

<p>18 Commitments on “Faith for Rights”</p>	<p>关于“信仰促进权利”的18项承诺</p>
<p>We, faith-based and civil society actors working in the field of human rights and gathered in Beirut on 28-29 March 2017, express the deep conviction that our respective religions and beliefs share a common commitment to upholding the dignity and the equal worth of all human beings. Shared human values and equal dignity are therefore common roots of our cultures. Faith and rights should be mutually reinforcing spheres. Individual and communal expression of religions or beliefs thrive and flourish in environments where human rights, based on the equal worth of all individuals, are protected. Similarly, human rights can benefit from deeply rooted ethical and spiritual foundations provided by religions or beliefs.</p>	<p>2017年3月28日至29日，在联合国人权事务高级专员办事处(人权高专办)发起的一系列会议的高潮之际，我们这些在人权领域工作的信仰和民间社会行为者聚集在贝鲁特，表达我们深切的信念，即我们各自的宗教和信仰对维护全人类的尊严和平等价值有着共同的承诺。因此，共同的人类价值观和平等尊严是我们文化的共同根源。信仰和权利应该是相辅相成的领域。在以所有人的平等价值为基础的人权得到保护的環境中，个人和群体的宗教或信仰表达会蓬勃发展。同样，人权可以受益于宗教或信仰所提供的根深蒂固的伦理和精神基础。</p>
<p>The present declaration on “Faith for Rights” reaches out to persons belonging to religions and beliefs in all regions of the world, with a view to enhancing cohesive, peaceful and respectful societies on the basis of a common action-oriented platform agreed by all concerned and open to all actors that share its objectives. We value that our declaration on Faith for Rights, like its founding precedent the Rabat Plan of Action, were both conceived and conducted under the auspices and with the support of the United Nations that represents all peoples of the world, and enriched by UN human rights mechanisms such as Special Rapporteurs and Treaty Body members.</p>	<p>本“信仰促进权利”宣言面向世界所有区域的宗教和信仰人士，以期在所有有关各方商定并向分享其目标的所有行动者开放的面向行动的共同纲领的基础上，加强有凝聚力、和平和相互尊重的社会。我们重视我们的《信仰促进权利宣言》，就像其创始先例《关于煽动歧视、敌意或暴力的拉巴特行动计划》一样，都是在代表世界各国人民的联合国的主持和支持下构思和实施的，并得到了特别报告员和条约机构成员等联合国人权机制的填充。</p>
<p>The 2012 Rabat Plan of Action¹ articulates three specific core responsibilities of religious leaders: (a) Religious leaders should refrain from using messages of intolerance or expressions which may incite violence, hostility or discrimination; (b) Religious leaders also have a crucial role to play in speaking out firmly and promptly against intolerance, discriminatory stereotyping and instances of hate speech; and (c) Religious leaders should be clear that violence can never be tolerated as a response to incitement to hatred (e.g. violence cannot be justified by prior provocation).</p>	<p>2012年拉巴特行动计划¹阐述了宗教领袖的三项具体核心责任：(a) 宗教领袖应避免使用偏狭的言论或可能煽动暴力、敌意或歧视的表达；(b) 宗教领袖在坚决和迅速地发声反对不容忍、歧视性刻板印象和仇恨言论方面也扮演着至关重要的角色；(c) 宗教领袖应清楚，绝不能容忍暴力作为对煽动仇恨的反应(例如，事先挑衅不能证明暴力是正当的)。</p>
<p>In order to give concrete effect to the above three core responsibilities articulated by the Rabat Plan of Action, which has repeatedly been positively invoked by States, we formulate the following chart of 18 commitments on “Faith for Rights”,² including corresponding follow-up actions:</p>	<p>为了具体落实各国一再积极援引的《拉巴特行动计划》所阐明的上述三项核心责任，我们制</p>

¹ 见 UN Doc. A/HRC/22/17/Add.4, annex, appendix, para. 36.

