

**“Responding to COVID-19, Empowering People, Safeguarding
the Environment, and Humanitarian Aid”
SUMMARY REPORT**



G20 INTERFAITH FORUM SAUDI ARABIA

13-17 OCTOBER, 2020

Riyadh, Saudi Arabia
VIRTUAL CONFERENCE

G20 INTERFAITH FORUM 2020 KEY PARTNERS



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SUMMARY

The 2020 G20 Interfaith Forum was streamed virtually from Riyadh with leaders participating from across the globe on Oct. 13 to Oct. 17, 2020. The live streamed event was open to the public with opportunities to submit questions via chat. More than 500 experts and leaders from fields ranging from economy, law, politics, religion, development to humanitarian aid gathered for the seventh consecutive G20 Interfaith Summit. Participants came together to address crises, including the COVID-19 pandemic, climate change, disaster risk reduction, hate speech and racism. In addition to attracting leaders from most major world religions, denominations and interreligious organizations, the G20 Interfaith Forum included representatives from the United Nations, the International Dialogue Centre (KAICIID), the Organization of Islamic Cooperation, the World Muslim League, and the European Commission.

The 2020 G20 Interfaith Forum was co-organized by the G20 Interfaith Forum Association, the International Dialogue Centre (KAICIID), the United Nations Alliance of Civilizations (UNAOC), and the National Committee for Interreligious and Intercultural Dialogue in The Kingdom of Saudi Arabia (NCIRD). The 2020 G20 Interfaith Forum was held in connection with, and just prior to, the fifteenth G20 Summit, which was scheduled for November 21-22, 2020 in Riyadh, The Kingdom of Saudi Arabia.

The agenda centered on responding to COVID-19, empowering people, safeguarding the environment and provision of humanitarian aid. As with past summits, different religious traditions or beliefs were represented including, but not limited to, Muslim, various Christian traditions, humanism, Jewish, and Konko traditions. Participants from a variety of interfaith (e.g., the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue – KAICIID, Parliament of the World’s Religions, Religions for Peace, United Religions Initiative) and United Nations’ agencies (e.g., United Nations Alliance of Civilizations, United Nations Sustainable Development Group, United Nations Educational, Scientific and Cultural Organization) contributed to the dialogue. Representatives from seventy percent of the G20 countries participated.

Plenary sessions were designed in accordance with four sub-themes for concurrent panel discussion: 1) Religion in Peacebuilding and Conflict Prevention, 2) addressing the COVID-19 Crisis, 3) Education, Youth and Women, and 4) Protecting the Planet and Human Rights Issues. An entire day of the program was dedicated to discussing the way in which religious communities were uniquely affected by, and responding to, the COVID-19 pandemic. Discussion addressed ways in which religious communities were being scapegoated for rising infection rates in many parts of the world, ways in which religious communities were leading actors in the provision of aid for those affected by the pandemic, and the social inequities the Pandemic exposed.

I would like to offer special thanks to Janice Christie and Katherine Marshall who assisted with development of this summary.

Respectfully Submitted,



Sherrie Steiner, 2020 G20 Interfaith Summit Historian
Assistant Professor of Sociology, Purdue University Fort Wayne

INAUGURAL SESSION:

Description: This opening session was introduced with comments from the G20 Interfaith Forum 2020 Key Partners that helped frame the main topics of the 2020 Forum. Moderated by Ms. Nayana Jayarajan (The International Dialogue Centre - KAICIID), speakers were H.E. Abdullatif Al-Sheikh (Minister of Religious Affairs, Da'wah and Guidance, The Kingdom of Saudi Arabia), H.E. Faisal bin Muaammar (Secretary General of The International Dialogue Centre), H.E. Miguel Ángel Moratinos (High Representative for the United Nations Alliance of Civilizations - UNAOC), Prof. W. Cole Durham, Jr. (President of the G20 Interfaith Forum Association), H.E. Dr. Mohammad Al-Issa (Secretary General of the Muslim World League), H.E. Sheikh Abdallah Bin Bayyah (President of the Forum for Promoting Peace in Muslim Societies), His All Holiness Ecumenical Patriarch Bartholomew (Archbishop of Constantinople-New Rom and Ecumenical Patriarch), His Eminence Cardinal Miguel Ángel Ayuso Guixot (Titular Bishop of the Diocese of Luperciana; President of the Pontifical Council for Interreligious Dialogue, member of KAICIID Board of Directors), Chief Rabbi Pinchas Goldschmidt (President of the Jewish Religion Conference of European Rabbis), Rev. Kosho Niwano (Co-Moderator and Executive Committee Member of Religions for Peace, member of KAICIID Board of Directors), Dr. Kezevino Aram (Director of Shanti Ashram, member of KAICIID Board of Directors), H.E. Dr. Yousef bin Ahmed Al-Othaimeen (Secretary General of the Organization of Islamic Cooperation), H.E. Dr. Amina J. Mohammed (Deputy Secretary-General of the United Nations, Chair of the United Nations Sustainable Development Group), and H.E. Anthony Abbott (Former Prime Minister of Australia, Patron of the Handa Foundation).

Ms. Nayana Jayarajan provided an introduction to netiquette and virtual formatting. She introduced the speakers.

H.E. Abdullatif Al-Sheikh Praise be to God and may blessing of peace be upon you. It is my great pleasure to welcome you here in the Kingdom of Saudi Arabia. I thank you for participating in this blessed day. Let me convey the warmest greetings of His Royal Highness, the Crown Prince. May God protect them. May I convey regards to participants which is hosted by The Kingdom of Saudi Arabia. God meant for all of humanity to live to the well-known day which God Almighty mentioned in all his books brought to us by His prophets. God gave us the tools to save humanity even in light of unforeseen pandemics. The world today witnesses painful impacts and repercussions on health, humanity, economics, and society from the COVID-19 pandemic. This asks us all – governments and religious institutions and international organizations as well as civil society organizations – to stand together to deal with this pandemic and its impacts on persons and society. Religious leaders are usually close to people, so their role has grown during this crisis. The Kingdom of Saudi Arabia has evidence of this crisis while coordinating and working together with political institutions and religious institutions. For example, the Saudi Minister of Islamic Affairs took proactive and preventive measures to protect people from this pandemic. One of the most important proactive and preventive measures was to close land, sea and air ports as well as social distancing measures, to ask people to wear masks and ban the movement of people and put a ban on cities and districts to close, to implement distance learning closing universities and schools to face-to-face instruction and suspend pilgrimage. Working from home to stop public transport, declare quarantine on sports and weddings and funerals. One of the most proactive measures of religious institutions in the

Kingdom of Saudi Arabia was the statement of the Council of Senior Scholars¹ which resulted in taking up measures by the Kingdom of Saudi Arabia's government in order to protect human lives. The permanent committee for scholarly research also stressed the fact that all physicians dealing with infected people with Corona virus who are unable to take up protective gear may pray later. Also the Ministry for Social Affairs took up many protective measures together with other governmental institutions. First, to have the Friday prayer in more than 15000 mosques in the Kingdom of Saudi Arabia to let imams talk about the pandemic and how to deal with it. Congregational prayers were suspended and the call to prayer was suspended. Scientific lessons and lessons to learn the Quran were suspended. All mosques were asked to sanitize, disinfect and close restrooms. The Ministry reached out to many imam scholars to participate in television programs and they asked others to spread the information to people. The Ministry from the supreme committee for Forensic Scientific Research identified measures to deal with it in The Kingdom of Saudi Arabia. The Kingdom of Saudi Arabia and the Ministry for Religious Affairs were proactive to raise awareness in society how to deal with the coronavirus. We identified ways in which the Prophet supports taking precautions to protect oneself, and adopting security and health measures. People were informed about the importance of implementing such measures. It was reiterated that it is important to cooperate internationally and regionally to deal with such catastrophes relying on our good relations. The ministry for religious affairs in The Kingdom of Saudi Arabia also coordinated with the relevant institutions and decided to open mosques and prayer places for Friday prayers and congregational prayers but asked to decrease the time between the call to prayers and prayers itself and said the ceremony should not take more than 15 minutes, no food or drink should be served, worshippers should social distance during prayers, use cloth masks, bring their own carpets for prayers, not to bring children unless they are above 16 years of age, finish at home, avoid overcrowding when entering or leaving the mosque, etc.. They suspended the Haj to not spread the virus. We see the fruit of cooperation and collaboration between the institutions to deal with the crisis. As mentioned, we took a number of protective measures in accordance with World Health Organization recommendations, and we organized a special meeting to prevent the spread of the pandemic and the spread of poverty to continue the implementation of progress of sustainable development around the world. Rest assured that The Kingdom of Saudi Arabia will take up every measure to deal with the impact of COVID-19. All words of our Prophet – may peace be upon Him – came with words of compassion and forbearance of all creatures and are not intended for hardship. Whenever God's Messenger was given the choice, He would choose the easier route as long as it was not sinful to do so. Allah is gentle and He rewards gentleness. What is not grounds for harshness - He does not reward anything like it. As the Prophet said, "None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr." God is compassionate and understanding and merciful. If you are traveling and sick, you are not fast for Ramadan. In regards to prayer, you may, as the Prophet said, when called be asked for people to pray in their dwellings for mercy and compassion and forbearance. Now people do not gather in great numbers in order to protect us. Allah's Messenger said "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it." This is what our international organizations and health institutions ask us to do. Quarantine. "[W]hen the Prophet would sneeze, he would cover his face

¹ See Geldi, Mahmut. 2020. "Scholars Urge Caution Amid Pandemic on Eve of Ramadan." *AA*, April 23, <https://www.aa.com.tr/en/health/scholars-urge-caution-amid-pandemic-on-eve-of-ramadan/1816177>

with his hand or with his garment, and muffle the sound with it.”² He also asked people to not blow in their drinks or breathe in their drinks. As we all know, difficulties call for relief so that there is no harm. These are the measures taken by The Kingdom of Saudi Arabia to deal with the coronavirus crisis - for people to live safely in agreement with the words of Allah. This was only implemented in The Kingdom of Saudi Arabia and could only be done because of the close coordination and cooperation between religious institutions, regional governments and international organizations. To stand up against Islamophobia which is spreading due to some extremist groups and do not reflect the true values of humanity. We need to work together – all of us – religious institutions and governments. We need to sacrifice. Thank you to all of those who helped organize this important meeting. Thank you for your service and my gratitude to all in The Kingdom of Saudi Arabia working in various fields. We raise our hand to God Almighty – may He protect us from this pandemic. Peace be upon you.

H.E. Faisal bin Muaammar gave blessings and greetings indicating what a great pleasure it was for him, as a citizen of The Kingdom of Saudi Arabia, to speak from Riyadh at this meeting streamed virtually across the world. COVID has taken away our chance to meet together, but using technology we have been able to bring together more than 1000 people to shape the outcome of regional consultations on some of the most challenging issues facing mankind and the G20 world leaders hosted by The Kingdom of Saudi Arabia. KAICIID is an intergovernmental organization with programs and partnerships around the world. It has enjoyed a fruitful relationship with The Kingdom of Saudi Arabia which, alongside Spain, Austria and the Holy See as an observer, formed the organization to reach out for dialogue. We are no stranger to The Kingdom of Saudi Arabia. We reach out to protect religious minorities, oppose hate speech, etc. We extend heartfelt congratulations to The Kingdom of Saudi Arabia’s hosting of the meeting. We are grateful to the partners for their unfailing support now and through the consultation period. The Forum began in July with the first consultation between faith-based experts in the Arab region involving 500 participants from 10 religions, 70 countries, and 5 continents. The consultation has worked through other continents with consultations. This was achieved despite challenges of COVID-19. Regional consultations have contributed to this agenda. We have heard testimony on the themes considered here: climate change, gender, economic imbalance, governance. We have heard from religious leaders of different faiths united by common values to shape the human destiny of the common family. There are recommendations within the framework of the SDGs. Since its founding, KAICIID has used an approach to help establish grassroots consensus across religious and cultural boundaries. KAICIID cooperated with the UN’s efforts to protect worship, holy sites, and eradication of hate speech. He spoke about other ways in which KAICIID has cooperated with the UN and became a member of the UN Alliance of Civilizations. He identified various initiatives that the global network of fellows participate. More than 200 initiatives. Over 80% of the global population identifies with a belief system. In many parts of the world where security is lacking, it is religious leaders that stand for community cohesion and well-being. The consultations that have brought us to this point has led us to stronger voices for religious leaders into the global process of policy making. I ask that full consideration be given by the Group of Twenty for inclusion of the G20 Interfaith Forum as an official engagement partner.

