue, negotiations, and peacebuilding processes, and reinforcing the role of religion as a means of peacebuilding, rather than a tool for fuelling conflict.**

    a. Adopt multilateral measures by activating inclusive institutional channels for cooperation between states, institutions, and religious leaders, while fully respecting independence of institutions.

    b. Strengthen the role of religious institutions and leaders as facilitators of dialogue and cooperation among followers of religions in conflict-affected contexts.

    c. Renew commitment to international conventions and treaties in armed conflict contexts by encouraging leaders of states, both at the regional level (United Nations Organizations, the Arab League, the Organization of Islamic Cooperation ...etc.), and the local one (policy makers), to reiterate their commitment to International Humanitarian Law.

1. **Adopt policies and programs to counter corruption and promote principles of transparency, accountability, and public participation.**

The existence of corruption in some public institutions in Arab region countries and their lack of good governance has resulted in citizens' lacking confidence in the ability of their government to counter corruption or enhance good governance. The lack of good governance also hampers the state's ability to provide services for their citizens particularly at the local level. Furthermore, the limited confidence of governments in a participatory approach to decision-making contributes towards creating inconsistent policies and procedures that do not align with the ambitions, expectations or needs of the citizens. Moreover, it results in policies and procedures that lack transparency, accountability and flow of information. Additionally, the lack of a clear national and formal mechanism of accountability among stakeholders regarding policies and procedures and their poor practical applicability are all factors that contribute to weak governance in the long-term.

It would be recommended that the G20 establish and adopt policies and programs that will contribute towards enhancing good governance in the Arab region through encouraging Arab governments to establish principles of good governance and rule of law in all of their work including management and

service delivery. This may include reviewing and developing national legislation to align with the principles of good governance; enhancing communication between decision-makers and citizens; consolidating the principle of participatory decision-making at the national and local levels; and developing long-term plans and strategies while ensuring a participatory approach in planning and public interest. These policies and programs should also include providing education at schools and universities to early on establish a culture of good governance and good citizenship.

2. **Adopt policies and strategies that enhance the protection of freedoms, civic space, and enhance the role of non-governmental institutions in governance and crisis management.**

Due to the lack of political and security stability in Arab countries, most of them have consistently witnessed a decline in freedoms and civic space rights, such as freedom of expression, freedom of association, freedom of assembly, freedom to form organizations, right to access information and free press. For instance, the Freedom House report for 2019 classified Tunisia as a free country, Lebanon, Morocco and Jordan as partially free countries. While the rest of the Arab countries were classified as not free countries. The report also illustrated a clear decline in the indicators of freedoms in general, as the number of non-free countries increased by 26% and the number of free countries declined by 44%.

Arab governments have increasingly adopted oppressive, intolerant and hostile measures towards citizens and CSOs. This has not only contributed to limiting the prevalence of good governance principles but has further demoralized citizens and CSOs from active political participation and advocacy for governance, rule of law, and civic space. This has weakened their ability to support the government during crises or be a strategic and effective partner to religious institutions in their efforts to disseminate good governance values, ethical standards, rule of law and justice among all citizens.

Here, it is recommended that the G20 adopt policies and strategies that contribute to providing and enhancing civic space and safeguarding the freedoms, which these institutions need, in order to operate freely. Additionally, to prevent the imposition of any practices or legislations by governments of these countries that might restrict this space.

3. **Changing the stereotype of the role of religious institutions and engaging them in governance efforts at the international and national levels.**

The lack of a clear definition, concept and framework that describes the role of religious institutions in strengthening governance or dealing with crises, either at the local or national levels, has weakened their ability to intervene and provide assistance or solutions for pertinent national or international challenges and crisis. This is a consequence of lack of engagement between these institutions and government authorities at the national or international levels, where authorities have limited them to their traditional role of providing religious education.

Furthermore, due to this long-held traditional role, religious institutions did not develop their capacity to deal with crises or governance through employing their vast religious and historical knowledge and values accumulated through generations of religious and social experience; or their lessons learnt, and knowledge of scriptures for addressing current issues of enhancing good governance. In addition, they did not develop their communication skills or tools in terms of harnessing technology for giving speeches, messages or

communicating with their followers during crisis. For example, the COVID-19 crisis highlighted the fragility of the communication system between these institutions and their followers.

