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G20 Interfaith Forum

Bringing Faith and Policy Together

G20i Regional Recommendations Arab Region

The G20 Interfaith Forum Regional Consultations were organized by The International Dialogue Centre (KAICIID) and its partners. The purpose of these consultation meetings was to convene religious leaders, policymakers, and experts within the Arab Region to identify relevant recommendations for the G20 Interfaith Forum. The consultation process involved the input of forty-seven participants who contributed to identifying gaps and challenges within the context of the Arab Region, as well as classifying relevant recommendations on pressing issues for the upcoming G20 Summit. Participants included religious leaders, policymakers, civil society actors, and other relevant stakeholders from the region. The consultation meeting was divided over two working days and resulting recommendations have been collected in a thematic format covering:

Social Cohesion

Governance

Protecting the Environment

Social Cohesion

Background

Over the last decade, many studies and in-depth reports have documented the geopolitical situation within the Arab Region at both the national and regional levels and its economic and social implications, especially in countries that have directly or indirectly been impacted by military conflicts. With the emergence of the COVID-19 pandemic at the end 2019, the vulnerability of social cohesion within these contexts has increased. This vulnerability is often attributed to institutional weakness, as well as a lack of planning and preparedness in crisis response. Consequently, this can result in an inability to meet basic human needs and to protect fundamental human rights.

Likewise, the absence of social cohesion can exacerbate grievances, discrimination and stigmatisation, and instil a lack of confidence between citizens and institutions in regard to securing the essentials for decent living, such as a feeling of safety and belonging; provision of fundamental services, e.g. food, medicine, education and job opportunities; freedom of speech; freedom of movement and ownership; social security and more.

Based on the development of the concept of social cohesion in the literature of social and human sciences, the Organization for Economic Cooperation and Development (OECD) presented an analysis of the concept, of its importance in the field of development, and of the ways in which it can be measured. The OECD examined three dimensions of social cohesion, namely: social inclusion, social capital, and social mobility. Social inclusion is considered as a criterion for measuring the dimensions of social exclusion such as poverty, inequality, and social polarisation. Social capital includes trust between individuals, societal trust, and a range of civic engagement. Social mobility is related to the ability of individuals - or their belief in their ability - to change their position in society.

The OECD's research indicated that cohesive societies depend on public policy measures aimed at combatting social exclusion and marginalisation, enhancing social mobility, and building social capital. The success of these public policy measures depends to a large extent on the adoption of a comprehensive policy framework as well as on the coordination of policy development, particularly in the areas of employment, social protection, civic engagement, education, gender equality and migration.

There were significant differences in regional approaches to achieve and measure social cohesion. In Europe, for example, the Committee of Ministers of the Council of Europe adopted a new strategy and an action plan which defined social cohesion as "a society's capacity to ensure the well-being of all its members by minimising disparities and avoiding marginalisation; to manage differences and

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divisions and to ensure the means of achieving welfare for all". The action plan identified four pillars for social cohesion, which are: "Reinvesting in social rights and a cohesive society; building an edifice of shared and social responsibilities; strengthening representation and democratic decision-making, and expanding social dialogue and civic engagement; building a secure future for all."

Based on this integrated approach, and further rounds of consultation with experts and stakeholders in the Arab Region, the following challenges and recommendations were agreed upon:

The Challenges

I. The socio-political realities of military conflicts in several Arab countries.

a) **Regional geopolitical challenges** have emerged as a result of global and regional interference in internal affairs, which in turn, have contributed to fuelling conflicts and to increasing social, psychological and behavioural repercussions: the sense of belonging, the sense of identity, nationalism, patriotism, etc.

b) **The increased "militarization" of conflicts** in many contexts such as Syria, Iraq, Libya, Sudan, and others, which have come close to turning into protracted conflicts. The Middle East is the most militarised region in the world: Although numerically it constitutes six per cent of the world's population and only contributes to six percent of its GDP, it represented nearly a third of arms imports between 2013 and 2017 - which is more than double compared to the previous five years.

c) **The violation of International Humanitarian Law and Customary Law as well as UN Security Council resolutions** in many contexts.

d) **Migration and displacement crises because of military conflicts.** For example, out of 60 million refugees in the world, 40 percent come from the Arab region, mainly from Syria and Palestine.

e) **The instrumentalization of the religious discourse** and the manipulation of religious texts in the service of political polarization.

f) **The unequal distribution of roles amongst various actors who might positively influence conflict resolution and dialogue processes in conflict-affected contexts.** A salient example is the disadvantaged representation and engagement of religious institutions and leaders in dialogue fora aimed at resolving conflicts, building peace and achieving sustainable development.