H.E. Miguel Ángel Moratinos thanked the hosts for inviting their participation in this event and acknowledged all guests. It is a great pleasure to be here with you in this important high level

² For more information on theology and hygiene, see Coruh, Hakan. 2020. “Theology, Health and Hygiene: How the Islamic Tradition Addresses the Threat of Pandemics.” *ABC Religion & Ethics*, April 6, <https://www.abc.net.au/religion/theology-health-and-hygiene-in-islamic-tradition/12125014>.

event. We are extremely proud of our partnership with KAICIID and the G20 Interfaith Forum in co-organizing this Forum. I am glad to see so many friends who have joined us with this forum. I want, first of all, to thank The Kingdom of Saudi Arabia for hosting this Forum. It was planned since last year to take place in Riyadh a month prior to the G20. Technology enables us to host this despite the challenges of COVID that has affected all of us. Technology has its downside magnifying the digital divide between those who have and have not. Hatemongers have spread toxic messages. We have witnessed a certain xenophobia, anti-Semitism, Islamophobia and discrimination based on religion, belief, color, race, and gender. The world has turned inward rather than outward. This global human crisis has magnified socioeconomic injustices that have plagued society for a long time. That inequality has not been addressed. This is the time to reverse course and put them on the right track. This is the time when a different approach driven by compassion and humility can take hold. When the crisis started, everyone thought it would be an opportunity to change and improve the world. Unfortunately, that has not been the case. So, I think we have to see how the need of religious leaders working together with faith actors and state actors will be the one who can send a clear message to world leaders when they meet in Riyadh at the G20. The vast majority of people are members of spiritual communities. Although each has their own conviction, they share together a common notion to show compassion, fraternity, and respect to others regardless of their religion, race or culture. I find myself particularly inspired by *A Document on Human Fraternity for World Peace and Living Together* co-signed by Pope Francis and others.³ I was humbled to have an audience with both of them last year. Many things in this historic document were well developed. The Preamble of the *Charter of the United Nations* – we the peoples – speaks about universal human rights.⁴ Faith across the faith spectrum emphasizes equal rights for all human beings. It cannot surprise us that since the pandemic we have witnessed how religious organisations have embodied the principle of ‘leave no one behind’ and the ‘fight for social justice’ toward those who are hardest to reach. Faith actors have been on the front lines when this hit home. It was encouraging to see how they supported unity and compassion and came forward to UN Secretary-General António Guterres’ call for warring parties across the world to lay down their weapons in support of the bigger battle against COVID-19.⁵ Faith has often been the voice for consolation and hope. Many religious leaders have the capacity and the trust of the community they serve. But with trust comes the responsibility to promote messages of gender equality, challenging misinformation and rumors, challenging hate speech, caring for internal displaced persons, indigenous people, people with disabilities and other members of marginalized groups to advocate for their access to vaccines and sharing information and publicly standing against statements that encourage violence against people. In this context, *A Joint Call for Solidarity, Compassion and Unity* was issued with Adama Dieng, The Special Advisor for the Prevention of Genocide, to encourage faith based organizations to remain strongly engaged with respective constituencies to respond to the current crisis.⁶ We are also working with the Office of Human Rights and Genocide Prevention to operationalize the *Global Call to Action Against Poverty*.⁷ We launched on Sept. 29th a communication campaign plan of action. I invite you to join me in promoting the plan by using the hashtag #forSafeWorship to foster solidarity and protect religious sites and worshippers. Check out the dedicated website.⁸ We have long recognized religious organizations.

³ See http://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html.

⁴ See <https://www.un.org/en/charter-united-nations/index.html>

⁵ See <https://news.un.org/en/story/2020/03/1059972>

⁶ See <https://www.unaoc.org/2020/03/a-joint-call-for-solidarity-compassion-and-unity/>

⁷ See <https://gcap.global/>

⁸ <https://www.unaoc.org/2020/10/global-call-to-action-for-safe-worship/>

Collaboration with you is important for conflict resolution and trust building. History has shown that dialogue is not a simple process. The situation can give way to parallel monologues. We have to pray for sustainable dialogue among ourselves. I conclude with Pope Francis' words 'We must put human dignity back at the centre and the pillar will be the structure we need'. We should build a better world with the human at the center. The Kingdom of Saudi Arabia has an historic responsibility and we have the responsibility to prepare the meeting in November in Riyadh. The summit leaders must provide some suggestions. Which will be the main ones? The essential one that this group could provide to these leaders is these ethical actions. The world needs ethics, and spirituality that is conducted with moral values and principles. This is our main task. Let's work together in order that the five day discussion can provide to the G20 a real platform for a better world.

Prof. W. Cole Durham, Jr. acknowledged the participants and the steering committee members offered a welcome. This event could not have been achieved without monumental efforts by our key partners. We extend gratitude. The G20 Forum emerged in its present form in 2014 Australia. There were antecedents, but the current structure with its network of networks, NGOs, relevant academic experts and governments, emerged in 2014. In light of that history, it is noteworthy that we have the former prime minister to Australia who also represents the Handa Foundation. It escapes none of us that we live in challenging times. Transforming challenges into opportunities relies on individual initiatives. Right now, the pandemic has us meeting in front of computer screens instead of meeting face-to-face. If we had been able to meet in Riyadh, this would have been a truly historic event. Our host had agreed to open its doors to the most diverse religious event in their history. The pandemic has blocked this. But we should work to some future day when the bridges that this invitation sought to start can be built. The challenges that keep us apart extend to other ways. I am grateful to KAICIID for arranging the technology that has enabled this meeting to be possible. There is something symbolic about this technological effort. As we reflect upon this, I hope we can also reflect on how to help other voices to do that with more than parallel monologues. Beyond the COVID pandemic, we suffer from larger problems deserving larger solutions as specified by the UN SDGs. We have vulnerable children spending their entire childhood in refugee camps, human trafficking, environmental problems and other challenges that we will be discussing. While the SDGs are framed in secular terms, many cannot be achieved without involvement by religious actors. The G20 Interfaith Forum provides a platform to provide inputs that can be provided by religious voices. We appreciate recommendations that this process be formalized. We are not under the illusion that in the past all relationships were perfect and just. We need to start with humility and find ways of seeking unity and solidarity. One of the challenges is that religious groups are not a model of unity. Yet, religious communities are getting better at coming together in achieving common ends in achieving their highest ends. In these challenging times I hope we can listen to each other's invitations, translate each other's actions and despite our shortcomings find ways to achieve these projects, friend by friend.

H.E. Dr. Mohammad Al-Issa after offering prayers, blessings and welcomes, said he was delighted to participate at the 2020 Forum being responsible for the Muslim World League and president of Muslim scholars. It is important to emphasize through this Forum that we, in the Muslim world, or in the rest of the world shared with brothers and sisters, emphasize that we have predominantly moderate voices that advocate for everyone. We reject hatred, racism and discrimination. These are the voices that represent our disposition that emphasizes human values. The problem of extremism does not come from religious texts, scholars or thinkers or lessons from history. The problem is protecting the interpretations from distortions and protecting the wonderful meanings from being misinterpreted. Our world is in dire need of respect. This can

only be achieved if we protect our common values and reject the hatred. We must affirm that civilization lives in real materialistic gains matched in civilization leaps in moral values. Otherwise, the outcomes pose a threat. Peacemaking does not involve slogans. Peace efforts must comprise tangible outcomes that enhance security, strength and fraternal bonds. We must promote peace that solidifies human principles. In August 2019, I went to Sri Lanka to address the hatred which threatened to escalate. After dialogue everyone came together as one and children erupted in celebration surrounded by diversity in an historic festival. The human instinct at its core is honest and innocent. We have an Islamic moral duty to create a safe and alert society. Acts are more sustainable when carried out collectively. The first document that embodies the spirit of cooperation signed by prominent religious leaders was signed in Paris in 2019.⁹ We launched these initiatives to confront marginalization with soft power to confront hate. We have also confronted the insidious groups to marginalize women in society also. Criminal acts of human trafficking exploiting the circumstances of women and children is a major threat to the stability of human life. We have provided food and medication to those in poverty without distinction or discrimination. We work together with leaders in dialogue with parliamentary leaders to criminalize hatred. We have improved efficiency of education and enhancing the role of the family to teach those values. I see it as my obligation to extend my heartfelt thanks that under the umbrella of the Muslim World League and Muslim scholars to extend my gratitude to The Kingdom of Saudi Arabia and others. May Allah protect them to consolidate the moderate values. These efforts took shape in a series of historic actions that are a source of inspiration for the entire world. The Kingdom of Saudi Arabia has a platform to confront extremist ideology. Since the Medina Charter took place in Mecca, we have issued the Charter of Makkah which is backed by 200 scholars and 4000 thinkers.¹⁰ This is unprecedented in Islamic history. The charter was unprecedented. Best of success with the event.

Rev. Kosho Niwano said that the global issues require efforts now more than ever to be reflected in policy making to create a peaceful world. COVID impacted economies and lifestyles but also spirituality for many people. We offer our prayers but are also called to act on those whose minds have been filled with anxiety and intolerance. Even if the pandemic is brought under control, the world has other diseases that affect people's minds such as betrayal, distrust, and hatred. We need to stop the infection. COVID is affecting all areas of the world. The base of the Buddha's teaching is that all things are devoid of selves. I need to realize I exist that I am sustained by everything around me. Let me think where the bananas I ate this morning came from. They may have been harvested by a boy who harvested them. As I reflect, I begin to see the poverty surrounding the boy. When I eat the bananas, the contradictions that are a part of the world have become part of me. How much the world would change if world leaders would see how we are all connected as stakeholders. While the G20 meets to protect the economies and the pursuit of profit, we need to edit the world context based on religious values. Ryoanji Temple in Kyoto Japan is famous for its stone garden with a handwashing pot. On the pot is carved "I only know satisfaction." It is original satisfaction that is always present amid pleasure and pain. Nothing can make us happy without a satisfied heart and mind. Material blessings cannot make us happy if our hearts and minds are not satisfied on this deeper level. We Buddhists have a principle of devoting ourselves to the happiness of other people and putting them first. My grandfather, who was one of the founders of Religions for Peace, said, "When making plans for the following year, we must also make a plan for developing other religious communities and other people." If we were to adopt this approach, it would represent a major shift in values. Until

⁹ See <https://www.thenational.ae/world/europe/world-s-religious-leaders-urge-co-operation-to-fight-against-prejudice-1.911469>

¹⁰ See <https://islamicvoice.com/front-page/charter-of-makkah-a-blueprint-for-global-harmony/>

today we have been able to live thanks to the natural resources we have received. But now that they are reaching limits, we face challenges such as climate change and violent conflicts. It is no longer enough to approach issues from perspective of solving problems. We must accept this as a chance to shift our values. But they will not gain support unless they match scientific knowledge. Finally, I mention the Little Bags of Dreams Campaign that we have been promoting since 1994.¹¹ We send them to children in conflict regions. I also helped my four children make bags. In 2010, I went to Mindanao with my daughter to present the bags to the children. We learned about the problems they face. They are from different cultures and religions. We fill the bags showing messages of solidarity to children they have never met. Although this is a modest program, children from Japan feel bonds to children in other locations who live in the same world but in hard conditions. Visiting or meeting with them could support a deep sense of connectivity for the entire world.

H.E. Sheikh Abdallah Bin Bayyah began with prayers, acknowledgements, welcomes and gratitude to participating people and groups. We participate in this Forum to raise awareness and achieve sustainability and peace. I come from the world of theories, to peoples, to religions and principles and the values of partnership and coexistence and not competition. This is the vision of our kingdom and its wise guidelines as a capital of coexistence and tolerance in the Emirates. With the partnership of the Muslim World League, we held a big conference for tackling the COVID pandemic with a joint statement and our efforts to deal with the other experts and eminencies. Working with experts, we paid attention to reconciliation between conflicted parties to be a bridge to present people with hope and the basics of life. We want religion to be part of the solution and not the problem. Religion is a great power that can be a bridge for outreach to communication and a bridge between people. I would love to see religions of the world as fire brigades to put out fires wherever they arise. As firemen and women they don't ask how the fire broke out, but ask, 'how can we put it out and prevent it?' We live in an unprecedented crisis in history which tests our beliefs and values and dealings with our family and neighbors and friends. It tests our values and ability to be resilient and to have patience and also it tests our sense of responsibility acting against forms of inequality to challenge or tackle this crisis and overcome it which is an existential challenge that we need to come to the light and to understand that by believing in God and His engulfing mercy that we can find a way to achieve a better world to bring to light a better world where there is coexistence and cooperation. This crisis can be a lesson learned and consequences learned to draw from in the future the religious and spiritual leaders are called upon to find more ways of communication and cooperation and ways to convene the spirit of fraternity and humanity in order to find a bright future of humanity in which we find ways to partner to have patience with everybody and ethics. I want to thank all partners for inviting me to participate and I want to call for all efforts to find common ground. I call on all people of good will to united to preserve this beacon of hope for all of humanity. Thank you, peace and prayers.