	定了以下关于“信仰促进权利”的 18 项承诺， ² 包括相应的后续行动:
<p>I. Our most fundamental responsibility is to stand up and act for everyone’s right to free choices and particularly for everyone’s freedom of thought, conscience, religion or belief. We affirm our commitment to the universal norms³ and standards⁴, including Article 18 of the International Covenant on Civil and Political Rights which does not permit any limitations whatsoever on the freedom of thought and conscience or on the freedom to have or adopt a religion or belief of one’s choice. These freedoms, unconditionally protected by universal norms, are also sacred and inalienable entitlements according to religious teachings.</p>	<p>I. 我们最基本的责任是为每个人的自由选择权利挺身而出，尤其是为每个人的思想、良心、宗教或信仰自由而行动。我们申明我们对普遍准则³和标准⁴的承诺，包括《公民权利和政治权利国际公约》第 18 条，该条不允许对思想和信念自由或对拥有或采用自己选择的宗教或信仰的自由进行任何限制。根据宗教教义，这些受到普遍准则无条件保护的自由也是神圣和不可剥夺的权利。</p>
<p>➤ <i>“There shall be no compulsion in religion.” (Qu’ran 2:256);</i></p>	<p>➤ “不得强迫宗教信仰。”（古兰经 2:256）;</p>
<p>➤ <i>“The Truth is from your Lord; so let he or she who please believe and let he or she who please disbelieve” (Qu’ran 18:29);</i></p>	<p>➤ “真理是从你们的主降示的;谁愿信，就让他信吧，谁不愿信，就让他不信吧”（《古兰经》18:29）;</p>
<p>➤ <i>“But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve...” (Joshua 24:15)</i></p>	<p>➤ “你们若不喜欢事奉耶和华，今日就可以选择要事奉谁。”（约书亚记 24:15）</p>
<p>➤ <i>“No one shall coerce another; no one shall exploit another. Everyone, each individual, has the inalienable birth right to seek and pursue happiness and self-fulfilment. Love and persuasion is the only law of social coherence.” (Guru Granth Sahib, p. 74)</i></p>	<p>➤ “任何人不得强迫他人;任何人都不得剥削他人。每个人，每个个体，都有寻求和追求幸福和自我实现的不可剥夺的与生俱来的权利。爱与说服是社会一致性的唯一法则。”（《古鲁·格兰斯·萨希布》，第 74 页）</p>

² 见《公民权利和政治权利国际盟约》第十八条：“(1) 人人有思想、信念及宗教之自由。此种权利包括保有或采奉自择之宗教或信仰之自由，及单独或集体、公开或私自以礼拜、戒律、躬行及讲授表示其宗教或信仰之自由。(二) 任何人所享保有或采奉自择之宗教或信仰之自由，不得以胁迫侵害之。(3) 人人表示其宗教或信仰之自由，非依法律，不受限制，此项限制以保障公共安全、秩序、卫生或风化或他人之基本权利自由所必要者为限。(4) 本盟约缔约国承允尊重父母或法定监护人确保子女接受符合其本人信仰之宗教及道德教育之自由。”

³ 其中包括《防止及惩治灭绝种族罪公约》（1948 年）；《关于难民地位的公约》（1951 年）；《消除一切形式种族歧视国际公约》（1965 年）；《公民权利和政治权利国际公约》（1966 年）；《经济、社会、文化权利国际公约》（1966 年）；《消除对妇女一切形式歧视公约》（1979 年）；《禁止酷刑和其他残忍、不人道或有辱人格的待遇或处罚公约》（1984 年）；《儿童权利公约》（1989 年）；《保护所有移徙工人及其家庭成员权利国际公约》（1990 年）；《残疾人权利公约》（2006 年）；《保护所有人免遭强迫失踪国际公约》（2006 年）。

⁴ 上述宣言和决议包括《世界人权宣言》（1948 年）；《消除基于宗教或信仰原因的一切形式的不容忍和歧视宣言》（1981 年）；《在民族或族裔、宗教和语言上属于少数群体的人的权利宣言》（1992 年）；《国际红十字与红新月运动和非政府组织灾害救济行为守则》（1994 年）；教科文组织《容忍原则宣言》（1995 年）；与宗教或信仰自由、容忍和不歧视有关的学校教育国际协商会议最后文件（2001 年）；《托莱多公立学校宗教信仰教学指导原则》（2007 年）；《联合国土著人民权利宣言》（2007 年）；The Hague Statement on “Faith in Human Rights”（2008）；Camden Principles on Freedom of Expression and Equality（2009）；打击基于宗教或信仰原因对他人的不容忍、负面成见、污名化和歧视以及煽动暴力和暴力侵害他人行为的第 16/18 号决议（以及 2011 年伊斯坦布尔进程）；关于禁止鼓吹构成煽动歧视、敌意或暴力的民族、种族或宗教仇恨的拉巴特行动计划(2012 年)；暴行罪分析框架(2014)；《防止暴力极端主义行动计划》（2015 年）；以及 the Fez Declaration on preventing incitement to violence that could lead to atrocity crimes (2015)。

