

1 October 2025



s9(2)(a)

Our ref: OIA 2526-0069

Tēnā koe s9(2)(a)

### Response to your Official Information Act request

Thank you for your email of 23 July 2025 to the Ministry for Ethnic Communities (the Ministry) requesting information on the New Zealand Harmony Accord (the Accord) under the Official Information Act 1982 (the Act).

### Extension of deadline

The Ministry acknowledges your concerns that we did not further engage with you to identify parts of the request that may have been causing delays. On reflection, we recognise that we could have more clearly explained the difficulty in isolating specific information within a complex and sensitive set of materials. This may have helped us better understand what was most important to you within the broader scope. We regret that this opportunity was not pursued further and offer our sincere apologies.


### Background and our approach to your request

The Accord represents a significant milestone in fostering social cohesion and strengthening inter-community relationships in Aotearoa New Zealand. The Ministry played a facilitative role in its development, acting as a trusted broker between Muslim and Jewish community organisations. This role was grounded in the Ministry's ability to provide a safe, neutral channel for engagement—particularly important given the diverse histories, perspectives, and levels of existing engagement among organisations. The Ministry's involvement was not as a decision-maker, but as a steward of the process, supporting community organisations to shape the Accord in a way that reflected their aspirations and priorities.

The negotiations leading to the Accord's signing were highly sensitive, involving complex community dynamics and matters of cultural and religious significance. Throughout this process, parties shared information with the Ministry in good faith, with the understanding that it would be treated with discretion and used solely to support the Accord's development.

The Accord is not a static agreement—its implementation is ongoing, and additional organisations have expressed interest in joining. The Ministry's continued role as a trusted intermediary depends on its ability to uphold the confidence placed in it by all parties to enable continued open and honest dialogue.

In responding to your request, we have taken a proactive and considered approach to release as much information as possible to support your request, consistent with the purposes of the Act. This includes the release of the majority of material developed by the Ministry, including draft documents that were not finalised, to support transparency and your understanding about the development of the Accord.



Where information has been withheld, this has been done to protect personal privacy and confidences, and to preserve the Ministry's ability to support sensitive negotiations and maintain trusted relationships with communities. It also includes protecting the free and frank exchange of views between officials.

These decisions have been made with careful attention to the potential harm that disclosure could cause to relationships, community trust, and the Ministry's ability to act as a credible and neutral intermediary in sensitive and evolving contexts.

### **Our response to your request**

A table providing the details of the provisions of the Official Information Act referred to in the response is attached to this letter.

Please note the *Information Schedule* (attached) provides a detailed breakdown of the documents that have been released in full, released in part or withheld under the applicable sections of the Act. Some documents are in scope of more than one part of the request, and this information has also been provided.

### **Part 1: Inception and development**

*All documents, memoranda, reports, or briefing papers about the inception and development of the Harmony Accord. This includes any initial proposals, concept notes, or planning documents that led to the creation of the Harmony Accord, from the earliest stages of its initiation.*

There are 18 documents in scope of this part of the request. The Ministry is releasing nine documents to you in full and three documents are being partially released. Six documents are withheld in full. Details are set out in the *Information Schedule*.

In summary:

- i. All research and comparative analysis undertaken is being released in full.
- ii. All talking points used at inception are being released up to the point where negotiations began. Please note that Document 16 (*[withheld under s9(2)(g)(i)] - Talking Points (Phone)*) is a draft document and no final document exists. The information was not necessarily used, and its inclusion should not be taken as confirmation that the communication occurred or that the context was conveyed to stakeholders.
- iii. All potential stakeholders that the Ministry had identified at inception are being released. Please note that Document 10 (*List of Stakeholders*) is also a draft document and no final document exists. The information was not necessarily used, and its inclusion should not be taken as confirmation that the communication occurred.
- iv. All planning documents. Please note that Document 9 (*Project Milestones*) is a draft document and no final document exists. The information set out in this document was superseded by events or was not implemented as outlined.
- v. All communication near the end of the negotiation process is being released in full.
- vi. For four of the six documents (Documents 32, 33, 42 and 43) that are withheld in full, much of the substantive content they cover is reflected in Document 34 (which has been released in full).

## Part 2: Participant selection

*All records relating to which organisations (community, faith-based, or other) were identified, selected, or approached to participate in or sign the Harmony Accord. This should include any criteria, rationale, or decision-making process used to determine which organisations needed to be approached.*

There are seven documents in scope of this part of the request. All documents are withheld in full, and details are set out in the *Information Schedule*.

However, in the spirit of transparency and to support your understanding of how potential signatories were identified, the Ministry is releasing in full, the criteria that were applied to determine potential signatories to the Accord. These criteria which are referenced in some of the withheld documents are as follows:

- a. *"Be national Muslim or Jewish bodies or their affiliates [note this language is intended to exclude "constituents" i.e. "members"];*
- b. *Have legal status (incorporated society, charity etc);*
- c. *Be current and operating; and*
- d. *Be primarily focused on delivering local initiatives in New Zealand."*

Information related to the rationale and decision-making process for organisations to participate in the Accord is set out in Document 34, which is released to you in full.

## Part 3: Excluded or non-participating organisations

*All records discussing any organisations or groups that were not approached, excluded, or otherwise not included in the Harmony Accord initiative. Please include any reasons, deliberations or analysis regarding why certain organisations were not invited or were deemed ineligible, and any documentation of concerns that some groups might have been overlooked or marginalised in this process.*

The Ministry holds no information relating to any organisations or groups that it did not approach, exclude, or not include in the Accord initiative. The Ministry's role was that of a trusted broker rather than a decision-maker, and it did not determine which organisations were invited to participate.

The criteria for participation is the only information held by the Ministry that may have had an exclusionary effect and is released under Part 2. Please note that as Document 34 sets out, the Accord was intended to be an enduring, inclusive document that would enable other organisations to join in the future.

For completeness and clarity, all information relating to organisations or groups that expressed interest in the development of the Accord is captured in our response to you under Parts 1, 2, 4 and 7 of the request.

#### **Part 4: Communications (internal and external)**

*All communications (including emails, letters, text messages, or other correspondence) within the Ministry for Ethnic Communities and between the Ministry and any external parties regarding the Harmony Accord. This should encompass communications with all involved organisations and individuals (such as the participating Muslim and Jewish community organisations) as well as any discussions or correspondence with individuals, community leaders, or other stakeholders about the Accord. Please include communications between the Ministry and all other government agents or Ministries regarding the Accord.*

There are 36 documents in scope of this part of the request. One document is released in full, and five documents are released with some information withheld and out of scope information redacted. The remaining documents are withheld in full.

Please note that documents 36 to 39 are cover emails associated with documents 32, 34, 35, 42, 43 and 45, as these documents (32, 34, 35, 42, 43 and 45) were attached to these emails (36 to 39). Details are set out in the *Information Schedule*.

#### **Part 5: Meeting notes and minutes**

*All records of meetings related to the Harmony Accord. This includes meeting agendas, attendees, minutes, notes, or summaries of discussions held (formally or informally) within the Ministry or with external partners (community organisations, leaders, etc.) about the planning, consultation, or signing of the Accord.*

There are no meeting notes, minutes or similar documents. This part of your request is being refused under section 18(e) of the Act. For completeness and clarity, all information the Ministry has relating to internal planning and consultation is captured under Part 1 of our response.

#### **Part 6: Consultation and drafts**

*All documents relating to any consultation process undertaken in developing the Harmony Accord. This includes:*

- a) All draft versions of the Harmony Accord (including early drafts, consultation drafts, and the final draft), along with any annotations or tracked changes showing modifications between versions.*
- b) Any documents or correspondence providing feedback, input, or comments on draft versions of the Accord from consulted parties (e.g. community organisations, religious leaders, or any experts consulted).*
- c) Any reports, summaries, or analyses of feedback received during the drafting or consultation phase, and documentation of how that feedback influenced subsequent changes to the Accord.*

There are 19 documents within scope of this part of the request. All draft versions of the Accord and emails where organisations provided feedback, input and/or comments on the drafts are withheld in full. Details are set out in the *Information Schedule*.

Please note that the outline of the draft Accord (Document 3) developed at inception has been released in full under Part 1 of our response.

The final version of the Accord can be found on the Ministry's website at [NZ-Harmony-Accord-1.pdf](#). As such, this part of your request is refused under section 18(d) of the Act.





## **Part 7: Responses from organisations declining to sign**

*All correspondence or records of communication with any organisations (or representatives of organisations) that were invited to sign or participate in the Harmony Accord but declined or refused to do so. This should include any written responses, emails, letters, or statements from those organisations explaining their decision not to join the Accord, as well as any Ministry notes, or analysis related to these refusals.*

These documents are captured in Part 4 of our response to you.

## **Part 8: Concerns and objections raised**

*Any records of concerns, objections, or critical feedback expressed by individuals or groups regarding the Harmony Accord. In particular, include any communications from community organisations or leaders who felt excluded or marginalised by the Harmony Accord process, or who raised concerns about the content or consultation of the Accord.*

These documents are captured in Parts 1, 2, 4 and 6 of our response to you. Document 34 (which has been released in full) provides a summary of the concerns raised.

## **Part 9: Inter-agency communications**

*All communications, correspondence, meeting minutes or documents between the Ministry for Ethnic Communities and other government departments or agencies relating to the Harmony Accord. For example, this may include any discussions with, or information shared with the Department of Internal Affairs, the Office of the Prime Minister and Cabinet, or any other government body in connection with the conception, development, or signing of the Harmony Accord. Please include any inter-agency briefing papers, emails, or meeting notes on this topic.*

There is one document in scope of this part of your request which is being released to you with some information withheld. Details are set out in the *Information Schedule*.

As required by section 9(1) of the Act, I have considered whether the grounds for withholding information under section 9 of the Act are outweighed by other considerations which would make it desirable, in the public interest, to make that information available. In this instance, I do not consider that to be the case as there are countervailing public interests in ensuring the Accord is implemented successfully.

Under section 28 of the Act, you have the right to seek an investigation and review by the Office of the Ombudsman of my response relating to this request. The relevant details can be found on their website at: [www.ombudsman.parliament.nz](http://www.ombudsman.parliament.nz).

Please note, due to the public interest in our work, the Ministry may publish responses to requests for official information on our website, shortly after the response has been sent. If you have any queries about this, please feel free to contact our Ministerial Services team: [Ministerial@ethniccommunities.govt.nz](mailto:Ministerial@ethniccommunities.govt.nz).

Ngā mihi



Aimee Lim  
**Acting Director of Ministerial Services**

**Provisions of the OIA referred to in our response**

9(2)(a)	To protect the privacy of natural persons, including that of deceased natural persons.
9(2)(ba)(i)	To protect information which is subject to an obligation of confidence or which any person has been or could be compelled to provide under the authority of any enactment, where the making available of the information would be likely to prejudice the supply of similar information, or information from the same source, and it is in the public interest that such information should continue to be supplied.
9(2)(g)(i)	To maintain the effective conduct of public affairs through the free and frank expression of opinions by or between or to Ministers of the Crown or members of an organisation or officers and employees of any public service agency or organisation in the course of their duty.
9(2)(j)	To enable a Minister of the Crown or any public service agency or organisation holding the information to carry on, without prejudice or disadvantage, negotiations.
18(d)	The information requested is, or will soon be, publicly available.
18(e)	The information requested does not exist or, despite reasonable efforts to locate it, cannot be found.

## Information Schedule

No.	Date	Title	Comments
1	26 February 2025	<i>Project on a page: Accord - Horizon scan</i>	Within scope of Q1. Released in full.
2	26 February 2025	<i>Interfaith Accord - Horizon Scan Summary</i>	Within scope of Q1. Released in full.
3	27 February 2025	<i>Potential outline - Accord</i>	Within scope of Q1. Released in full.
4	28 February 2025	<i>Interfaith accords: Horizon scan</i>	Within scope of Q1. Released in full.
5	4 March 2025	<i>Talking points – scope of interfaith accords</i>	Within scope of Q1. Released in full.
6	5 March 2025	<i>Interfaith draft accord content - Inter religion comments</i>	Within scope of Q1. Released in full.
7	5 March 2025	<i>Email - PM meeting with Muslim community leaders - actions</i>	Within scope of Q4 & Q9. Some information withheld under s9(2)(a), and as out of scope.
8	7 March 2025	<i>Aotearoa New Zealand Jewish-Muslim Accord (v1)</i>	Within scope of Q6. Withheld in full under s9(2)(j).
9	12 March 2025	<i>Project Milestones</i>	Within scope of Q1. Some information withheld under s9(2)(g)(i).
10	12 March 2025	<i>List of stakeholders</i>	Within scope of Q1. Some information withheld under s9(2)(ba)(i), s9(2)(g)(i), s9(2)(j) & s18(d).
11	19 March 2025	<i>New Zealand Jewish-Muslim Accord (v2)</i>	Within scope of Q6. Withheld in full under s9(2)(j).
12	20 March 2025	<i>Talking points for meetings with Community Leaders about a Jewish-Muslim Accord</i>	Within scope of Q1. Released in full.
13	26 March 2025	<i>New Zealand Jewish-Muslim Accord (v3)</i>	Within scope of Q6. Withheld in full under s9(2)(j).
14	10 April 2025	<i>New Zealand Jewish-Muslim Accord (v4)</i>	Within scope of Q6. Withheld in full under s9(2)(j).
15	11 April 2025	<i>Email - Previous Muslim and Jewish communities social cohesion</i>	Within scope of Q2 & Q4. Withheld in full under s9(2)(j).

No.	Date	Title	Comments
16	11 April 2025	<i>[withheld under s9(2)(g)(i)] - Talking Points (Phone)</i>	Within scope of Q1. Some information withheld under s9(2)(g)(i).
17	24 June 2025	Email - RE: <i>[withheld under s9(2)(ba)(i)]</i> Attachment: <i>Comparison of [withheld under s9(2)(a)] version of the Accords</i>	Within scope of Q2, Q4 & Q6. Withheld in full under s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j).
18	24 June 2025	<i>New Zealand Accord of Harmony (v5)</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
19	24 June 2025	<i>Accord of Harmony</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
20	24 June 2025	<i>New Zealand Jewish-Muslim Accord with [withheld under s9(2)(a)] changes</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
21	25 June 2025	<i>Notes for meeting with [withheld under s9(2)(a)] 25 June 2025</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
22	25 June 2025	<i>Talking points for discussion of updated Accord with [withheld under s9(2)(a)] 25/6</i>	Within scope of Q1. Withheld in full under s9(2)(g)(i) & s9(2)(j).
23	25 June 2025	<i>Talking points – meeting with [withheld under s9(2)(a)] 25/06</i>	Within scope of Q1. Withheld in full under s9(2)(j).
24	26 June 2025	<i>New Zealand Harmony Accord (v6)</i>	Within scope of Q6. Withheld in full under s9(2)(j).
25	27 June 2025	Email - Re: FOR APPROVAL RE: Draft NZ J-M Accord	Within scope of Q4 & Q6. Withheld in full under s9(2)(a) & s9(2)(ba)(i).
26	2 July 2025	<i>New Zealand Harmony Accord (v7)</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
27	2 July 2025	<i>[withheld under s9(2)(a)] members and affiliates</i>	Within scope of Q2. Withheld in full under s9(2)(j) & s18(d).
28	7 July 2025	Email - <i>[withheld under s9(2)(a)] involvement in the Accord</i>	Within scope of Q4 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).

No.	Date	Title	Comments
29	7 July 2025	<i>New Zealand Harmony Accord (v8)</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
30	8 July 2025	Email - <i>Version of the Accord</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
31	8 July 2025	Email - <i>Re: An initiative of harmony</i>	Within scope of Q4 & Q6. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
32	9 July 2025	<i>Development of the Harmony Accord: Response to questions and issues raised by [withheld under s9(2)(a)]</i>	Within scope of Q1, Q4 & Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
33	9 July 2025	<i>Development of the Harmony Accord: Response to questions and issues raised by potential signatories (Draft)</i>	Within scope of Q1 & Q4. Withheld in full under s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j).
34	10 July 2025	<i>Development of the Harmony Accord: Questions and Issues raise by potential signatories (Final)</i>	Within scope of Q1 & Q2. Released in full.
35	10 July 2025	<i>Letter to Signatories</i>	Within scope of Q1 & Q4. Released in full.
36	10 July 2025	Email - <i>Harmony Accord – [withheld under s9(2)(a)]</i>	Within scope of Q4. Some information withheld under s9(2)(a); and out of scope.
37	10 July 2025	Email - <i>Harmony Accord – Email to [withheld under s9(2)(a)]</i>	Within scope of Q4. Some information withheld under s9(2)(a) and s9(2)(j); and out of scope.
38	10 July 2025	Email - <i>Harmony Accord - Email to [withheld under s9(2)(a)]</i>	Within scope of Q4. Some information withheld under sections 9(2)(a) and 9(2)(j); and out of scope.
39	10 July 2025	Email - <i>Harmony Accord - Email to [withheld under s9(2)(a)]</i>	Within scope of Q4. Some information withheld under section 9(2)(a); and out of scope.
40	10 July 2025	Email - <i>Harmony Accord – Email to [withheld under s9(2)(a)]</i>	Within scope of Q4. Withheld in full under s9(2)(a) & s9(2)(j).