His All Holiness Ecumenical Patriarch Bartholomew said that we wish you blessings for the start of this years' G20 Interfaith Forum being broadcasted from Riyadh. We appreciate the efforts of the The Kingdom of Saudi Arabian authorities to provide an open space for interreligious and intercultural dialogue to host this distinguished online gathering. The G20 Interfaith Forum represents an extraordinary opportunity for political leaders to consider policy initiatives at the global level to draw on the world's largest economies. It has been our privilege to greet you at previous forums and we congratulate the Forum for gathering such an extraordinary group of religious and governmental leaders. We are pleased to see the topics that

¹¹ See <https://rk-world.org/cultural-projects-and-philanthropy/little-bags-of-dreams-campaign/>

are being addressed. We only wish we could have been there physically. Knowing and appreciating the generosity of The Kingdom of Saudi Arabian hosts who really wanted us to participate. Unfortunately our situation is different this year than ever before because of the COVID pandemic. The year 2020 has been a challenging period for many people due to the coronavirus disease. We are very sad that many people have died. This new situation has widened the gap between rich and poor, has complicated health care services, and has complicated access to the basic necessities of food, water and shelter. The situation of asylum seeker, refugees have suffered many tribulations. As the Bible says, if one part suffers, every part suffers with it. If one part is honored, every part rejoices with it. We continue to call for true solidarity. Public words need to change to deeds. The biblical story of the Good Samaritan involves the protection of human dignity reflected in our nature as beings created in the image and likeness of God. We would like to remind everyone attending the situation that human dignity does not have color, gender, age, ethnicity, gender or religion. Everyone has equal treatment of human persons. It must be provided at every time and place. This year we have been witnessing the rise of the Black Lives Matter movement. We stand with people of color all over the world with their God given infinite worth which cannot be reduced to market value. To put it in the words of a famous philosopher, ‘what has a price can be replaced; what is beyond price has dignity.’ We want to use this opportunity to raise our voice against structural inequalities and any form of racism, tribalism, or classism. The policy makers need to know that we call for zero tolerance of injustice and any other form of discriminatory practice. We wish to express our satisfaction in seeing that the organizers have decided to address religious and cultural heritage. Sacred sites are closely tied to our religious identity and piety. Unfortunately, we have experienced that such treasured places can become weapons of spreading intolerance. We want to use them to build bridges and confidence. Sensitization of consciousness – we launch concrete action level. We urge those participating to support the *United Nations Plan of Action to Safeguard Religious Sites*.¹² We also encourage drafting of policy recommendations that highlight interdependence of protection of religious and cultural heritage and enhancement of mutual understanding and respect. All these diminish the possibility of a dangerous clash of civilizations and eliminate unjustifiable suspicions of people of different cultural or religious backgrounds to continue on the journey toward justice, peace and solidarity. We are aware that there is complexity in administering sacred sites in nonconflictual ways, but we strongly believe that our religious monuments can be vital starting points for honest dialogue. They provide places where people can come together in fruitful ways. It is significant if you can come up with good policy recommendations that can be beneficial for the G20 to enhance environmental quality and enhance sustainable cultural heritage worldwide. We wish you productive deliberations and inspiring outcomes. You will be addressing issues of tremendous consequences for our lives together, humankind and its spiritual values. We wish you every success.

His Eminence Cardinal Miguel Ángel Ayuso Guixot talked about how the world is passing through a dark moment that requires solutions to the problems of our existential lives. There is a real necessity for the human family to come together with a unified spirit and a real friendship to propose answers to our common problems. We as religious leaders need to be a contagion of hope. Let us witness to our religious communities as well as our societies – unity, solidarity, and fraternity for bettering our common home as Pope Francis is continually reminding us. This is our public responsibility - be it political or spiritual. What Pope Francis has proposed to us all is essential if we really want to find an adequate therapy for ending this world crisis and preventing another one in the future. With this in mind, I pledge for our consideration Pope Francis’ call to reaffirm that we are members of one human family. Today we have an opportunity to draw upon

¹² See <https://www.unaoc.org/resource/united-nations-plan-of-action-to-safeguard-religious-sites/>

the richness of what the Pope is offering not just to Catholics but to all of humanity. I invite you to join what the Pope is offering to work together to overcome the challenges humanity is facing. Religious leaders can support and encourage peoples around the world in the responsibility to seek only the dignity of every human person. Pope Francis says that the effort to seek God with a sincere heart is never self-serving. Pope Francis aims to help us recognize one another as traveling companions. Respect and friendship are fundamental attitudes needed for dialogue, and Pope Francis has created a place where people of good will may see efforts in promotion of common good but a needed hope in the future. Let us not forget that believers of different religious traditions can offer their own valuable contributions from the society where they live. It is wrong when the only voices heard in public debate are those of the powerful and experts. Room needs to be made for reflections born of religious traditions of centuries of wisdom. Fraternity should not be limited only to those who share the same tradition. We are called to participate in a healthy subsidiary which starts from the individual and expands to the family all the way to the international community. As Pope Francis reminds us, it is necessary to develop a spirituality of fraternity but also a more efficient world organization to help solve pressing problems if fraternity is to be present in international relations. In a world characterized by indifference and greed for only select groups, there is a need for a new dialogue based on fraternity. Interreligious dialogue has an essential function in building a civil society that includes everyone and rejects the throwaway culture that leaves people isolated and without resources. I am hopeful that through this Forum a better world will emerge. May we remain connected in this joint responsibility and may we be true messengers of solidarity and fraternity.

H.E. Anthony Abbott spoke as a friend and associate with Handa who sponsored meetings last year as well as former prime minister of Australia. We have avoided the worst consequences but have had an economic retraction (10%). This pandemic is a serious health problem like the Asian Flu. The government ordered restrictions. The health problem is being addressed with treatment and it may be further ameliorated with a vaccine. The economic crisis is addressed through massive spending but it will leave a massive debt burden which will last for decades to come. I do not believe governments overreacted at the start, but I do agree with Dr. Navarro at WHO that lockdowns should be a short term measure while the disease was assessed and systems prepared. Now governments' best role is to assure that health systems can cope and the most vulnerable are protected but let individuals decide what risks they are prepared to run. The lockdowns also have impacts on mental health. The main economic burden has fallen on poorly paid persons in private sectors and their families. The quicker they return the better off the vulnerable will be. What do religious leaders bring to this issue? A sense of perspective. We are all mortal and sooner or later all of our lives will end. Second, freedom from fear. For people of faith, death is not the end – it is merely a transition. Third, a willingness to put ourselves out there because the purpose of life is to give glory to God and be our best selves. One of the most distressing things has been the closing of places of worship just when we need faith. People of faith should never let a virus dominate our lives because there will be another pandemic. If we respond with rules at odds with instinct to seek each other out, it will be not only a debt burden but a pall of despondency that we will struggle to shake off. People of faith should strive to see that policies are not ordered. Do unto others as you would have them do unto you. This should not change just because we are in the midst of a pandemic. I bring greetings from Dr. Handa. I hope that fear of a virus will never again prevent a Forum like this meeting in person so we can best learn from each other. Let's meet in person next year.

H.E. Grand Mufit Dr. Shawki Ibrahim Allam said that this Forum is framed within the broad framework of SDGs and world events. The reason for this is that the entire world has become a small village. Everything that happens breaks barriers and impacts even the remotest parts of the

world. The COVID pandemic may be the greatest testament to this phenomena. This presents shared challenges that require us to open channels of dialogue that does not turn into unilateral concern to eliminate the opposition but encourages understanding. God created us of nations and tribes so that we may know each other. This diversity and polarity was not created in vain. God created them with difference – male and female and tribes – that you may know each other. God is all knowing and acquainted. There is no doubt there are disagreements about religions, but it is by virtual of morals that we coexist according to sublime meanings of mutual respect and virtue. Peaceful coexistence incorporates learning about different cultures. Moral values surface in regards to differences. Abuse of the acknowledged moral code can lead to dire consequences. We need to turn them into tangible realities in these times. Frames of hatred and sectarianism and terrorism and attacks on human dignity creates great need to consolidate communication. We can develop initiatives to eliminate hate and restore peace. We are in need of media that promotes peace and not hatred. Educational systems need to achieve complementarity and harmony in spite of differences. We are in dire need of institutions to promote harmony. We have undertaken the responsibility of promoting the true values of Islam. We are in dire need of our institutions promoting peace, love and dialogue in word and deed. As mentioned before, Islamic law makes it our responsibility to offer the world with a better understanding. Egypt has established the secretariat of Fatwah to engage in dialogue and bring muftis together in support of peace and rejection of hatred. We are working to translate these conferences. These initiatives serve this noble purpose. The observatory for monitoring extremist seeks to monitoring hate against Islam and Muslims worldwide. The global fatwah index monitors results. Alongside these indicatives we need support of educational platforms. It is important that every society apply the outcomes of these initiatives. Thank you, blessings and prayers were offered.

Dr. Kezevino Aram said that we have been hearing different perspectives of what the pandemic has brought us as well as what this Forum represents. 200 days ago, the public health crisis was announced. It has been accompanied by an economic crisis and a gender crisis. Women have been on the receiving end of violence, burdened by caring. In the midst of this we have a call for solidarity which emanates from a deep and ancient wisdom that our faith brings us – that we are interconnected and that our actions have direct consequences. Colleagues spoke about this. In the Hindu tradition we also speak about the value of humans – to be in harmony and at the forefront of caring for the entire creation. This value of nonviolence was presented by Mahatma Gandhi in a political space at a time when the people of India wanted to look at a future that was different from the past. I want to talk about the importance of values for reimagining a future that is different from the past. I was part of the Asian consultation organized by KAICIID. I was reminded about the importance of religions bringing voices of the marginalized to the government structures and the values and experiences of people at the ground level. As leaders of humanity, how can we draw upon our experience to inform collective practice. The G20 Interfaith Forum reflects this remarkable collaboration. In the midst of the pandemic, thank you to our partners for helping us to build back better. How can we build a community that is cohesive coming together not only when there is an external threat, but in relation to how we live our lives where there is justice? I too wish we could have met in person, yet the technology has given us an opportunity to continue this dialogue. Over the next five days, may the conversations help us to address the global agenda. The challenges that face us are greater than even the greatest nations are able to combat. It is time to collaborate together. It is my honor to be with you and I hope the deliberations over the next five days where the roads from Riyadh will help us see where the fruits of this dialogue help us to think together and work together so that collective solidarity is a real possibility for the future.

Chief Rabbi Pinchas Goldschmidt believes that our century can be described as a religious century where the last one was mainly secular movements. Now religious leaders have a lot of influence over what is happening in the world today. Under the umbrella of KAICIID we created the Muslim Council of Europe which fights against Islamophobia and secures the rights of Muslims. Not since WWII has the world seen such a predicament. The world is suffering from economic downturn. There is a lot of discontent and hate in the street. The structures of many states have been weakened, with rising hate all over the world. This has been exacerbated by uncontrolled social media supporting hate spread across the world. Hate in the US was live streamed on social media. We are working to stop this free platform that permits anti-Semitism. We convey our support on the Jewish side to Pope Francis signing the accords in the United Arab Emirates and the new Encyclical letter Fratelli Tutti that was issued by Pope Francis on the Fraternity and Social Friendship. This is in the spirit of the Bible which has been the inspiration to the three Abrahamic traditions. We have begun a new reading starting with the first recorded murder and religious war between Cain and Abel. We live in a world throughout history of conflicts and wars between different faiths and religions. We are happy to see this initiative where religions are working together as agents of peace and not agents of hate. We are seeing a rise of infringement of freedom of faith against Jewish and Muslim communities. We are working together with all people of faith and people of no faith to maintain the foundations which Europe after WWII said that human rights should be maintained. Without that there is no future for the European project. This last peace initiative which affected the gulf region, Israel and United Arab Emirates – the Abrahamic Accords Declaration¹³ - was only plausible because of the dialogue between religions which made this accord even possible. May all the Gulf nations work together towards peace during these public health and economically difficult times. My friend Dr. Assah visited Auschwitz in recognition of our difficult past and then we met afterwards. We worked together to stop holocaust denial. A few days ago, Mark Zuckerberg agreed to not allow holocaust denial to be part of their platform.¹⁴ We will work together with social media platforms to make the world a place where religious hatred is not permitted.