<p>➤ <i>“When freedom of conscience, liberty of thought and right of speech prevail—that is to say, when every man according to his own idealization may give expression to his beliefs—development and growth are inevitable.” (‘Abdu’l-Bahá)</i></p>	<p>➤ “当信念自由、思想自由和言论自由盛行时，也就是说，当每个人都可以按照自己的理想表达自己的信仰时，发展和成长就是不可避免的”（阿博都巴哈）</p>
<p>➤ <i>“People should aim to treat each other as they would like to be treated themselves – with tolerance, consideration and compassion.” (Golden Rule)⁵</i></p>	<p>➤ “人们应该努力以他们希望自己被对待的方式对待他人 – 具有宽容、体谅和同情的态度。”（黄金法则）⁵</p>
<p>II. We see the present declaration on “Faith for Rights” as a common minimum standard for believers (whether theistic, non-theistic, atheistic or other), based on our conviction that interpretations of religion or belief should add to the level of protection of human dignity that human-made laws provide for.</p>	<p>II. 我们将本关于“信仰促进权利”的宣言视为信徒(无论是有神论、非有神论、无神论或其他)的共同最低标准，这是基于我们的信念，即对于宗教或信仰的解释应该提升原有的人为法律对人类尊严的保护水平。</p>
<p>III. As religions are necessarily subject to human interpretations, we commit to promote constructive engagement on the understanding of religious texts. Consequently, critical thinking and debate on religious matters should not only be tolerated but rather encouraged as a requirement for enlightened religious interpretations in a globalized world composed of increasingly multi-cultural and multi-religious societies that are constantly facing evolving challenges.</p>	<p>III. 由于宗教必然受到人为解释的影响，我们承诺在对宗教文本理解方面促进建设性的交流。因此，作为在启发宗教解释方面的要求，在这样一个由日益多元文化和多宗教社会组成、不断面临不断演变挑战的全球化世界中，对宗教问题进行批判性思考和辩论不仅应该被容忍，而且应该被鼓励。</p>
<p>IV. We pledge to support and promote equal treatment in all areas and manifestations of religion or belief and to denounce all forms of discriminatory practices. We commit to prevent the use of the notion of “State religion” to discriminate against any individual or group and we consider any such interpretation as contrary to the oneness of humanity and equal dignity of humankind. Similarly, we commit to prevent the use of “doctrinal secularism” from reducing the space for religious or belief pluralism in practice.</p>	<p>IV. 我们承诺支持和促进宗教或信仰的各个领域和表现形式中的平等对待，并谴责一切形式的歧视行为。我们致力于防止“国教”这一概念被用于歧视任何个人或群体，并且我们认为任何这种解释都违反了人类的统一性和人类的平等尊严。同样，我们承诺防止“教义世俗主义”这一概念被用于减少宗教或信仰多元主义的实践空间。</p>
<p>➤ <i>“Then Peter began to speak: ‘I now realize how true it is that God does not show favoritism’.” (Acts 10:34)</i></p>	<p>➤ “彼得说：‘我现在意识到神不表现偏爱是真的了。’”（使徒行传 10:34）</p>
<p>V. We pledge to ensure non-discrimination and gender equality in implementing this declaration on “Faith for Rights”. We specifically commit to revisit, each within</p>	<p>V. 我们承诺在执行关于“信仰促进权利”的宣言时确保非歧视和性别平等。我们特别致力于重新审视我们各自所掌握领域内的宗教理解和解释，这些理解和解</p>

