

Conference Session 2.2: Justice – Social and Environmental Multi-faith cooperation with the United Nations for sustainable development and peace

Dr. Gerardo Gonzalez¹

Introduction

Starting on May 2004 in Geneva a string of collective efforts have been made for strengthening and widening cooperation between faith-based and value-based organizations of the civil society and the United Nations towards sustainable peace. On the way a wide coalition of these organizations was constituted firstly for promoting the launching by the UN of a “UN Decade of Interreligious and Intercultural Dialogue and Cooperation for Peace” and, more recently, adopting a new strategic approach, for promoting a possible “UN-multi-faith global partnership” which would be a UN Secretary-General’s new initiative.

In the following pages I will attempt to explain first why we think that action-oriented partnerships between faith-inspired social actors and the various agencies of the United Nations can contribute to interfaith dialogue. In the second section of this paper we will give a glance to the rich experience accumulated in this field, illustrating this kind of partnerships with some examples. In the third section the steps followed by the Coalition trying to give political viability to this initiative will be presented. In the final section some meaningful elements of the current suggested “seed idea” for a possible “UN multi-faith global partnership” with regard to interfaith dialogue will be outlined. The “Summary outline...” of that proposal can be seen in Annex I and the current list of organizations associated to the Coalition in annex II.

United we can do it

“There is a new sense of urgency in the world of our shared responsibility for a more just, peaceful and sustainable future. In the face of escalating violence, financial turmoil, and unprecedented climate change, the global community increasingly recognizes that we must address these challenges together. No one sector of society or single institution can do it alone. We must find collaborative ways to uphold human rights, to promote the honor, dignity and self-determination of communities and peoples, to seek equitable distribution of goods and services, and to care for the earth.”²

This statement expresses one of the pillars of the “Multi-faith Coalition for Partnering with the United Nations” and its “seed idea” for a possible “UN Multi-faith Global Partnership”. The UN and its member states represented by their governments need allies from non-governmental sectors for achieving its goals, and the faith-based organizations of the civil society can be –and are actually being—powerful partners. A second implication of this statement is that that alliance can be built on shared values and goals.

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² See “Summary outline for a possible ‘UN multi-faith global partnership’” in annex I.

A second pillar of the Coalition and its initiative is the conviction that cooperation – understood as working together towards the same goals-- is one of the most effective ways of “interfaith dialogue”. In this regard, I wrote some time ago that “*love is more important than truth*” for a friendly interaction among individuals and communities adhering to different religious or spiritual traditions:

“When in interfaith relations the focus is on “doxa”, id est, on the doctrine, beliefs system or cosmo-visions, the differences among the large variety of religions, spiritual traditions and emergent spiritual movements active in the world are usually deep and difficult to overcome. Actually, most of the religiously motivated violence in the history of Humankind has been caused by differences in doctrine, with the self-proclaimed “orthodox” persecuting and even killing the “heretics”, or the dominant religious communities forcing the dominated minorities to converse themselves to the “true religion”. Instead, when the relationship focus on their value-systems and ethical paradigms, a lot of similarities and convergent trends can easily be found. Consequently, if interfaith dialogue focuses mainly on share values --such as justice, solidarity, respect, love and compassion—common goals will easily emerge, calling for cooperation among individuals and communities professing different faiths or following diverse spiritual traditions. In this regard the so called “Golden Rule” is a better “common denominator” for different religions and spiritual traditions than any specific content of faith, even the belief in God.”

A third consideration is that having the UN and its programs as a “neutral environment” is likely to facilitate interfaith cooperation. Faith-based organizations, communities and their leaders are not free from fear of being dominated or utilized by others identified with a different faith tradition. Working under a secular institutional umbrella can help to overcome those fears, develop mutual trust and become genuine partners.