H.E. Dr. Yousef bin Ahmed Al-Othaimen offered greetings and spoke about how the special circumstances of the meeting dictates addressing the pandemic. The Organisation of Islamic Cooperation Charter talks about the importance of dealing with the challenges of working together with the contributions of religious leaders and institutions to bring together the opinions of people to allow tolerance and solidarity to prevail. We stand on a threshold which lets us look into steadfastness and measure our cooperation to measure our solidarity in this special situation to relieve the destructive results and impacts of the pandemic and allow the most vulnerable state to remain steadfast and recover. A seminar on medical aspects of the pandemic as well as religious perspectives was convened. It gave important recommendations in regard to necessities to our religion and jurisprudence of calamities which shows us the way to address the pandemic.¹⁵ COVID has damaged the lives of millions of people. Many people have to deal with negative economic, political, social and cultural impacts from the pandemic. The pandemic is a source of threat to all of humankind. We need to look into our religious, cultural and ethnic bonds. No one is safe until everyone is safe. The OIC works with all its bodies to study the Muslim communities in non-member countries to look into the activities of extremist right wing groups and their activities that promote hate. The secretariat takes necessary measures to stand against these extremist parts. We have a responsibility to act according to this for society. The feelings of hate or discrimination related to the pandemic, we see foreigners and asylum seekers

¹³ See <https://www.whitehouse.gov/briefings-statements/the-abraham-accords-declaration/>

¹⁴ See <https://www.cbsnews.com/news/facebook-bans-holocaust-denial-platforms/>

¹⁵ See https://www.oic-oci.org/topic/?t_id=23480&t_ref=13985&lan=en

living in a country being attacked by right wing groups. They are badly treated. We need to state quite clearly that these groups spread the disease and lead to tension and division. I hope that we would be able to agree on a statement. We need to stand united to form a united front to revive the hope in the most marginalized in order to combat all those racist discriminatory and hateful seeds that are distributed to create a safe harbour. Thank you.

H.E. Dr. Amina J. Mohammed said that this Forum brings together such an impressive array of religious leaders. Thanks were offered. I recognize your efforts to advance SDGs and welcome your focus on collaboration. The pandemic is stretching us all. Inequalities are growing, divisions are widening, climate change is not on pause, and we see ever rising assaults on human rights around the world –rising xenophobia, islamophobia, etc. *The 2030 Agenda for Sustainable Development* offers a blueprint for people and planet. It tackles impacts but realizing the agenda takes commitment and courage. It takes understanding that in order to solve big challenges, we need to come together. All of us need to understand this. Values of inclusion, social justice and leaving no one behind. I draw strength from the Prophet Mohammed. Showing love among themselves, being kind, if anyone is not well, then the whole body is not well. The COVID pandemic has demonstrated our interconnections but also our fragility. Thank you for coming together to heal. I also thank religious leaders for supporting the Secretary General’s appeal for a global cease fire. I encourage you to utilize this form to leverage strength of unity in diversity. In shaping hearts and minds you are also shaping a world that is more inclusive and sustainable for all. The United Nations stands with you.

Prof. Mohammed Abu-Nimer reviewed and highlighted the primary issues built into the program. We hope to contribute to create an ongoing sustainable space to convene policy makers and religious stakeholders. We agree that every session has policy makers as well as religious stakeholders. There are four plenaries in addition to the opening one. They focus on COVID 19, empowerment of women and youth and vulnerable communities, and religious action to address climate change and commitments of faith networks to disaster reduction. Each panel is followed by parallel sessions. The reason we have chosen these topics is not random. There are so many challenges facing religious communities. The magnitude and scope can be overwhelming. You will hear about this in relation to COVID, climate change, etc. as we all know, it is impossible to cover all themes in one conference. The agenda has been shaped by the host country however this year we added COVID-19 because of the crisis. We don’t expect to address everything in this conversation. We want to shed the light on religious concerns policy makers should take into consideration. We think that certain subthemes should be taken into consideration such as human rights and empowerment of vulnerable people. Virtual formats have imposed certain restrictions. Our aim is to generate strong energy, to build on previous work accomplished by past forums. This is not an attempt to reinvent the wheel. What is discussed is aimed at accumulating further knowledge and experience to enhance the intersectionality of policy makers and religious leaders. Another guiding principle in framing the agenda is that neither religious leaders or policy makers can solve these issues on their own. They are complementary and collaborative with specific concrete and doable recommendations. We cannot claim complete balance but we tried to take diversity into consideration when preparing the program. Our regional meetings related to this as well. As partners we recognize that this dialogue is based on principles to ensure participation. I am sure these dialogical principles will be further elaborated upon in the sessions. We hope to create recommendations that will be communicated in a number of ways. Each session has a timekeeper, rapporteur and moderator. We encourage you to be creative and think out of the box. We need the positive energy and stamina to engage with these complex issues. Our task and challenges are enormous. Humanity is going through waves of pain. The space we try to create as an oasis of hope and inspiration. The poet Rumi once said, “Don’t be

sad for God sends hope in the darkest moment. The heaviest rain comes from the darkest cloud.”
I hope you will all join us for the next session. Be sure to refresh your webpage.

PLENARY SESSIONS

COVID-19

Description: As the world struggles with the COVID-19 pandemic, faith-based organizations and religious actors' rapid, yet informed, responses have been crucial to support the collective efforts. Reaching out in support of those in need, comforting those who are suffering, feeding those who are hungry, praying for those who are struggling, promoting good health practices together with health authorities, and advocating for help for the most vulnerable are some examples of such activity. At the same time, responding to hate speech, stigmatization, and the other negative dynamics that hinder interreligious relations and social cohesion in the time of a pandemic remains a crucial task in which religious actors have unique leverage. This plenary is dedicated to COVID-19 and the challenges it brings to interreligious relations and social cohesion, bearing in mind the role of religious and interreligious actors in responding to such challenges. Moderated by Ms. Kirsten Laursen Muth (CEO of the Joint Learning Initiative on Faith and Local Communities), the keynote speaker was H.E. Dr. Hassan Nadhem (Minister of Culture, Tourism and Antiquities, Iraq) followed by Dr. Mohammed Al-Abdulaali (Assistant Minister of Health and Spokesperson of the Ministry of Health, Kingdom of Saudi-Arabia), Dr. Hanan H. Balkhy (Assistant Director General of Antimicrobial Resistance at World Health Organization), Elder David A. Bednar (Quorum of Twelve Apostles of The Church of Jesus Christ of Latter-day Saints), Ms. Nihal Saad (Chief of Cabinet and Spokesperson for the High Representative at UNAOC), Rabbi David Saperstein (President of the World Union for Progressive Judaism), Ms. Alissa Wahid (National Director of Gusdurian Network of Indonesia; KAICIID Fellow), and Fr. Augusto Zampini Davies (Adjunct Secretary of the Dicastery for Promoting Integral Human Development of the Holy See).

Presentations Overview:

Ms. Kirsten Laursen Muth

H.E. Dr. Hassan Nadhem

Dr. Mohammed Al-Abdulaali

Dr. Hanan H. Balkhy

Elder David A. Bednar

Ms. Nihal Saad

Rabbi David Saperstein

Ms. Alissa Wahid

Fr. Augusto Zampini Davies

Discussion:

Discussion centered on questions about s

Key Points Made:

- Religious
- Enga

Recommended Points of Dialogue with the G20:

- Wor

THE EMPOWERMENT OF WOMEN, YOUTH AND VULNERABLE PEOPLE

Description: This plenary focuses on the role and potential of religious actors and communities to contribute to the creation of structures which more effectively contribute to the empowerment of marginalised and vulnerable groups, particularly women and youth. It will also explore how religious communities are collaborating with political decision-makers to develop and implement policies that promote equality of opportunity, especially for underserved groups. Equal opportunities for all will allow for a thriving global society. However, persistent social and economic inequalities between men and women continue to shape the reality in education, economic independence, health provision and security. Religious communities and institutions are influential partners when it comes to shaping these areas and have, in some cases, a long history to draw upon. Moderated by Dr. Agnes Abuom (Moderator of the Central Committee of the World Council of Churches), the keynote address was given by H.E. Rev. Kjell Magne Bondevik (Former Prime Minister of Norway and Founder and Executive Chair of the Oslo Center), followed by Mr. Ahmad Alhendawi (Secretary-General of the World Organization of the Scout Movement), Dr. Hala Al-Tuwaijri (Secretary General of the Family Affairs Council, The Kingdom of Saudi Arabia, and Head of the Women’s Empowerment Team at G20 Riyadh), Prof. Ursula Basset (Professor at Pontificia Universidad Católica, Argentina), Chief Rabbi Schlomo Hofmeister (Chief Rabbi of the Jewish Community in Vienna, Austria), Prof. Dr. Azza Karam (Secretary General of Religions for Peace), H.E. Mahmoud Mohieldin (UN Envoy for Financing for Development), H.E. Pramila Patten (Special Representative of the UN Secretary-General on Sexual Violence in Conflict), and H.E. Dr. Aminata Touré (Former Prime Minister of Senegal).

Presentations Overview:

Dr. Agnes Abuom

H.E. Rev. Kjell Magne Bondevik

Mr. Ahmad Alhendawi

Dr. Hala Al-Tuwaijri

Prof. Ursula Basset

Chief Rabbi Schlomo Hofmeister

Prof. Dr. Azza Karam

H.E. Mahmoud Mohieldin

H.E. Pramila Patten

H.E. Dr. Aminata Touré

Discussion:

Discussion focus

h that role.

Key Points Made:

- Dialogue with the G20 must be matched by commitment to mobilize our own networks to implement the SDGs

Recommended Points of Dialogue with the G20

- Collaborate
- Ma

RELIGIOUS ACTION TO ADDRESS THREATS OF CLIMATE CHANGE

Description: As climate change becomes more severe, it is increasingly seen as a moral and existential issue. Different faith groups around the world have strongly advocated in favour of tougher measures to safeguard the planet. They have entered into robust partnerships among and beyond religious communities to protect rainforests, conserve natural resources and safeguard ecosystems threatened by climate change. The problems of our planet and the consequences of climate change are not only problems of science and technology, they are also of moral, ethical and spiritual nature – about how we live our lives, use and distribute resources, and how much everyone is willing to contribute. This plenary session provides an insight into existing and new initiatives of religious actors in their response to climate change and the ways in which they can support policy makers to push forward the environmental agenda. Moderated by Ms. Bani Dugal (Chairperson of the UN Task Force on Engagement with Faith-based Organizations), keynote addresses were given by H.E. Abdulrahman Abdulmohsen A. AlFadley (Minister of Agriculture and Environment in The Kingdom of Saudi Arabia) and H.E. Aksel Jakobsen (State Secretary and Deputy Minister of Foreign Affairs, Norway) followed by His Eminence Metropolitan Emmanuel Adamakis of France (Exarch of the Ecumenical Patriarchate of Constantinople and member of KAICIID Board of Directors), Ms. Sadhvi Bhagawati Saraswati (Secretary-General of the Global Interfaith WASH Alliance), Dr. Juliette Biao Koudenoukpo (Regional Director for Africa at the UN Environment Programme), Rev. Fletcher Harper (Executive Director of GreenFaith), H.E. Margaritis Schinas (Vice-President in the European Commission with the portfolio of Promoting the European Way of Life), and Rabbi Awraham Soetendorp (President of Green Cross Netherlands).

Presentations Overview:

Ms. Bani Dugal

H.E. Abdulrahman Abdulmohsen A. AlFadley

H.E. Aksel Jakobsen

His Eminence Metropolitan Emmanuel Adamakis of France

Ms. Sadhvi Bhagawati Saraswati

Dr. Juliette Biao Koudenoukpo

Rev. Fletcher Harper

H.E. Margaritis Schinas

Rabbi Awraham Soetendorp

Discussion:

Discussants pointed ou

Key Points Made:

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Recommended Points for G20 Dialogue:

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THE COMMITMENT OF FAITH NETWORKS TO DISASTER RISK REDUCTION

Description: Religious communities and leaders are essential and influential responders when their communities face upheaval and natural disasters, including health crises such as the COVID-19 pandemic. With their moral authority and familiarity with their communities, they are able to provide early warnings, alleviate human suffering, build up resilience and provide leadership when it comes to making important changes to people's behaviour and attitudes. In 2020, religious actors have played an important role in preserving human dignity, raising morale and building practical partnerships with local authorities to effectively address the COVID-19 pandemic. This plenary will reflect on the needs and achievements of religious actors in disaster response and advancing the Sustainable Development Goals (SDGs). It will also explore the partnerships within and among faith networks as well as with policy makers on every level which support and empower them to act most effectively. Moderated by H.E. Dr. Thoraya Ahmed Obaid (Former member of the Shura Council, The Kingdom of Saudi Arabia; former Executive Director of the United Nations Population Fund; former United Nations Under-Secretary General), speakers were Dr. Amal Al Habdan (Vice-Rector for Academic Support & Student Services at Princess Nourah Bint Abdulrahman University; Consultant at King Salman Humanitarian Relief Center, The Kingdom of Saudi Arabia), Sister Sharon Eubank (LDS Charities and Relief Society Presidency of the Church of Jesus Christ of Latter-day Saints), H.E. Dr. Bandar M. H. Hajjar (President of the Islamic Development Bank Group), Mr. Andrew Morley (President and CEO of World Vision International), The Rt. Hon. Baroness Emma Nicholson of Winterbourne (House of Lords, United Kingdom), and Mr. Fadlullah Wilmot (Regional Program Manager for the Middle East and Africa, Muslim Aid).