⁵ 所有引用宗教或信仰文本的内容都是由贝鲁特研讨会的参加者就其自己的宗教或信仰提供的，目的仅仅是为了说明解释，而不是详尽无遗的。

<p>our respective areas of competence, those religious understandings and interpretations that appear to perpetuate gender inequality and harmful stereotypes or even condone gender-based violence. We pledge to ensure justice and equal worth of everyone as well as to affirm the right of all women, girls and boys not to be subjected to any form of discrimination and violence, including harmful practices such as female genital mutilation, child and/or forced marriages and crimes committed in the name of so-called honour.</p>	<p>释可能会延续性别不平等和有害的刻板印象，甚至可能纵容以性别为基础的暴力。我们承诺确保每个人的公正和平等价值，确认所有妇女、女孩和男孩的权利，不受任何形式的歧视和暴力，包括有害的实践，如女性割礼、儿童和/或强迫婚姻以及以所谓荣誉之名所犯下的罪行。</p>
<p>➤ <i>“A man should respect his wife more than he respects himself and love her as much as he loves himself.” (Talmud, Yebamot, 62,b)</i></p>	<p>➤ “一个男人应该比尊重他自己更尊重他的妻子，并且像爱自己一样爱她。”（《塔木德》，Yebamot, 62, b）</p>
<p>➤ <i>“Never will I allow to be lost the work of any one among you, whether male or female; for you are of one another.” (Qu’ran 3, 195)</i></p>	<p>➤ “我决不会让你们中的任何一个人的工作付之东流，无论是男性还是女性；因为你们彼此相连。”（《古兰经》3章195节）</p>
<p>➤ <i>“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.” (Quran 49:13)</i></p>	<p>➤ “人类啊，我们确实是从男性和女性中创造了你们，使你们成为不同的族群和部落，以便你们相互认识。”（《古兰经》49:13）</p>
<p>➤ <i>“In the image of God He created him male and female. He created them.” (Genesis 1, 27)</i></p>	<p>➤ “神按照自己的形象创造了男人和女人。他创造了他们，”（《创世纪》1章27节）</p>
<p>➤ <i>“The best among you is he who is best to his wife” (Hadith)</i></p>	<p>➤ “你们中最好的人是最善待他妻子的人”（圣训）</p>
<p>➤ <i>“It is a woman who is a friend and partner for life. It is woman who keeps the race going. How may we think low of her of whom are born the greatest. From a woman a woman is born: none may exist without a woman.” (Guru Granth Sahib, p. 473)</i></p>	<p>➤ “女人是终身的朋友和伴侣。女人保持着种族的延续。她生来就是最伟大的，我们怎能轻视她呢。一个女人由一个女人而生：没有女人就没有存在。”（古兰西赫经，第473页）</p>
<p>➤ <i>“The world of humanity is possessed of two wings - the male and the female. So long as these two wings are not equivalent in strength the bird will not fly. Until womankind reaches the same degree as man, until she enjoys the same arena of activity, extraordinary attainment for humanity will not be realized” (‘Abdu’l-Bahá)</i></p>	<p>➤ “人类的世界拥有两只翅膀 - 男性和女性。当这两只翅膀的力量不相等时，鸟儿就不能飞翔。直到女性达到与男性相同的程度，直到她享有相同的活动领域之前，人类的非凡成就都将无法实现。”（阿博都巴哈）</p>
<p>➤ <i>“A comprehensive, holistic and effective approach to capacity-building should aim to engage influential leaders, such as traditional and religious leaders [...]” (Joint general recommendation No. 31 of the Committee on the Elimination of Discrimination against Women/general comment No. 18 of the Committee on the Rights of the Child on harmful practices, CEDAW/C/GC/31-CRC/C/GC/18, para. 70)</i></p>	<p>➤ “一种综合、全面和有效的能力建设方法应该旨在吸引有影响力的领袖，如传统和宗教领袖……”（消除对妇女歧视委员会第31号联合普遍建议/儿童权利委员会第18号普遍意见，CEDAW/C/GC/31-CRC/C/GC/18，第70段）</p>
<p>VI. We pledge to stand up for the rights of all persons belonging to minorities within our respective areas of action and to defend their freedom of religion or belief as well as their right to participate equally and effectively in cultural, religious, social,</p>	<p>VI. 我们承诺在我们各自的行动领域内维护所有属于少数群体的人的权利，捍卫他们的宗教或信仰自由，以及他们平等和有效地参与文化、宗教、社会、经济和公共生活的权利，这是国际人权法所承</p>