No.	Date	Title	Comments
41	10 July 2025	Email - <i>Harmony Accord – Email to [withheld under s9(2)(a)]</i>	Within scope of Q4. Withheld in full under s9(2)(a) & s9(2)(j).
42	10 July 2025	<i>Development of the Harmony Accord: Response to Questions and issues raised by [withheld under s9(2)(a)]</i>	Within scope of Q1, Q4, Q6 & Q8. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
43	10 July 2025	<i>Development of the Harmony Accord: Response to questions and issues raised by [withheld under s9(2)(a)]</i>	Within scope of Q1, Q4 & Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
44	10 July 2025	Email - <i>Re_Harmony Accord</i>	Within scope of Q2 & Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
45	10 July 2025	<i>New Zealand Harmony Accord (v8.5)</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
46	11 July 2025	Email - <i>Re_Harmony Accord</i>	Within scope of Q4 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
47	13 July 2025	Email - <i>[withheld under s9(2)(a)] – Harmony Accord</i>	Within scope of Q4, Q7 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
48	14 July 2025	<i>Protest Harmony Accord Ethnic Affairs</i>	Within scope of Q4, Q7 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
49	14 July 2025	Email - <i>Harmony Accord</i>	Within scope of Q4, Q7 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
50	15 July 2025	<i>Re_Harmony Accord letter</i>	Within scope of Q4, Q7 & Q8. Withheld in full under s9(2)(a) & s9(2)(j).
51	15 July 2025	Email - <i>A question</i>	Within scope of Q4. Withheld in full under s9(2)(g)(i) & s9(2)(j).
52	16 July 2025	Email - <i>FW: Making connection and response to Harmony Accord</i>	Within scope of Q4 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
53	15 July 2025	Email - <i>Harmony Accord Signing: A huge milestone next week</i>	Within scope of Q4. Released in full.



No.	Date	Title	Comments
54	17 July 2025	Email - <i>Quotes</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
55	17 July 2025	Email - <i>Confirmation of our discussion</i>	Within scope of Q4 & Q6. Withheld in full under s9(2)(a) & s9(2)(j).
56	17 July 2025	<i>New Zealand Harmony Accord (v9)</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
57	18 July 2025	Email - <i>RE: New Zealand Harmony Accord</i>	Within scope of Q2, Q4 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
58	18 July 2025	<i>Draft New Zealand Harmony Accord</i>	Within scope of Q6. Withheld in full under s9(2)(ba)(i) & s9(2)(j).
59	20 July 2025	Email - <i>RE: Reflections on the New Zealand Harmony Accord</i>	Within scope of Q4, Q6 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
60	21 July 2025	<i>Re: Proposed Jewish-Muslim Harmony Accord - Concerns and Next Steps</i>	Within scope of Q4 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
61	22 July 2025	<i>New Zealand Harmony Accord (Final)</i>	Within scope of Q6. Refused under s18(d).
62	23 July 2025	Email - <i>Engagement with the Ministry for Ethnic Communities</i>	Within scope of Q4. Withheld in full under s9(2)(a) & s9(2)(j).
63	10 July 2025 – 13 July 2025	Email - <i>RE: Follow up FW: Harmony Accord</i>	Within scope of Q4. Withheld in full under s9(2)(g)(i).
64	10 July 2025 - 15 July 2025	Email - <i>Re_Harmony Accord</i>	Within scope of Q4, Q7 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
65	10 May 2025 – 4 July 2025	Email - <i>Re: UPDATE RE: Draft NZ J-M Accord</i>	Within scope of Q4 & Q6. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
66	10 May 2025 – 6 July 2025	Email - <i>RE: UPDATE RE: Draft NZ J-M Accord</i>	Within scope of Q6. Withheld in full under s9(2)(a), s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j).

No.	Date	Title	Comments
67	10 May 2025 - 8 July 2025	Email - <i>RE: UPDATE RE: Draft NZ J-M Accord</i>	Within scope of Q2, Q4 & Q8. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
68	10 May 2025 – July 4 2025	Email - <i>RE: UPDATE RE: Draft NZ J-M Accord</i>	Within scope of Q4 & Q6. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
69	10 May 2025 to 29 June 2025	Email - <i>RE: FOR APPROVAL RE: Draft NZ J-M Accord</i>	Within scope of Q4 & Q6. Withheld in full under s9(2)(a) & s9(2)(ba)(i).
70	11 April 2025 – 4 July 2025	Email - <i>RE: [withheld under s9(2)(a)] RE: Previous Muslim and Jewish communities social cohesion</i>	Within scope of Q2 & Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j).
71	14 July 2025 – 21 July 2025	Email - <i>Re: New Zealand Harmony Accord</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
72	15 July 2025 – 16 July 2025	Email - <i>RE: Call</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(g)(i).
73	16 July 2025 – 17 July 2025	Email - <i>RE: Follow up on two things</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j).
74	18 July 2025 – 20 July 2025	Email - <i>Re: Final copy of the Accord for your signature</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
75	19 July 2025 – 20 July 2025	Email - <i>Re: Accord</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
76	19 May 2025 – 24 May 2025	Email - <i>Re_draft NZ Accord</i>	Within scope of Q6. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
77	20 July 2025 – 21 July 2025	Email - <i>RE: Reflections on the New Zealand Harmony Accord</i>	Within scope of Q6. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).
78	27 March 2025 – 6 May 2025	Email - <i>Re: As requested: Drumlanrig Accord and media reports, draft NZ Accord</i>	Within scope of Q4. Withheld in full under s9(2)(ba)(i).
79	7 July 2025 – 8 July 2025	Email - <i>Re: In Confidence and not for OIA</i>	Within scope of Q4. Withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j).

## PROJECT ON A PAGE: Accord – horizon scan

<div>Objectives and deliverables</div> <div><ul style="list-style-type: none"><li>1 page summary of horizon scan of international approaches to interfaith and similar accords (eg Dumlanrig Accord) aiming to prevent interfaith (and other) conflict in neutral third countries.</li><li>Draft outline of an accord for New Zealand.</li></ul></div>	<div>Resources</div> <div><div>People</div><div><ul style="list-style-type: none"><li>Marie</li><li>Faith</li><li>Nic</li><li>Deb</li></ul></div></div> <div><div>Budget/costs</div><div>n/a</div></div>	<div>Tasks, milestones and deadlines</div> <table><tr><th>Task/ milestone/deliverable</th><th>Who</th><th>Deadline</th><th>Done</th></tr><tr><td>Table and methodology for horizon scan</td><td>Deb &amp; Nic</td><td>Fr 21 Feb</td><td>Y</td></tr><tr><td>Check related work with StatsNZ</td><td>Deb</td><td>Mon 24 Feb</td><td>Y</td></tr><tr><td>Commission horizon scan</td><td>Fazleen and Nic</td><td>Mon 24 Feb (a.m.)</td><td>Y</td></tr><tr><td>Daily stand up</td><td>Nic</td><td>Mon 24 Feb (set up)</td><td>Y</td></tr><tr><td>Kanban</td><td>Marie</td><td>Mon 24 Feb (set up)</td><td></td></tr><tr><td>Secure folder</td><td>N c</td><td>Mon 24 Feb (set up)</td><td>Y</td></tr><tr><td>Research and filling in horizon scan table</td><td>Marie and Faith</td><td>Wed 26 Feb (noon)</td><td></td></tr><tr><td>Peer review of horizon scan table</td><td>Nic and Fazleen</td><td>Wed 26 Feb (2pm)</td><td></td></tr><tr><td>Draft outline of accord (based on horizon scan)</td><td>Nic</td><td>Fri 28 Feb</td><td></td></tr><tr><td>Update horizon scan table</td><td>Marie and Faith</td><td>Fri 28 Feb (9 am)</td><td></td></tr><tr><td>Sign out horizon scan table and accord outline</td><td>Fazleen</td><td>Fri 28 Feb (noon)</td><td></td></tr><tr><td>Sign out of both items</td><td>Pratima</td><td>Mon 3 Mar</td><td></td></tr><tr><td>Discuss with Mervin</td><td>Pratima</td><td>w/b 3 Mar</td><td></td></tr><tr><td>Next steps identified</td><td>Pratima, Fazleen and Nic</td><td>1 day after discussion with Mervin</td><td></td></tr><tr><td>Collect contacts for international intel collection</td><td>Fazleen</td><td>If needed in next steps</td><td></td></tr><tr><td>Check related work with DPMC and MFAT</td><td>Fazleen</td><td>If needed in next steps</td><td></td></tr></table>	Task/ milestone/deliverable	Who	Deadline	Done	Table and methodology for horizon scan	Deb & Nic	Fr 21 Feb	Y	Check related work with StatsNZ	Deb	Mon 24 Feb	Y	Commission horizon scan	Fazleen and Nic	Mon 24 Feb (a.m.)	Y	Daily stand up	Nic	Mon 24 Feb (set up)	Y	Kanban	Marie	Mon 24 Feb (set up)		Secure folder	N c	Mon 24 Feb (set up)	Y	Research and filling in horizon scan table	Marie and Faith	Wed 26 Feb (noon)		Peer review of horizon scan table	Nic and Fazleen	Wed 26 Feb (2pm)		Draft outline of accord (based on horizon scan)	Nic	Fri 28 Feb		Update horizon scan table	Marie and Faith	Fri 28 Feb (9 am)		Sign out horizon scan table and accord outline	Fazleen	Fri 28 Feb (noon)		Sign out of both items	Pratima	Mon 3 Mar		Discuss with Mervin	Pratima	w/b 3 Mar		Next steps identified	Pratima, Fazleen and Nic	1 day after discussion with Mervin		Collect contacts for international intel collection	Fazleen	If needed in next steps		Check related work with DPMC and MFAT	Fazleen	If needed in next steps	
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## Interfaith Accord – Horizon scan summary

Name / Country / Parties / Date	Purpose/Objective	Principles	Governance and implementation
<b>Drumlanrig Accords</b> – UK - Feb 2025 Signed by 12 major Jewish and Muslim Faith Leaders Led by Imam Sayed Razawi who leads the Scottish branch of Ahlul Bayt Society (Shia) and UK Chief Rabbi Sir Ephraim Mirvis	Foster unity and collaboration between Jewish and Muslim communities to combat antisemitism, Islamophobia, poverty and isolation.  Promoting unity, combat prejudice, address social issues, safeguard religious freedoms & create joint councils to mediate conflicts.	4 principles of reconciliation: <ul style="list-style-type: none"> <li>- unity in diversity</li> <li>- sacred texts as a guide</li> <li>- commitment to no harm</li> <li>- recognising the impact of global crises to reaffirm a shared dedication to peace</li> </ul>	Pledges to explore the creation of the following committees/councils: Muslim-Jewish Council; Educational Collaboration Committee; Civic Engagement and Joint Charitable Projects Committee; University and Campus Outreach Committee; Religious Freedom Committee.
<b>Interfaith Code of Conduct</b> – Nigeria - 2023 Christian and Muslim leaders of Nigeria & of the IDFP (Interfaith Dialogue Forum for Peace)	Aims to foster cooperation between religious leaders and members of the interfaith community in Nigeria.  It serves as a rallying point for religious leaders to uphold values and scriptural teachings that unite rather than division.	<ul style="list-style-type: none"> <li>- Dispel stereotypes, fight against hate speech and blasphemy.</li> <li>- End Ethnic and religious profiling, promote justice and equity.</li> <li>- Uphold human rights, dignity and good ethical standards.</li> </ul> Prevent, mitigate and resolve violence and conflict.	Code of conduct to guide religious practices of signatories and interfaith.
<b>The Sydney Statement</b> – launched Feb 2021 – Australia - Developed by around 200 young people.  Western Sydney Uni researchers provided guidelines to assist in the drafting of the statement. Endorsed by 25 leaders of seven faith groups and organisations.	Evidence -based interfaith charter designed to build bridges between believers of different religions.	<ul style="list-style-type: none"> <li>- Multiculturalism.</li> <li>- Citizenship.</li> <li>- Democracy.</li> <li>- Rule of law.</li> <li>- Compatibility of science and religion.</li> </ul>	Voluntary endorsement.
<b>Document on Human Fraternity for World Peace and Living Together</b> - 2019 Joint declaration by Muslim and Christian leaders Christians - His Holiness Pope Francis Muslims - The Grand Imam of Al-Azhar Ahmad Al-Tayyeb	Calls for global peace and unity. Promotes fraternity and solidarity, urging people of all faiths to collaborate for the common good.  Outlines a framework for interfaith dialogue and cooperation, aiming to guide future generations towards mutual respect and recognizing our shared humanity.	<ul style="list-style-type: none"> <li>- Unity and equality.</li> <li>- Peace and coexistence.</li> <li>- Human rights.</li> <li>- Religious freedom.</li> <li>- Environmental stewardship.</li> </ul>	By mutual cooperation of the Catholic Church and Al-Azhar, and other who chose to adopt these principles.
<b>Beyrouth Declaration Faith for Rights</b> – 2017 Diverse group of faith-based and civil society actors who participated in a workshop organized by the Office of the United Nations High Commissioner for Human Rights (OHCHR)	Aims to bridge the gap between faith and human rights, promoting a mutual reinforcement of both spheres. <ul style="list-style-type: none"> <li>- Foster unity.</li> <li>- Combat discrimination.</li> <li>- Enhance cohesion.</li> <li>- Protect freedoms of thought, conscience, religion, belief, opinion and expression.</li> </ul>	Transcending traditional inter-faith dialogues into concrete action-oriented Faith for Rights (F4R) projects at the local level. <ul style="list-style-type: none"> <li>- Avoiding theological and doctrinal divides.</li> <li>- Introspectiveness.</li> <li>- Speaking with one voice.</li> <li>- Act in a fully independent manner.</li> </ul>	<ul style="list-style-type: none"> <li>- Self-monitoring by religious leaders and faith-based actors.</li> <li>- Peer review and accountability.</li> <li>- Reporting and documentation.</li> <li>- Engagement with civil society.</li> <li>- Collaboration with human rights bodies.</li> </ul>
<b>Interfaith Peace Treaty Text</b> – US – April 2015 Published online on April 3, 2015, by Dr Thomas Clough Daffern PhD Parties: religious leaders, leaders of philosophical traditions, interfaith organisations, civil society.	Intended as a peace treaty between the different faith perspectives of followers from various religious and philosophical traditions. It aims to promote lasting peace and mutual understanding. Objectives include: <ul style="list-style-type: none"> <li>- Ending inter-religious conflicts</li> <li>- Fostering global cooperation</li> </ul> Promoting peace and security	<ul style="list-style-type: none"> <li>- Inclusivity of different faith perspectives.</li> <li>- Compassionate care in responding to issues of the day and supporting people.</li> <li>- Contemplation and striving to do no harm.</li> <li>- Peaceful coexistence by committing to practice love and understanding in all aspects of life.</li> </ul>	Calls for signatories to make voluntary commitments to the principles of treaty. <ul style="list-style-type: none"> <li>- Invites leaders and followers of all the faith traditions to endorse this treaty.</li> </ul>
<b>Auckland Inter-Faith Council - Diversity of faiths and religious traditions in Auckland</b> – est. 2003 Voluntary non-profit association of persons from diverse religious traditions and faiths.	Formed to provide a platform for inter-religious dialogue and networking, and to create a model showing cooperation among religions.		Run by a committee of 11 volunteers from various faith traditions who meet regularly. Wherever possible Committee members are acting on behalf of and supported by their respective faith's leadership and community.
<b>The Alexandria Declaration of the Religious Leaders of the Holy Land</b> – Egypt – January 21, 2002  Christian, Jewish and Muslim leaders	The aim was to promote peace and reconciliation amongst the religious communities in the Holy Land.  Pledges faith leaders to use their religious and moral authority to work for an end to violence and the resumption of the peace process.	<ul style="list-style-type: none"> <li>- End violence and bloodshed.</li> <li>- Promote mutual respect.</li> <li>- Preserve holy places.</li> </ul> Support peace efforts.	Permanent Committee for the Implementation of the Alexandria Declaration (PCIAD) – formed to support the implementation of the declaration.  Peace conference in Cairo in 2004.

***Other approaches include:***

- Agreements at government level, signed by countries (eg Good Friday Agreement, Abraham Accords)
- Declarations initiated by government leader (eg Amman Message)
- Justice & Reconciliation processes between government and communities (eg Rwanda, South Africa, Norway)

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## Potential outline – accord

This paper sets out a potential outline for an interfaith accord, based on similar instruments overseas.