The United Nations and the faith-based organizations: a growing partnership

We are not inventing the wheel. When we say that our initiative is aimed at strengthening and widening cooperation between UN agencies and faith-inspired organizations around shared goals we are dealing with a fertile field rich of experiences. As stated in the “Summary Outline for a possible ‘UN Multi-faith Global Partnership’” (see annex I), *the already long-lasting participation of faith-inspired social actors as partners in UN campaigns, programs and projects is quite important, diverse and growing, being increasingly appreciated within the UN system. They are operating in a large variety of fields related to MDGs and other UN goals such as, protecting refugees, combating HIV/AIDS pandemic, fighting poverty and hunger, educating on Human Rights, eliminating the worst forms of child labour, protecting nature and preventing global warming.*³ *While some UN agencies explicitly recognize FBOs as partners and have institutionalized their relationship with them (UNFPA, UNAIDS, UNICEF and the World Bank are good examples), others do not distinguish FBOs from the bulk of NGOs working with them as implementers. While a large and rich experience has been already accumulated, there are still unnumbered needs and opportunities for deepening and widening this kind of partnerships.*

The review of partnership experiences between the UN and FBOs carried out by the

³ Examples can be seen in the section “Successful Stories of Partnership towards UN Goals” of the Coalition’s website: www.faithdecadeforpeace.net

Secretariat of the Coalition during 2009-2010, on which the previous quotation is based, showed the following additional findings:

- The main reason for being reluctant to engage FBOs in some UN programs seems to be the perceived risk of having them using their status of partners for inducing conversions (proselytizing).
- In all cases having shared values and goals seems to be a condition for partnership.
- The UN is a secular organization. Even when some UN agencies explicitly appreciate partnering with FBOs, they do that from a secular perspective. So, they work with religious/spiritual leaders and religious communities and NGOs as partners because they recognize their influence on people’s moral codes, attitudes and behaviors as well as on public authorities and policies. They also appreciate their outreach capacity for delivering services and their honesty in administering funds channeled through the UN. In summary, they see religiously inspired partners as strategic allies for inducing social change towards shared goals.
- The UN agencies are coordinating their cooperation with FBOs. In July 2008 UNFPA organized an “Interagency Consultation on Engagement with FBOs”, which was replicated in July 2009. An Interagency Task Force has been facilitating this coordination.
- Many of these partnerships have an interfaith character, offering to organizations and individuals from different faiths the opportunity to work together motivated by shared values and pursuing shared goals. Multi-faith undertakings have shown to be particularly powerful and contributing to peace building.

The abstracts of some illustrative cases of partnership shown in the boxes below give an idea of the diversity in scope, purposes and arrangements which can be found in this field. In case (A) we have a very specific project bringing in partnership several UN agencies as well as organizations of the civil society, including some FBOs. Case (B) is about a Buddhist organization associated to a multi-agency UN program (UNAIDS) serving mainly a Buddhist population. Case (C) instead shows a Roman Catholic organization (the Jesuit Refugee Service) in partnership with UNHCR, serving communities of different religions and counting in their staff with many members of other religions. Finally, case (D) refers to a multi-faith organization partnering in this case with UNEP in a wide range of matters dealing with environment.

<p>(A) <u>Preventive health for the poor children in Africa:</u> The <i>Nothing But Nets</i> campaign was created to distribute millions of long-lasting insecticide-treated bed nets to children in Africa as a form of preventing malaria. Among the partners and supporters of this project are the United Nations Children’s Fund (UNICEF), the World Health Organization (WHO), the United Nations High Commissioner for Refugees (UNHCR), the Union for Reform Judaism, the Lutheran Malaria Initiative, Faiths Act</p>	<p>(B) <u>Fighting HIV/AIDS in Thailand and neighbouring countries:</u> In partnership with UNAIDS and within the framework of Buddha’s teachings and ethics, the Sangha Metta Project covers an important education activity which consists of (a) teaching Buddhist monks, nuns and novices about HIV/AIDS, equipping them with modern participatory social management skills and tools to take part in HIV/AIDS prevention and care at the community level, and (b) educating youth groups and raising their</p>
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<p>(of the Tony Blair Faith Foundation), the People of the United Methodist Church and Boy Scouts of America. By March 2013 the organizers claim to have distributed more than 7 million nets. (See more in www.nothingbutnets.net/)</p>	<p>awareness on HIV/AIDS and narcotics. Because the project gives monks a way to become actively involved in their communities, it is spreading into other regions of Thailand (besides Chiang Mai) as well as neighbouring countries such as Laos, Myanmar, Cambodia, Vietnam, Southern China and even Mongolia and Bhutan. (See more in www.buddhanet.net/sanghametta/project.html)</p>
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<p>(C) Protecting refugees in Malawi The Jesuit Refugee Service (JRS) through its regional office for South Africa, is the implementing partner of the UN Refugee Agency (UNHCR) in the refugee camp of Dzaleka in Malawi. Action is oriented to provide education from pre-primary through adult vocational education.</p> <p>The JRS is an international Catholic organization with the mission to accompany, serve, and plead the cause of refugees and forcibly displaced people. It is present in 51 countries with programmes oriented to provide assistance to refugees in camps and cities, individuals displaced within their own countries, asylum seekers in cities, and those held in detention centers.</p> <p>Education, emergency assistance, health care, livelihood activities, and social services are its main areas of work. More than 500,000 individuals are direct beneficiaries of JRS projects. (See more in: http://en.wikipedia.org/wiki/Jesuit_Refugee_Service)</p>	<p>(D) Engaging faith groups in environmental programs in Sub-Saharan Africa</p> <p>The Alliance of Religions and Conservation - ARC's latest newsletter to its partners in sub-Saharan Africa focuses on the developments in partnerships - including how to engage faith groups in the United Nations Environment Programme's activities throughout Africa. The director of UNEP's Regional Office for Africa, Mounkaila Goumandakoye, has committed UNEP to engaging meaningfully with faith-based organizations, and said it would now be a policy decision to involve faith groups in all UNEP Africa regional activities. March 18, 2013:</p> <p>Source: http://www.arcworld.org/news</p>
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Partnering with the UN for sustainable peace: Looking for a viable path