<p>economic and public life, as recognized by international human rights law, as a minimum standard of solidarity among all believers.</p>	<p>认的，作为所有信徒之间团结的最低标准。</p>
<p>VII. We pledge to publicly denounce all instances of advocacy of hatred that incites to violence, discrimination or hostility, including those that lead to atrocity crimes. We bear a direct responsibility to denounce such advocacy, particularly when it is conducted in the name of religion or belief.</p>	<p>VII. 我们承诺公开谴责一切煽动暴力、歧视或敌意的仇恨倡导，包括导致暴行罪的行为。我们负有谴责这种主张的直接责任，特别是当这种主张是以宗教或信仰的名义进行时。</p>
<p>➤ <i>“Now this is the command: Do to the doer to make him do.” (Ancient Egyptian Middle Kingdom);</i></p>	<p>➤ “现在命令是这样的：责成行动者，以使其行动。”（古埃及中王国）</p>
<p>➤ <i>“Repay injury with justice and kindness with kindness.” (Confucius)</i></p>	<p>➤ “以直报怨，以德报德。”（孔子）</p>
<p>➤ <i>“What is hateful to you, don’t do to your friend.” (Talmud, Shabat, 31,a)</i></p>	<p>➤ “你讨厌的事，不要对你的朋友做。”（《犹太法典》，第 31 页，a）</p>
<p>➤ <i>“Whatever words we utter should be chosen with care for people will hear them and be influenced by them for good or ill.” (Buddha)</i></p>	<p>➤ “无论我们说什么，都应该谨慎选择，因为人们会听到它们，并受到它们的影响，无论好坏。”（佛）</p>
<p>➤ <i>“By self-control and by making dharma (right conduct) your main focus, treat others as you treat yourself.” (Mahābhārata)</i></p>	<p>➤ “通过自我控制和进行正确的行为作为你的焦点，像对待自己一样对待别人。”（摩诃婆罗多）</p>
<p>➤ <i>“You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself” (Leviticus 19:18)</i></p>	<p>➤ “不可报仇，也不可怨恨你的弟兄。像爱自己一样爱你的邻居。”（利未记 19:18）</p>
<p>➤ <i>“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” (Matthew 7:12)</i></p>	<p>➤ “所以无论何事，你们愿意人怎样待你们，你们也要怎样待人：因为这就是法律和先知的道理。”（马太福音 7:12）</p>
<p>➤ <i>“Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not.” (Bahá’u’lláh)</i></p>	<p>➤ “不要把你不愿归于你的归于任何灵魂，不要说你不愿说的话。”（巴哈欧拉）</p>
<p>VIII. We therefore pledge to establish, each within our respective spheres, policies and methodologies to monitor interpretations, determinations or other religious views that manifestly conflict with universal human rights norms and standards, regardless of whether they are pronounced by formal institutions or by self-appointed individuals. We intend to assume this responsibility in a disciplined objective manner only within our own respective areas of competence in an introspective manner, without judging the faith or beliefs of others.</p>	<p>VIII. 因此，我们承诺在各自的领域内制定政策和方法，以监测明显与普遍人权准则和标准相冲突的解释、决定或其他宗教观点，无论它们是由正式机构还是由自我任命的个人宣布的。我们打算以有纪律的客观方式承担这一责任，只在我们各自的能力范围内以内省的方式承担这一责任，而不评判他人的信仰或信念。</p>
<p>➤ <i>“Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.” (Bible, Matthew 7:1-2)</i></p>	<p>➤ “你们不要评断别人，免得你们被审判。因为你们怎样评断别人，也必怎样被审判；你们用什么量器量给人，也必用什么量器量给你们。”（马太福音 7:1-2）</p>
<p>➤ <i>“Habituate your heart to mercy for the subjects and to affection and kindness for them... since they are of two kinds, either your brother in religion or one like you in</i></p>	<p>➤ “让你的心习惯于对臣民的怜悯，对他们的感情和仁慈……因为他们有两种，要么是你在宗教上的兄弟，要么是你在创造界的同类……所以，对他们予以宽恕和原</p>