Section	Could cover	Examples from similar agreements
Purpose or preamble	A statement of what the accord/agreement is intended to achieve.  May also include a statement about the context in which it was established.	<ul style="list-style-type: none"> <li>• guide the conduct of leaders</li> <li>• promote mutual respect</li> <li>• promote lasting peace and mutual understanding</li> <li>• promote transformative dialogue</li> <li>• make a creative contribution to wider society</li> <li>• leave a legacy of solidarity</li> </ul>
Principles and values	Provides a statement of the principles or shared values that the parties agree will shape their actions	<ul style="list-style-type: none"> <li>• unity in diversity</li> <li>• sacred texts as a guide</li> <li>• commitment to no harm</li> <li>• dedication to peace</li> <li>• justice and equity</li> <li>• recognising impact of global crises</li> <li>• compassion</li> </ul>
Mutual commitments or resolutions	Undertakings about how the parties will engage with each other	<ul style="list-style-type: none"> <li>• mutual respect</li> <li>• education and awareness</li> <li>• shared civic responsibility</li> <li>• valuing diversity</li> <li>• learning from one another</li> <li>• freedom of thought</li> <li>• calling out hate and extremism</li> </ul>
Implementation	Provides ways of implementing the accord/agreement.	<ul style="list-style-type: none"> <li>• one or more committees (eg Leadership Council, Educational Collaboration Committee, Civic Engagement and Joint Charitable Projects Committee)</li> </ul>

## Interfaith accords – horizon scan

Name of accord and country	Parties to agreement <sup>1</sup>	Purpose/objectives	Principles	Key provisions <sup>2</sup>	Governance and implementation <sup>3</sup>	Links	Who filled in the table
<b>Drumlanrig Accords – UK</b> Signed Feb 2025	12 major Jewish and Muslim Faith Leaders  Led by Imam Sayed Razawi who leads the Scottish branch of Ahlul Bayt Society (Shia) and UK Chief Rabbi Sir Ephraim Mirvis		4 principles of reconciliation: - Unity in diversity, - Sacred texts as a guide - Commitment to no harm - Recognizing the impact of global crises to reaffirm a shared dedication to peace	- Foundational Principles of Reconciliation - Mutual Commitments - Practical Implementation	Creation of the following committees: - Muslim-Jewish Council - Educational Collaboration Committee - Civic Engagement and Joint Charitable Projects Committee - University and Campus Outreach Committee - Religious Freedom Committee	<a href="https://rcdow.org.uk/att/files/news/muslim-jewish%20reconciliation%20accords%20v10%2023jan25.pdf">https://rcdow.org.uk/att/files/news/muslim-jewish%20reconciliation%20accords%20v10%2023jan25.pdf</a>	Marie
<b>Interfaith Peace Treaty Text – USA</b> April 2015.  Published online on April 3, 2015, by Dr Thomas Clough Daffern PhD	Directed towards: Religious leaders Philosophical traditions Interfaith organisations Civil society	It aims to promote lasting peace and mutual understanding among various religious and philosophical traditions. Objectives: - End Inter-Religious Conflicts. - Foster Global Cooperation - Promote Peace and Security	Intended as a peace treaty between the different faith perspectives of followers from various religious and Philosophical traditions. Key principles include: - Inclusivity - Compassionate care in responding to issues of the day and supporting people as peaceful companions. - Contemplation and striving to do no harm while seeking expansive love and compassion. - Peaceful coexistence by committing to practice love and understanding in all aspects of life supporting local, national, and global efforts to comfort those who suffer and promote peace.	A comprehensive document aimed at fostering lasting peace and cooperation among various religious and philosophical traditions. Key points: <b>Commitment to Peace:</b> The treaty emphasizes the importance of non-violence and the commitment of all faith traditions to peaceful coexistence. <b>Mutual Respect:</b> It calls for the recognition and respect of the beliefs, practices, and traditions of all religious and philosophical communities. <b>Dialogue and Cooperation:</b> The treaty encourages ongoing dialogue and cooperation among different faiths to address common challenges and promote mutual understanding. <b>Educational Initiatives:</b> It highlights the need for educational programs that promote interfaith understanding and respect. <b>Global Responsibility:</b> The treaty appeals to all religious and philosophical leaders to take responsibility for promoting peace and resolving conflicts.	A call to make a voluntary commitment to the treaty by the signatories. Invites leaders and followers of all the faith traditions to subscribe.	<a href="#">Interfaith Peace Treaty Text   interfaith peace treaty</a>	Faith



Name of accord and country	Parties to agreement <sup>1</sup>	Purpose/objectives	Principles	Key provisions <sup>2</sup>	Governance and implementation <sup>3</sup>	Links	Who filled in the table
<b>The Alexandria Declaration of the Religious Leaders of the Holy Land,</b> January 21, 2002 Egypt	Christian, Jewish, Muslim leaders	The aim was to promote peace and reconciliation amongst the religious communities in the Holy Land.	<ul style="list-style-type: none"> <li>- End violence and bloodshed</li> <li>- Promote mutual respect</li> <li>- Preserve holy places</li> <li>- Support peace efforts</li> </ul>	Joint declaration - pledges the faith leaders to use their religious and moral authority to work for an end to violence and the resumption of the peace process	<ul style="list-style-type: none"> <li>- Permanent Committee for the Implementation of the Alexandria Declaration (PCIAD) – formed to support the implementation of the declaration</li> <li>- Peace conference in Cairo in 2004</li> </ul>	<a href="https://www.usip.org/programs/alexandria-declaration">https://www.usip.org/programs/alexandria-declaration</a>  <a href="http://rabbidavidrosen.net/wp-content/uploads/2016/03/Alexandria-Declaration.pdf">http://rabbidavidrosen.net/wp-content/uploads/2016/03/Alexandria-Declaration.pdf</a>	Marie
<b>Interfaith Code of Conduct – Nigeria 2023</b>	Christian and Muslim leaders of Nigeria & of the IDFP (Interfaith Dialogue Forum for Peace)	The aim is to serve as a basis of cooperation between religious leaders and members of the interfaith community in Nigeria to: dispel stereotypes, and ethnic and religious profiling; to prevent, mitigate and resolve violence and conflict; and to improve, interfaith relations, understanding, and enable unity and peaceful co-existence.	<ul style="list-style-type: none"> <li>- Mutual Love and Respect</li> <li>- Values</li> <li>- Human Rights and Dignity</li> <li>- Restrain from Hate Speech and Blasphemy</li> <li>- Conflict resolution</li> <li>- Justice and equity</li> <li>- Ethical standards</li> <li>- Truthfulness and sincerity</li> <li>- Legality</li> <li>- Transparency and accountability</li> </ul>	<ul style="list-style-type: none"> <li>- Guide the conduct of religious leaders as they respond to local, state and national issues in their preaching, public utterances and media outings</li> <li>- To serve as a rallying point for religious leaders to uphold values and scriptural teachings that unite rather than divide</li> <li>- Create mutual respect and better understanding for peaceful coexistence</li> </ul>	Code of conduct to guide religious practices of signatories & interfaith	<a href="https://www.kaiciid.org/sites/default/files/2023-08/nigeria_coc_2023_web.pdf">https://www.kaiciid.org/sites/default/files/2023-08/nigeria_coc_2023_web.pdf</a>	Marie
<b>Auckland Inter-Faith Council - Diversity of faiths and religious traditions in Auckland</b>	Voluntary non-profit association of persons from diverse religious traditions and faiths.	<p>To enhance social cohesion and help prevent misunderstandings or prejudice, it is important for people to be able to learn about religious beliefs and practices, and dialogue with those from other faiths.</p> <p>Auckland Inter-Faith Council (AIFC) was formed to provide a platform for inter-religious dialogue and networking, and to create a model showing cooperation among religions.</p>		Holds events at different community and faith venues throughout the greater Auckland region, provides interfaith resources and connects with other interfaith organisations overseas.	<p>Established in 2003, it is run by a committee of 11 volunteers from various faith traditions who meet regularly. Wherever possible Committee members are acting on behalf of and supported by their respective faith's leadership and community.</p> <p>Auckland Inter-Faith Council is a registered Charity (CC22403) that has been granted Tax Exempt and Donee status with IRD.</p>	<a href="#">Auckland Inter-Faith Council – Diversity of faiths and religious traditions in Auckland</a>	Faith

Name of accord and country	Parties to agreement <sup>1</sup>	Purpose/objectives	Principles	Key provisions <sup>2</sup>	Governance and implementation <sup>3</sup>	Links	Who filled in the table
<b>A DOCUMENT ON HUMAN FRATERNITY FOR WORLD PEACE AND LIVING TOGETHER - 2019</b>	Christians - His Holiness Pope Francis Muslims - The Grand Imam of Al-Azhar Ahmad Al-Tayyeb	This joint declaration by Muslim and Christian leaders calls for global peace and unity. It promotes fraternity and solidarity, urging people of all faiths to collaborate for the common good. The document outlines a framework for interfaith dialogue and cooperation, aiming to guide future generations towards mutual respect and recognizing our shared humanity.	<ul style="list-style-type: none"> <li>• Unity and equality</li> <li>• Peace and coexistence</li> <li>• Human rights</li> <li>• Religious freedom</li> <li>• Environmental stewardship</li> </ul>	<ul style="list-style-type: none"> <li>- The possibility of peaceful coexistence among different faiths.</li> <li>- Promoting dialogue, mutual cooperation, and reciprocal understanding.</li> <li>- Urging leaders to foster tolerance, peace, and intervene to stop violence and conflicts.</li> <li>- Encouraging leaders to uphold values like peace, justice, and human fraternity.</li> <li>- Condemning terrorism, attributing it to misinterpretations of religious texts and socio-economic issues, not religion itself.</li> </ul>	<ul style="list-style-type: none"> <li>- By mutual cooperation of the Catholic Church and Al-Azhar, and other who chose to adopt these principles</li> <li>-</li> </ul>	<a href="#">Document on "Human Fraternity for World Peace and Living Together" signed by His Holiness Pope Francis and the Grand Imam of Al-Azhar Ahamad al-Tayyib (Abu Dhabi, 4 February 2019)   Francis</a> <a href="#">DOCUMENT ON HUMAN FRATERNITY   Higher Committee of Human Fraternity</a>	Faith

Name of accord and country	Parties to agreement <sup>1</sup>	Purpose/objectives	Principles	Key provisions <sup>2</sup>	Governance and implementation <sup>3</sup>	Links	Who filled in the table
<b>Beyrouth Declaration Faith for Rights 2017</b>	diverse group of faith-based and civil society actors who participated in a workshop organized by the Office of the United Nations High Commissioner for Human Rights (OHCHR)	-	<ul style="list-style-type: none"> <li>- Transcending traditional inter-faith dialogues into concrete action-oriented Faith for Rights (F4R) projects at the local level</li> <li>- Avoiding theological and doctrinal divides</li> <li>- Introspectiveness</li> <li>- Speaking with one voice</li> <li>- Act in a fully independent manner</li> </ul>	<p>18 commitments on “Faith for Rights”, with corresponding follow-up actions. These include the commitments (see links for full):</p> <ul style="list-style-type: none"> <li>- to prevent the use of the notion of “State religion” to discriminate against any individual or group;</li> <li>- to revisit religious interpretations that appear to perpetuate gender inequality and harmful stereotypes or even condone gender-based violence;</li> <li>- to stand up for the rights of all persons belonging to minorities;</li> <li>- to publicly denounce all instances of advocacy of hatred that incites to violence, discrimination or hostility;</li> <li>- to monitor interpretations, determinations or other religious views that manifestly conflict with universal human rights norms and standards;</li> <li>- to refrain from oppressing critical voices and to urge States to repeal any existing anti-blasphemy or anti-apostasy laws;</li> <li>- to refine the curriculums, teaching materials and textbooks; and</li> <li>- to engage with children and youth who are either victims of or</li> </ul>	<p>Initiative launched by the UN Office of the High Commissioner for Human Rights</p> <ul style="list-style-type: none"> <li>- self-monitoring by religious leaders and faith-based actors</li> <li>- peer review and accountability reporting and documentation</li> <li>- engagement with civil society</li> <li>- collaboration with human rights bodies</li> </ul>	<p><a href="https://www.ohchr.org/sites/default/files/BeirutDeclarationonFaithforRights.pdf">https://www.ohchr.org/sites/default/files/BeirutDeclarationonFaithforRights.pdf</a></p> <p><a href="https://www.ohchr.org/sites/default/files/Documents/Press/21451/18CommitmentsonFaithforRights.pdf">https://www.ohchr.org/sites/default/files/Documents/Press/21451/18CommitmentsonFaithforRights.pdf</a></p>	Marie

<sup>1</sup> include the title/role of the person who signed on their behalf and who started the process (communities, government, others) if known

<sup>2</sup> eg what topics does the accord cover, headings

<sup>3</sup> what mechanisms are in place for implementing the accord, dealing with disagreements etc (eg regular meetings, a council)



## AGREEMENTS AT GOVERNMENT LEVEL AND OTHER APPROACHES

Name of accord and country	Parties to agreement <sup>1</sup>	Purpose/objectives	Principles	Key provisions <sup>2</sup>	Governance and implementation <sup>3</sup>	Links	Who filled in the table
<b>Good Friday Agreement (Belfast Agreement) - April 1998 - Ireland</b>	The UK and Irish Governments and the parties in Northern Ireland, and the British-Irish Agreement between the UK and Irish Governments.	<p>Its primary purpose was to bring an end to the decades-long conflict in Northern Ireland.</p> <p>Its objectives were also to</p> <ul style="list-style-type: none"> <li>- Establish peace between nationalist/republican and unionist/loyalist communities</li> <li>- Create a devolved government</li> <li>- Foster cross border cooperation with the republic of Ireland.</li> <li>- Human rights equality.</li> <li>- Disarmament.</li> </ul>	<p>Fundamental principles included:</p> <ol style="list-style-type: none"> <li>1. the parity of esteem of both communities</li> <li>2. the principle of consent underpinning Northern Ireland's constitutional status</li> <li>3. the birthright of the people of Northern Ireland to identify and be accepted as British or Irish, or both, and to hold both British and Irish citizenship</li> </ol>	<p>The Agreement resulted in the creation of the three strands of political structures:</p> <p><b>Strand One</b> established the Northern Ireland Assembly and Executive to make laws and decisions on most of the issues affecting everyday life in Northern Ireland.</p> <p><b>Strand Two</b> established the North-South institutions - the North South Ministerial Council and the North-South Implementation Bodies - that support co-operation between Northern Ireland and Ireland.</p> <p><b>Strand Three</b> established the East-West institutions - the British-Irish Intergovernmental Conference and the British-Irish Council - that support co-operation between the United Kingdom and Ireland.</p>	It was approved by voters on 22 May 1998, came into force on 2 December 1999.	<a href="#">The Belfast Agreement - GOV.UK</a>	Faith
<b>The Amman Message – 2004 Jordan.</b>	A declaration initiated by King Abdullah II of Jordan in 2004,	To promote tolerance, unity, and a true understanding of Islam.	<p>Unity and Tolerance: The message emphasizes the importance of unity among Muslims and calls for tolerance and mutual respect among different Islamic schools of thought.</p> <p>Condemnation of Extremism: It strongly condemns extremism and violence, asserting that such actions do not represent true Islam.</p> <p>Clarification of Islamic Teachings: The message seeks to clarify the true teachings of Islam, distinguishing between legitimate religious practices and those that are misrepresented.</p>	<p>Recognition of Islamic Schools: The Amman Message recognizes the validity of all eight legal schools (madhāhib) of Sunni, Shi'a, and Ibadhi Islam, as well as traditional Islamic theology (Ash'arism), Islamic mysticism (Sufism), and true Salafi thought.</p> <p>Forbidding Takfir: It forbids the practice of takfir (declaring other Muslims as apostates), promoting a more inclusive understanding of who is considered a Muslim.</p> <p>Issuing Fatwas: The message sets forth criteria for issuing fatwas (religious rulings), aiming to prevent illegitimate and ignorant edicts</p>	<p>International Consensus: The Amman Message was endorsed by over 500 leading Muslim scholars from around the world, representing a broad consensus within the Muslim community.</p> <p>Implementation: The principles and provisions of the Amman Message have been adopted by various international Islamic organizations and conferences, reinforcing its authority and impact.</p>	<a href="#">Amman Message – The Official Site</a>	Faith

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<b>A Common Word Between Us and You – 2007</b> Jordan	<p>An open letter issued in 2007 by Muslim leaders to Christian leaders, aiming to promote peace and mutual understanding between Muslims and Christians.</p> <p>Addressed to <a href="#">Pope Benedict XVI</a>, the Patriarchs of the Orthodox Churches, the leaders of the larger Christian denominations, and to leaders of Christians everywhere.</p> <p>Now over 300 Muslim signatories</p>	<p>The primary purpose of this letter was to promote peace and mutual understanding between Muslims and Christians.</p> <p>Its objectives were to:</p> <ul style="list-style-type: none"> <li>- Promote interfaith dialogue</li> <li>- Highlight common ground</li> <li>- Encourage peaceful coexistence</li> </ul>	<p>Love of God: The letter emphasizes the importance of loving God, a central tenet in both Islam and Christianity.</p> <p>Love of Neighbour: It highlights the shared commandment in both religions to love one's neighbour, promoting compassion and mutual respect.</p> <p>Common Ground: The initiative seeks to find common ground between the two faiths, encouraging dialogue and cooperation based on shared values.</p>	<p>Interfaith Dialogue: The letter calls for ongoing dialogue between Muslim and Christian leaders to foster understanding and address common challenges<sup>12</sup>.</p> <p>Peaceful Coexistence: It advocates for peaceful coexistence and collaboration between Muslims and Christians to build a more harmonious world<sup>12</sup>.</p> <p>Mutual Respect: The document stresses the importance of mutual respect and understanding, rejecting violence and extremism</p>	<p>Endorsements: The letter has been endorsed by numerous Muslim scholars, leaders, and intellectuals from around the world, as well as many Christian leaders.</p> <p>Global Impact: The initiative has led to various interfaith conferences, dialogues, and academic programs aimed at promoting the principles of "A Common Word".</p> <p>Outcomes since the launch of ACW</p> <ul style="list-style-type: none"> <li>- several major events that brought together some of the most revered scholars from within Islam and Christianity have been organized.</li> <li>- These events have lead to joint declarations, the establishment of institutes and much more.</li> <li>- top universities have developed courses, programs, and conferences based around the A Common Word principles.</li> <li>- Hundreds of articles - perhaps the most-covered interfaith initiative ever</li> <li>- An exchange of reading lists</li> </ul>	<p><a href="#">A Common Word Between Us and You   An Interfaith Initiative</a></p> <p><a href="#">Conflict between religions threatens future of the world, Muslim leaders tell Pope   World news   The Guardian</a></p> <p>Text - <a href="#">Layout 1</a></p>	Faith