Religious leaders can go beyond their traditional roles and be effective partners to establish governance in countries. Religious institutions and leaders can use ethical and spiritual foundations rooted in religious books to enhance the values of good governance. They can also use this to enhance their role in contributing along with governmental and non-governmental institutions in each country towards responding to governance challenges and crises. This however, requires them to simplify their language of discourse and depart from complex concepts and theoretical approaches in order to ensure that their message reaches all groups and segments of society. It also requires them to give space to neutral religious institutions and leaders to provide speeches and messages that focus on good governance.

In this context, we recommend G20 to follow two components namely: (i) Encourage religious institutions to challenge and alter stereotypes regarding their typical religious role and alter it to that of institutions whose leaders' sense of national responsibility encourages them to work towards establishing a culture of good governance in their respective countries. This requires building their capacities in developing their speeches and tools of communication; engaging them in different international events that focus on governance and crisis management; and enhancing their roles within their countries to draft and develop strategies related to governance. (ii) Enhance the acceptance and buy-in among decision-makers with regard to the critical role of religious institutions in developing and executing public, national or international policies that work towards establishing good governance. However, it must be made clear that we do not recommend intertwining religion with politics or vice versa, we only recommend engaging them in the establishment and furtherance of good governance.

4.	**Enhancing governance within religious institutions at the legislative framework that governs their work in each country, and on the level of the internal organizational framework of these institutions.**

The lack of governance systems within religious institutions' limits their ability to intervene in different processes and issues or provide solutions to face governance challenges at the national level. It also limits their ability to respond to crises as was evident during Covid-19 recently. Moreover, it prevents them from being used as a model governance example for government organizations. These shortcomings make them vulnerable to immense criticism for governance failures, thus weakening their argument about the importance of good governance. As the well-known quote states "before you seek to reform the world, reform your own house".

The lack of governance within these organisations could be a result of either their views on what constitutes as good governance within their organization or their lack of capacity in establishing good internal governance. Moreover, it could also be the result of the national legal framework of the country that governs these organisations which may be inefficient in encouraging these organisations to promote internal good governance.

If we seek to reform the internal governance of these institutions then it is pertinent to formulate a plan establishing good governance principle for their internal policies and procedures and encouraging them to

be open and accountable. This will enhance public confidence in these institutions and enhance their influence and ability to disseminate the culture of good governance among citizens.

In this context, we look forward to the role of G20 in adopting a set of policies and programs that will help governments and religious institutions in adopting procedures that will enhance governance within these religious institutions without interfering with their independence, space, or the positive role they play in society.

5.	**Enhance the relationship and coordination between religious institutions themselves and between them and governments, decision-makers and influencers (women, youth and media) with the aim of enhancing good governance**

Most religious institutions do not rely on or engage with external stakeholders, such as women, youth and the media in their work and vision, either because some leaders of these institutions may not believe in the necessity of engaging stakeholders or because they lack the capacity to do so. Religious institutions sometimes even lack communication within themselves in terms of consulting or holding discussions on solutions or programs that can be provided to the government in the framework of good governance or crisis management.

This isolationist nature of theirs does not make their solutions or recommendations appear legitimate or trustworthy in front of governments. This view is shared by citizens as well who do not view religious institutions as ones who would defend the citizens' interests and rights. Therefore, currently there is a lack of sustainable partnerships between these institutions, decision-makers, and other stakeholders in establishing and disseminating the culture of good governance.

These partnerships if possible, can play a critical role in policymaking not only on the local or national level but also on the international level. Religious institutions if engaged by governments and international bodies can contribute towards establishing good governance and achieving international objectives, such as the SDGs. They can also contribute towards a more effective response to crises such as Covid-19; i.e. they can partner with local community actors to reach more vulnerable groups, more factions, remote geographical places in each country to provide aid, basic needs and important information during such crises.

Here, we recommend G20 to adopt programs at the international level that works towards developing and publishing protocols that enhance sustainable communication between diverse religious institutions or sects to consult with and provide recommendations for governments and international bodies to enhance good governance and effective crisis management. In addition, we recommend the adoption of a set of programs that enhance the dialogue and communication between these religious institutions, governments, decision-makers and influencers (women, youth and the media) to enhance and promote measures for good governance and effective crisis response.