<p>creation...So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you"—(Letter from Caliph Ali to Malik Ashtar, Governor of Egypt)</p>	<p>谅，就像你希望真主宽恕和原谅你一样”（哈里发阿里给埃及总督马利克阿什塔的信）</p>
<p>➤ “The essential purpose of the religion of God is to establish unity among mankind. The divine Manifestations were Founders of the means of fellowship and love. They did not come to create discord, strife and hatred in the world. The religion of God is the cause of love, but if it is made to be the source of enmity and bloodshed, surely its absence is preferable to its existence; for then it becomes satanic, detrimental and an obstacle to the human world.” (‘Abdu’l-Bahá)</p>	<p>➤ “上帝的宗教的基本目的是建立人类之间的团结。神圣的显圣者是友谊和爱的缔造者。他们不是来给世界制造不和、纷争和仇恨的。上帝的宗教是爱的事业，但如果它是仇恨和流血的根源，当然，没有它比有它更好；因为那时它就变成了邪恶的，有害的，是人类世界的障碍。”（阿博都巴哈）</p>
<p>IX. We also pledge to refrain from, advocate against and jointly condemn any judgemental public determination by any actor who in the name of religion aims at disqualifying the religion or belief of another individual or community in a manner that would expose them to violence in the name of religion or deprivation of their human rights.</p>	<p>IX. 我们还承诺要避免、反对并共同谴责任何以宗教名义进行的、旨在以一种使其暴露于宗教暴力或剥夺其人权的方式，对另一个个人或社群的宗教或信仰进行否定性的公开评判的行为。</p>
<p>X. We pledge not to give credence to exclusionary interpretations claiming religious grounds in a manner that would instrumentalize religions, beliefs or their followers to incite hatred and violence, for example for electoral purposes or political gains.</p>	<p>X. 我们承诺不支持以宗教理由为依据的排斥性解释，使宗教、信仰或其追随者成为煽动仇恨和暴力的工具，例如为了选举目的或政治利益。</p>
<p>XI. We equally commit not to oppress critical voices and views on matters of religion or belief, however wrong or offensive they may be perceived, in the name of the “sanctity” of the subject matter and we urge States that still have anti-blasphemy or anti-apostasy laws to repeal them, since such laws have a stifling impact on the enjoyment of freedom of thought, conscience, religion or belief as well as on healthy dialogue and debate about religious issues.</p>	<p>XI. 我们同样承诺，在宗教或信仰事务上，不会以“神圣”为名压制批判的声音和观点，无论这些观点和意见被认为是多么错误或是冒犯的。我们敦促仍有反亵渎法或反叛教法的国家取缔这些法律，因为此类法律对于享有思想、信念、宗教或信仰自由以及关于宗教问题的良性对话和讨论有着压制性的影响。</p>
<p>XII. We commit to further refine the curriculums, teaching materials and textbooks wherever some religious interpretations, or the way they are presented, may give rise to the perception of condoning violence or discrimination. In this context, we pledge to promote respect for pluralism and diversity in the field of religion or belief as well as the right not to receive religious instruction that is</p>	<p>XII. 我们承诺，当某些宗教解释，或者它们的呈现方式，可能引发纵容暴力或歧视的看法时，进一步完善课程、教学材料和教科书。在这种情况下，我们承诺在宗教或信仰领域促进对多元化和多样性的尊重，以及不接受与个人信仰不一致的宗教教育权利。我们还承诺捍卫学术自由和言论自由，符合《公民权利和政治权利国际公约》第 19 条的规定，以便</p>