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Truth and Reconciliation Commission – South Africa	South African government, White South Africans and Non-white South Africans		To provide for the investigation and the establishment of as complete a picture as possible of the nature, causes and extent of gross violations of human rights committed during Apartheid.	<p>The Commission's purpose is to promote national unity and reconciliation by:</p> <ul style="list-style-type: none"> <li>- Investigating and Understanding: Creating a comprehensive picture of the causes and perspectives of both victims and perpetrators through investigations and hearings.</li> <li>- Granting Amnesty: Facilitating amnesty for those who fully disclose relevant facts about politically motivated acts and comply with legal requirements.</li> <li>- Restoring Dignity: Determining the fate or whereabouts of victims, restoring their dignity by allowing them to share their experiences, and recommending reparations.</li> <li>- Reporting and Preventing: Compiling a detailed report of its activities and findings, with recommendations to prevent future human rights violations.</li> </ul> <p>This approach aims to transcend past conflicts and divisions, fostering a spirit of understanding and reconciliation.</p>	<p>There is hereby established a juristic person to be known as the Truth and Reconciliation Commission. (2) The seat of the Commission shall be determined by the President.</p> <p>Further provisions were made regarding the powers, composition and operation of the commission.</p>	<p>PROMOTION OF NATIONAL UNITY AND RECONCILIATION ACT 34 OF 1995  <a href="http://juta/nxt/print.asp?NXTScript=nxt/gateway.dll&amp;NXTHost=jut">http://juta/nxt/print.asp?NXTScript=nxt/gateway.dll&amp;NXTHost=jut</a></p> <p><a href="#">Truth and reconciliation commissions: international experiences – Parliament of Australia</a></p> <p>Follow this link for Canada's and Norway's TRC processes</p> <p><a href="#">Truth and reconciliation: The South African model   Print Edition - The Sunday Times, Sri Lanka</a></p>	Faith



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<b>The Justice and Reconciliation Process in Rwanda</b>	Rwanda government, Hutu and Tutsi people	The International Criminal Tribunal for Rwanda (ICTR) was established by the United Nations Security Council on 8 November 1994. The Tribunal has a mandate to prosecute persons bearing great responsibility for genocide and other serious violations of international humanitarian law committed in Rwanda between 1 January and 31 December 1994	Unity Reconciliation Reconstructing the Rwandan identity Balancing justice, truth, peace and security. Fighting discrimination and divisive genocide ideology.	The National Unity and Reconciliation Commission was empowered to organize national public debates aimed at promoting reconciliation, foster tolerance and a culture of peace and human rights, and denounce any ideas aimed at disunity.	A judicial response was pursued on three levels: the International Criminal Tribunal for Rwanda, the national court system, and the Gacaca courts. The so-called Mechanism for International Criminal Tribunals (MCT), set up by the Security Council in December 2010, will take over and finish the remaining tasks of the ICTR – and of the International Criminal Tribunal for the former Yugoslavia (ICTY). The ICTR branch of the Mechanism began to function on 1 July 2012. Primary responsibility for reconciliation efforts in Rwanda rests with the National Unity and Reconciliation Commission, established in 1999. It makes use of peace education, leadership programmes, Seminars and national summits and research on the causes of conflict.	<a href="#">Microsoft Word - Backgrounder Justice 2014</a> <a href="#">Truth Commission: Rwanda 99   United States Institute of Peace</a>	Faith



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<b>Marrakesh Declaration on the rights of Religious Minorities in Predominantly Muslim Majority Communities - 2016</b>	More than 300 Sunni and Shia leaders from all over the world	Leaders met to formulate a Muslim call for protection of religious minorities. First time in modern history that Muslim leaders have formulated such a clear rejection of religiously legitimated persecution and discrimination with the framework of international human rights	<ul style="list-style-type: none"> <li>- Invoking the universal principles and comprehensive values of Islam</li> <li>- Considering the 'Charter of Medina' as the basis and foundation for ensuring the rights of religious minorities in predominantly Muslim countries</li> </ul> <p>Correcting misunderstandings and clarifying methodological principles of the Islamic legal position on the rights of minorities</p>	<ul style="list-style-type: none"> <li>- Affirmation of the Charter of Medina which guaranteed religious liberty and equal rights for all citizens, regardless of their faith</li> <li>- Condemnation of Violence and Extremism, emphasizing that such actions distort the fundamental principles of Islam</li> <li>- Call for the protection of Religious minorities, ensuring their freedom of movement property ownership and equal treatment before the law</li> <li>- Promotion of Peaceful Coexistence, highlighting the need for cooperation among all religious groups to address the crises affecting humanity</li> <li>- Support for constitutional frameworks – suggesting that the principles of the Charter of Medina can serve as suitable framework for national constitutions in Muslim-majority countries, aligning with international human rights standard</li> </ul>		<a href="https://www.abc-usa.org/wp-content/uploads/2021/05/Marrakesh-Final-04-12-18.pdf">https://www.abc-usa.org/wp-content/uploads/2021/05/Marrakesh-Final-04-12-18.pdf</a>  <a href="https://blogs.lse.ac.uk/religionglobalsociety/2017/05/the-marrakesh-declaration-a-muslim-call-for-protection-of-religious-minorities-or-freedom-of-religion/#:~:text=The%20meeting%20resulted%20in%20the,further%20in%20expressing%20their%20admiration.">https://blogs.lse.ac.uk/religionglobalsociety/2017/05/the-marrakesh-declaration-a-muslim-call-for-protection-of-religious-minorities-or-freedom-of-religion/#:~:text=The%20meeting%20resulted%20in%20the,further%20in%20expressing%20their%20admiration.</a>  <a href="https://jiliflc.com/wp-content/uploads/2016/10/SR392-Understanding-and-Extending-the-Marrakesh-Declaration-in-Policy-an....pdf">https://jiliflc.com/wp-content/uploads/2016/10/SR392-Understanding-and-Extending-the-Marrakesh-Declaration-in-Policy-an....pdf</a>	Marie
<b>Agreement for the Establishment of the Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue</b>	Signed between the Governments of Spain, Austria and Saudi Arabia and the Holy See	The agreement establishes the creation of the Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue	The mandate of the Centre – to enhance interreligious and inter cultural dialogue, thus fostering respect, understanding and cooperation among people, promote justice, peace and reconciliation and counteract the abuse of religion to justify oppression, violence and conflict		<p><b>Council of Parties:</b> This body consists of representatives from the founding states (Saudi Arabia, Austria, and Spain) and oversees the strategic direction and policies of the Centre<sup>1</sup>.</p> <p><b>Board of Directors:</b> Comprising religious leaders from various faiths, the Board of Directors provides guidance on interreligious and intercultural dialogue initiatives<sup>1</sup>.</p> <p><b>Secretary-General:</b> The Secretary-General is responsible for the day-to-day operations and implementation of the Centre's programs and activities</p>	<a href="#">KAICIID Establishment Agreement</a>	

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<b>Arusha Peace and Reconciliation Agreement for Burundi- August 2000</b>	Three Tutsi political parties – Independent Workers’ Party, National Alliance for Rights and Development, and Rally for Democracy and Economic and Social Development- became part of the agreement on 20 September 2000.  December 2002, CNDD-FDD the largest Hutu party signed a ceasefire agreement with the transitional government.	To end the Burundian Civil War and establish a foundation for lasting peace and stability in the country.	<ul style="list-style-type: none"> <li>- Addressing root causes of conflict</li> <li>- Promoting national unity</li> <li>- Establishing justice and Human rights</li> <li>- Facilitating dialogue</li> <li>- Rehabilitation and reintegration</li> </ul>	<ul style="list-style-type: none"> <li>- End the Civil War.</li> <li>- Power-Sharing framework to ensure fair representation of different ethnic groups in the government.</li> <li>- Transitional Government - creation of a transitional government to oversee the implementation of peace and reconciliation measures.</li> <li>- Protection of Human Rights and Justice</li> <li>- Reintegration and Rehabilitation of former combatants and the rehabilitation of communities affected by the conflict.</li> </ul>		<a href="#">Arusha Peace and Reconciliation Agreement for Burundi - Peace Accords Matrix</a>  Arusha Peace and Reconciliation Agreement for Burundi  <a href="#">Document1</a>	Faith
<b>Abraham Accords (Series of agreements to</b>	Israel UAE Bahrain Morocco Kosovo Sudan	Normalize relations between Israel and several Arab States signed 2020	<ul style="list-style-type: none"> <li>- Peace and coexistence</li> <li>- Human dignity and freedom</li> <li>- Interfaith and Intercultural Dialogue</li> <li>- Cooperation and Dialogue</li> <li>- Tolerance and Respect,</li> <li>- Support for Science Art, Medicine and Commerce Ending radicalization and conflict</li> <li>- Vision of peace, security and prosperity</li> </ul> Encouragement of diplomatic relations	<ul style="list-style-type: none"> <li>- Normalisation of diplomatic relations (through embassies and ambassadors)</li> <li>- Economic cooperation (promotion of trade, investment, tourism, etc)</li> <li>- Security collaboration (provisions for security cooperation to address common threats)</li> <li>- Cultural and scientific exchange</li> <li>- Commitment to peaceful resolution of conflicts and adherence to principles of UN Nations Charter</li> </ul>	<ul style="list-style-type: none"> <li>- Bilateral Committees</li> <li>- US Mediation (facilitating dialogue, providing economic incentives, ensuring compliance with the agreements)</li> <li>- Regular Meetings</li> <li>- Economic and Technical Cooperation</li> <li>- Security Collaboration (joint efforts to combat terrorism, enhance intelligence sharing, conduct joint military exercises)</li> </ul> Cultural and education exchanges	<a href="#">USE Israel treaty signed Final 15 Sept 2020</a>  <a href="#">The Global Summit of Religious Leaders on the margins of COP29</a>	Marie

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<b>Madrid Declaration July 2008 (final statement from the Madrid World Conference on Dialogue)</b>	Conference is the result of a call for interfaith dialogue by King Abdullah bin Abdulaziz Al-Saud	Organized by the Muslim World League and held in Madrid, Spain, aimed to promote interfaith dialogue and understanding among different religious communities.	Main themes: <ol style="list-style-type: none"> <li>1. The importance of dialogue in human society</li> <li>2. The foundations of religious and civilizational dialogue</li> <li>3. The common human aspects in dialogue</li> <li>4. The evaluation and promotion of dialogue</li> </ol>		“Interfaith dialogue events cannot be organized in haste. They must be preceded by patient relationship building. At the earliest opportunity, organizers of an interreligious dialogue event must consult with key interreligious partners, including women and young people, to think together about the purpose, process, invitees and outcomes of the dialogue event. This demonstration of commitment to the spirit of dialogue from the first planning stages will ensure that the right people are invited and right processes are followed, and the resulting outcome will be strong <sup>1</sup> .”	<a href="https://www.kaiciid.org/sites/default/files/the_madrid_declaration.pdf">https://www.kaiciid.org/sites/default/files/the_madrid_declaration.pdf</a> <a href="https://www.un.org/sg/en/content/sg/statement/2008-07-16/secretary-generals-message-the-world-conference-dialogue">https://www.un.org/sg/en/content/sg/statement/2008-07-16/secretary-generals-message-the-world-conference-dialogue</a>	Marie
<b>The Global Summit of Religious Leaders on the margins of COP29 – Nov 2024</b>	Parties to the United Nations Framework Convention on Climate Change (COP29).	It aims to highlight the importance of inter-civilizational and interreligious relations in fostering mutual trust, unity and harmony, and working collectively in the face of the threat of the climate change.	Called on for global efforts to put an end to armed conflicts, extreme violence, acts of ecocide and urbicide, which hamper collective efforts to fight climate change by causing food insecurity, destroying natural sinks and reservoirs and degrading soil and water basins, among others.	Religious and interfaith platforms are essential to promote dialogue among civilizations, raise awareness and foster understanding of common challenges and the ways to tackle them.		<a href="#">The Global Summit of Religious Leaders on the margins of COP29</a>	Faith

<sup>1</sup> <https://www.oikoumene.org/resources/documents/the-world-conference-on-dialogue-a-reflexion>



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<p>Resolution adopted by the General Assembly</p> <p><i>[without reference to a Main Committee (A/60/L.4/Rev.1 and Add.1)]</i></p> <p>60/10. Promotion of interreligious dialogue and cooperation for peace. - Nov 2005</p>	United Nations Member States	<ul style="list-style-type: none"> <li>- Commitment of all religions to peace.</li> <li>- promotion of interreligious dialogue and cooperation for peace.</li> </ul>	<p><i>Reaffirming the <u>purposes and principles enshrined in the Charter of the United Nations</u>,</i></p> <p>Aligned with resolutions 56/6 of 9 November 2001, on the Global Agenda for Dialogue among Civilizations, 57/6 of 4 November 2002, concerning the promotion of a culture of peace and non-violence, 57/337 of 3 July 2003, on the prevention of armed conflict, 58/128 of 19 December 2003, on the promotion of religious and cultural understanding, harmony and cooperation, <i>59/199 of 20 December 2004, on the elimination of all forms of religious intolerance</i>, and <i>59/23 of 11 November 2004, on the promotion of interreligious dialogue,</i></p>		<p>1. Invites the Secretary General to continue to bring the promotion of interreligious dialogue to the attention of all Governments, regional organizations and relevant international organizations, including ways to strengthen the linkages and focus more on practical actions in the implementation of the initiatives on interreligious dialogue and cooperation for peace;</p> <p>2. Also invites the Secretary-General, in the context of his report to the General Assembly at its sixty-first session under the item entitled "Culture of peace", to include information on the implementation of the present resolution.</p>	<p><a href="#">A/RES/60/10 - Promotion of interreligious dialogue and cooperation for peace - UN Documents: Gathering a body of global agreements</a></p>	Faith

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International Religious Freedom or Belief Alliance – USA	<p><b>Currently 38 countries have joined the Alliance</b></p> <p>Albania, Armenia, Austria, Australia, Bosnia and Herzegovina, Brazil, Bulgaria, Cameroon, Colombia, Costa Rica, Croatia, Cyprus, Czech Republic, The Democratic Republic of Congo, Denmark, Estonia, The Gambia, Georgia, Germany, Greece, Hungary, Israel, Kosovo, Latvia, Lithuania, Malta, the Netherlands, Norway, Poland, Romania, Senegal, Sierra Leone, Slovakia, Slovenia, Togo, Ukraine, the United Kingdom, and the United States.</p> <p><b>There are also five IRFBA friends:</b> Canada, Guyana, Japan, South Korea, and Sweden.</p> <p><b>There are three IRFBA observers:</b> Sovereign Order of Malta, Taiwan, and the United Nations Special Rapporteur on Freedom of Religion or Belief.</p>	The Alliance brings together senior government representatives to discuss actions their nations can take together to promote respect for freedom of religion or belief and protect members of religious minority groups worldwide.	<p>The Declaration is grounded in Article 18 of the <a href="#">Universal Declaration for Human Rights</a>, which states everyone has freedom to believe or not believe, to change faith, to meet alone for prayer or corporately for worship.</p> <p>The Alliance is predicated on the idea more must be done to protect members of religious minority groups and combat discrimination and persecution based on religion or belief.</p> <p>It is founded upon the international principle of freedom of religion or belief (FoRB), drawn from the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights (ICCPR), the 1981 United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (1981 UN Declaration), and other documents like the EU Guidelines on FoRB and the OSCE Guidelines on FoRB and Security.</p>	<p><b>I. Reactive Measures</b></p> <ul style="list-style-type: none"> <li>- condemning violence</li> <li>- challenging violations</li> <li>- Opposing restrictions</li> <li>- Advocating for victims</li> <li>- Rejecting discrimination.</li> </ul> <p><b>II Proactive measures</b></p> <ol style="list-style-type: none"> <li>4. promoting respect for diversity, tolerance and inclusion consistent with the Istanbul Process.</li> <li>5. supporting protection for religious or belief sites from violence.</li> <li>6. supporting and engaging with civil society, including religious and belief communities, and religious leaders, and to promoting cross-boundary and multi-disciplinary networking of those groups and individuals.</li> <li>7. promoting literacy on freedom of religion or belief and relevant human rights frameworks.</li> <li>8. promoting freedom of religion or belief together with other human rights, such as freedom of expression.</li> </ol>	<p>The Steering Committee members come from multiple IRFBA member countries.</p> <p>The State Department's Office of International Religious Freedom currently serves as the Secretariat of the Alliance, managing the meetings and information sharing between members.</p> <p>The Secretariat also consults with networks of subject matter experts and religious leaders, which inform the Alliance's activities globally.</p> <p><b>III Potential instruments of Action</b></p> <ul style="list-style-type: none"> <li>- Monitoring and outreach</li> <li>- Diplomatic efforts</li> <li>- Interfaith dialogue</li> <li>- Support for victims</li> <li>- Sanctions</li> <li>- Multilateral action</li> <li>- Collaboration</li> <li>- Training and capacity building</li> <li>- Civic engagement</li> </ul>	<p><a href="#">International Religious Freedom or Belief Alliance - United States Department of State Article 18 Alliance About IRFBA - United States Department of State</a></p>	Faith