Africa

Recommendations

1. **Example:** African Countries and Africa as whole are largely dependent on developed economies. COVID-19 has made the existing inequality among African countries more visible, particularly the gap between rich and poor. (Cf. Pope Francis speaking on interdependence during Wednesday General Audience, Sept. 2nd, 2020).

   a. Develop a strategy for Africa to become sustainable economies through fostering expertise and development in the countries.
   b. Work towards equitable societies where everyone has access to the basic necessities regardless of their background and status.
   c. Work with faith-based communities to build a global economy based on principles of solidarity and thereby reduce financial inequality within and among countries.

2. **Example:** Governments have made decisions that have been harmful to the weakest and poorest off the population, but beneficial to big business.

   a. Ensure a structural separation between state and business where state consults business as any other stakeholder and is not unduly or exclusively influenced by business

3. **Example:** Africa loses more money through illicit financial flows than it receives in aid, investment and loans combined and thereby creating and increasing inequality in Africa.

   a. G20 needs to make sure that it includes strategies to curtail illicit financial flows from Africa and the developing world for example through combatting harmful tax competition and tax havens globally.
   b. Strengthen international standards regarding beneficial ownership and automatic exchange of information.
   c. Frozen assets should not be kept in banks that are complicit in receiving these assets. Rather they should be kept in an ESCROW account in regional development banks, which in the case of Africa is

the African Development Bank. In addition, countries where illicit financial outflows have been held secretly should not have the prerogative of stipulating the conditions for their return.
d. Illicit funds, when recovered, should be returned to their countries of origin.
e. Strengthen the judicial system globally to ensure accountability and transparency in tackling illicit financial flows.
f. G20 should engage in a global discussion on reparations for historically incurred financial losses, stolen assets, and damaged resources and review the legitimacy of the debt of the African countries.
g. The G20i joins in the call for a comprehensive debt moratorium for African countries.

4.   **Position FBOs on the Issue Hunger**
h. The G20 should support the creation of structures to allow for joint efforts of religious actors and government entities in fighting hunger
i. FBOs should register poverty alleviation initiatives and request collaboration with relevant agencies, such as development agencies and state institutions

5.   Review national agricultural policies – to support both small and commercial farmers, as well as "cooperative networks".

Europe

Recommendations

1. In order to create a **political and legal framework favourable to the protection of human dignity** and the free, healthy and balanced development of every person's identity, measures must be taken to **reinforce the protection of human rights, democracy, the separation and reciprocal control of powers, the rule of law and good governance.** The COVID-19 crisis has highlighted the huge social costs of inequality and corruption and exacerbated new vulnerabilities in sectors such as health, big pharma, public procurement or the use of relief funds. Consequently, it is recommended to:

a. Encourage states to adopt measures for the restructuring of their national legal and political systems that are capable of preventing and combating corruption in the political, administrative and electoral sectors, privileging values such as justice, transparency, responsibility, accountability, impartiality, integrity and independence.

b. Prevent and combat corruption through education (at all levels—primary, secondary and tertiary), adopting educational policies that, in an integrated manner, promote ethical and integrity values and actively combat the emergence of the so-called "cultures of corruption", building a solid and genuine culture of legality and respect for human rights and freedoms.

c. Implement and deepen international policies and programmes of assistance for the integral development of the most disadvantaged countries, with special emphasis on the so-called fragile states (i.e., those which are in a situation of post-conflict or recent democratisation), preventing the surge of phenomena of systemic corruption and state capture.

d. Deepen global legal cooperation policies and measures essentially aimed at preventing cross-border corruption, the investigation of multi-localised corrupt acts and the appropriate punishment of its agents.

e. Acknowledge the role that religious communities and religious leaders may have in combatting corruption when they are faithful to the true values of their respective traditions and refuse to cooperate, even indirectly, with corrupt regimes or practices in the public or the private sector.

f. Promote and support interdisciplinary and interreligious research and dialogue projects that, on an international scale, seek to address and understand the phenomenon of corruption in the public and private sectors and certain recent epiphenomena, such as corruption in the political, religious, justice, financial, health, pharmaceutical, scientific or sports sectors, promoting a culture of legality and integrity.