II. The educational and pedagogical needs which emerged due to the military conflicts and were further magnified after the emergence of the COVID-19 pandemic.

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- a) **The outbreak of the COVID-19 pandemic has contributed to the exacerbation of the existing educational challenges** (due to the closure of schools all over the world and the disruption of formal education services). In the Arab Region, where 13 million children and youth are out-of-school due to conflicts, an additional 10 million learners have been affected by the crisis. Despite all the efforts that were exerted by both national and international actors to address their needs, the recommended precautionary measures including school closure, home confinement and social distancing, continue to put pressure on learners and their families (especially those with disabilities).
- b) **Social stereotyping/stigma/discrimination** resulting from radical changes in the social fabric throughout waves of - ongoing - displacement crises.
- c) **The collapse of the societal values and norms** as a major driver of violent extremism and crime, especially among youth.
- d) **Worsened inequality, marginalization, and exclusion due to the deterioration of the economic, social and cultural situation** in the affected communities, especially among youth and women.
- e) **Increased exposure of vulnerable youth to recruitment and mobilization by radical groups**, essentially through the promulgation of hate speech, whether in educational institutions, places of worship, or through the media.

III. The legal needs which emerged due to the military conflicts and were further magnified after the emergence of the COVID-19 pandemic.

- a) **Gross violations of human rights within very limited institutional grievance mechanisms** that would allow reporting, documentation, accountability, liability and compensation for victims in most Arab contexts (especially with regard to marginalized groups such as women, youth, people with special needs, and displaced people/migrants).
- b) **The deterioration in the level of trust between the individual and the institutions/ leaders** (disparity between countries), and the urgent need to update laws and activate the work of judicial, administrative, supervisory and law enforcement authorities.
- c) **Discrimination against religious minorities** and limiting their ability to perform their rituals in public places.
- d) **Non-tolerance for peaceful opposition and imprisonment of activists solely for exercising their right to freedom of expression**, in addition to forced disappearances, arbitrary arrests, detention, torture and other forms of ill-treatment, including rape and other forms of sexual violence.
- e) **Restrictions on freedom of expression** and freedom of peaceful assemblies and founding associations.

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- f) **The sponsorship system (Kafala), migrant workers' visas and unfair employers' practices.**
- g) **Host countries' positions on the issue of forced migration and asylum (recognition of refugees' rights to protection),** especially those ones that did not sign the 1951 Refugee Convention.
- h) **Restrictions on freedom of education, movement and expression of opinion among women;** discrimination against women in issues related to marriage, divorce, custody, guardianship of children and inheritance, as well as the imposition of early marriage for minors.

Recommendations

1. **Religious leaders and institutions need to agree amongst each other and with policymakers on fostering 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) Multilateral measures should be adopted by activating inclusive institutional channels for cooperation between states, institutions, and religious leaders, while fully respecting the independence of institutions.
 - b) The role of religious institutions and leaders should be strengthened as facilitators of dialogue and cooperation among followers of religions in conflict-affected contexts.
 - c) Commitment to international conventions and treaties in armed conflict contexts needs to be renewed 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 level (policymakers), to reiterate their commitment to International Humanitarian Law.
2. **The agreement of religious leaders and religious institutions amongst each other and with policymakers on investing in education in the Arab Region both at regional and national levels.** This would eventually contribute to achieving social cohesion by spreading the necessary values to cultivate a sense of belonging to a common society; reinforcing positive, moderate attitudes, habits and norms; fostering active citizenship; and moving away from resorting to violent extremism as a coping strategy to crises.
 - a) Encourage countries to review, restructure and develop their educational systems (at all levels - primary, secondary, and university, vocational and informal).
 - b) Support countries in developing educational policies that respond to the emerging needs in their respective contexts and translating them into programmes.

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- c) Support countries in developing policies which enhance societal values and norms at all institutional levels, in a way to counter the drivers to violent extremism in its various forms.

3. The agreement of religious leaders and religious institutions amongst each other and with policymakers upon encouraging leaders in the Arab Region to develop (reinforce) institutions and grievance mechanisms which allow addressing human rights violations and corruption; guaranteeing equal rights and opportunities; and monitoring and evaluating results. This would contribute to achieving social cohesion by reinvesting in social rights and in a cohesive society; building an Arab edifice of shared and social responsibilities; strengthening representation and democratic decision-making and expanding social dialogue and civic engagement; and building a secure future for all.

- a) Encourage countries to restructure their national legal and political systems in order to address all forms of human rights violations and all manifestations of corruption in the political and administrative sectors, while developing policies that enshrine justice, transparency, responsibility and accountability.
- b) Strengthen the role that religious institutions and leaders are – and may further play – in preventing/countering all forms of human rights violations and corruption.