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<b>The Catholic-Muslim Forum - Berkeley (CA, USA) – Nov 2017</b> Established in 2008 by the Pontifical Council for Interreligious Dialogue (P.C.I.D.) and the Signatories of the "Open Letter" (A Common Word) to Pope Benedict XVI and other Christian Leaders.	A forum including Christian – Muslim participants.	Aimed at fostering dialogue and mutual understanding between Catholics and Muslims.	<b>Love of God and Neighbour:</b> Emphasizing the shared belief in the love of God and the importance of loving one's neighbour, which are central to both faiths. <b>Human Dignity and Mutual Respect:</b> Recognizing the inherent dignity of every human being and promoting mutual respect between individuals of different faiths. <b>Theological and Spiritual Foundations:</b> Exploring the theological and spiritual foundations of both religions to find common ground and appreciate differences. <b>Commitment to Peace:</b> Encouraging both communities to be instruments of love and harmony, renouncing oppression and violence, especially that committed in the name of religion.	There were presentation of Papers by Muslim and Catholic Scholars, Key points <ul style="list-style-type: none"> <li>- significant convergences between their respective traditions.</li> <li>- Such convergences constitute a motive of hope not only for Christians and Muslims but for all, favouring a meaningful collaboration for the promotion of integral human development.</li> <li>- Follows up on the "A Common Word" open letter to identify shared viewpoints, ideas and concerns.</li> </ul>	<b>Joint Leadership:</b> The forum is co-organized by the Pontifical Council for Interreligious Dialogue and representatives of the Muslim signatories of the "A Common Word" initiative <b>Regular Meetings:</b> The forum holds regular meetings and seminars to discuss various themes related to interfaith dialogue and cooperation. <b>Thematic Focus:</b> Each meeting typically focuses on specific themes, such as "Love of God, Love of Neighbour," to foster deeper understanding and collaboration. <b>Advisory Participation:</b> Both religions are represented by participants and advisors who contribute to the discussions and outcomes of the forum.	<a href="#">Interfaith Meet: Catholic, Muslim Scholars Cite Hope – Shepparton Interfaith Network</a>  <a href="#">Seminar of Catholic-Muslim Forum: Final Declaration   EWTN</a>  <a href="#">Final Declaration of the Catholic-Muslim Forum</a>	Faith
<b>Religions for Peace - Religions for Peace Code of Conduct.</b>  <b>Manresa 2022 Pact: Multireligious and Multisectoral Global Pact for the Development Of Resilient, Sustainable, Safe, and Inclusive Cities."</b>	Multi religious, Multi sectoral faith communities from over 97 countries	An international coalition of representatives from the world's religions dedicated to promoting world peace.  <b>Strategic Priorities</b> <ul style="list-style-type: none"> <li>- <a href="#">Peaceful, Just, and Inclusive Societies</a></li> <li>- <a href="#">The Environment</a></li> <li>- <a href="#">Interreligious Education</a></li> <li>- <a href="#">Gender Equality</a></li> <li>- <a href="#">Freedom of Thought, Conscience, and Religion</a></li> <li>- <a href="#">Global Partnerships</a></li> </ul>	<ul style="list-style-type: none"> <li>- Respect religious differences and seek to honour the identity and community of each religious tradition;</li> <li>- Leverage the existing spiritual, moral, and social assets of the world's religious communities to act on deeply held and widely shared values;</li> <li>- Build and/or strengthen representative, sustainable multi-religious mechanisms, co-owned by religious institutions and communities;</li> <li>- Partner local, national, regional, and global multi-religious structures, with governmental, intergovernmental, and non-governmental civil society actors.</li> </ul>	In November 2022, <i>Religions for Peace</i> and the City Council of Manresa, Spain organised the intergenerational and multi-religious forum "At a Crossroads: An Intergenerational and Multireligious Response to the Social and Environmental Crisis." The outcome of the conference was the "Manresa 2022 Pact: Multireligious and Multisectoral Global Pact for the Development of Resilient, Sustainable, Safe, and Inclusive Cities."	<b>World Council:</b> This is the highest governing body, comprising over 100 religious leaders from diverse faith traditions worldwide. They provide strategic direction and oversight. <b>Secretary-General:</b> The Secretary-General is responsible for the day-to-day operations and implementation of the organization's programs and initiatives. <b>Interreligious Councils (IRCs):</b> These councils operate at national and regional levels, bringing together religious leaders to address local and regional issues through interfaith cooperation. <b>Women and Youth Networks:</b> These networks focus on empowering women and youth within religious communities to take active roles in peacebuilding and interfaith dialogue	Text - <a href="#">Final-CoC.pdf</a>  <a href="#">Home - Religions for Peace</a>  <a href="#">The Manresa 2022 Pact: Multireligious and Multisectoral Global Pact for the Development of Resilient, Sustainable, Safe, and Inclusive Cities - Religions for Peace</a>  <a href="#">New Zealand – Religions for Peace Asia</a>	Faith

Name of accord and country	Parties to agreement <sup>1</sup>	Purpose/objectives	Principles	Key provisions <sup>2</sup>	Governance and implementation <sup>3</sup>	Links	Who filled in the table
Auckland Diocesan Commission for Ecumenical and Interfaith Relationships- ADCEIR. New Zealand	Catholic Church in Auckland, other Christian communities and religious organisations	<ul style="list-style-type: none"> <li>- To promote unity amongst the Christian family and build relationships with people of other religions.</li> <li>- To collaborate with other Christian communities and religious organisations to foster unity in diversity among all people who call Aotearoa New Zealand home.</li> </ul>	Promotion of ecumenical and interfaith movements in ensuring that all people in Auckland, regardless of their creed, are respected and could freely exercise their faith	<p>The Commission's mandate involves:</p> <ol style="list-style-type: none"> <li>1. Implementing decisions from the Bishop and NZ Catholic Bishops Conference on ecumenism and interfaith relations.</li> <li>2. Liaising with NZCBC's Committees, adapting recommendations locally.</li> <li>3. Engaging in local dialogues with other Christian traditions</li> <li>4. Organizing annual ecumenical prayer events.</li> <li>5. Cooperating in ecumenical activities with other Christian traditions.</li> <li>6. Promoting joint Christian witness in education and social issues.</li> <li>7. Initiating interfaith efforts for mutual understanding and cooperation.</li> <li>8. Preparing guidelines and policies within its mandate.</li> <li>9. Representing the Diocese in ecumenical and interreligious bodies.</li> </ol>	<p>The Commission is appointed by and directly accountable to the Bishop of the Diocese.</p> <ul style="list-style-type: none"> <li>- it consists of no fewer than eight members.</li> <li>- The members have wide range of knowledge and experience in the Catholic Church's understanding in promoting unity among Christians and building bridges with other faith traditions.</li> <li>- The Commission meets four or five times a year.</li> </ul>	<a href="#">Ecumenism and Interfaith Relations Commission (ADCEIR) - Catholic Diocese of Auckland</a>	Faith
			-				



**Keywords searched – populate as you go**

Keyword	Who searched
Religious accord	Faith
Interfaith agreement	Faith
Religious pact	Faith
Interreligious understanding	Faith
Racial accord	Faith
Racial agreement	Faith
Racial reconciliation pact	Faith
Racial harmony treaty	Faith
Ethnic group accord	Faith
<i>Interfaith peace treaty</i>	Faith
Interfaith peace accord	Marie
Interfaith dialogue	Marie
Intercultural dialogue	Marie
ethnic group reconciliation agreement	Faith
Reconciliation accords	Marie

**Potential search terms****1. Accord / Agreement / Treaty / Pact / Declaration**

Drumlanrig accord

religious accord

interfaith agreement

religious pact

interreligious understanding

racial accord

racial agreement

racial reconciliation pact

racial harmony treaty

ethnic group accord

cultural group agreement

cultural group accord

race relations declaration

racial reconciliation

joint declaration (related to any of the above)

dialogue for peace

faith-based peace initiatives

cross-faith dialogue

interfaith understanding

**NB:** There may also have been agreements made in response to covid or natural disasters.

**2. Key Locations / Regions**

Australia

Canada

UK

Ireland

USA (state level probably)

South Africa

Other European countries

Other African countries

India

Middle East

South Asia

Other agreements/ accords/ sources that might be useful later	Link	Who found it
Te Tiriti o Waitangi	<a href="#">The full text of Te Tiriti o Waitangi   The Treaty of Waitangi   Te Papa</a>	Faith
Lessons learned in researching interfaith and intercultural dialogue initiatives	<a href="https://everydaypeacebuilding.com/interfaith-dialogue/">https://everydaypeacebuilding.com/interfaith-dialogue/</a>	Marie
A document on human fraternity for world peace and living together - 2019	<a href="#">Document on "Human Fraternity for World Peace and Living Together" signed by His Holiness Pope Francis and the Grand Imam of Al-Azhar Ahamad al-Tayyib (Abu Dhabi, 4 February 2019)   Francis DOCUMENT ON HUMAN FRATERNITY   Higher Committee of Human Fraternity</a>	Faith
Using Interreligious Dialogue (IRD) to Strengthen Peace, Reconciliation and Social Cohesion (eLearning tool)	<a href="https://www.kaiciid.org/e-learning-courses/using-interreligious-dialogue-ird-strengthen-peace">https://www.kaiciid.org/e-learning-courses/using-interreligious-dialogue-ird-strengthen-peace</a>	Marie
Interfaith Peace Treaty Text – USA April 2015.  Published online on April 3, 2015, by Dr Thomas Clough Daffern PhD	<a href="#">Interfaith Peace Treaty Text   interfaith peace treaty</a>	Faith
Collaborative Ministry Handbook for Communities of Faith: Exploring Collaborative Ministry, and Developing a Collaboration Agreement.	<a href="#">Collaborative-Ministry-Handbook-FINAL-Dec-2020.pdf</a>	Faith
Human Rights Commission's statement on religious diversity issued in May 2007	<a href="https://teara.govt.nz/en/document/28196/statement-on-religious-diversity">https://teara.govt.nz/en/document/28196/statement-on-religious-diversity</a>	

## Talking points – scope of interfaith accords

These talking points cover the pros and cons/risks relating to the scope of the proposed accords (narrow or broad).

Option	Pros	Cons/Risks
<b>Narrow</b> – Jewish and Muslim communities	<ul style="list-style-type: none"> <li>• <b>Fastest:</b> Would take less time than discussions between a larger group of people.</li> <li>• <b>Solution to address a present problem:</b> Can focus on the current need to respond to increasing levels of Islamophobia and Antisemitism.</li> <li>• <b>High operability:</b> Is more likely to result in an agreement on specific actions.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Not as inclusive:</b> Other faith communities may object to being excluded from the process (less of an issue as faith hate is more pronounced for these two communities and is growing globally).</li> <li>• <b>High risk of disagreement:</b> Existing issues between communities might prevent agreement because there is no circuit breaker (other communities) pushing for moderation.</li> </ul>
<b>Flexi</b> – start with a narrow (above) and encourage other groups to join the commitment later	<ul style="list-style-type: none"> <li>• <b>Fast:</b> Would potentially allow progress to be made quickly at the start but provide for broader participation later.</li> <li>• <b>General operability:</b> will have to be relatively generic to enable others to join at a later stage.</li> <li>• <b>Some inclusivity:</b> Allows others to join later</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Operability compromised:</b> Not feasible if wide accord is very specific to Muslim and Jewish communities or need redrafting to accommodate preferences of other communities.</li> <li>• <b>Inclusivity not from the beginning:</b> Other communities may object to not being included at the start and could consider their inclusion later to be an afterthought.</li> </ul>
<b>Wide</b> – faith leaders who wish to participate	<ul style="list-style-type: none"> <li>• <b>High inclusivity:</b> Would be the most inclusive.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Slowest:</b> Will take longer to achieve a result.</li> <li>• <b>Limited operability:</b> Is more likely to result in a high-level document rather than agreement on actions. This would be similar to other NZ multi-faith statements (see below).</li> </ul>

### Other points

- There are other similar agreements in place (eg the Human Rights Commission Statement on Religious Diversity and the Wellington Abrahamic Council statement rejecting hatred and bigotry) but none that we have found commit to specific actions. In comparison, the UK Dumlairig Accords include an implementation section.

## Interfaith draft accord content – Inter religion comments

Title and date published	Parties	Key Issues /Comments	Context	Publication / Media channel	Links	Who filled in the table
Te Ara - the Encyclopaedia of New Zealand, (accessed 27 February 2025)	Government publication	“‘Religious diversity’ refers to the presence of different religious communities within a society. New Zealand is home to Christians, Hindus, Buddhists, Muslims, Sikhs, Jews and a number of newer religious movements. Most New Zealanders value this diversity, but some have more negative attitudes – for example, that religious differences threaten social unity.”	Religious diversity in New Zealand		<a href="#">Religious diversity in New Zealand – Te Ara Encyclopedia of New Zealand</a>	Faith
Toward a Jewish-Muslim dialogue – Feb 2024	Zain Ali Islam and Judaism	<ul style="list-style-type: none"> <li>- Both traditions share scared places of worship - Jerusalem and similar stories from their respective religious texts</li> <li>- However, several moral and theological problems remain due to different perspectives on and interpretations of these sacred places and texts.</li> <li>- This has led to innocent children paying for the price of conflict</li> <li>- Zain proposes using dialogue to talk about how to alleviate this suffering and to progress a spitritual future together that prevents such suffering</li> </ul>	Comments on Rabbi Cherki’s “A Rabbi’s open letter to Islam”.	The Jerusalem post	<a href="#">PressReader.com - Digital Newspaper &amp; Magazine Subscriptions</a>  <a href="#">A Rabbi's open letter to Islam - opinion - The Jerusalem Post</a>	Faith
Religious diversity Center Aotearoa New Zealand - 15 March 2015		<ul style="list-style-type: none"> <li>- shocked and dismayed at the violence enacted today against the Muslim community in the Masjid Al Noor and the Linwood Masjid in Christchurch and indeed against all Muslims in the country.</li> <li>- Extendend their deepest sympathy, thoughts and prayers to Muslims in Christ Church and all of New Zealand</li> <li>- asking all New Zealanders over this coming week to go out of their way to give a simple greeting to people of a faith or culture different from their own.</li> <li>- A cal to be proud of the diversity in our midst and show it in action!</li> </ul>	Press release after mosque attack 2019		<a href="#">Press release after mosque attack 2019 – The Religious Diversity Centre in Aotearoa New Zealand Trust</a>  <a href="#">Jewish Muslim student dialogues – The Religious Diversity Centre in Aotearoa New Zealand Trust</a>	Faith

		opportunity for learning and sharing, illuminating the multi-faceted nature of being Jewish or Muslim in New Zealand and in the global context enables the correction of misinformation, and encourages making positive connections				
Not At This Hui, And Not In Our Names 16 June 2021	Press release by Alternative Jewish Voices	"Security is something we build together and give each other. A threat may be singular, but our safety is collective."	NZ's hui on countering terrorism and violent extremism	Press release – Scoop.co.nz	<a href="https://www.scoop.co.nz/stories/PO2106/S00124/not-at-this-hui-and-not-in-our-names.htm">https://www.scoop.co.nz/stories/PO2106/S00124/not-at-this-hui-and-not-in-our-names.htm</a> <a href="https://www.scoop.co.nz/stories/PO2408/S00030/jewish-groups-call-on-the-nz-jewish-council-to-withdraw-its-misleading-survey-of-antisemitism.htm">https://www.scoop.co.nz/stories/PO2408/S00030/jewish-groups-call-on-the-nz-jewish-council-to-withdraw-its-misleading-survey-of-antisemitism.htm</a>	Marie
New Zealand Catholic church interfaith relations	Catholic Church in New Zealand	<ul style="list-style-type: none"> <li>- committed to strengthening relationships between people of different faiths present in New Zealand.</li> <li>- aim of the Committee is to further understanding, mutual respect and dialogue between Catholics and members of other world religions in New Zealand, and to work with people of other faiths for the good of the whole community.</li> <li>- <i>The key purpose of inter religion dialogue is sharing one's deepest convictions and grounded in one's identity whilst being open to understand those of another and knowing that dialogue can enrich each side.</i></li> <li>- It is not a debate. It is not aimed at conversion.</li> </ul>		Publication  Promoting interfaith relations in Aotearoa New Zealand – October 2018	<a href="#">New Zealand Catholic Bishops Conference and agencies - New Zealand Catholic Bishops Conference</a>  <a href="#">PromotingInterfaithRelations.pdf</a>	Faith
Dunedin Abrahamic Interfaith Group  Understanding the Three Abrahamic Faiths:  Judaism, Christianity and Islam.	The Dunedin Abrahamic Interfaith Group is a voluntary community-based organization bringing together people from Jewish, Christian and Muslim faiths (commonly known as "the Abrahamic faiths"). The group exists to promote religious tolerance, understanding,	Sets out a code of conduct.  Arranges annual peace lectures Our aims are three-fold:  To stand together should any of our communities suffer harassment or attack  To respond together to events, local or global, which have an impact on the relationships between Jewish, Christian and Muslim people in Dunedin.  An ongoing educational role as together we seek to overcome some of the misrepresentation and	Where controversial differences exist between and amongst religious communities and the traditions represented by DAIG, all discussions relating to such controversies shall be conducted with all due respect and care for each other.  Attempts to use DAIG involvement to convert members of one religion			Faith