Presentations Overview:

H.E. Dr. Thoraya Ahmed Obaid

Dr. Amal Al Habdan

Sister Sharon Eubank

H.E. Dr. Bandar M. H. Hajjar

Mr. Andrew Morley

The Rt. Hon. Baroness Emma Nicholson of Winterbourne

Mr. Fadlullah Wilmot

Discussion:

Discussion considered whether a

Key Points Made:

- Fo
- Mi

Recommended Points for G20 Dialogue:

- Governm

THE WAY FORWARD

Description: This session focused on how to collaboratively work together in light of the prior dialogue. Moderated by Prof. Mohammed Abu-Nimer (Senior Advisor, KAICIID), speakers were H.E. Faisal bin Muaammar (Secretary General, KAICIID), Dr. Abdullah Alhomaïd (Secretary General, National Committee for Interfaith and Intercultural Dialogue, The Kingdom of The Kingdom of Saudi Arabia), H.E. Cardinal Matteo Zuppi (Archbishop of Bologna, Italy), and Prof. Alberto Melloni (Professor and UNESCO Chair in Religious Pluralism and Peace, University of Bologna, Italy).

Presentations Overview:

Prof. Mohammed Abu-Nimer

H.E. Faisal bin Muaammar

Dr. Abdullah Alhomaïd

H.E. Cardinal Matteo Zuppi

Prof. Alberto Melloni

Discussion:

The group di

Key Points Made:

- The de

Recommended Points for G20 Dialogue:

- Reduce pr

PARALLEL SESSIONS

COUNTERING HATE SPEECH AND THE USE OF SOCIAL MEDIA AS A SPACE FOR DIALOGUE

Description: Hate speech distorts understandings of social forces, spreads misinformation, and aggravates prejudice and discrimination. It can affect power dynamics, creating rifts and mobilising groups in ways that divide communities. In some societies, specific understandings of freedom of expression and hate speech are the topic of debate. The misuse of religion to legitimate violence in many conflict settings is a related concern. Religious leaders and faith-based organizations can play roles in preventing incitement and hate speech, reducing tensions in their communities. The United Nations Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes in 2017 reflects a commitment to better engage religious institutions in countering hate speech and incitement to violence. The session explored both actual and potential ways in which religious leaders provide alternative narratives and engage with their respective constituencies in respectful discourse. Moderated by Dr. Mustafa Ali (Secretary General of the Global Network of Religions for Children and Director of Arigatou International, Nairobi), speakers were Dr. Vinya Ariyaratne (President of the Sarvodaya Shramadana Movement, Sri Lanka), Dr. Kamal Boraiqa Abdelsalam Hassan (Member of Al-Azhar Centre for Dialogue and Supervisor at Al-Azhar Observatory for Combating Terrorism at Al-Azhar University, Egypt; KAICIID Fellow), Ms. Simona Cruciani (Political Affairs officer at the UN Office on Genocide Prevention and the Responsibility to Protect), H.E. Grand Mufti Dr. Nedžad Grabus (Mufti of the Islamic Community in Slovenia), Rev. Susan Hayward (Senior Advisor for Religion and Inclusive Societies at the U.S. Institute of Peace), Chief Rabbi David Rosen (International Director of Interreligious Affairs at the American Jewish Committee and member of KAICIID Board of Directors), Ms. Nika Saeedi (UN Policy Specialist on Gender, Political Processes and Peacebuilding at UNDP), and Emina Frljak (Education Programs Coordinator, Youth For Peace and International Youth Committee Member, Religions for Peace).

Presentations Overview: The panel began with a video promoting the Forum and partnership. House rules for the panel were discussed. Refrain from inflammatory language, raise questions of interest that you would like the panel to address in the chat.

Dr. Mustafa Ali introduced panelists. This discussion is about the role of religion in conflict prevention. Countering hate speech through social media as a space for dialogue. Hate because of color of skin can be stopped based on – love your neighbor, created that you may know each other and not despise one another. Social forces, misinformation, prejudice has contributed to an increase of hate speech. We have a panel who is to share with us how hate speech has created challenges and how faith communities can address hate speech.

Dr. Vinya Ariyaratne I come from a country that was affected by armed conflict for decades and faced humanitarian disasters such as tsunamis. People belong to different religions. They have demonstrated tremendous resilience. Now we are grappling with the COVID pandemic. Our country is blessed to have people who follow the major religious traditions of the world. The movement is a grassroots movement demonstrated holistic community development revolving around buddhist principles. We have reached rural people to fulfill human needs. Through its

long history of a people's movement, we have emphasized spiritual awakening as foundation for harmony and development in accordance with four principles: 1) sharing time and energy for the benefit of others, 2) use of language, 3) engaging in constructive action, 4) unless one uses language to treat one another with respect, dignity, and compassion, one cannot achieve harmony. 2500 years ago, the type of communication was in-person. With advancement of technology there are multiple forms. We witness use of channels of communication that enhance hatred and incitement to violence. Addressing hate speech through a campaign involves bringing community leaders together to draw from traditions of all faiths to address this issue. We can combine knowledge of science and technology for the benefit of humankind. The pandemic has given a new turn to hate speech. Existing prejudices have come to the forefront. Labeling people affected by COVID 19. We are struggling with this in Sri Lanka. The media has identified certain groups as being affected by COVID and agents for spreading the disease. We need to take proactive measures to counter this to safeguard the rights of those affected as well as those impacted socioeconomically by this. We need to pay attention to countering hate speech in light of the new normal of COVID-19.

Dr. Kamal Boraiqa Abdelsalam Hassan expressed gratitude and thanks, then pointed out hate speech points. There are many negative and widespread views across social networks such as Islamophobia, xenophobia, extremist violent acts perpetrated in the name of Islam or Islamic faith – hate speech has a vital role in committing these acts of violence. Hate speech does not admit to otherness or any other point of view in the form of gender, race because hate speech does not believe in the value of dialogue, coexistence, and speech. Hate speech negates the humanity in which god has created us all. The human being is a creature that strives to live peacefully with the other. Hate speech negates principles of religion and principles of Islam in particular which calls for learning from each other with every society and their differences. Principles that call for social cohesion – Islam admits all structural systems developed that consolidate the relations between citizens and their state and their connectedness between all peoples. It consolidates the idea of citizens that have rights and obligations. We accept the idea of the first Islamic state in the past ages of common citizenship between Muslims, Christians and Jews who all had equality before the law and equal rights and equal right to practice their own religion and tradition. This relationship between the different components of society in the first Islamic state – we can see it in Islamic sharia which admits to the pluralism of people. In the Koran, it says that if God had wanted, God would have made you all the same but you were made different so that you would know each other and cooperate. There is god's commandment found in diversity and in the principle of life. Diversity of color and diversity of structures is paramount and is the same with god's creation – religion, race, ethnicity, gender – constitutes evidence of god's will and god's creation. A free human being is able to choose and bears the consequence of their choice. According to these point, I want to stress that Arabic societies [technical difficulties] We should pay attention to using negative concepts that we use maybe unconsciously. For example, the definition of minority can have a negative impact. We should address concept of citizenship because minority bears within it the notion of discrimination. We have to define the clear line which is the difference between right to freedom of expression and hatred speech. We have to think about the legal methods that prevent incitement to hatred because they can be the first indicator. We are all proud of our religious affiliations and proud of ethnicity affiliation. We should also accept that the other is also proud of their religion or belief and we need to spread this culture of being proud together which can be effective in countering hate speech.

Ms. Simona Cruciani the topic of today's panel goes to the heart of my office on genocide prevention and the responsibility to protect. The first point is that my office has been engaging

during the last several years religious leaders and actors in their role in contributing to prevent incitement to violence. Incitement to violence is an indicator for atrocity crimes to be committed. Our office has been a key supporter to engage with religious leaders as participants in this work to ensure that no one is killed in atrocity crimes. We have worked tirelessly together with KAICIID and other faith-based organizations and network of traditional peacemakers to prevent incitement to violence in accordance with the plan of action. This plan includes how they can collaborate with the UN nations and be involved with other actors such as civil society, and tech and social media companies. Countering and addressing hate speech which is a precursor to preventing violence is a priority of the secretary general. He is worried about global growing trends of hate speech that hamper the UN programs and UN work. They are an obstacles to the principles and values of my organization. In 2017, he established the UN Plan and Strategy of Action on Hate Speech. It is an internal document to the UN because it aims to enhance internal cooperation aligned with human rights standards. We believe that hate speech belongs to the freedom of expression but it can be nevertheless countered with alternative speech of positive narratives. It is tackled in a comprehensive way, working with victims, protecting them, supporting an environment conducive to inclusive to tolerance for respect of human rights standards. Another element that I highlight is one of partnership. It is an internal document aimed at enhancing coordination with in the UN but we cannot tackle it on our own. We need the commitment of other actors. It is a multi-stakeholder approach. The UN partners with a variety of actors including the religious leaders and actors who play an essential role as a general agent of prevention. We have to put the issue of COVID in context. In the context of the current pandemic, we have seen a surge on hate speech that is enhancing existing trends of racism and discrimination globally. The UN Sec General has made a global call to address hate speech and he has included religious actors. We provide in this policy specific recommendations for faith actors how to handle this global issue in collaboration with the UN. Partnerships are very important for addressing hate speech. This is something we need to do together. Religious actors play an essential role in this especially when this involves engaging with social media companies that we are not as used to collaborating with. We need to do this in line with international human rights standards that respects freedom of religion or belief and opinion and discussion. I would ask religious leaders to use their voices to counter hate speech to protect vulnerable groups.

H.E. Grand Mufti Dr. Nedžad Grabus peace and blessing be upon you all and gratitude to the organizers. The governing principles of Muslim communities and the rest of European societies is intercultural respect and understanding. Many Muslims struggle with negative narratives, prejudice and misunderstandings. One of these problems is hate speech. How do you make a balance between freedom of expression and the problem of hate speech. Freedom of religion which we enjoy thanks to the UN Declaration of Human Rights and EU documents must be respected. Freedom of expression – violence against any person must be stopped wherever it occurs. Voices which express debate even about the most sensitive issues must be acknowledged. This is not easy but we must make an effort. Oxford dictionary defines hate speech as “ “. There has been much debate over freedom of speech and hate speech legislation. The law may identify a group based on certain characteristics. Laws differ in different countries. Hate speech laws are of two types: preserving public order and human dignity. Prohibiting by law hate speech is complicated. We must consider that there are people who do not know enough about other religions needs to be taken into consideration. One of the pillars is to support and identify our views in formal and non-formal education. There we learn about differences, mutual respect and the dignity of human life. It is problematic when educational materials support religious illiteracy. Formal education can create specific understandings or misunderstandings of other religions. This is one of the sources of hate speech. How do we speak about others? How do we speak about other religions in our meetings? How do we speak in our own religious

services about religious others? If we can speak about them in ways that they would agree with, this will make a contribution to positive change. Religious people must be reliable actors so that people with political power will take them seriously. If we shift our discourse every day and do not know what we want in our presentations about our religions, the political actors will not take us seriously or be on our side if we want to make a difference. We have to speak about others' beliefs and understand their perspectives so we can reduce hate speech about other people. The importance of Charter of Mekka last year and other documents produced by Muslim institutions were mentioned. We have to agree that we do not accept any form of hate speech. We have to develop critical thinking about different issues in recognition that we have differing standards. This is not only a possibility to present or represent our ideas, this is also a possibility to learn from each other as I learned today how Rev. Susan Hayward emphasizes that so many differences among Christians about same or different issues. Similarly, Muslims are not homogeneous. We need to promote this understanding of religion.