The Multi-faith Coalition for Partnering with the United Nations and its suggested seed idea for a possible “UN Multi-faith Global Partnership” are the current expression of almost ten year long collective efforts for finding a viable path to this initiative. (See the

“Summary outline...” of the proposal in annex I and the list of organizations associated to the Coalition in annex II)

The first crucial landmark in this process was a three days meeting on May 2004 at the Chateau de Bossey⁴, near Geneva, when a small group of 15 people from diverse spiritual traditions and associated to different faith and value-based organizations gathered for designing and promoting the creation by the United Nations of a permanent “UN Interreligious Forum for World Peace”. That group self constituted as “Partnership Committee”, was the steering body for this emerging initiative. (So, “partnership” has been a key concept for this initiative since its beginning.) Main task of that PC was conducting a wide consultation aimed at producing a consensual proposal.

It was in the framework of that consultation that Kofi Annan, at that time UN Secretary-General, let us know that our proposal was likely to have low political viability within the UN. So, following his advice, we change the format of our proposal from a permanent body to a “UN decade”, with clear limits over time, while keeping its heart, which means: cooperation, partnership, towards shared values and goals dealing with sustainable peace. Therefore, on January 2008, in a tripartite consultation, again at the Chateau the Bossey, we launched the Initiative for a “UN Decade of Interreligious Dialogue and Cooperation for Peace”.⁵ At that meeting we also started forming a Coalition of faith and value-based organizations to support and promote this Initiative, which was formally established on March 2009 in a meeting held at Maryknoll, near New York.

Unfortunately –or perhaps fortunately, you never know—this new strategic approach, after two internal consultations (2009 and 2011) among the UN member states, failed to find unanimous support within the UN General Assembly. So, again, an attractive proposal supported by many, showed to have limited political viability.

At present we are engaged in a third attempt. We are trying to learn from previous experiences; so, we are making pristinely clear that our focus is on transformative partnerships for sustainable peace. Consequently, we are not trying to create any platform for increasing the political power of religions and religious leaders within the UN system, or that we would like to involve the UN in inter-religious dialogues dealing with theological issues or ethical paradigms, as apparently some member states thought with regard to the previous proposals. So, what we are presenting now as a seed idea to SG Ban Ki-moon, to be developed and launched by him as his own initiative, is a “UN Multi-faith Global Partnership”.

We are talking about a possible new Secretary-General’s initiative, inspired in the already successfully implemented organizational model of the UN Global Compact, which would offer an institutional umbrella for strengthening and widening the already existing programs of cooperation between UN agencies and faith-based organizations, as well as for developing new partnerships which may learn from accumulated experiences. And when we refer to accumulated experiences we have in mind the amazing and highly appreciated work done by FBOs in cooperation with UN agencies in fields such as combating AIDs pandemic, promoting and implementing the specific rights of children and women,

⁴ Ecumenical Institute of the World Council of Churches

⁵ More information on the origins and early development of this initiative can be seen in www.faithdecadeforpeace.net

providing humanitarian assistance to refugees, displaced people and victims of human traffic, and preventing or solving inter-ethnic conflicts, as shown above in this paper.