	diversity and the enhancement of the common shared values within the wider community.	lack of awareness in the wider community. With this aim in mind we arrange for inter-faith delegations to visit Dunedin schools, and host public forums.	to another are inconsistent with the objectives of the DAIG.  The DAIG shall not be aligned with any political party.			
New Zealand Jews 'sickened' by mosque shootings that killed 49  March 2019	The New Zealand Jewish Council	"We offer our full assistance and support to the Muslim community and stand united with it against the scourge of terrorism and racism, which we must do all we can to banish from New Zealand," Stephen Goodman, the president of The New Zealand Jewish Council told the Jewish Telegraphic Agency.	Mosque shootings.	Jewish telegraphic agency	<a href="https://www.jta.org/quick-reads/new-zealand-jews-sickened-devastated-by-deadly-mosque-shootings?">https://www.jta.org/quick-reads/new-zealand-jews-sickened-devastated-by-deadly-mosque-shootings?</a>	Faith
Jews raise money for New Zealand mosque shooting victims		"Our faith has a shared Abrahamic tradition, and Jews and Muslims have both suffered persecution and racism historically, and unfortunately still do today," Stephen Goodman of the New Zealand Jewish Council said, according to JTA. Ibrar Sheikh from the Federation of Islamic Associations New Zealand said, "The Jewish and Muslim community in New Zealand already have a long history of collaboration, but this wider gift of support from the global community is very gratefully received."			<a href="https://www.israelnationalnews.com/news/266127">https://www.israelnationalnews.com/news/266127</a>	Faith
<u>Rejecting all forms of hate and bigotry   Wellington Abrahamic Council</u>  October 2023	The Wellington Abrahamic Council of Jews, Christians, and Muslims	Let us be unequivocally clear: We the undersigned reject all forms of hate and bigotry, including racism, Islamophobia, anti Arab hate, and antisemitism. We are reminded that all of our communities' safety and futures are inextricably linked – and we recommit ourselves to fighting racism, bigotry and hate in all its forms.	Endorsed by about 50 other religious and interfaith organisation and community and faith leaders.		<a href="#">Dunedin Abrahamic Interfaith Group: 2021 Annual Peace Conversation</a>	Faith
Be Kind, 11 October 2021, Otago University, Dunedin NZ	<b>David Zwartz (from Wellington, NZ) at 2021 Annual Peace Conversation</b>	As practice of the Abrahamic faiths is based on scriptures dating back about 2,600 years for Judaism, about 2,000 years for Christianity, and about 1,500 years for Islam, there has been time for changes in interpretation and observances, due to the profound changes in human society over the millennia. But the concepts of peace and			<a href="#">Dunedin Abrahamic Interfaith Group: 2021 Annual Peace Conversation</a>	

		<p>its universal desirability have survived unchanged over time.</p> <p>Jewish commentators teach that while it is easy to love shalom, and earnestly desire it, it will not just arrive but has to be actively pursued. Peace requires action.</p> <p>considers peace at national and domestic levels.</p> <p>Peace at national and domestic levels refers to absence of conflict between groups within a society, such as employers associations and trade unions, tenants and landlords, Pākehā New Zealanders and immigrants; or between neighbours; or within families. My thesis is that kindness at an individual level is a powerful force in achieving peace at those levels. Individual kind actions have a cumulative effect that builds up a virtuous cycle which can change our families and our society.</p>				
The Abraham Accords Declaration					<p><a href="#">The Abraham Accords - United States Department of State</a></p> <p><b>DOWNLOAD: <a href="#">DECLARATION [448 KB]</a>   <a href="#">ISRAEL-BAHRAIN AGREEMENT [649 KB]</a>   <a href="#">ISRAEL-MOROCCO AGREEMENT [221 KB]</a>   <a href="#">ISRAEL-UAE AGREEMENT [4 MB]</a>   <a href="#">SUDAN [215 KB]</a></b></p>	

### Interfaith draft accord content – Submissions to Parliamentary Bills

Title and date published	Submitting Parties / Persons	Submission	Context	Publication / Media channel	Links	Who filled in the table
NZ to host two international dialogues on building understanding across cultures	Office of Helen Clark - 2007	<ul style="list-style-type: none"> <li>the Third Asia-Pacific Regional Interfaith Dialogue held at Waitangi from May 2007. The dialogue was co-sponsored by New Zealand, Australia, the Philippines, and Indonesia.</li> <li>"Helen Clark said that the Interfaith Dialogue at Waitangi the following week brings together Asia-Pacific faith and community leaders and other civil society</li> </ul>	<p>New Zealand hosting the 2007 Asia- Pacific regional inter faith dialogue.</p> <p>This was a follow up to another conference in 2006.</p>	Parliamentary website	<p><a href="#">NZ to host two international dialogues on building understanding across cultures and faiths   Beehive.govt.nz – 2007</a></p> <p><a href="#">Regional Interfaith Dialogue Conference   Beehive.govt.nz - 2006</a></p>	Faith

and faiths - 2007		<p>representatives from fifteen Southeast Asian and South Pacific countries to <b>address potential causes of religious conflict and extremism in the region.</b>"</p> <ul style="list-style-type: none"> <li>- "The Waitangi meeting will focus on building bridges between the diverse communities in our region in the <b>key areas of peace, development, security, and education</b>," Helen Clark said.</li> <li>- New Zealand has been active in the Interfaith Dialogue since it first met in Indonesia in 2004.</li> </ul>				
Connecting with Faith Communities and Interfaith Groups	Office of Ethnic Communities - 2020	<p>Past work by MEC's predecessor OEC.</p> <p>Theme: Growing a socially inclusive Aotearoa New Zealand to counter racism, discrimination and religious intolerance</p> <p>The purpose of the hui was to discuss, identify and agree on actions to promote greater social inclusion and wellbeing, and to counter racism, discrimination and religious intolerance.</p> <p><b>Key themes from the hui</b></p> <ul style="list-style-type: none"> <li>- Enhancing collaboration.-</li> <li>- The importance of education in normalising faith and ethnic diversity.</li> <li>- The importance of the media in promoting social inclusion.</li> <li>- Community-led action.</li> <li>- Better connection and collaboration with Government.</li> </ul> <p>Directory, develop and strengthen connections, ECDF</p>	<p>NZ Government connecting with Interfaith Communities.</p> <p>This process included consultation with around 300 people from 50 plus faith communities and interfaith groups at four regional Connecting Faith, Interfaith Communities Hui in Dunedin, Auckland, Christchurch and Wellington</p> <p>Links interfaith dialogue with social inclusion</p>	Other related publications <a href="#">Conversations with Aotearoa New Zealand's Muslim communities</a>	<a href="#">NZGovt-2020 Connecting-with-Faith Interfaith-Communities-report.pdf</a>	
<a href="#">Conversations with Aotearoa New Zealand's Muslim communities</a>						
Interim response to Proposed Changes to Hate Speech Legislation 2021	NZ Jewish Council - 2021	<p>"Despite the Jewish community being disproportionate victims of "hate speech" and at risk of attack by people with extremist ideologies, the NZJC opposes laws that would criminalise speech for anything less than incitement to violence. a. This has been a long-held position. For example, we congratulated the Race Relations Commissioner in 2017 for saying there was no need for new hate crime laws and emphasised the importance of free speech3 .</p>	Opinion on proposed hate speech legislation		<a href="https://nzjc.org.nz/wp-content/uploads/2021/08/2021_08_06_hate_speech.pdf?utm_source=chatgpt.com">https://nzjc.org.nz/wp-content/uploads/2021/08/2021_08_06_hate_speech.pdf?utm_source=chatgpt.com</a>	Marie
The Federation of Islamic Associations of Aotearoa New Zealand (FIANZ) pens an open letter on the Principles of the Treaty of Waitangi Bill.		<p>"As the national Muslim umbrella organisation in Aotearoa New Zealand, we believe in upholding the values of justice, equity, and mutual respect that align with the principles embodied in Te Tiriti o Waitangi"</p> <p>FIANZ cautions that the Bill, is a catalyst to exacerbate further societal division and downstream will lead to marginalising vulnerable minority, ethnic and faith communities. When one community is marginalised through legislation, history has taught us that it emboldens the extremists to target others.</p>	Treaty Principles Bill		<a href="https://www.scoop.co.nz/stories/AK2501/S00257/muslim-perspective-on-the-principles-of-the-treaty-of-waitangi-bill.htm">https://www.scoop.co.nz/stories/AK2501/S00257/muslim-perspective-on-the-principles-of-the-treaty-of-waitangi-bill.htm</a>	Marie
		I haven't found statements or submission from the Jewish Community on the Treaty Bill				Marie



## Interfaith draft accord content – Other related material

Source and date published	Parties	Submission / Key issues	Context	Links	Who filled in the table
November 25, 2021 Making Aotearoa Safer and More Inclusive Targeted Engagement Summary of engagement	feedback is a summary of feedback from faith-based communities including Muslim (Sunni, Shia and Ahmadi Muslims), Christian, Buddhist, Sikh, Jewish, and Baha'i Faith.	<p>- For faith-based communities: ▪ "social cohesion" is seen as a Government term that may have consequences if it carries notions of assimilation of people to the mainstream culture ▪ changing societal expectations and norms will have more of an impact on the well-being of communities than imposing change via legislation ▪ people must value the cultural identity and diversity of others as much as they do their identity as a New Zealander.</p> <p>- For faith-based communities, characteristics of social cohesion include: ▪ acknowledging Māori as indigenous people and addressing past injustices ▪ recognising that we are all human first and can connect through shared values despite our religious beliefs or gender ▪ diverse community groups coming together in unity and celebrating difference ▪ communities supporting different communities in times of need regardless of religious beliefs ▪ everyone having equitable access to education, health and other resources needed for quality of life ▪ workplaces not discriminating against people based on their ethnicity and/or religion ▪ teaching children, the next generation, about accepting diversity</p> <p>Specific things that are important for Muslim communities to experience social cohesion and belonging: <b><i>'Social cohesiveness will mean that minority and marginalised groups in society will no longer feel like they're validating their existence or justifying their identities. It will mean safety, belonging and dignity for every New Zealander.'</i></b></p>	report presents feedback from targeted engagement with affected and interested communities on the response to key recommendations made by the RCOL into Chch attacks to improve social cohesion feedback will be used by MSD, MOJ and DIA to inform policy.	<a href="https://www.justice.govt.nz/assets/Making-Aotearoa-safer-and-more-inclusive-targeted-engagement-summary-of-engagement.pdf">https://www.justice.govt.nz/assets/Making-Aotearoa-safer-and-more-inclusive-targeted-engagement-summary-of-engagement.pdf</a>	Marie
Alternative Jewish Voices (NZ) An Open Letter to Prime Minister Christopher Luxon		We would like to join your meeting with the NZJC, bringing Jewish diversity into the room. If you will not open this meeting to the real breadth of the Jewish community, then we wish to schedule a second meeting which includes Muslim and Palestinian representation. We work closely with the Muslim and Palestinian communities in Aotearoa, modelling the change that we would like to see in the Middle East.	On office of the Prime Minister scheduling a meeting with the NZ Jewish Council and additional ministers	<a href="https://ajv.org.nz/2025/02/16/an-open-letter-to-the-prime-minister/">https://ajv.org.nz/2025/02/16/an-open-letter-to-the-prime-minister/</a>	Marie
Wellington Interfaith Council	<a href="#">About us — Wellington Interfaith Council</a>	<p>Exists to:</p> <ul style="list-style-type: none"> <li>foster mutual understanding and good relations between religions and faiths along with humanitarian traditions;</li> <li>initiate, facilitate, co-ordinate and/or lead action to society at large on behalf of any or all of these in respect of religious issues and socio-religious traditions and relationships;</li> <li>act as a channel for research and discussion, education, advisory and consultative capacity to the community at large.</li> </ul>	It is one of the organisations that bring Wellington's faith communities together through actions, events and dialogue.	<a href="#">Wellington Interfaith Council</a>	Faith
Roles and Responsibilities of Religious Leaders in Aotearoa New Zealand. – Nov 2023	Human Rights Commission	<p>Human rights not only include entitlements they also place responsibilities on all of us to build harmonious relationships. We all have human rights responsibilities to reject hate and bigotry, and foster inclusivity, diversity, and social cohesion.</p> <p>Because of their positions of influence, religious leaders have a special obligation to discharge these human rights responsibilities. They are in a unique position to counter disinformation and conspiracy theories.</p> <p>We urge all religious leaders to do all they can, within their communities, and in their relationships with other communities, to advance our common humanity, manaakitanga, peace, respect, compassion, human rights and responsibilities, and security for everyone.</p> <p>In these distressing times, we are indebted to many religious leaders for their constructive and conciliatory contributions, but we also recognise there are others who do not always advance harmonious relationships in Aotearoa.</p>	Impact of COVID-19 Lockdown	<a href="#">Joint statement: Roles and Responsibilities of Religious Leaders in Aotearoa New Zealand</a>	Faith

		<p>We strongly encourage religious leaders to ensure their communities understand, in a fair and well-informed way, the experiences, perspectives, and interrelated histories of the peoples of Israel and Palestine.</p> <p>These complex 'narratives' are not always well-understood by our politicians, journalists, and communities.</p>			
Wāteatanga o te Whakapono Freedom of Religion and Belief	HRC	<p>The right to freedom of religion and belief includes the rights to hold a religious or ethical belief, change one's religion or belief, express one's religion or belief, and not to hold a belief. The right to believe is not limited to religion.</p> <p>The protection of religion and belief extends to communities of interest as well as individuals. It does not preclude criticism of beliefs, but requires respect for the right of others to hold a different belief.</p>	NZ legislature supporting expression and practice of religious belief	<a href="#">Freedom of Religion and Belief</a>	Faith

Key words / search phrases	Who searched
Interfaith dialogue in New Zealand	

Other potential resources	link	Who filled in the table.
A Practical Reference to Religious Diversity (2009)	<a href="#">A Practical Reference to Religious Diversity   New Zealand Police</a>	Faith
Interreligious dialogue by Prof Douglas Pratt	<a href="#">Interreligious Dialogue – The Religious Diversity Centre in Aotearoa New Zealand Trust</a>	Faith

From: Andy George [DPMC] <Andy.George@dpmc.govt.nz>

Sent: 05 March 2025 17:27

To: Ben King [DPMC] <Ben.King@dpmc.govt.nz>; Mervin Singham  
<mervin.singham@ethniccommunities.govt.nz>

Cc: Bridget White [DPMC] <Bridget.White@dpmc.govt.nz>; Pratima Namasivayam  
<Pratima.namasivayam@ethniccommunities.govt.nz>; alex.stevenson@parliament.govt.nz;  
Cherie Blithe <Cherie.Blithe@dpmc.govt.nz>; Laura Kavanagh  
<Laura.Kavanagh@dpmc.govt.nz>; Manisha Bhikha <Manisha.Bhikha@dpmc.govt.nz>; Shane  
Collins <Shane.Collins@dpmc.govt.nz>

Subject: PM meeting with Muslim community leaders - actions

[IN-CONFIDENCE]

Kia ora koutou,

A very positive meeting this afternoon for the PM and Minister Mitchell with a range of Muslim  
community leaders, traversing [out of scope]

[redacted], the potential Accord between Muslim and Jewish (and  
possibly wider) communities, [out of scope]

The actions that came out of the meeting were:

[out of scope]

- Accord to be progressed with hard dates to be set for community commitments and  
sign off – MEC to continue to progress

[out of scope]

Thanks Mervin to you and your team for your support with this.