Rev. Susan Hayward addressed the gendered nature of hate speech that targets women and sexual and gender minorities. A good amount of hate speech polices women who are outspoken or who step outside gender norms. Hate speech often reinforces conservative and sometimes oppressive gender norms. In Myanmar, we tracked hate speech moving into their election. Anti-women speech was strong. There was a woman featured prominently in the election. Women who supported a package of laws were targeted by the police who accused them were accused of being promiscuous and targeted with violence. We saw this in the presidential elections of 2016 and today. Protecting women by the sexual violence of immigrant men when data shows that the biggest threat of violence of women are people they know. Women are being accused of being traitors targeting even women who hold prominent positions serving their government. This gendered dimension is of significance and it must be addressed in efforts to stop hate speech. This is very important for religious actors to address this gendered dimension because religion has something to do with how gender norms are understood. The same goes with language regarding LGBTQ+. This needs to be called out along with language targeting racial minorities and religious minorities. Gendered hate speech needs to be included in campaigns that address hate speech. She underscored the importance of under covering the small networks that fund the hate campaigns. Any effort to address it must be just as savvy and strategic involving action as well as words. The Hebrew scriptures recognizes that the act of speaking creates worlds. Using proper speech can be a spiritually liberating force. Speech with action can create environments for sustainable peace.

Chief Rabbi David Rosen I have been brought into this panel with the dubious honor to represent the arguably longest hated minority of human record and memory. (The longest hatred book). Antisemitism is a paradigm that serves as a model to understand the different aspects and impulses of hatred that manifests itself. The term antisemitism is not necessarily a very felicitous one. Not very precise. Leon Pinsker in 1880 used a better term – Judeophobia – to describe this mystifying impulse of hostility towards Jews. Hostility towards others whether real or perceived normally relates to some particular group that has some kind of capacity to undermine the interests of another group. It is interesting to explore how a small vulnerable almost impotent community can be the target of so much hatred. Lately it has increased with impulse and unholy alliances with this perplexing hostility towards people of Jewish origin. One clear reason we can understand for this lengthy history of prejudice is because Jews were more often than not the only Other present. Jews had been scattered but now they were scattered around the world living in mostly Christian societies that were relatively homogeneous. They were not only homeless and dependent upon the hospitality of others but they were also seen as being useful in terms of trade and development – mobile, multilingual, connections all over the world. They would be in

a community for a while and then cast out. There was some suspicion and served as someone to blame when things went wrong (scapegoats). There was a need that they satisfied – others put their fears on the shoulders of those who are different. Because the Jewish observances were different and they sought to live in their own community and their observances had bearing on hygiene, Jews were forcibly and voluntarily quarantined. When Jews were dying in perhaps less numbers than quarantine, it was a by-product of their way of life. That abetted the scapegoating phenomena and conspiracy theories. In places where there are no Jews whatsoever - China – and yet it is portrayed as a Jewish conspiracy to do harm to those who are not Jews. What is unique and special in anti-Semitism is the religious dimension. This predates the monotheistic traditions. It existed in Greece. When you have those that come with universal claims that ours is the right way, then you have a further overlay of prejudice. With Christianity, it became even more acute because of how they saw themselves as a continuation of the original heritage. Jewish rejection of their claims led to a demonization of Jews as in league with the devil and therefore condemned to wander forever. Jewish homelessness was considered divinely bestowed upon them. The holocaust could not have succeeded to the extent that it did had the land not been tilled previously by the suspicion and prejudice against Jewish communities. Jews were invited in to help facilitate trade and then they would get prohibited from doing anything other than trade – not allowed to be a part of guilds with specific skills – the one area they could be involved in was money lending. The church encouraged them to be money lenders. The victim is to blame emerged. Racial antisemitism is a relatively new phenomena born out of nationalism of 19th century. This produced xenophobia and fear of loss of identity. Particularly in Germany where theories of antisemitism were more sophisticated (e.g., Wilhelm Marr's essays on the purity of whites). Today, in addition to these aspects of anti-Semitism which is paradigmatic of expressions targeted at various minorities, we have the phenomenon of holocaust denial. This is a form of transferring one's own guilt through blaming the victim. Political prejudice has particularly targeted the Jewish state, given that much criticism of the Jewish state is legitimate. But there are exaggerations that blame the Jewish state for collapse of other failed states in the middle east, etc. Jewish identity has become a lightning rod for all kinds of prejudices. Holocaust denial is often expressed for political reasons where people are concerned about their own political history. Because holocaust denial tries to prepare the way for the legitimation of atrocities – once you diminish its significance, the capacity to commit atrocities is so much easier. Resurgence of hate reflects a brutalization in society that relates to social media. Today, people who would have been marginal and not heard have the capacity to spew their filth out against communities in ways they could not do before. Part of the resurgence has been facilitated by the modern technological capacities. We have seen this in particular during the COVID pandemic. We need to engage these tools to effectively combat through control – acknowledging protection of freedom of expression – in a manner that ensures that more just expressions combat those who seek to utilize these tools to advance their own malevolence and hostility.

Ms. Nika Saedi COVID is shaking the structure of health, education and economic systems. It is causing strife, apathy and perhaps most important fear and uncertainty that drive hate speech. Public discourse is weaponized to dehumanize women, migrants and many others. This pits us against them. Others shared real life examples of this. We know that this has catastrophic tragedies. We said never again but here it is again. Entrenched political views are encouraged by economic incentives. Internet users are seen as commodities rather than human beings. We are here to identify our shared values. Connected more than ever, we are exploring how digital platforms can contribute to societal harmony and stimulate conversations. Many communities of faith. Many journalistic outlets are sharing stories of ordinary people that are shared globally. Random acts of kindness are more evident. Technology advances have enabled more than half of the world to have access to the internet. Social media can be a force of good. As a global

community, we can create opportunities for faith based actors to talk about things that unite us. UNDP is learning how to further amplify promotion of peace and harmony to combat the voices of extremism. UNDP has learned that dialogue and consultation and creating space for artistic expression – arts matters – is powerful. Sharing diverse life experiences and provision of platforms for different perspectives is a positive view of diversity. This initiative uses the arts to promote critical thinking and enable young people to become media savvy. Media literacy training to be conscientious media citizens. Private sector partnerships with Facebook and YouTube actors. This initiative has a wide audience creating opportunities in Bangkok. In first three months it has reached 13 million users. Faith based actors with personal understanding of the lives of those impacted by hate speech can be powerful advocates for ensuring equal citizenship for all and heard by decision makers so that those responsible can do their job. Promoting humanity, dignity, collective destiny on a shared planet are values that can be expressed on digital technologies to create positive online environments. Shared principles and norms inform the global agenda. How can we strengthen social cohesion and restore trust? Measuring impact is important despite the measurement challenges would be a breakthrough in our work. We need collaboration with faith based actors on this.

Emina Frljak presented recommendations by young people on how to counter hate speech. These recommendations were the product of discussion led among 25 young people coming from different countries, religious, ethnic and cultural backgrounds during the KAICIID G20 Interfaith Virtual Forum that was held on October 8th, 2020:

Challenge 1 – Capacity and tools to identify, address, and prevent hate speech

Recommendation 1: Education authorities should prioritize the introduction of modules on digital literacy into school and further education curricula. People who lack the skills to navigate online platforms and analyse online sources critically are left vulnerable to the prevailing “infodemic”. Skills can also be fostered via informal means, such as games.

Recommendation 2: Social media platforms should sharpen and either unify or harmonize their definitions and policies concerning hate speech. They should use their platforms and their respective influencers to promote digital literacy and responsible posting.

Recommendation 3: Funding should be provided for opportunities for public-private partnerships to prevent spread of hate speech and encourage encounters. Many young people lack practical knowledge about other faiths but asking questions can draw the suspicion that the person asking might be considering conversion; therefore public-private initiatives are invited to create safe online spaces for youth from different faiths to meet and ask questions without stigma.

Challenge 2 – Hate speech versus freedom of speech

Recommendation 1: Equal application of legal measures: Objective analysis of derogatory speech and how it affects religions should be conducted on a national basis. Responses and policies should be applied equally, regardless of whether a majority or minority faith is affected.

Recommendation 2: Awareness-raising: We need to make people more sensitive to the reality of hate speech and its consequences. Young people should be encouraged and empowered to spread awareness of the profound negative psychological effects it can have.

Recommendation 3: Religious teachers/community leaders should complete mandatory training which includes awareness of other faiths and how to spread positive and responsible messages in their teaching, avoiding messages of hate.

Recommendation 4. Education: curricula should be introduced which robustly cover hate speech and responsible use of social media. Foster dialogue skills and practice: educators for every age group should focus on building the capacity to hold sensitive, difficult dialogues and to manage grievances and differences constructively. Encourage empathy-driven education both in schools and informally which allows for direct encounter between members of different social groups.

Challenge 3 – Countering hate speech in political discourses

Recommendation 1: A compulsory course on responsible public communication should be introduced for anyone assuming public office. Introduce and/or consistently enforce legal measures to penalize public figures whose words infringe upon human rights and the rights of minorities.

Recommendation 2: States should be empowered to reduce the minimum age to run for office to better represent demographic shifts nationally. Only 2% of parliamentarians are under 30. This change would have an impact upon political discourse that is more representative of young people's aspirations to inherit more just societies. It will also inspire more women to get involved in politics and ensure violence and hate are addressed differently.

Recommendation 3: States should refrain from weaponizing digital media platforms under national security laws and prevent peaceful freedom of expression. Knowing the influence they wield, social media should take measures to ensure that they remain politically neutral and as free from political manipulation as possible.

Zafer Nahassi (KAICIID Fellow) gave three major recommendations from discussion group of KAICIID Fellows network. Policies based on cooperation and not being weapons or means of political pressure. Deals with prosecution of hate speech through legal departments. KAICIID Fellows advocate for a course on pedagogical education which means for open minded schools and universities. They called for social media butterflies to counter hate speech.

Several questions submitted by the audience were discussed such as: What needs to be done to ensure that the Social Media platforms are adhering to the UN platforms of hate speech. How can we differentiate between hate speech and religious freedom. What is the role of interreligious dialogue and action to addressing hate speech? What kind of partnerships help to address this? What kind of policies would address hate speech?

Discussion emphasized the countering of hate speech with counter positive narratives that are in line with international human rights standards so that freedom of speech is honored. They spoke about working closely with tech companies. In June the UN hosted a roundtable to address the UN plan of action on hate speech. They are working with Facebook, Twitter and Google to implement this plan of action. In terms of suppression of minority voices, hate speech laws are often used to suppress the voices of minorities. They believe that implementing the UN policy on hate speech supports civic space where people have an opportunity to peacefully express their opinions. This is why they are emphasizing the UN policy on civic space. In this collaboration we also announce the inclusion of everyone including vulnerable groups and minorities.

Religious groups standing in solidarity with one another and educating communities about how to respond to others to demonstrate solidarity to counteract the hate speech is essential interfaith work. Demonstrating their shared repudiation of hate is enormously powerful. If we are ignorant about one another then prejudice can flourish. Interreligious literacy is not a luxury – it is critical. We need to educate regarding religious literacy. Without religious literacy we will continue to have misrepresentations, misquotations, things taken out of context and so the critical interreligious collaboration is predicated on knowledge, education and literacy of one another. Striving for universal norms that constitute human rights and respect for diversity even with a universal system makes it difficult to come up with one model that works across the board but there is a constant process of interpretation and dynamism as different nations are in dialogue around the world. Dialogue is a process of interpretation that helps constitute the international legal system – the dialogue must be constant and ongoing as we seek to apply international norms across the board. It must involve respect. In situations there is often argued one position that constitutes that culture’s position on any given issue but oftentimes in reality even within one religion or culture there is a lot of diversity internal to that group. In the US, media will say “American Christians believe this...” but the reality is that there are many diverse American Christian communities and positions about what is the right way to understand those issues and respond to them. This element of religious literacy involves recognition that religions and cultures are constantly going through these interpretive processes and there is enormous diversity on the ground. When forming partnerships, be aware of the digital divide bringing in the service providers themselves. In Sri Lanka, they brought in Facebook to help them counter hate speech to help them identify trends and origins of hate speech. They interact with important stakeholders vertically and horizontally when addressing hate speech. It is important to characterize hate speech to create messages which confront such hate speech. We need to understand the reasons and roots of hate speech in order to recognize the symptoms and remedy it and concentrate on the means to counter it. Dialogue on the basis of respecting the other is needed for the sake of human beings. Education that stresses these values through online courses is needed. Religions did not come with hate but emphasize peaceful coexistence to work for peaceful humanity.