We are talking of progressively developing a network of networks able to implement transformative partnerships at field level with significant social impact. We have in mind an open-ended incremental initiative able to better mobilizing the amazingly large amount of moral, organizational and human resources of religiously inspired communities and organizations in partnership with the UN and its member states.

Another characteristic of this suggested seed idea is that this global partnership, as well as the various specific partnerships that are expected to grow within its framework, would be based on a set of moral commitments freely endorsed by all its partners both at the UN side and at the civil society side. What we are suggesting to the Secretary General is primarily a moral undertaking aimed at constructing a human society based on shared values such as justice, solidarity, compassion, appreciation of social diversity in full respect of Human Rights, as well as living in harmony with the community of life in our shared and only house: the planet Earth.

It sound very ambitious, nevertheless we think that it is technically feasible and politically viable if we conceived it as an incremental process, supported by a wide and diverse global partnership solidly rooted at community level while interconnected at national, regional and global levels.

A globalized world asks for --and at the same time make possible-- a globalized action; a transformative partnership bringing together the United Nations and a key strategic sector of the civil society, as the faith-inspired and value based organizations are. United we can do it.

This proposal is at present in the hands of UN Secretary-General Ban Ki-moon. Would he like the idea, as we hope, a process of consultations with all the parties concerned should start aimed at producing a consensual proposal.

Implications of the suggested “UN multi-faith global partnership” for the interfaith dialogue

I see at least two important benefits for interfaith dialogue which would result if the suggested “UN multi-faith global partnership” would be implemented.

- Firstly, as early as in the process of developing this seed idea into a full proposal, producing a set of shared “commitments” would be a main task for all the parties concerned (see last section of annex I). This process will give a wonderful opportunity to representatives of different religious and spiritual traditions for developing a common ethical framework expressing their commonalities in terms of values.
- Secondly, once implemented, the specific partnerships, which would be the bones and muscles of this initiative, will offer opportunities for cooperation towards shared goals to social actors adhering to diverse faiths. We can expect that being actively involved in the same undertaking under the umbrella of a UN agency or program will allow people of different faiths to interact and eventually become “partners in action”. It is worth noting that we are talking of a “multi-faith” initiative which may imply a wide range of modalities and “distances” among participants from different faiths in terms of their interaction, depending on the nature of the program and the social characteristics of the populations benefited by them.

As I said at the beginning of this paper, action oriented multi-faith partnerships can be considered as an effective form of “interfaith dialogue”. It is what some actors in this field

are calling “dia-praxis”, which at the end means practicing united the Golden Rule... if possible all around the world.

ANNEX I

Summary outline for a possible “UN multi-faith global partnership”

(Third draft, for internal discussion in the Working Group⁶, 30 March 2012; updated on 24 September 2012)

Inspired by the organizational model of the Global Compact, we are proposing the launching by the United Nations Secretary-General of a "United Nations multi-faith global partnership" between the United Nations and Civil Society. It would draw on a wide range of faiths, traditions and cultures and would be an open-ended, incremental, action-oriented, decentralized initiative, motivated by shared values and goals. It would facilitate the creative participation of a wide variety of faith-inspired and value-based organizations in transformative partnerships with United Nations agencies and programs.

A. Background

A wide coalition of faith-based and value-based organizations was constituted in 2009 for supporting and promoting the proposed “UN Decade of Interreligious and Intercultural Dialogue and Cooperation for Peace”.⁷ Two consultations to the member states were conducted by DESA on behalf of the UN Secretary-General in 2009 and 2011 about the convenience of proclaiming a decade with that name. Although the idea found support from many countries, the European Union as a block opposed, arguing that the UN could play a facilitating role in the field of intercultural and interreligious dialogue, but should not lead such a dialogue. So, at present, that vehicle is not politically viable within the General Assembly.

In this context the Coalition, led by its Steering Committee, while keeping its long-term objectives which focus on partnering with the UN towards shared goals leading towards sustainable peace, has been looking for an alternative global vehicle for pursuing them. Accordingly, its new name is now “**Multi-faith coalition for partnering with the UN**”.