Ngā manaakitanga, Andy

Andy George

Counter-Terrorism Strategic Coordinator

National Security Group

Department of the Prime Minister and Cabinet

s9(2)(a)

E [andy.george@dpmc.govt.nz](mailto:andy.george@dpmc.govt.nz)



**DEPARTMENT OF THE  
PRIME MINISTER AND CABINET**  
TE TARI O TE PIRIMIA ME TE KOMITI MATUA

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PROJECT MILESTONES

	WEEK OF	Alternative timeline	PLAN AND ADVICE	ENGAGEMENT	Communications	OTHER	Status
1.	10 MARCH	<ul style="list-style-type: none"><li>10 MARCH</li></ul>	<ul style="list-style-type: none"><li>Project plan finalized</li><li>Workstream leads identified</li><li>Confirm scope with Minister (narrow to start)</li><li>One option (narrow)- first draft completed. Second option (wide) in the back burner with ability to bring back if needed</li></ul>	<ul style="list-style-type: none"><li>Engagement strategy/plan drafting starts</li></ul>		Minister away	Done
2.	17 MARCH (week 2)	<ul style="list-style-type: none"><li>17 MARCH (week 2)</li></ul>	<ul style="list-style-type: none"><li>Weekly stand up between three leads established (report to FM of issues)</li><li>Daily stand ups with both teams established</li><li>Log briefings with Ministerial</li></ul>	<ul style="list-style-type: none"><li>Engagement strategy/plan, reviewed by Ber and signed off by MS</li><li>Pre-engagement with Juliet M (MS)?</li></ul>		Minister away	Done
3.	24 MARCH (week 3)	<ul style="list-style-type: none"><li>24 MARCH (week 3)</li></ul>	<ul style="list-style-type: none"><li>Findings from the engagements</li><li>Draft briefing and draft instrument</li></ul>	<ul style="list-style-type: none"><li>Pre-engagement begins with first set of leaders?</li></ul>			
4.	31 MARCH (week 4)	<ul style="list-style-type: none"><li>31 MARCH (week 4)</li></ul>	<ul style="list-style-type: none"><li>Status update to Minister on his return from India - Direction of travel and planned engagements</li></ul>	<ul style="list-style-type: none"><li>Pre-engagement begins with second set of leaders?</li></ul>		MS away SoN week	
5.	7 APRIL (week 5)	<ul style="list-style-type: none"><li>7 APRIL (week 5)</li></ul>	<ul style="list-style-type: none"><li>Update - Findings from the engagements</li><li>Finalise - Draft briefings and draft instrument</li></ul>	Event planning for signing - Consider options			
6.	14 APRIL (week 6)	<ul style="list-style-type: none"><li>14 APRIL (week 6)</li></ul>	<ul style="list-style-type: none"><li>Status update to Minister on his return from India</li><li>Briefing to Chief Executive</li></ul>	Invitations and logistics			
7.	21 APRIL	<ul style="list-style-type: none"><li>21 APRIL</li></ul>	<ul style="list-style-type: none"><li>Review process and incorporate feedback</li><li>Finalise briefing to other agencies</li></ul>				
8.	28 APRIL	<ul style="list-style-type: none"><li>28 APRIL</li></ul>	<ul style="list-style-type: none"><li>Briefing to other agencies</li></ul>	<ul style="list-style-type: none"><li>Draft event briefing</li></ul>	Draft comms plan	MS and PN away – Easter break	
9.	5 MAY (week 7)	<ul style="list-style-type: none"><li>5 MAY (week 7)</li></ul>	<ul style="list-style-type: none"><li>Review process and incorporate feedback</li><li>Finalising Minister’s briefing and draft instrument</li></ul>	<ul style="list-style-type: none"><li>Review process and incorporate feedback</li></ul>	Review process and incorporate feedback		
10.	12 MAY (week 8)	<ul style="list-style-type: none"><li>12 MAY (week 8)</li></ul>	<ul style="list-style-type: none"><li>Status update to Minister on his return from India – Arrangements for signing</li></ul>	<ul style="list-style-type: none"><li>Event briefing for signing to Minister</li></ul>	Final comms plan	Easter break	
11.	19 MAY (week 9)	<ul style="list-style-type: none"><li>19 MAY (week 9)</li></ul>	<ul style="list-style-type: none"><li>Briefing and final instrument draft to Minister</li></ul>		Contact media stakeholders		
12.	26 MAY (Original signing date)	<ul style="list-style-type: none"><li>26 MAY</li></ul>	<ul style="list-style-type: none"><li>Status update to Minister on his return from India</li></ul>				
13.		2 JUNE (proposed alternative date)			Communications Press release / social media campaign	ACCORD SIGNED	
14.		9 JUNE				Communications Press release / social media campaign.	

s9(2)(g)(i)



Stakeholder Name	Stakeholder Organisation	Person Responsible for Contact	Date of Engagement	Key Messages	Engagement Format	Notes (include risks and comments)
s9(2)(g)(i)			s9(2)(g)(i)	s9(2)(g)(i)		s9(2)(g)(i)
Ibrar Sheikh	FIANZ	Mervin			1-on-1 (in person)	
Abdur Razzaq Khan	FIANZ	Mervin			1-on-1 (in person)	
Juliet Moses	NZJC	Mervin			1-on-1 (phone or in person)	
Dr Sajjad Naqvi	ICONZ	Mervin			1-on-1 (phone or in person)	
Aliya Danzeisen	IWCNZ	Mervin			1-on-1 (phone or in person)	
	Holocaust Centre of NZ	Fleur			1-on-1 (in person)	
Stephen Goodman	NZJC	Mervin			1-on-1 (phone or in person)	
Philip Green	Jewish - Crowded Places Advisory Group	Fleur			1-on 1 (phone or in person)	
s9(2)(g)(i)						
Rashid Omar	March 15 Whanau Trust	Hisham			Phone	
Dr Hamimah Ahmat	Sakinah Trust	Hisham	As above	As above	Phone	
Sara Youssef	National Islamic Youth Assoc. (NIYA)	Paul	As above	As above	Phone	



*Phillipa Yasbek	Dayenu	Mervin has completed this on Wed 14 May	As above	As above	Teams call
*Phillipa Yasbek	Alternative Jewish Voices (AJV)	Mervin has completed this on Wed 14 May	As above	As above	Phone
Pancha Narayanan	Multicultural NZ	Mervin	As above	As above	Phone
Robert Hunt	NZ Buddhist Council	Kimberley	As above	As above	Phone
Suzanne Mahon	National Spiritual Assembly of the Bahá'is of NZ	Kimberley	As above	As above	Phone
Kartar Singh Dhaliwal	Supreme Sikh Society	Garry	As above	As above	Phone
Daljit Singh	NZ Central Sikh Association	Garry	As above	As above	Phone
Dr Guna Magesan	Hindu Council of NZ	Paul	As above	As above	Phone
Tejvir Singh	NZ Council of Sikh Affairs	Garry	As above	As above	Phone
Bashir Ahmed Khan (President)	Ahmadiyya Muslim Jamaat NZ	Paul	As above	As above	Phone
Jasmine Lalani	The Aga Khan Shia Imami Ismaili Council for ANZ	Hisham	As above	As above	Phone
Dr Pushpa Wood	Community Leader	Garry	As above	As above	Phone
The Right Reverend Anashuya Fletcher (Assistant Bishop of Wellington)	Anglican Diocese of Wellington	Kimberley	s9(2)(g)(i)	As above	Phone

s9(2)(g)(i)			s9(2)(g)(i)		s9(2)(g)(i)	
Dr Melissa Derby	Race Relations Commissioner (Human Rights Commission)	Mervin	Inform s9(2)(g)(i)	Phone/In person		
Ricky Waters (Executive Director)	Religious Diversity Centre (RDC)	Berlinda	Inform + s9(2)(g)(i)	Phone		
s9(2)(g)(i)						
Commissioner Janine Donaldson	Salvation Army	Kimberley	Inform	Email		
Archbishop Paul Martin	The New Zealand Catholic Bishops Conference (NZCBC)	Kimberley	Inform	Email	As above	
Stephen Walker (Executive Officer)	Methodist Church of New Zealand	Kimberley	Inform	Email	As above	
Rev Wayne Matheson (Council of Assembly, Executive Secretary)	Presbyterian Church of Aotearoa New Zealand	Kimberley	Inform	Email	As above	
Reverend Canon Michael Hughes (General Secretary)	Anglican Church in Aotearoa, New Zealand and Polynesia	Kimberley	Inform	Email	As above	
s9(2)(g)(i)			s9(2)(g)(i)		s9(2)(g)(i)	
Chris Hipkins	Labour	Minister/MO	Inform s9(2)(g)(i)			

Marama Davidson (co-leader) and Chlöe Swarbrick (co-leader)	Green	Minister/MO	<div>Section 9(2)(g)(i)</div>	As above	As above
Debbie Ngarewa-Packer (co-leader) and Rawiri Waititi (co-leader)	Te Pāti Māori	Minister/MO		As above	As above
David Seymour	ACT Party	Minister/MO		As above	As above
Winston Peters	New Zealand First Party	Minister/MO		As above	As above

s9(2)(g)(i)			s9(2)(g)(i)			s9(2)(g)(i)
	<ul style="list-style-type: none"><li>• Auckland Interfaith Council</li><li>• Tauranga Moana Interfaith Council</li><li>• Rotorua Interfaith Group</li><li>• Tairāwhiti Interfaith Group</li><li>• New Plymouth Interfaith Group</li><li>• Palmerston North Interfaith Group</li><li>• Kapiti Interfaith Group</li><li>• Waikato Interfaith Council</li><li>• Wellington Interfaith Council</li><li>• Women's Interfaith Group, Hamilton</li><li>• Nelson Interfaith Group</li><li>• Christchurch Interfaith Society</li><li>• Dunedin Interfaith Council</li></ul>	Kimberley		Inform	Email	



Document 11 withheld in full under s9(2)(j)

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## Talking points for meetings with community leaders about a Jewish-Muslim Accord

- As you know, the Prime Minister and the Minister for Ethnic Communities have both expressed concern about increasing tensions between Jewish and Muslim communities. They are keen to have an Accord in New Zealand to promote social cohesion.
- An Accord would set out the shared values of the Muslim and Jewish communities and how you will continue to work together to build bridges between the communities for the benefit of all of NZ.
- There are many examples in New Zealand and around the world, of Jewish and Muslim communities working together to achieve this.<sup>#</sup>
- Various agreements have been signed around the world by religious leaders to foster unity and combat hate. Earlier this year, the Drumlanrig Accords were signed in the UK, led by 12 Muslim and Jewish faith leaders.
- By developing a joint accord, we want to:
  - reduce tensions between communities
  - combat racism, Islamophobia, antisemitism and other forms of hate, and
  - work together to promote understanding.
- Both communities have seen an increase in antisemitism and Islamophobia. So, we are proposing an accord that only covers the Jewish and Muslim communities because of this. And I see this as the best way to make fast progress and get specific actions agreed that will make a real difference.
- A broader multi-faith agreement is more likely to result in a high-level document, similar to other statements. Such as the 2019 Human Rights Commission statement on religious diversity.\* This 13-page document sets out existing rights.
- The key differences with the accord we are proposing are a short, succinct document with a focus on action.
- These actions would include things like:
  - bringing together the young people from Muslim and Jewish communities to share views and concerns and to develop a deeper understand of each other
  - fostering positive relationships by making joint statements in difficult times.
- I expect the accord will be a short statement of shared values and principles, and a commitment to some specific actions that build on what you are doing already. The Ministry will provide support for communities to implement the actions in the accord.
- I will continue to have meetings like this one today, with key stakeholders from both communities so that you can understand what we are doing and why.

# See examples on below.

\* The list of organisations that endorsed the HRC statement are given below FYI.

## New Zealand Examples of Jewish and Muslim communities working together

### Example 1: Solidarity After Christchurch Mosque Attacks

In the wake of the Christchurch Mosque attacks on 15 March 2019, the New Zealand Jewish community closed their synagogues on Shabbat for the first time in their history as an act of solidarity with the Muslim community. This was supported by the New Zealand Jewish Council.

This act of solidarity helped to strengthen interfaith bonds, provided emotional support to the Muslim community, and demonstrated a united front against terrorism and racism.

Source: [Times of Israel](#) (15 March 2025).

### Example 2: Jewish-Muslim Student Dialogues hosted at the Religious Diversity Centre

The Religious Diversity Centre (RDC) hosts dialogues annually between Jewish and Muslim students to discuss their experiences and challenges as young people of faith in New Zealand.

The dialogues have proven to be an excellent opportunity for learning and sharing, illuminating the multi-faceted nature of being a Jewish or Muslim youth in New Zealand and in the global context. Issues such as gender and discrimination are discussed. The experiences of attendees have highlighted the problem of discrimination on the basis of religion in New Zealand.

Additionally, it provides an opportunity for Jewish and Muslim students to meet fellow students from different faith backgrounds in a safe and secure environment and encourages youth to build positive relationships with their peers across these two faith communities.

Source: <https://rdc.org.nz/jewish-muslim-student-dialogues>.

### Example 3: International co-operation between Jewish and Muslim communities

Acts of solidarity between Jews and Muslims have a long history.

#### ***Greater Pittsburgh Jewish and Muslims support each other in the wake of shootings***

In 2018, in the aftermath of a synagogue shooting incident, the Pittsburgh Muslim community launched a fundraiser campaign ("Muslim Unite for Pittsburgh Synagogue"), raising \$240,00 USD for Jewish victims of the Synagogue shooting.

Six months later, on 15 March, the mosque shootings happened in New Zealand. Reciprocating the kindness of the Muslim community, the Jewish Federation of Greater Pittsburgh raised more than \$1 million NZD for the victims of March 15 community.

Source: [Jewish leaders donate \\$1m to mosque victims | RNZ News](#) (17 July 2019).

#### ***Jewish and Muslim women meet to fight against antisemitism and Islamophobia***

In September 2023, a Muslim faith-relations consultant and a Jewish academic co-hosted a gathering of Jewish and Muslim women in the precinct of Westminster Abbey's Jerusalem Chamber. They worked on building and maintaining relationships between their communities amidst rising tensions and violence. The meeting created a safe space built on trust, allowing the women to show friendship, solidarity, and empathy.

Source: "Violence rages in Gaza, but a meeting of Jewish and Muslim women has given me hope" The Guardian (31 October 2023).

### ***Silicon Valley Interfaith Efforts***

In Silicon Valley, the Islamic Networks Group (ING) and the Jewish Community Relations Council have collaborated for over 20 years to promote social justice, understanding, and respect for cultural diversity. This partnership has focused on combating bigotry and racism through interfaith engagement, especially after the 9/11 terror attack.

Source: <https://ing.org/jewish-and-muslim-communities-share-20-year-interfaith-relationship>.

### ***Sisterhood of Salaam Shalom***

The Sisterhood of Salaam Shalom began with 12 women in New Jersey and has grown into a national network across the USA. It brings together Muslim and Jewish women to build relationships, fight hate, and engage in social action. For example, the Kansas City chapter provided meals at a local cancer treatment centre during Christmas, allowing Christian volunteers to spend the holiday with their families.

Source: "The Power of the Sisterhood" *Centre for Action and Contemplation* (17 January 2025).

## **Human Rights Commission Statement on Religious Diversity was endorsed by:**

- Anglican Bishops
- Auckland Council of Christians and Jews
- Catholic Bishops
- Christchurch Interfaith Council
- Council of Christians and Muslims (New Zealand)
- Dunedin Abrahamic Interfaith Group
- Dunedin Interfaith Council
- Federation of Islamic Associations of New Zealand
- General Assembly of the Presbyterian Church of New Zealand
- Hindu Council of New Zealand
- Islamic Women's Council
- The Methodist Church of New Zealand
- Missionary Sisters of the Society of Mary
- National Interfaith Forum
- National Spiritual Assembly of the Baha'is of New Zealand
- New Zealand Buddhist Council
- New Zealand Council of Christians and Jews
- New Zealand Jewish Council
- Religious Diversity Centre of Aotearoa/New Zealand
- The Salvation Army
- The Sikh Centre
- Soka Gakkai International of New Zealand
- Waikato Interfaith Council
- Wellington Abrahamic Council
- Wellington Interfaith Council



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s9(2)(g)(i)

**Talking Points (Phone)**

- We value you as a key stakeholder and I am calling to inform you about an important social cohesion initiative aimed at promoting peace and harmony.
- Both the Prime Minister and the Minister for Ethnic Communities have expressed their enthusiasm for establishing an Accord to promote social harmony and mutual respect, and strengthen the bonds between the New Zealand Jewish and Muslim communities.
- In the aftermath of the heartbreaking events of the March 15 Christchurch Mosque shooting, many New Zealanders have been deeply moved by the profound and respectful relationship between the Muslim and Jewish communities in Aotearoa New Zealand. These communities have stood together in solidarity, celebrating joyous occasions, mourning losses, and collaborating on interfaith initiatives.
- The Accord would outline and reaffirm the shared values of the Muslim and Jewish communities: trust, mutual respect and understanding, peace, integrity, and how they will continue to work together to build bridges between the communities for the benefit of all of NZ.
- It is crucial to emphasise that the focus of this Accord is on fostering social cohesion, safety, and resilience of these communities, rather than addressing the Middle East conflict. Notwithstanding this, the Accord should stand these communities in good stead to help prevent overseas conflicts from affecting our social harmony.
- A joint Accord between Kiwi Muslim and Jewish communities is aimed at:
  - reducing tensions between communities
  - combating racism and other forms of hate that may emanate from within these communities, and elsewhere
  - encouraging the Muslim and Jewish communities to work together to promote mutual understanding and prevent tensions from impacting our social cohesion in New Zealand.
- The Ministry would support the implementation of the Accord, including any actions outlined in the Accord.
- This isn't a new concept. Various agreements have been signed around the world by religious leaders to foster unity and combat hate. For example, earlier this year, the Drumlanrig Accords were signed in the UK, led by 12 Muslim and Jewish faith leaders.
- We trust that people will lend their voices to promote the values of the collective effort for peace and harmony that this initiative aims to achieve.
- If you have any questions, please let us know and we will do our best to answer them, bearing in mind that ongoing discussions are of a sensitive nature.

**Questions from Stakeholders (Back pocket notes):**

- **What can I do to support the Accord?**

The purpose of this call is primarily to inform you about the Accord and to give you a heads-up about our collective efforts towards peace and harmony.

We deeply appreciate your readiness to support, but please know that there is no expectation for you to deliver anything.

If you feel inclined to support the Accord, one way could be by lending your voice, in a way that you deem appropriate, to promote the values of peace and harmony within your community to foster a broader understanding and commitment to these ideals.

- **Why not a Multifaith Accord?**

The present situation and impacts of the Middle East conflict on the Kiwi Muslim and Jewish communities necessitate a targeted approach.

The Ministry and signatory stakeholders wish to keep any agreement simple and meaningful and one that will result in commitment to action.

(A broader multifaith agreement is more likely to result in a high-level document, such as the 2019 Human Rights Commission statement on religious diversity, a 13-page document outlining existing rights.)

- **How was the Accord developed?**

The Ministry has done a comparative analysis of different types of inter-faith instruments/documents and has worked on content for a draft Accord. The draft reflects the New Zealand context and matters discussed (in the discussion above) e.g. potential actions. This is intended to be an iterative process based on discussions with, and inputs from the signatory stakeholders.