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<tr><td>2.</td><td>In order to **foster a culture of social cohesion and harmony based on the notion of human dignity**, it is necessary to promote in contemporary societies an **inclusive approach to the relationship between the exercise of freedom of religion or belief and the exercise of other fundamental freedoms**, especially in cases of the so-called conflicts of rights. This implies, among other things:</td></tr>
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a. Understanding that religion or belief are often essential to the identity of many individuals, groups and institutions. This in turn implies being aware that some of the common contemporary solutions for claims of non-discrimination based on other identity characteristics may de facto result in discrimination on the ground of religious/belief identity.

b. Recognising the specificity of freedom of religion or belief in its individual and collective dimensions, as well as its non-subordinate nature vis-à-vis other fundamental rights; and being aware that the freedom of conscience of individuals and the religious autonomy of institutions entail the right to behave in accordance with one's own religious and moral principles insofar as no superior legal or social interest is endangered.

c. Trying to avoid an excessive judicialization of conflicts between fundamental rights, facilitating alternative ways of solving such conflicts that are not based on the alleged moral superiority of one view over another.

d. Encouraging courts to provide balanced judgments that take into account the need to protect the rights of both parties as much as possible, instead of affirming the absolute dominance or superiority of one over the other, in a way that ensures practical concordance and maximum effectiveness of competing rights.

e. Allowing meaningful hearings on issues involving competing rights, interests and concerns, which can foster understanding and inclusion and help legislators, administrators and judges to devise better workable solutions.

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<tr><td>3.</td><td>**Education**, understood in its **broadest sense**, is key for a culture of social cohesion and harmony. Education naturally includes regular academic programmes, in public and private schools, and at all levels (primary, secondary and tertiary). But it comprises also the training of public officials and judges, as well as professionals of communication; the use of the media and social networks; public speeches by members of governments and politicians, etc. A **positive approach** in this area would help prevent misconceptions and misperceptions of freedom of religion or belief as well as of religions or beliefs, their role in society and their essentiality for the identities of individuals and groups. With regard to the academic environment in particular:</td></tr>
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a. Academic programmes focused on teaching about religions and beliefs (their history, principles, values and contributions to society) can be a very helpful instrument to foster a culture of encounter, dialogue and mutual respect between citizens and groups with divergent beliefs, if they are designed and implemented in an appropriate manner and developed in accordance with recognised professional standards.

b. Academic programmes (in private or public schools) focused on specific religions, run by the relevant religious communities, and aimed at transmitting their specific doctrines, can also be a useful instrument as far as they are permeated by an attitude of tolerance and respect for people holding different views and developed in accordance with recognised professional standards.

c. Integrating theological or divinity studies in universities (private and public), either as stand-alone degrees or within the curricula of other degrees, can be efficient means to promote religious literacy,

especially if this is done within an academic atmosphere characterised by intellectual freedom and integrity, as well as by the desire to perform objective and respectful analysis of religions, their doctrines and their history. An intellectual approach to religion, both on the secular and religious sides, without denying or undermining the faith element of religious beliefs, could facilitate a better mutual understanding between science and religion as much as an open-minded approach to science.

d. Religious literacy comprises also an adequate education about freedom of religion or belief as a fundamental right, its significance and implications, within a conceptual framework of human rights as manifestations of respect for human dignity. Although such education is helpful in the entire academic setting, it is especially important in certain degrees such as law, political science, administration, governance, journalism and management.

4. The main **protagonists of social life have an enhanced responsibility in positively influencing or educating society** on the importance of respect for freedom of religion or belief in a broad sense, using means outside classic academic channels and institutions. In particular:

a. Full compliance with the legal implications of the right to freedom of expression is compatible with finding ways, in contemporary societies, to stimulate a culture of respect among people's different choices in matters of religion or belief. Politicians, public officials, journalists, educators, and public figures and influencers in general, are especially responsible for the promotion and preservation of such culture, and they should shape their speech and messages accordingly.

b. Religious leaders and representatives (of majority and minority religions) also have a very important role and responsibility when it comes to fostering a culture of respect through their teaching on the basis of their own doctrines, in a way that makes clear that their commitment to freedom of religion or belief is aimed at the protection of the freedom of all and is not used simply as a cover for self-interest or for privileging one's own beliefs.

c. Religious communities can make a significant contribution to educate the youth in ethical values shared in contemporary societies, many of which concern their responsibility in building a fairer and sustainable world. For instance: the equal dignity of all human beings; solidarity with particularly vulnerable persons; seeking that all people have the minimum material conditions necessary to live a truly human life; recognising that we are part of a complex natural system and committing to its protection; responsible use of new technologies; the positive and constructive use of social media, etc.