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Governance

Background

Countries in the Arab Region struggle with challenges including corruption, lack of governance, and a shrinking civic space for religious institutions and civil society organizations to influence good governance at two main levels: policy level governance and community culture. This has resulted in maintaining the current status quo while exacerbating the situation wherein citizens lack confidence in the government, their policies, and in the international system which defends and leads policies and programmes related to governance in the Arab world.

Religious leaders and community activists believe that religious institutions can be a strategic partner to the government and NGOs to enhance good governance. This is driven by these institutions' outreach and access to a wider audience; religious institutions in the Arab Region inspire deep faith among people across the region's different countries, and their inherent principles and beliefs align with good governance and anti-corruption. Religious institutions can contribute to good governance, through a bottom up approach, which is itself a critical approach and complements the legislation and policymaking approach. This is because public forces are crucial in demanding public accountability and pressuring the government to introduce necessary measures, policies, and legislations for good governance, consequently, reducing corruption. However, so far these institutions are still ineffective in contributing towards good governance.

Challenges

If we aim to enhance the role of religious institutions in the governance processes, we need to understand the challenges that these institutions face and that prevent them from being effectual actors. These challenges are: (i) the constantly shrinking civic space for non-governmental organizations and religious institutions which are interested in pushing for reforms and establishing mechanisms for good governance; (ii) the stereotyping of the role of religious institutions in the community that becomes a hindrance for them to participate in or contribute towards good governance at the national or international level, limiting their role to just providers of religious education; (iii) the lack of internal good governance among religious institutions themselves as a result of their organizational framework and the legislations that govern their work in different Arab countries. This specific challenge has weakened their influence and made them vulnerable to criticism from their local communities. And (iv) the limited and weak collaboration and cooperation amongst different religious institutions and between them and the government, media and other stakeholders.

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Therefore, this document focuses on some recommendations from religious leaders and community activists from the Arab world who have come together to put forward solutions for these challenges and to reflect on urgent priorities for the G20 to act on.

Recommendations

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 is recommended that the G20 establish and adopt policies and programmes 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 programmes should also include providing education at schools and universities to establish a culture of good governance and good citizenship early on.

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 security and political 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, the 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

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the indicators of freedoms in general, as the number of non-free countries had increased by 26% and the number of free countries had declined by 44%.

Arab governments have increasingly adopted oppressive, intolerant and hostile measures towards citizens and civil society organizations. This has not only contributed to limiting the prevalence of good governance principles but has further demoralised citizens and civil society organizations from active political participation and good governance advocacy, rule of law, and civic space. This has weakened their ability to support the government during crises or to 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.

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 crises. This is a consequence of a 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 a 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

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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 that the G20 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 recently during the COVID-19 crisis. 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 organizations 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 organizations which may be inefficient in encouraging these organizations 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 principles of good governance for their internal policies and procedures and to encourage 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 the G20 in adopting a set of policies and programmes that will help governments and religious institutions in adopting procedures that

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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, and 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.

Protecting the Environment

Background

No region in the world is safe from environmental challenges, but those threatening the Arab Region are tremendous and especially dangerous. Although the Arab Region is rich in natural resources such as oil and gas, it faces a serious shortage of other resources such as water and arable land, which are vital necessities and indispensable assets to sustainable development. The situation is further aggravated by expected demographic changes, population growth, past and present environmental degradation and the impacts of globalization and climate change. Hence, it is of great importance to shed light on the environmental challenges in the Arab world and to work on addressing them. All actors and influencers, from governmental institutions to religious leaders to community leaders to the youth, need to be engaged. Additionally, the role of women must be highlighted, considering that they are in close and continuous interaction with various natural resources, such as water.

Through its consultation meeting for the Arab Region, the G20 Interfaith Summit created a forum for discussion and debate between representatives of religious leaders and institutions, civil society organizations as well as a number of experts and academics in the field of environmental protection. After engaging in rich and profound discussions, the members of the environmental group succeeded in extracting the most important challenges and defining recommendations regarding the relationship between the environment and religions. The challenges and recommendations are summarised as per the following:

Aspects related to the issue of environment and protecting the planet:

1. **The scientific and knowledge aspect:** Secure resources and knowledge on environmental protection and sustainable development and highlight the role of religious leaders and institutions in disseminating knowledge and awareness in this regard.
2. **The legislative aspect:** Work and push for the enactment of laws and legislation and of national and regional policies in order to preserve the environment and natural resources.
3. **The administrative aspect:** Endeavor to establish good and effective governance in the protection of environmental resources.
4. **The educational and media aspect:** Develop societal practices in dealing with environmental resources and highlight the role of religious institutions as an example and model to be followed in

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this context, in addition to spreading educational means through the media and other channels of communication, with special emphasis on the accelerating roles of digital learning tools.