RELIGIOUS CULTURAL HERITAGE, HUMAN DIGNITY AND SUSTAINABLE DEVELOPMENT

Description: Religious cultural heritage is emerging as a new engagement point for reaching the United Nations' Sustainable Development Goals (SDGs). This adds an important dimension to ongoing work on protecting sacred sites. New thinking points to ways that protecting and cultivating religious cultural heritage can advance many SDGs. Sacred sites serve as a meeting point for development of dialogical civic spaces and as an area for exchange in the religious and cultural spheres. At the same time, work in this area has become more complex because shared and contested sites have been weaponised as focal points of acts of religious or ethnic hatred and of state-sponsored geopolitical agendas. This raises a number of challenges of how to manage complex custodianship relationships of religious associations and heritage authorities without infringing upon religious autonomy and freedom of religion or belief on the one hand, and wider civic and cultural expectations on the other. This session builds on the important work and leadership of the United Nations Alliance of Civilizations and other stakeholders to suggest important ways that the safeguarding of sacred sites and religious cultural heritage can help further broader initiatives to advance sustainable development goals. Moderated by Prof. Peter Petkoff (Director of the Religion, Law and International Relations Programme, Centre for Religion and Culture at Regent's Park College, University of Oxford, United Kingdom), speakers were H.R.H. Amb. Princess Haifa al-Mograin (Permanent Delegate of the Kingdom of Saudi Arabia to the United Nations Educational, Scientific and Cultural Organization; Chair of the G20 Development Working Group), Msgr. David-Maria A. Jaeger OFM (Prelate Auditor of the Court of the Roman Rota), Ms. Ana Jimenez (Political Advisor at United Nations Alliance of Civilizations), Prof. Paul Morris (UNESCO Chair in Interreligious Understanding and Relations at Victoria University of Wellington, New Zealand), Ms. Sharon Rosen (Global Director for Religious Engagement at Search for Common Ground), Dr. Tugba Tanyeri-Erdemir (Non-Resident Research Associate at Department of Anthropology at the University of Pittsburgh, USA), and Dr. Michael Winer (Human Rights Officer at the Office of the UN High Commissioner for Human Rights).

Presentations Overview:

Prof. Peter Petkoff

H.R.H. Amb. Princess Haifa al-Mograin

Msgr. David-Maria A. Jaeger OFM

Ms. Ana Jimenez

Prof. Paul Morris

Ms. Sharon Rosen

Dr. Tugba Tanyeri-Erdemir

Dr. Michael Winer

Key Points Made:

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Recommended Points for G20 Dialogue:

HUMAN TRAFFICKING AND MODERN SLAVERY

Description: The horrors of human trafficking and different forms of modern slavery cause deep suffering to many who have little capacity to defend themselves. International law, police action and national efforts address some facets of the complex phenomenon but far more needs to be done. Strong religious voices give a high priority to this topic.; An array of religious initiatives address the issues, but coordination among them and with secular actors is generally poor. The commitment to SDG target 8.7, to eradicate modern slavery, frames this round table which looks at strengthening both moral leadership and practical means to bring these scourges to an end so that relevant corporations, organizations and individuals exercise their due diligence to slavery-proof their supply chains. Moderated by Dr. S. Ayse Kadayifci-Orellana (Research Affiliate at Georgetown Institute for Women, Peace and Security, Adjunct Professor, Georgetown University, USA), speakers were H.E. Amb. Ramón Blecua (Ambassador at large for Mediation and Intercultural Dialogue of the Ministry of Foreign Affairs, European Union and Cooperation, Spain), Mr. Kevin Hyland (Former first independent Anti-Slavery Commissioner of the United Kingdom), Dr. Ibrahim Negm (Senior Adviser to the Grand Mufti of Egypt), Rev. Richard Sudworth (Secretary for Inter Religious Affairs to the Archbishop of Canterbury and National Inter Religious Affairs Advisor and member of KAICIID Board of Directors), and Don. Dr. Michael H. Weninger (Member of the Pontifical Council for Interreligious Dialogue at the Vatican).

Presentations Overview:

Dr. S. Ayse Kadayifci-Orellana

H.E. Amb. Ramón Blecua

Mr. Kevin Hyland

Dr. Ibrahim Negm

Rev. Richard Sudworth

Don. Dr. Michael H. Weninger

Key Points Made:

- Interfai

Recommended Points for G20 Dialogue:

- Projects s

FAITH COMMUNITIES IN PARTNERSHIPS TO ADDRESS THE COVID-19 PANDEMIC

Description: During the COVID-19 pandemic, faith communities have played crucial roles, both in partnerships to address public health challenges and to keep societies functioning during lockdowns and quarantines. Innovations including use of technologies may have lasting effects beyond COVID-19. From health messages and online shopping to telemedicine, from remote work and video conference calls to distance learning, the COVID-19 crisis is accelerating trends of the last decade. Religious leaders can contribute to the urgent challenges of taking lessons learned to build trustworthy information systems. In a post-COVID-19 world, how can health systems and technology more broadly reinforce human-centred and inclusive approaches? Moderated by Rev. Prof. James Christie (Ambassador-at-large of the Canadian Multifaith Federation and Professor of Whole World Ecumenism and Dialogue at the University of Winnipeg's Global College, Canada), speakers were Dr. Nezar Bahabri (Director of the Internal Medicine Department at Dr. Soliman Fakeeh Hospital, The Kingdom of Saudi Arabia), Mr. Kevin O'Brien (Executive Director of the Handa Foundation), Mr. Jean-Francois de Lavison (President and Founder of AHIMSA Fund), Ms. Sarah Hess (Technical Officer on High Impact Events Preparedness at WHO), Rabbi Namoi Kalish (Harold and Carole Wolfe Director of the Center for Pastoral Education; KAICIID Fellow), H.E. The Most Reverend Bishop Marcelo Sánchez Sorondo (President of the Pontifical Academy of Social Sciences), and Prof. Marco Ventura (Full Professor of Law and Religion at the University of Siena, Italy).

Presentations Overview:

Rev. Prof. James Christie

Dr. Nezar Bahabri

Mr. Kevin O'Brien

Mr. Jean-Francois de Lavison

Ms. Sarah Hess

Rabbi Namoi Kalish

H.E. The Most Reverend Bishop Marcelo Sánchez Sorondo

Prof. Marco Ventura

Key Points Made:

- Raw poverty can be ended

Recommended Points for G20 Dialogue

- Finance a wage of \$1/hour as a basic human right

RELIGIOUS ACTORS AND MULTILATERAL RESPONSES TO THE COVID-19 CRISIS: PRIORITIES AND ACCOUNTABILITY

Description: The inequalities that the COVID-19 crisis reveals demand urgent action by world leaders. Multilateral responses that G20 leaders are considering must focus squarely on

vulnerable communities, assuring that resources are used to further recovery and rebuilding and take fully into account priority needs. The essential spirit of solidarity and equity that is a foundation for the G20 ethos is echoed by religious communities across the world during the crisis, both in remarkable mobilization of resources to serve communities and in interreligious action grounded in commitment to human rights and human dignity. Religious communities have distinctive capacities to identify, serve, and direct attention to areas of need. Cooperating in efforts to assure integrity and efficiency in relief measures (both debt relief and social protection programs) is a demanding but fitting role for faith communities in this time of crisis, with the ethical teachings and pragmatic experience of different religious traditions invaluable contributors to these objectives. The measures taken in the months ahead to respond to urgent, critical needs must be undertaken with a view towards the future, building effective cooperative arrangements involving multisector actors, including religious communities, that reflect commitment to addressing inequalities, directing resources towards the most vulnerable, and assuring fully transparent and robust accountability mechanisms for use of public funds. Moderated by Prof. Katherine Marshall (Vice President, G20 Interfaith Association, Senior Fellow, Berkley Center for Religion, Peace and World Affairs, Georgetown University, and Executive Director, World Faiths Development Dialogue), speakers were Dr. Tamader Al-Rammah (Member of the United Nations Committee of Elimination of all Forms of Discrimination against Women and Former Vice-Minister of the Ministry of Labor and Social Development, The Kingdom of Saudi Arabia), Mr. Somboon (Moo) Chungprampree (Executive Secretary of the International Network of Engaged Buddhists), H.E. The Most Reverend Bishop Matthew Hassan Kukah (Catholic Bishop of the Diocese of Sokoto, Nigeria), Prof. Jonatas Machado (Professor of International Public Law and European Union Law at University of Coimbra, Portugal), Ms. Ruth Messinger (Global Ambassador of the Jewish World Service), Prof. Juan G. Navarro Florio (Professor of Law at Pontificia Universidad Católica, Argentina), and Dr. Canon Sarah Snyder (Archbishop of Canterbury's Advisor for Reconciliation, United Kingdom).

Presentations Overview:

Prof. Katherine Marshall

Dr. Tamader Al-Rammah

Mr. Somboon (Moo) Chungprampree

H.E. The Most Reverend Bishop Matthew Hassan Kukah

Prof. Jonatas Machado

Ms. Ruth Messinger

Prof. Juan G. Navarro Florio

Dr. Canon Sarah Snyder

Key Points Made:

- Target juvenile program development to prevent youth radicalization

Recommended Points for G20 Dialogue

- Governments should stop incentivizing additional crop cultivation for international sales

SUPPORTING VULNERABLE GROUPS IN TIMES OF COVID-19

Description: Vulnerability as a central focus for the Forum reflects concern for segments of populations suffer particularly acute effects of disasters and social challenges. In the context of COVID-19 emergency, women, children, the elderly, the disabled, and some minority communities experience distinctive and severe challenges. Their vulnerability is closely connected to economic, emotional, social, or health disparities. Religious communities and actors have strong ethical teachings that focus on vulnerable people and during the crisis many have responded with vigour and creativity. This panel will focus on lessons learned and possible implications for rebuilding in the post-COVID era. Moderated by Mr. James Patton (President, CEO of the International Center for Religion and Diplomacy), speakers were Dr. Mohammed Elsanousi (Executive Director of the Network of the Traditional and Religious Peacemakers), H.E. Amb. Teresa Indjein (Director General for International Cultural Relations of the Federal Ministry for European and International Affairs, Austria), Rev. Victor Kazanjian (Executive Director of United Religions Initiative), Ms. Sara Rahim (Head of Programme at A Common Word Among the Youth and Youth Representative to the United Nations for Parliament of the World's Religions), Dr. Mohammad Sammak (Secretary-General of the National Committee for Christian-Muslim Dialogue in Lebanon and member of KAICIID Board of Directors), Prof. Mariz Tadros (Director of the Coalition for Religious Equality and Inclusive Development and Research Fellow at the Institute of Development Studies, United Kingdom), and Ms. Maria Lucia Uribe (Director of Arigatou International in Geneva).

Presentations Overview:

Mr. James Patton

Dr. Mohammed Elsanousi

H.E. Amb. Teresa Indjein

Rev. Victor Kazanjian

Ms. Sara Rahim

Dr. Mohammad Sammak

Prof. Mariz Tadros

Ms. Maria Lucia Uribe

Key Points Made:

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Recommended Points for G20 Dialogue

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EDUCATION THAT SUPPORTS PEACE, RELIGIOUS LITERACY, AND CULTURAL DIVERSITY

Description: The values focus of education, that includes inclusion and religious literacy, takes on increasing importance in the COVID-19 era. A priority is to address school systems that present manipulative discourses and narratives portraying religions, cultures, cosmogonies and/or worldviews as antagonistic and irreconcilable. Religious inclusiveness and non-discrimination in education are priorities for policy makers as well as religious communities. Promoting critical thinking and positive images of the “other” in school curricula is a key tool for conflict prevention and promoting social cohesion. Moderated by Prof. Patrice Brodeur (Senior Advisor at the International Dialogue Centre), speakers were Dr. Mohammad Abdelfadeel (Lecturer at the University of Al-Azhar, Egypt; KAICIID Fellow), Dr. Fahad bin Sultan Al-Sultan (Executive Director of Salam for Cultural Communication in The Kingdom of Saudi Arabia), Prof Thomas Banchoff (Vice President for Global Engagement at Georgetown University, USA), Rev. Prof. Fadi Daou (Chairperson and CEO of Adyan Foundation), Amb. David Fernandez Puyana (Permanent Observer at the United Nations University for Peace to the United Nations in Geneva), Dr. Scherto Gill (Research Fellow at the Guerrand-Hermès Foundation for Peace and Visiting Fellow at the School of Education, University of Sussex, United Kingdom), Dr. Samia Huq (Associate Professor and Interim Dean, School of Humanities and Social Science at BRACU University, Dhaka, Bangladesh), and Prof. Priyankar Upadhaya (UNESCO Chair for Peace and Intercultural Understanding at Banaras Hindu University, India).