5. **Cooperation and dialogue between religions/beliefs, state, international organizations and society**, as well as **between religious/belief communities**, is of the utmost importance to making real progress in sustainable development, economic as well as social. Consequently, recommendations include:

a. The establishment, design and proper functioning of institutional channels and platforms for mutual cooperation and dialogue between state/international organizations and religious/belief communities as part of ordinary dynamics of communication between public authorities and civil society. As the COVID-19 emergency has demonstrated, this aspect of the interaction between state and society is beneficial for all citizens.

    b.   Ensuring that smaller religious groups are not left out of that process of dialogue and cooperation even if their size may not justify their inclusion in institutional channels. Other instruments, such as public hearings or informal consultations, could be used to that purpose.

    c.   Positive dialogue and cooperation between religious communities themselves as a way to enhance social cohesion and harmony. With full respect to religious autonomy, state and international institutions could intervene as facilitators of such interreligious dialogue and cooperation.

6. The development of **plural societies** based on the mutual respect of different religions or worldviews requires an **adequate and coordinated protection of freedom of expression and freedom of religion or belief** that takes into account the various competing interests. To that end, it is recommended that states:

    a.   Carefully define hate speech, as a matter of media and social media regulation, in a way that prevents humiliation, dehumanisation, discrimination, persecution and aggression against individuals and groups. At the same time, this should never call into question the possibility of respectfully, seriously and critically assessing and discussing political and religious ideologies and doctrines in the public sphere.

    b.   Recognise the decisive role that the cooperation of religious communities may play in the active fight against hate speech, using new technologies as well as more traditional means such as sermons, teaching, public statements, etc. For instance: in disseminating adequate information about other religions; in conveying messages of respect for the beliefs and morals of others; in making joint public statements unambiguously condemning episodes of religious hatred or violence; in transmitting the proper doctrine of their own religion with regard to the need to avoid violence and to search for ways of peaceful and harmonic living together; in discrediting explicitly the position and messages of hate speakers; and/or in obtaining information about hate speakers.

    c.   Distinguish hate speech (e.g. homophobic or xenophobic speech) from the explanation or teaching of religious moral doctrines regarding sexual relationships and practices, or especially binding moral obligations with regard to members of one's own religious community, as well as the teaching of religious dogmas concerning what are considered essential and ultimate truths in a particular religious tradition. It is equally important to differentiate between firmness in one's own beliefs and intolerance of the beliefs or practices of others.

7. **In order to ensure that the benefits of technological innovation can be shared in a post-COVID-19 world, it is recommended that states:**

    a.   Create transnational institutional and digital platforms for public discussion on ethical, legal and social challenges arising from rapid innovation in areas such as artificial intelligence, genetics and nanotechnology; favouring a multi and interdisciplinary, transparent and participatory approach, with the strong involvement of civil society, including different religious communities.

    b.   Make efforts to create and implement an internationally accepted and global legal regime on artificial intelligence, genetics and nanotechnology that protects the human person, stimulates scientific progress and meets the needs of the most vulnerable social groups.

    c.   Promote international dialogue and cooperation in the development of effective, safe and sustainable technical and technological solutions, which can be realistically accessed and implemented by countries with lower levels of economic and scientific development.

| 8. | **Specific attention must be paid to sacred sites and places of worship and meeting**, as they are one of the essential manifestations of freedom of religion or belief in its collective dimension. In addition to the relevant religious communities, governments also have the responsibility to ensure that these sites contribute to the smooth functioning of society instead of becoming a problem for society. To that purpose it is recommended: |

a. To reflect carefully on which legitimate limitations can be imposed by governments on the use of places of worship and meeting in situations of health emergency. State action aimed at protecting public health needs to be reconciled, as much as possible, with the importance that worship, and collective prayer or meetings have for different religious communities. Governments should follow an adequate process of consultation with religious representatives before enacting rules imposing hygienic and safety conditions that restrict the use of the relevant religious places. In turn, religious communities must cooperate with governments and be flexible when it comes to adapting their rules and liturgy in the interests of public health.