<p>inconsistent with one's conviction. We also commit to defend the academic freedom and freedom of expression, in line with Article 19 of the International Covenant on Civil and Political Rights, within the religious discourse in order to promote that religious thinking is capable of confronting new challenges as well as facilitating free and creative thinking. We commit to support efforts in the area of religious reforms in educational and institutional areas.</p>	<p>在宗教话语中促进宗教思想能够应对新挑战，并促进自由和创造性思考。我们承诺支持在教育机构和领域进行宗教改革的努力。</p>
<p>➤ <i>"The only possible basis for a sound morality is mutual tolerance and respect." (A.J. Ayer)</i></p>	<p>➤ 健全道德的唯一可能的基础是相互宽容和尊重。(阿尔弗雷德·朱尔斯·艾耶尔)</p>
<p>XIII. We pledge to build on experiences and lessons learned in engaging with children and youth, who are either victims of or vulnerable to incitement to violence in the name of religion, in order to design methodologies and adapted tools and narratives to enable religious communities to deal with this phenomenon effectively, with particular attention to the important role of parents and families in detecting and addressing early signs of vulnerability of children and youth to violence in the name of religion.</p>	<p>XIII. 我们承诺在与儿童和青年的互动经验和吸取教训的基础上，设计方法论、适应性工具和叙述，以使宗教社群能够有效地应对以宗教名义侵害儿童青年或者煽动其暴力行为的现象。我们特别关注父母和家庭在发现和解决儿童和青年作为宗教暴力的脆弱群体的早期迹象方面的重要作用。</p>
<p>➤ <i>"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity." (1 Timothy 4:12)</i></p>	<p>➤ “不可叫人小看你年轻，总要在言语、行为、爱心、信心、清洁上，都作信徒的榜样。”（提摩太前书 4:12）</p>
<p>XIV. We pledge to promote, within our respective spheres of influence, the imperative necessity of ensuring respect in all humanitarian assistance activities of the <i>Principles of Conduct for the International Red Cross and Red Crescent Movement and NGOs in Disaster Response Programmes</i>,⁶ especially that aid is given regardless of the recipients' creed and without adverse distinction of any kind and that aid will not be used to further a particular religious standpoint.</p>	<p>XIV. 我们保证在我们各自的影响范围内促进确保在所有人道主义援助活动中遵守《国际红十字与红新月运动和非政府组织灾害救济行为守则》⁶的迫切必要性，特别是提供援助时不考虑受援国的信仰，不加以任何不利区别，援助不会用于促进某一宗教立场。</p>
<p>XV. We pledge neither to coerce people nor to exploit persons in vulnerable situations into converting from their religion or belief, while fully respecting everyone's freedom to have, adopt or change a religion or belief and the right to manifest it through teaching, practice, worship and observance,</p>	<p>XV. 我们承诺既不强迫人们也不剥削处于弱势境地的人们改变其宗教或信仰，同时充分尊重每个人保有或采奉自择之宗教或信仰之自由，及单独或集体、公开或私自以礼拜、戒律、躬行及讲授表示其宗教或信仰之自由的权利。</p>

⁶ See www.icrc.org/eng/assets/files/publications/icrc-002-1067.pdf.

<p>either individually or in community with others and in public or private.</p>	
<p>XVI. We commit to leverage the spiritual and moral weight of religions and beliefs with the aim of strengthening the protection of universal human rights and developing preventative strategies that we adapt to our local contexts, benefitting from the potential support of relevant United Nations entities.</p>	<p>XVI.我们承诺借助宗教和信仰在精神和道德上的影响力，并在联合国有关实体的潜在支持下，加强对普遍人权的保护，制定符合本地情况的预防性战略。</p>
<p>➤ <i>“Love your neighbour as yourself. There is no commandment greater than these” (Mark 12, 31)</i></p>	<p>➤ “爱人如己。没有比这更大的诫命了。”（马可福音 12:31）</p>
<p>➤ <i>“But love your enemies, do good to them and lend to them without expecting to get anything back. Then your reward will be great” (Luke 6, 35)</i></p>	<p>➤ “然而，要爱你们的仇敌，善待他们；无论借出什么，都不要指望归还。这样，你们将有大赏赐。”（路加福音 6: 35）</p>
<p>➤ <i>“The God-conscious being is always unstained, like the sun, which gives its comfort and warmth to all. The God-conscious being looks upon all alike, like the wind, which blows equally upon the king and the poor beggar.” (Guru Granth Sahib p. 272)</i></p>	<p>➤ “意识到神的存在的人永远不会被玷污，就像太阳一样，给所有人带来安慰和温暖。他们对所有人都一视同仁，就像风一样，一视同仁地吹向国王和可怜的乞丐。”（《古鲁·格兰特·萨希卜》第 272 页）</p>
<p>➤ <i>“The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquility of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God.”(Bahá'u'lláh)</i></p>	<p>➤ “上帝的宗教和他的神圣律法是最有力的工具和最可靠的手段，为人类团结之光的曙光。世界的进步，国家的发展，人民的安宁，以及地球上所有居民的和平，都是上帝的原则和法令。”（巴哈欧拉）</p>
<p>XVII. We commit to support each other at the implementation level of this declaration through exchange of practices, mutual capacity enhancement and regular activities of skills updating for religious and spiritual preachers, teachers and instructors, notably in areas of communication, religious or belief minorities, inter-community mediation, conflict resolution, early detection of communal tensions and remedial techniques. In this vain, we shall explore means of developing sustained partnerships with specialised academic institutions so as to promote interdisciplinary research on specific questions related to faith and rights and to benefit from their outcomes that could feed into the programs and tools of our coalition on Faith for Rights.</p>	<p>XVII. 我们承诺在本宣言的执行层面相互支持，交换实践，相互提高能力，定期为宗教和精神传教士、教师和指导员开展技能更新活动，特别是在沟通、宗教或信仰少数群体、社区间调解、冲突解决、早期发现社区紧张局势和补救方法等领域。为此，我们将探索与专业学术机构建立持续伙伴关系的方法，以促进与信仰和权利有关的具体问题的跨学科研究，并从其成果中受益，这些成果可以纳入我们的信仰促进权利联盟的项目和工具。</p>
<p>XVIII. We pledge to use technological means more creatively and consistently in order to disseminate this declaration and subsequent Faith for Rights messages to enhance cohesive societies enriched by</p>	<p>XVIII. 我们承诺更有创造性和一致地使用技术手段，传播本宣言和相伴的“信仰促进权利”信息，以增强因多样性而丰富的凝聚型社会，包括在宗教和信仰</p>