- **Can we be part of the Accord as signatories?**

The Ministry is engaging with specific organisations to secure broader representation from Muslim and Jewish communities. We envisage these organisations would be signatories to the Accord.

However, other organisations are welcome to support/endorse the Accord initiative.

- **What are other government measures in place to combat hate?**

New Zealand has legislation and policies in place that are designed to protect people's civil, political, and human rights.

These include, for example, the Bill of Rights Act 1990 and the Human Rights Act 1993, the Social Cohesion Framework and the National Action Plan Against Racism. We also have many online education and awareness-raising resources available.

On their own, legal and policy frameworks and educational resources will only go so far, so an Accord is a valuable addition to improving social cohesion.

- **What actions would the Accord include?**

Potentially, actions may include, for example:

- bringing together young people from Muslim and Jewish communities to share views and concerns, and to develop a deeper understanding of each other, or
- fostering positive relationships by making joint statements during challenging times.

- **Will the agreed-upon actions involve the broader Muslim and Jewish Communities, beyond just the Accord signatories?**

Given the extensive membership and national influence of the signatory organisations, it is anticipated that the 'actions' will inherently engage a wide spectrum of Muslim and Jewish communities.

s9(2)(g)(i)

s9(2)(g)(i)

s9(2)(g)(i)

## Talking Points Email/Letter

### National (Christian) Faith Organisations

(Salvation Army; NZ Catholic Bishops Conference (NZCBC); Methodist Church of NZ; Presbyterian Church of Aotearoa New Zealand)

- In light of efforts to strengthen the bonds between the Jewish and Muslim communities, both the Prime Minister and the Minister for Ethnic Communities have expressed their enthusiasm for establishing an Accord to promote social harmony and mutual respect.
- We are pleased to announce that an Accord will soon be signed by representatives of the Muslim and Jewish communities.
- In the aftermath of the heartbreaking events of the March 15 Christchurch shooting, many New Zealanders have been deeply moved by the profound and respectful relationship between the Muslim and Jewish communities in Aotearoa New Zealand. These communities have stood together in solidarity, celebrating joyous occasions, mourning losses, and collaborating on interfaith initiatives.
- Compassion and goodwill are cornerstones of faith communities fostering relationships built on mutual understanding and respect. These values are not just ideals; they are the guiding lights that inspire communities to create a world where every individual is valued, and every community thrives in unity.
- The Accord will reaffirm these shared values and principles, accompanied by a commitment to specific actions that build on existing efforts within the Jewish and Muslim communities. It will detail how they continue to work together to build bridges for the benefit of all New Zealanders. The Ministry will support the implementation of the actions outlined in the Accord.
- It is crucial to emphasise that the focus of this Accord is on fostering social cohesion, promoting peace, respect, safety, and resilience of these communities, rather than addressing the Middle East conflict.
- We trust that you will lend your voice to promote the values of the collective effort for peace and harmony that this initiative aims to achieve.
- Thank you for your attention to this important matter. We look forward to your support in fostering peace and ensuring a harmonious society for present and future generations.

s9(2)(g)(i)




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## Talking Points Email/Letter

### Regional Interfaith Organisations

- In light of efforts to strengthen the bonds between the Jewish and Muslim communities, both the Prime Minister and the Minister for Ethnic Communities have expressed their enthusiasm for establishing an Accord to promote social harmony and mutual respect.
- We are pleased to announce that an Accord will be signed by representatives of the Muslim and Jewish communities on (date TBC).
- At the heart of diverse faith traditions lies a tapestry of shared values that bind people together. Compassion and goodwill are cornerstones of faith communities, fostering relationships built on mutual understanding and respect. These values are not just ideals; they are the guiding lights that inspire communities to create a world where every individual is valued, and every community thrives in unity.
- In the aftermath of the heartbreaking events of March 15 Christchurch shooting, many New Zealanders have been deeply moved by the profound and respectful relationship between the Muslim and Jewish communities in Aotearoa New Zealand. These communities have stood together in solidarity, celebrating joyous occasions, mourning losses, and collaborating on interfaith initiatives.
- The proposed Accord, therefore, aims to outline the shared values of the Muslim and Jewish communities and detail how they will continue to work together to build bridges for the benefit of all New Zealanders.
- It is crucial to emphasise that the focus of this Accord will be on fostering social cohesion within New Zealand, promoting peace, respect and safety, rather than addressing the Middle East conflict.
- We trust that you will lend your voice to promote the values of the collective effort for peace and harmony that this initiative aims to achieve.
- Thank you for your attention to this important matter. We look forward to your support in fostering peace and ensuring a harmonious society for present and future generations.

Document 17 withheld in full under s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j)  
Document 18 to 21 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 22 withheld in full under s9(2)(g)(i) & s9(2)(j)  
Document 23 & 24 withheld in full under s9(2)(j)  
Document 25 withheld in full under s9(2)(a) & s9(2)(ba)(i)  
Document 26 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 27 withheld in full under s9(2)(j) & s18(d)  
Document 28 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 29 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 30 & 31 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 32 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 33 withheld in full under s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j)

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**DEVELOPMENT OF THE HARMONY ACCORD: Questions and issues raised by potential signatories**

A range of questions and issues have been raised that we want to provide clarification on to all parties. The questions relate to signatories, the Leadership Council and the Ministry for Ethnic Communities' (MEC) role.

**Signatories**

*There have been questions about:*

- *how (new) signatories can sign up to or exit the Accord over time*
- *who signatories are signing on behalf of*
- *how can fair representation of different communities be enabled*
- *why there is a criterion relating to the legal status of signatories.*

The Accord is about enabling diverse, and opposing, voices to be heard and included. It is intended to be an enduring, inclusive document that would enable other organisations to join in the future. The Accord specifically sets out equal representation of both communities at the Leadership Council. In addition, the Leadership Council (through its constitution) would have the power to allow new participants to enter and become signatories to the Accord and make provision for membership to be withdrawn.

Parent organisations will sign on behalf of their constituents. Under each parent body the constituents that have agreed to be a party to the Accord will be listed. At this formative stage of establishing the Accord, it is important to include "legal status" as a minimum threshold criterion. It reassures all signatories (some of whom have no prior existing relationships) about an organisation's continuity over time (i.e. ensuring stability and long-term sustainability). That is, it is not ad hoc but an established organisation with regularised process for electing and renewing leadership agreed among members and that it has good governance processes. It also ensures signatories are able to receive funding if that becomes necessary, in the future.

Our advice to the Leadership Council, once established, would be for it decide its own criteria on which it wishes to allow new participants to become signatories to the Accord in the future.

**The Leadership Council**

*In relation to the Leadership Council, there were questions about:*

- *the values and principles the Leadership Council will operate under*
- *the selection process for members of the Leadership Council*
- *the autonomy the Leadership Council will have in making decisions on its own protocols and procedures, including for accepting or rejecting new signatories.*

The Accord now explicitly sets out that the Leadership Council will make decisions in accordance with the purpose and principles set out in the Accord.

In terms of selection process, signatories representing the Jewish organisations will come together and choose Jewish representatives on the Council, and those representing the Muslim organisations will come together and choose its representatives. How that happens in practice will be for the signatories to decide and could be reflected in the Council's constitution in the future. The Leadership Council will be responsible for setting its own constitution which will set out how the Council will operate – its

protocols and procedures. This could include specifying a different approach to electing Council members in future.

**MEC's role**

*We have been asked for details of MEC's ongoing role.*

We are committed to making sure the Accord works. MEC's role is guided by the two principles, that the development and implementation of the Accord must:

- be led by communities and centred on communities being supported to make decisions themselves
- take an inclusive approach and draw the support of as many Jewish and Muslim voices as possible, this would which enables the building of stronger relationships between and within communities.

As such, we will provide as much or as little support and advice as the signatories and Leadership Council feel they need.

MEC has committed to resourcing support for implementing the Accord for the first year. This includes supporting:

- signatories spend a sustained period building relationships and getting to know each other
- the signatories establish the Leadership Council; and
- the Leadership Council to set the constitution.

Once the Leadership Council has a clear idea on the activities it wishes to undertake, MEC can facilitate discussions with other agencies on any funding needs.



10 July 2025



Ministry for  
**Ethnic  
Communities**  
Te Tari Mātāwaka

Tēnā koe

I am writing to you as you have indicated your intention to be a signatory to **the New Zealand Harmony Accord** at Government House in Auckland, on 22 July 2025.

Thank you for your contribution to this important piece of work. The strength of our diverse communities lies in building relationships, finding common ground and leaders playing their role to promote this.

In participating in the Accord, you have set in motion a remarkable process. I acknowledge it will be challenging, and it isn't surprising that it might raise anxieties for those involved.

The commitment in the Accord is to build relationships by adhering to the values of respect, mutual understanding and appreciation. It is premised on drawing the support of as many voices as possible to build stronger relationships between and within communities. Our democracy relies on the ability of diverse communities to hold and voice opposing views in a way that builds and maintains social cohesion. The Accord does not seek to limit the voices of civil society in any way. Rather, it is premised on a vision that constructive dialogue can be had even when there are strong opposing views on any given issue.

The Ministry is deeply committed to supporting the Accord. It has huge symbolic and real value for Aotearoa New Zealand as a whole. It is a beacon for the broader community on unity in diversity.

I have attached a copy of the draft Accord and a document that summarises the questions signatories have raised and our responses to them. This summary is a testament to the incredibly warm and positive approach you have taken.

Please feel free to contact [Paul.Naidu@ethniccommunities.govt.nz](mailto:Paul.Naidu@ethniccommunities.govt.nz), if you have any questions. Thanks again for your willingness to participate in this initiative. We really appreciate it.

Ngā mihi

Mervin Singham  
**Chief Executive, Ministry for Ethnic Communities**

**From:** [Mervin Singham](#)  
**To:** s9(2)(a)  
**Cc:** [Paul Naidu](#)  
**Subject:** Harmony Accord - s9(2)(a)  
**Date:** Thursday, July 10, 2025 19:07:32  
**Attachments:** [image001.png](#)  
[250710 Questions and issues raised by potential signatories to the Accord.pdf](#)  
[250710 Draft NZ Harmony Accord.pdf](#)  
[s9\(2\)\(a\) - Response to questions and issues raised about the Accord.pdf](#)  
[Letter to Signatories Accord .pdf](#)

Kia ora s9(2)(a)

Thank you for all of your discussions to date with the Ministry on the development of the Harmony Accord between the Muslim and Jewish communities of New Zealand.

Please find attached a letter to all potential signatories. out of scope

Ngā mihi

Mervin

**Mervin Singham** ([him/he](#))

**Chief Executive**

**Ministry for Ethnic Communities | Te Tari Mātāwaka**

Radio NZ House, 155 The Terrace, Wellington 6140, New Zealand

[www.ethniccommunities.govt.nz](http://www.ethniccommunities.govt.nz) [Facebook](#) | [LinkedIn](#)



**From:** [Mervin Singham](#)  
**To:** s9(2)(a)  
**Subject:** Harmony Accord - Email to s9(2)(a)  
**Date:** Thursday, July 10, 2025 19:07:23  
**Attachments:** [image001.png](#)  
 s9(2)(a) [Response to questions and issues raised about the Accord.pdf](#)  
[250710 Questions and issues raised by potential signatories to the Accord.pdf](#)  
[250710 Draft NZ Harmony Accord.pdf](#)  
[Letter to Signatories Accord .pdf](#)

Kia Ora and Asalaamu Alaikum s9(2)(a)

Thank you for all of your discussions to date with the Ministry.

Please find attached a letter to all potential signatories and a tabulated response to the feedback you have provided. s9(2)(i)

[Redacted]

out of scope

Many thanks

Nga mihi

Mervin

Mervin Singham ([him/he](#))

Chief Executive

Ministry for Ethnic Communities | Te Tari Mātāwaka

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**From:** [Mervin Singham](#)  
**To:** s9(2)(a)  
**Subject:** Harmony Accord - Email to s9(2)(a)  
**Date:** Thursday, July 10, 2025 19:07:06  
**Attachments:** [image001.png](#)  
[250710 Questions and issues raised by potential signatories to the Accord.pdf](#)  
[250710 Draft NZ Harmony Accord.pdf](#)  
[s9\(2\)\(a\) Response to questions and issues raised about the Accord.pdf](#)  
[Letter to Signatories Accord .pdf](#)

Kia ora kōrua

Thank you for all of your discussions to date, including with Pratima on the development of the **Harmony Accord** between the Muslim and Jewish communities of New Zealand.

out of scope

s9(2)(j)

out of scope

Ngā mihi

Mervin

Mervin Singham ([him/he](#))

Chief Executive

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**From:** Mervin Singham  
**To:** s9(2)(a)  
**Cc:** Paul Naidu  
**Subject:** Harmony Accord - Email to s9(2)(a)  
**Date:** Thursday, July 10, 2025 19:06:45  
**Attachments:** image001.png  
250710 Questions and issues raised by potential signatories to the Accord.pdf  
250710 Draft NZ Harmony Accord.pdf  
Letter to Signatories Accord .pdf

Dear s9(2)(a)

I am delighted to hear that s9(2)(a) is interested in becoming a signatory to the Harmony Accord. [REDACTED]

out of scope

[REDACTED]

Please find attached a letter to all potential signatories, for your information.

out of scope

Ngā mihi  
Mervin

**Mervin Singham** ([him/he](#))  
**Chief Executive**  
**Ministry for Ethnic Communities | Te Tari Mātāwaka**  
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Document 40 & 41 withheld in full under s9(2)(a) & s9(2)(j)  
Document 42 & 43 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 44 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 45 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 46 to 49 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 50 withheld in full under s9(2)(a) & s9(2)(j)  
Document 51 withheld in full under s9(2)(g)(i) & s9(2)(j)  
Document 52 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)

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**From:** Mervin Singham  
**Sent:** Thursday, July 17, 2025 12:29  
**To:** MEC All Staff  
**Subject:** Harmony Accord Signing: A huge milestone next week

Kia ora e te whānau,

I wanted to share something pretty special with you all.

### **A milestone for Aotearoa New Zealand**

Next week, we'll witness a significant milestone: the signing of the Harmony Accord, an agreement between New Zealand's Muslim and Jewish organisations.

As we've discussed in recent Fireside Chats and at Staff Day, one of the Ministry's core commitments is to build bridges between diverse communities to support social cohesion, especially in challenging times.

This work also reflects a wider global movement. Around the world, religious and community leaders are joining together to counter division and foster understanding.

Earlier this year in the UK, for example, the [Drumlanrig Accords](#) were signed by 12 Muslim and Jewish faith leaders.

The Harmony Accord builds on that spirit, but it is grounded in the unique context, values, and communities of Aotearoa New Zealand.

This commitment is at the heart of our work on the Harmony Accord, which affirms a shared stand for unity, a rejection of hate, and a collective effort to strengthen the social fabric of Aotearoa. It's designed to be inclusive and enduring, allowing other organisations to join in the future.

At its core, this mahi is about safeguarding New Zealand's social cohesion, not just for ethnic and faith communities, but for the strength and future of our democracy. In an increasingly polarised world, where overseas conflicts spill into local communities and test the strength of our social bonds, we are choosing a different path. We're showing that it's possible to hold space for difference, to disagree in a dignified manner, and to build trust across divides.

### **Holding space for trust**

As many of you know, working with ethnic and faith communities can be complicated. We deal with real people, real tensions, and real histories. That requires humility, patience, and the persistence to stay with the hard stuff. It also requires us all to lift our skills and expertise, enabling us to navigate the complexities that diversity creates for our society. A key part of these skills is the ability to build deep trust with our communities, so we have the 'capital' needed when challenging conversations are needed with them.

I am very grateful to the MEC folks who have been working to support this initiative. We will celebrate their contributions very shortly. The Minister has indicated that he wants to do so personally as well!

I look forward to debriefing with you on this critical piece of work. It is a unique case study for us all to reflect on. At the heart of it is the role the Ministry is increasingly playing in an environment where polarisation is becoming evident in many countries across the globe. The public needs us more than many people may realise today. Watch this space!

Ngā mihi nui  
Mervin

**Mervin Singham** ([him/he](#))



**Chief Executive**

**Ministry for Ethnic Communities | Te Tari Mātāwaka**

Radio NZ House, 155 The Terrace, Wellington 6140, New Zealand

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Document 54 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 55 withheld in full under s9(2)(a) & s9(2)(j)  
Document 56 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 57 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 58 withheld in full under s9(2)(ba)(i) & s9(2)(j)  
Document 59 & 60 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 61 refused under s18(d)  
Document 62 withheld in full under s9(2)(a) & s9(2)(j)  
Document 63 withheld in full under s9(2)(g)(i)  
Document 64 & 65 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 66 withheld in full under s9(2)(a), s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j)  
Document 67 & 68 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 69 withheld in full under s9(2)(a) & s9(2)(ba)(i)  
Document 70 withheld in full under s9(2)(a), s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j)  
Document 71 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 72 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(g)(i)  
Document 73 withheld in full under s9(2)(a), s9(2)(ba)(i), s9(2)(g)(i) & s9(2)(j)  
Document 74 to 77 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)  
Document 78 withheld in full under s9(2)(ba)(i)  
Document 79 withheld in full under s9(2)(a), s9(2)(ba)(i) & s9(2)(j)