b. To consider that sacred sites are often part of the heritage of a country and hence an integral element of its history, culture and tradition; the same applies to religious symbols, ceremonies and other intangible heritage. The preservation of religious heritage constitutes a paramount interest not only of religious communities but also of the entire society, and it is therefore compatible with the state's religious neutrality. It entails economic investment and cooperation with the relevant religious communities. The conservation of religious heritage also has a significant educational function and requires recognising and respecting the religious origin, purpose and meaning of sacred sites, even in the cases where those sites have lost their original religious use. The state's action must be aimed not only at preserving the religious heritage that reflects the beliefs and tradition of the majority but also that of minority religions, to facilitate that they are properly integrated into and not excluded from social life.

c. To remember that places of worship and meeting without particular value as historic heritage are also an important part of the culture in a different sense: they are manifestations of the spirituality of a society and expressions of the exercise of the fundamental right to freedom of religion or belief.

d. To keep in mind that states have the obligation to protect sacred sites (with or without value as historic heritage) against violence, vandalism and terrorist attacks. Firmness in such protection and, when appropriate, prosecution of those acts are an effective way to combat hate crimes and to create a culture of respect.

e. To deal carefully with traditional sacred sites whose history reflects the layers of various religious sensibilities. Universal homogeneous solutions are often inadequate in such situations, which require a case-by-case analysis that pays attention to the particular history and characteristics of each site. This is especially important in those cases where inappropriate treatment may lead to social tension, or even geopolitical or armed conflicts.

Latin America

Recommendations

1. At the level of global governance, implement new cooperative mechanisms to provide early warning signals, while promoting transparency and comparative exchanges of information and experiences among the different regions, in order to address issues with a global impact, such as the pandemic.

4. Encourage the renegotiation of the external debt of the countries of the region.

5. Promote a universal basic or supplementary income.

6. During the pandemic, if a vaccine against COVID-19 is achieved, it should be available for free in poor countries.

7. Design programs to prevent addiction, through education that leads directly to formal employment.

8. Encourage institutional approaches to the participation and engagement of religious organizations within the official structure of the G20, to contribute an ethical perspective on discussions of recovery and resilience in post-pandemic scenarios.

9. Insist on the adoption of measures, from a comparative standpoint, promoting the eradication of human trafficking, such as the implementation of regional standards in legislation; the promotion of regional spaces for coordination of criminal prosecutions; the promotion of mechanisms for transparency and performance evaluations of judges and prosecutors; and mandatory training in this matter for officials of the judiciary.

10. Strengthen mechanisms for regional coordination and governance, in order to promote entities for coordinated decision-making and actions that prioritize more inclusive approaches to global recovery, reappraising and empowering the existing venues for engagement.

11.	**Rebuild mechanisms for international cooperation and solidarity through:**

a.   Encouragement of Alliances for Sustainable Development, within the framework of the 2030 Agenda and the Addis Ababa Action Agenda for Financing of Development.

b.   Calling on the G20 countries to promote a sustained increase in Official Development Aid, with a view to achieving the goal of CAD countries to contribute 0.7% of their Gross National Income, in view of the specific role of the ODA in helping to meet basic human needs, promoting peace and stability, and building productive and healthy populations in the face of decreased development financing.

c.   Promoting the participation of faith-based communities in regional and local crisis committees, to contribute with their know-how, ethical values, and work in the field to processes involving risk mitigation, disaster prevention, resilience, and a fair and sustainable recovery after the pandemic.

12.	**Invite faith-based communities and religious leaders to participate in processes to design and monitor public policies to increase transparency, raise the quality of institutions and governance, and eradicate corruption.**

13.	**Preserve the Rule of Law and human rights by asserting active oversight and control of emergency measures that have imposed restrictions on rights, so as to ensure that they are reasonable and of a temporary nature.**

14.	**Promote a healthy secular approach in the relations of the States with faith-based organizations, with due regard to the principles of cooperation, pluralism, and non-discrimination, while guaranteeing the right to religious freedom, in both its individual and collective aspects.**

15.	**Intensify actions to protect religious leaders and human rights advocates from attacks by criminal groups and narcotraffickers, in order to prosecute and punish the persons responsible for such attacks.**

16.	**Promote educational systems that incorporate ethics and sustainable development (ESD), in order to equip young people and future leaders with the tangible skills, knowledge, values, and attitudes necessary to exercise responsible and accountable leadership that promotes peace, justice, human rights, cultural diversity, and social cohesion.**