B. Summary of the tentative proposal for a new vehicle instead of a “UN Decade”

⁶ Working Group constituted by the following representatives of organizations associated to the *Multi-Faith Coalition for Partnering with the United Nations*: Dr. John Taylor (International Association for Religious Freedom – IARF), Serigne Mansour Sy (Federation of Islamic Associations of Senegal), Beatriz Schulthess (Indigenous Peoples’ Ancestral Spiritual Council), Homi Gandhi (Federation of Zoroastrian Associations of North America – FEZANA), Dr. Charles Graves (Interfaith International), Isthari Adler (LGWPF), father Daniel Le Blanc (USG/UISG), Dr. Ved Pratak Vaidik (World Council of Arya Samaj), Ven. Dr. Jinwol Lee (World Fellowship of Buddhists), Daniel Perell (Bahá’í International Community), Genie Kagawa (CONGO’s CSVGC New York), Rick Clugston (Earth Charter International), Mussie Hailu (Ethiopia, Interfaith Peace-Building Initiative) Emily Chou (Global Family for Love and Peace), James Shaw-Hamilton (Humanitarian Forum), Dr. Yehuda Stolov (Interfaith Encounter Association – IEA), Dr. William Skudlarek O.S.B (Monastic Interreligious Dialogue), Rev. Yoshinobu Miyake (Shinto Konko Church of Izu), Fr. Vincent Karatunga (Uganda Catholic Commission for Interreligious Dialogue and Ecumenism, UCCIDE), Jane Wolfe (World Yung Women Christian Association), Dr. Homi Dhalla (World Zarathushti Cultural Foundation) and its Executive Secretary, Dr. Gerardo Gonzalez, as coordinator. For additional information, please contact executivesecretary@faithdecadeforpeace.net.

⁷ See more information on the “UN Decade Initiative” and the Coalition which supported it in www.faitdecadeforpeace.net

A first exploratory document⁸ outlines a possible “UN multi-faith global partnership for development and peace” inspired in the Global Compact as organizational model, but involving faith-inspired and value-based organizations instead of business entities as partners.

The suggested “global partnership” would be an alternative vehicle to a “UN decade” -- which at present is not politically viable-- for strengthening and widening cooperation between the UN and the faith-inspired sector of the civil society around common values and towards shared goals, with special reference to the Millennium Development Goals (MDGs) and beyond.

The idea of using the UN Global Compact as organizational model for an alternative vehicle was initially suggested by Robert Orr, Director of the Executive Office of the UN Secretary-General, some time on 2009. It is that approach which we are exploring.

Now the idea is forgetting about any decade and working around a “global partnership”, which would be an incremental open-ended “initiative”, directly sponsored by the UN Secretary General, building on already existing experiences of partnership and cooperation involving faith-based organizations (FBOs).

Some of the key elements in the organizational model of the UN Global Compact which could be replicated with faith-based and value-based partners are:

- Being a UN Secretary-General Initiative, which make possible to be connected with the whole UN system, while being based on the UN Office for Partnerships (or the announced “Partnership Facility”) within the SG’s Executive Office.
- Being an INITIATIVE –not a program or project or office—which means a flexible arrangement which flows, adapting itself to obstacles and opportunities.
- Being based on a strong MORAL COMMITMENT and engagement around shared **values** which lead in practical terms to **cooperation towards shared goals**.
 - That is the reason for having a **set of principles (or commitments)** making explicit those shared values and goals for both the UN and the faith-inspired partners.
 - Those principles or commitments could be structured under the three core fields of “**Human Rights**”, “**Development**” and “**Peace**”.
 - Those “**commitments**” should refer to specific areas where the faith-inspired partners have relative advantages and resources to contribute. (Some examples of commitments are given in Annex 1)
- Allowing the participation of diverse kinds of partners from the Civil Society, with the faith-inspired social actors as the main category, but including also other pertinent value-based organizations as well as academic institutions.
- Allowing the pragmatic articulation of all the partners, including the UN agencies involved, which count already with the Interagency Task Force on Engaging FBOs for the MDGs (IATF-FBO) as coordinating mechanism in this field,
- Combining a UN component –a central office and an interagency team--, with a very flexible NETWORK OF NETWORKS of the Civil Society partners, which allow