5. **The financial aspect:** Seek to secure sources of financing for various environmental projects and activities.

Challenges

1. Sources and resources of knowledge and awareness-raising initiatives in religious institutions:

- a) Lack of information and scientific literature related to the connection between religious institutions and the environmental priorities' agenda;
- b) Lack of environmental awareness among most citizens of the Arab region and the absence of regional initiatives in this regard;
- c) Environmental awareness in schools and other educational institutions is based on a purely civil, cultural, or scientific basis, while religious values seem missing, despite their importance;
- d) The weakness of religious sources and the absence of religious role models, which would encourage citizens to care for environmental issues.

2. Unsafe practices in dealing with environmental resources:

- a) The effects of political conflicts on the environment and on natural resources in the Arab region;
- b) The destruction of agricultural land due to wars and conflicts;
- c) The pollution of air, water, and soil due to industrial by-products;
- d) The irresponsible use and excessive consumption of resources such as water, energy and food;
- e) Genetic engineering of agricultural crops leading to genetic mutations, hereby causing environmental and health problems.

3. Lack of comprehensive legislation and policies to preserve the environment:

- a) The weakness of environmental law and legislation in addition to a deficiency in the implementation of existing regulations;
- b) The lack of clear policies to conserve natural resources and address issues of climate change and environmental sustainability.

Recommendations

The Faith and Environment Working Group concluded the following recommendations and measures to enhance the roles of faith-based institutions and religious leaders in protecting the Planet and conserve its natural resources.

- 1. Amplify the roles, contributions, and capacities of the religious actors in the theme of environmental protection and sustainability.**
 - a) Establish religious organizations specializing in climate action and environmental sustainability.
 - b) Replicate the initiative "Faith for Protecting the Earth", which is led by the United Nations Environment Program (UNEP) in the Arab region and disseminate previous experiences of the Centre of Environmental Education in interreligious dialogue and in environmental protection practices.
 - c) Support the role of religious institutions in raising the level of environmental awareness, consolidating spiritual values in this regard, and contributing to the enhancement of existing technical and legal governmental systems.
 - d) Develop the capacities of religious leaders in digital skills and technologies, enabling them to use these skills in their services and in their religious education initiatives to raise environmental awareness.
 - e) Strengthen the role of religious leaders and institutions in developing policies and working with decision-makers to achieve the goals of sustainable development - the 2030 UN Agenda.
 - f) Set an example or role model for dealing with environmental issues and managing natural resources in the Arab region, especially by religious institutions and actors.
- 2. Support the scientific research and faith centric educational programmes in relation to environmental protection and sustainability.**
 - a) Reconsider the methodology of educational programmes on the environment and highlight the role of religions in protecting the Earth planet.
 - b) Support multi-disciplinary scientific research to build up a system of environmental values and include religious texts and references for the sake of improving the performance in the field of environmental preservation in the Arab region.
- 3. Boost the networking, coordination, and collaboration between state and non-state actors relevant to environmental protection and sustainability in the Arab Region**
 - a) Enhance the cooperation and coordination between the various ministries and governmental institutions to overcome the environmental challenges.

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- b) Focus on the relationships and connections between religions and sciences in addressing environmental issues.
- c) Promote harmony and cooperation between religious leaders and scholars and organize joint community campaigns on environmental issues.
- d) Submit a proposal to rename the Ministry of Environment to become the "Ministry of Environment and Humans", in order to strengthen the relationship between the Earth, human life and health and to establish a link between the universal Human Rights and sustainable development.

4. Strengthen the roles of traditional and non-traditional media actors and outlets regarding environmental sustainability.

- a) Focus on the role of qualified media in highlighting environmental issues and linking them to religious values.

5. Further the engagement of women and youth in environmental activities and campaigns.

- a) Promote the inclusion of youth and women in environmental activities and initiatives in the Arab Region to benefit from their energy and direct it in a positive way.

6. Establish and enforce the laws and regulations aiming at protecting the environment and climate justice.

- a) Call on the relevant ministries in governments to enact laws and regulations to protect the environment and natural resources.
- b) Encourage the compliance with environmental laws and regulations and monitor their implementation by the public in the Arab Region.

7. Allocate financial support and fundraising for religious institutions and faith-based campaigns aiming at protecting the Earth Planet and its natural resources.

- a) Encourage the investment of religious institutions and banks in development in environmental projects for the protection of nature (environmentally friendly projects and green circular projects).
- b) Financial support from the G20 for programmes that promote cooperation between diverse religions, cultures, and environmental institutions in the Arab Region.

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