<p>diversity, including in the area of religions and beliefs. We will also consider means to produce empowering capacity-building and outreach tools and make them available in different languages for use at the local level.</p>	<p>领域。我们还将考虑产出增强能力建设 和外联工具的方式，并以不同的语言提 供，以供地方一级使用。</p>
<p>www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx</p>	<p>www.ohchr.org/ZH/Issues/FreedomReligion/Pages/FaithForRights.aspx</p>

¹ See UN Doc. A/HRC/22/17/Add.4, annex, appendix, para. 36.

² See Article 18 of the International Covenant on Civil and Political Rights: “(1) Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching. (2) No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice. (3) Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others. (4) The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.”

³ These include the Convention on the Prevention and Punishment of the Crime of Genocide (1948); Convention Relating to the Status of Refugees (1951); International Convention on the Elimination of All Forms of Racial Discrimination (1965); International Covenant on Civil and Political Rights (1966); International Covenant on Economic, Social and Cultural Rights (1966); Convention on the Elimination of All Forms of Discrimination against Women (1979); Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984); Convention on the Rights of the Child (1989); International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990); Convention on the Rights of Persons with Disabilities (2006); and International Convention for the Protection of All Persons from Enforced Disappearance (2006).

⁴ These include the Universal Declaration of Human Rights (1948); Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (1981); Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992); Principles of Conduct for the International Red Cross and Red Crescent Movement and NGOs in Disaster Response Programmes (1994); UNESCO Declaration on Principles of Tolerance (1995); Final Document of the International Consultative Conference on School Education in Relation to Freedom of Religion or Belief, Tolerance and Non-Discrimination (2001); Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools (2007); United Nations Declaration on the Rights of Indigenous Peoples (2007); The Hague Statement on “Faith in Human Rights” (2008); Camden Principles on Freedom of Expression and Equality (2009); Human Rights Council resolution 16/18 on Combating Intolerance, Negative Stereotyping and Stigmatization of, and Discrimination, Incitement to Violence and Violence against, Persons Based on Religion or Belief (and Istanbul Process, 2011); Rabat Plan of Action on the prohibition of advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence (2012); Framework of Analysis for Atrocity Crimes (2014); Secretary-General's Plan of Action to Prevent Violent Extremism (2015); as well as the Fez Declaration on preventing incitement to violence that could lead to atrocity crimes (2015).

⁵ All quotations from religious or belief texts were offered by participants of the Beirut workshop in relation to their own religion or belief and are merely intended to be illustrative and non-exhaustive.

⁶ See www.icrc.org/eng/assets/files/publications/icrc-002-1067.pdf.