⁸ See “Looking for a new vehicle for the ‘UN Decade Initiative’”, internal working document prepared by Dr. Gerardo Gonzalez, Executive Secretary, Steering Committee, *Coalition for the “Initiative for a UN Decade of Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace”*, on December 2011. (See in: <http://faithdecadeforpeace.net/wp-content/uploads/2012/04/Looking-for-a-new-global-vehicle-by-GG-6-131211.pdf>)

some degree of global coordination together with large autonomy and creativity at local level or within thematic fields. It would include:

- a Core Network, integrated by faith-inspired social actors which operate at global and/or international scale and are accredited by the UN. (Most of the current Coalition members are likely to be eligible for joining the Core Network, but also many others).
- Local networks with large degree of autonomy, constituted at national, sub-regional or regional levels by faith inspired communities and organizations, academic institutions and other pertinent value-based organizations of the civil society, which would not have as necessary condition to be accredited by the UN.
- Combining financial resources provided by member states through a voluntary Trust Fund, with a foundation able to raise funds from other sources (A multi-faith club of donors is suggested) and with resources coming from UN agencies for specific projects and activities.
- Although financial resources will be needed, **the most important resources** that the faith-inspired partners would be expected to mobilize are of moral and organizational character, including their influence on public opinion, local leaders and governments; their outreach capacity and their infrastructure in fields such as education, health, and mass media; their human resources and their grass-root organizations and networks.
- As far as **activities** are concerned, the suggested “UN multi-faith global partnership” would be expected to be implemented mainly through “multi-faith specific partnerships” which would be built on -or associated to- UN consolidated ongoing programs, projects or campaigns aimed at achieving the MDGs and other goals pursued by the suggested multi-faith global partnership. An incremental approach would be followed, starting with a pilot phase, in order to test the design before expanding it at a larger scale. In this framework, the consolidation of local networks would lead to the emergence of a large variety of specific activities suitable to the local needs, while taking advantage of the local resources mobilized by the partners.

C. Why a “UN multi-faith global partnership” now?

We see four main reasons for thinking that the outlined “UN multi-faith global partnership” could be a suitable and timely “win-win” undertaking for both the UN and an important sector of the civil society.

1. There is a new sense of urgency in the world of *our shared responsibility* for a more just, peaceful and sustainable future. In the face of escalating violence, financial turmoil, and unprecedented climate change, the global community increasingly recognizes that we must address these challenges together. No one sector of society or single institution can do it alone. We must find collaborative ways to uphold human rights, to promote the honor, dignity and self-determination of communities and peoples, to seek equitable distribution of goods and services, and to care for the earth.

2. This imperative of working together animates “The Secretary General’s Five-Year Action Agenda” presented by Mr. Ban Ki-moon on January 25, 2012, where he includes among the “enablers” “*harnessing the full power of partnership across the range of UN activities*”. With this aim, the Secretary-General announces that he will “*scale up UN*

capacity to engage in transformative multi-stakeholder partnerships with the private sector, civil society, philanthropists and academia... ”. This is certainly a positive signal for a Coalition focusing on action-oriented partnership with the UN. Furthermore, the SG announced in that document his intention to consolidate functions by creating “a coherent capacity for partnering consisting of the Global Compact and the UN Partnership Facility”.

3. The already long-lasting participation of faith-inspired social actors as partners in UN campaigns, programs and projects is quite important, diverse and growing, being increasingly appreciated within the UN system. They are operating in a large variety of fields related to MDGs and other UN goals such as, protecting refugees, combating HIV/AIDS pandemic, fighting poverty and hunger, educating on Human Rights, eliminating the worst forms of child labour, protecting nature and preventing global warming.⁹ While some UN agencies explicitly recognize FBOs as partners and have institutionalized their relationship with them (UNFPA, UNAIDS, UNICEF and the World Bank are good examples), others do not distinguish FBOs from the bulk of NGOs working with them as implementers. While a large and rich experience has been already accumulated, there are still unnumbered needs and opportunities for deepening and widening this kind of partnerships.