Presentations Overview:

Prof. Patrice Brodeur

Dr. Mohammad Abdelfadeel

Dr. Fahad bin Sultan Al-Sultan

Prof Thomas Banchoff

Rev. Prof. Fadi Daou

Amb. David Fernandez Puyana

Dr. Scherto Gill

Dr. Samia Huq

Prof. Priyankar Upadhaya

Key Points Made:

- NGOs and relig
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Recommended Points for G20 Dialogue

ADDRESSING THE NEEDS OF REFUGEES AND MIGRANTS AND ADVANCING SOLUTIONS, WITH A FOCUS ON WOMEN AND YOUTH

Description: Never in history has the world seen more people displaced than today. Two far-ranging global compacts, one for refugees and one for migrants, reflect commitments by states to action that promotes more inclusive and humane policies and active efforts to seek resolution to conflicts that drive forced migration. Trends, however, point towards weakening responsibilities towards people seeking refuge and urgently needed support for humanitarian needs. Religious actors are central to this agenda-setting process that makes it possible to address the needs of refugees and migrants and facilitate holistic responses to a central challenge of our times. Religious actors can provide practical and spiritual support and guidance on the path towards solutions. Moderated by Dr. Aleksandra Djuric Milovanovic (Project Manager of Network for Dialogue; KAICIID Fellow), speakers were Sheikh Mohamad Abou Zeid (Senior Judge at the Family Court of Saida in Lebanon), Ms. Anoud AIOfaysan (Alumna of Salam for Cultural Communication in The Kingdom of Saudi Arabia), Ms. Esther Lehmann-Sow (Global Director Faith and Development at World Vision International), Prof. Paolo Naso (Universita La Sapienza, Rome, or Maristella Tsamatropoulou, Caritas Greece), Prof. Erin Wilson (Associate Professor of Global Politics and Religion and Vice Dean and Director of Education at University of Groningen, Netherlands), and Dr. Pritpal Kaur Ahluwalia (Education Director at the Sikh Coalition and Co-President at Religions for Peace).

Presentations Overview:

Dr. Aleksandra Djuric Milovanovic

Sheikh Mohamad Abou Zeid

Ms. Anoud AIOfaysan

Ms. Esther Lehmann-Sow

Prof. Paolo Naso

Prof. Erin Wilson

Dr. Pritpal Kaur Ahluwalia

Key Points Made:

- The cultural d
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Recommended Points for G20 Dialogue

- Investm

INEQUALITY: GENDER, RACISM, AND STRUCTURAL DISCRIMINATION

Description: Inequality, of opportunity and of perceptions of what is fair and what is not, are central issues that global policy makers need to address. That includes religious leaders and communities, both as prophetic voices seeking action and accountability, and in addressing inequalities within their own communities. This panel discussion frames the issues around human dignity and notions of fairness, including obstacles and opportunities for economic and

social participation. How do differing traditions reflect and apply cultural and religious norms? How can religious communities contribute to healing with respect to patterns of racial discrimination and reversing structural injustice? With respect to gender, women's equality is a central issue, from wage gaps, exclusion from political processes, and undue burdens of caring. How can religious communities contribute more to empowering women, especially when traditional cultural norms often perpetuate inequality including in many religious institutions and practices. Moderated by Dr. Nawal Alhawsawi (Marriage and Family Therapist and Mental Health Counsellor; KAICIID Fellow), speakers were H.E. Adama Dieng (Former UN Special Adviser of the Secretary-General on the Prevention of Genocide), Dr. Ganoune Diop (Director of Public Affairs and Religious Liberty at the Seventh-day Adventist Church, Maryland, USA), Ms. Audrey Kitagawa (Chair of the Board of the Parliament of the World's Religions), Imam Yahya Pallavicini (President of the Comunità Religiosa Islamica Italiana in Italy), Ms. Asha Ramgobin (Director of Human Rights Development Initiative, South Africa), Ms. Lisa Winther (Senior Human Rights Advisor at the Stefanusalliansen, Norway), and Mr. Peter Prove (Director of International Affairs at World Council of Churches).

Presentations Overview:

Dr. Nawal Alhawsawi

H.E. Adama Dieng

Dr. Ganoune Diop

Ms. Audrey Kitagawa

Imam Yahya Pallavicini

Ms. Asha Ramgobin

Ms. Lisa Winther

Mr. Peter Prove

Key Points Made:

- How we d
- Islami

Recommended Points for G20 Dialogue

- Fix the
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ECOLOGICAL CHALLENGES: RAINFOREST PROTECTION AND PURPOSEFUL ACTION TO PROTECT THE ENVIRONMENT

Description: Environmental degradation, corrupt practices, encroachment on indigenous lands and rainforests, and other human rights violations present grave challenges around the globe. Most faith and indigenous communities embrace an ethical and spiritual responsibility to protect the environment including rainforests. Their advocacy and promotion of sustainable management should be heard and heeded. Faith and indigenous communities drive urgent actions in many places that promise to restore degraded forests and increase afforestation and reforestation. Their commitments point to sustainable solutions in line with international standards and local

development priorities in the effected environments. The panel discussion will build on the Interfaith Rainforest Initiative launched in June 2017 at the Nobel Peace Center in Oslo, Norway and on other faith-initiated efforts along similar lines. Moderated by Prof. Lara Hanna-Wakim (Vice-Director of the Higher Center for Research, Holy Spirit University of Kaslik, Lebanon), speakers were Dr. Iyad Abumoghli (Director of the Faith for Earth Initiative and Principal Policy Advisor at United Nations Environment Programme), Prof. Pablo Canziani (Professor of Environmental Science at the National Technological University, Regional College Buenos Aires, Argentina, and member of the Commission “Justice and Peace” of the Catholic Church in Argentina), Rt. Rev. Yoshinobu Miyake (Chair of the Board at the International Shinto Studies Association), Ms. Marylita Poma (Communications Officer, Interfaith Rainforest Initiative in Peru), Dr. Hayu Prabowo (Director of Siaga Bumi; Chair of the Council of Ulama’s environment and natural resources body; representative of Religions for Peace), Mr. Elias Szczytnicki (Secretary General and Regional Director of Religions for Peace, Latin America and the Caribbean), and Sri Swami Svatmananda (Director of the Sacred Divine Wisdom; KAICIID Fellow).

Presentations Overview:

Prof. Lara Hanna-Wakim

Dr. Iyad Abumoghli

Prof. Pablo Canziani

Rt. Rev. Yoshinobu Miyake

Ms. Marylita Poma

Dr. Hayu Prabowo

Mr. Elias Szczytnicki Sri Swami Svatmananda

Key Points Made:

- Youth ar

Recommended Points for G20 Dialogue:

- Include

PRACTICAL PARTNERSHIPS TO ADDRESS CLIMATE CHANGE AND ITS CONSEQUENCES

Description: Religious communities are responding to calls for action to address moral challenges from the local to the global level. To advance global commitments to protect our planet, new coalitions need to be formed and strengthened to facilitate practical partnerships among faith leaders, indigenous communities, and other sectors (such as government, business and civil society). Enhancing partnerships and access to financial and technical support is essential for many communities to realize their priorities and invest in appropriate responses. Moderated by Dr. Brian J. Adams (Director of the Centre for Interfaith and Cultural Dialogue at Griffith University, Australia), speakers were Chief Rabbi Itzhak Dayan (Chief Rabbi of the Jewish Community in Geneva), Prof. Auwal Farouk Abdussalam (Associate Professor at the Department of Geography at the Kaduna State University, Nigeria; KAICIID Fellow), Ms. Kiran

Bali, MBE, JP (Chair of the URI Global Council of Trustees), Dr. Thomas Lawo (Senior Advisor at the German Society for International Cooperation and PaRD Secretariat), and Dr. Amanah Nurish (Member of the Indonesian Consortium for Religious Studies; KAICIID Fellow).

Presentations Overview:

Dr. Brian J. Adams

Chief Rabbi Itzhak Dayan

Prof. Auwal Farouk Abdussalam

Ms. Kiran Bali, MBE, JP

Dr. Thomas Lawo

Dr. Amanah Nurish

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

Recommended Points for G20 Dialogue:

- Protect the social, cultural & religious rights of people when implementing the SDGs
- D

THE RULE OF LAW, HUMAN RIGHTS AND RELIGIOUS RIGHTS

Description: The rule of law, human rights, and religion are conceptually interlinked. Efforts to promote social justice, freedom of religion, and religious pluralism require that we develop strategic thought and leadership approaches that take into account the complex ways in which religious liberty rights interact with other fundamental rights enshrined in the International Convention on Human Rights. Laws and policies need to reflect the understanding that the right of free exercise of religion protects all religious beliefs and communities, including the non-religious ones; this requires respect for religious plurality and equality principles, and has to be balanced against other liberty and equality rights where they are in conflict. Moderated by Amb. Alvaro Albacete (Deputy Secretary General at The International Dialogue Centre), speakers were Mr. Claudio Gregorio Epelman (Executive Director of the Latin American Jewish Congress), Dr. Elizabeta Kitanovic (Executive Secretary for Human Rights at the Conference of European Churches), Prof. Susanna Mancini (Professor at the Department of Legal Studies at the University of Bologna, Italy), Prof. Javier Martinez-Torron (Professor at Complutense University and Royal Academy of Jurisprudence and Legislation, Section on Law and Religion and Canon Law, Spain), Prof. Michael O'Flaherty (Director of the EU's Agency for Fundamental Rights), and Dr. Abdi Zenebe (Senior Advisor to the Minister at the Ministry of Peace in Ethiopia).

Presentations Overview:

Amb. Alvaro Albacete

Mr. Claudio Gregorio Epelman

Dr. Elizabeta Kitanovic

Prof. Susanna Mancini

Prof. Javier Martinez-Torron

Prof. Michael O’Flaherty

Dr. Abdi Zenebe

Key Points Made:

- Focus ana
- in

Recommended Points for G20 Dialogue:

ANNEX

COLLABORATING INSTITUTIONS

- A Common Word Among Youth (ACWAY), UK
- African Consortium for Law and Religion Studies
- Alianza de Iglesias Presbiterianas y Reformadas de América Latina
- 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 Multifaith Federation
- Càritas – Secretariado para América Latina y el Caribe de la Pastoral Social
- Center for Research and Training in Interfaith Relations, Morocco
- Centre for Interfaith & Cultural Dialogue, Griffith University, Australia
- Centro de Diálogo Intercultural Alba, Argentina
- Christian Aid
- Comisión de Pastoral Social Conferencia Episcopal, Argentina
- Comisión Nacional Justicia y Paz, Argentina
- Consejo Argentino para la Libertad Religiosa (CALIR), Argentina
- Consorcio Latinoamericano de Libertad Religiosa
- Department of Law and Religion, Complutense University, Spain
- European Academy of Religion
- Europees Centrum voor Religiestudies
- Faculty of Protestant Theology and Religious Studies, Brussels
- Foundation for Religious Science, John XIII
- German Society for International Cooperation
- Globethics.net
- Guerrand-Hermès Foundation for Peace
- Institute for Policy, Advocacy, and Governance, Bangladesh
- Instituto Argentino Jacques Maritain
- Instituto para el Diálogo Interreligioso, Argentina

- International Association for the Defense of Religious Liberty
- International Consortium for Law and Religion Studies, Milan, Italy
- International Center for Law and Religion Studies, Brigham Young University, USA
- International Centre Religion, Law and Economy in the Mediterranean Area (REDESM)
- International Partnership on Religion and Sustainable Development (PaRD)
- International Religious Liberty Association
- International Shinto Foundation
- Islamic Relief USA
- KAICIID Centre for Interreligious and Intercultural Dialogue
- 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
- National Committee for Interreligious and Intercultural Dialogue in The Kingdom of Saudi Arabia
- Oslo Coalition on Freedom of Religion or Belief, Norwegian Centre for Human Rights
- Oxford Society of Law and Religion, UK
- Peres Academic Center
- Programa Internacional sobre Democracia, Sociedad y Nuevas Economías de la Universidad de Buenos Aires, Argentina
- Project Ploughshares
- Purdue University Fort Wayne
- Regents College, Oxford University, UK
- Religions for Peace
- Research Infrastructure on Religious Studies
- Research Centre, Religion, Law and Economy in the Mediterranean Area, Insubria University, Como, Italy
- Ridd Institute for Religion and Global Policy, University of Winnipeg, Canada
- Royal Academy of Jurisprudence and Legislation-Section on Law and Religion and Canon Law, Spain
- Sant'Edigio Community, Italy
- United Nations Alliance of Civilizations
- United Nations Development Programme
- United Religions Initiative
- World Faiths Development Dialogue
- World Communion of Reformed Churches
- World Jewish Congress
- Worldwide Support for Development