4. The organizational model of the UN Global Compact that inspires this proposal has been tested for longer than ten years, showing to be effective for promoting global partnerships able also to reach the grass-root level. (See more in www.unglobalcompact.org)

ANNEX

Examples for a Set of Commitments:

- *In the field of **Human Rights**:*
 - *Commitment to fully respect Human Rights in all the fields of activity of their institutions and to use their moral authority to promote their observance and condemn their violation;*
 - *Commitment to educate their constituencies on “Human Rights” and to advocate for their respect at all levels;*
 - *Commitment to promote and defend the “right to freedom of thought, conscience and religion”, as stated in article 18 of the Universal Declaration of Human Rights.¹⁰*
 - *Commitment to provide humanitarian assistance to individuals and communities victims of violation of their human rights, such as refugees, slavery, worst forms of child labor, human trafficking, forced migrants.*

⁹ Examples can be seen in the section “Successful Stories of Partnership towards UN Goals” of the Coalition’s website: www.faithtodecadeforpeace.net

¹⁰ “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

- *In the field of **Development**: General commitment to contribute whenever is possible to implement the MDGs and to coordinate with the pertinent UN bodies, with special reference to:*
 - *Elimination of extreme poverty and hunger*
 - *Achieve universal primary education*
 - *Promote gender equality*
 - *Ensure environmental sustainability*
- *In the field of **Peace**: Commitment to*
 - *promote dialogue and cooperation between people and communities of diverse religions and cultures, and by seeking commonalities and respecting differences, increase mutual understanding and trust;*
 - *Identify the root causes of violence in multi-faith and multicultural societies, in order to promote non-violent conflict resolution, justice, tolerance, gender equality and elimination of all forms of religiously and ideologically related injustice, violence and discrimination, leading towards harmonious coexistence between people and communities of diverse faiths and cultures;*
 - *Educating their constituencies in a culture of peace and non-violence*
 - *Commitment to provide humanitarian assistance to individuals and communities victims of war and other forms of social violence, such as displaced people.*
 - *Issues related to “security” may fit also under “peace”.*

ANNEX II

Multi-Faith Coalition for Partnering with the United Nations

Faith-inspired and value-based organizations associated to the Coalition
by status of engagement
As of 1st February 2013

Engaged organizations	
<i>Name of the organization</i>	<i>Faith/Category</i>
Bahai International Community	Bahá'í Faith
Bahrain Interfaith Center	Interfaith
Children of the Earth	values-based CSO
CONGO's Committee on Spirituality, Values and Global Concerns CSVGC New York	Values-based CSO
Council for the Parliament of World Religions – CPWR	Interfaith
Earth Charter International *	Values-based CSO
Federation of Islamic Associations of Senegal *	Muslim
FEZANA Federation of Zoroastrian Associations of North America *	Zoroastrian
Global Family for Love and Peace - GFLP	Values-based CSO
Humanitarian Forum	Values-based CSO
Indigenous People's Ancestral Spiritual Council *	Indigenous tradition
Interfaith Encounter Association – IEA (Israel) *	Interfaith
Interfaith International *	Interfaith
Interfaith Peace Building Initiative (Ethiopia)	Interfaith
International Association for Religious Freedom – IARF *	Interfaith

International Network of Engaged Buddhists - Santi Pracha Dhaman	Buddhist
Jogye Order of Korean Buddhism	Buddhist
Konko Church of Izu (Japan)	Shinto
Lama Gangchen World Peace Foundation – LGWPF *	Buddhist
Monastic Interreligious Dialogue	Christian
Muhammadiyah (Indonesia) *	Muslim
Uganda Catholic Commission for Interreligious Dialogue and Ecumenism, UCCIDE	Christian
USG/UISG Unions of Superior Generals of religious men and women Orders and Congregations of the Roman Catholic Church *	Christian
World Citizen Organization (South Korea)	Values-based CSO
World Council of Arya Samaj *	Interfaith
World Fellowship of Buddhists *	Buddhist
World Young Women Christian Association – World YWCA *	Values-based CSO
World Zarathushti Cultural Foundation	Zoroastrian

* Steering Committee member

Observers	
<i>Name of the organization</i>	<i>Faith/Category</i>
B'nai B'rith International	Jewish
Brahma Kumaris Spiritual University	BK
Chief Rabbinate of Israel	Jewish
Conference of NGOs in Consultative Relationship with the UN (CONGO)	Values-based CSO
Faiths Act – Tony Blair Faith Foundation	Faiths-based CSO
Guru Nanak Nishkam Sewak Jatha	Sikh
Interfaith Youth Core (IFYC)	Interfaith
World Communion of Reformed Churches WCRC	Christian
World Congress of Faiths	Interfaith
World Council of Churches	Christian