

Beirut Declaration on “Faith for Rights”	关于“信仰促进权利”的贝鲁特宣言
<p>“There are as many paths to God as there are souls on Earth.” (Rumi)<sup>1</sup></p>	<p>“地球上有多少灵魂，通往上帝的道路就有多少条。”（鲁米）<sup>1</sup></p>
<p>1. We, faith-based and civil society actors working in the field of human rights and gathered in Beirut on 28-29 March 2017, in culmination of a trajectory of meetings initiated by the Office of the United Nations High Commissioner for Human Rights (OHCHR),<sup>2</sup> express our deep conviction that our respective religions and beliefs share a common commitment to <b>upholding the dignity and the equal worth of all human beings</b>. 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 religion or beliefs.</p>	<p>1. 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以信仰为基础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<b>维护全人类的尊严和平等价值</b>有着共同的承诺。<sup>2</sup>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的环境中，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>2. We understand our respective religious or belief convictions as a source for the protection of the <b>whole spectrum of inalienable human entitlements</b> – from the preservation of the gift of life, the freedoms of thought, conscience, religion, belief, opinion and expression to the freedoms from want and fear, including from violence in all its forms.</p>	<p>2. 我们认为，我们各自的宗教或信仰信念是保护<b>所有不可剥夺的人类权利</b>的源泉，从保护生命的天赋、思想、良心、宗教、信仰、意见和表达的自由，到免于匮乏和恐惧的自由，包括免于各种形式的暴力的自由。</p>
<p>➤ “Whoever preserves one life, is considered by Scripture as if one has preserved the whole world.” (Talmud, Sanhedrin, 37,a).</p>	<p>“凡是拯救一条生命的人，视其如同拯救了整个世界。”（犹太法典，37,a）</p> <p>➤</p>
<p>➤ “Someone who saves a person’s life is equal to someone who saves the life of all.” (Qu’ran 5:32)</p>	<p>“拯救一个人的生命，等同于拯救了所有人的生命。”（《古兰经》5:32）</p> <p>➤</p>
<p>➤ “You shall love the Lord your God with all your heart, all your soul, all your strength, and with your entire mind; and your neighbour as yourself.” (Luke 10:27)</p>	<p>“你要全心、全意、全力、全意爱你的神，并且像爱自己一样爱你的邻舍。”（路加福音10:27）</p> <p>➤</p>
<p>➤ “Let them worship the Lord of this House who saved them from hunger and saved them from fear.” (Sourat Quraish, verses 3,4)</p>	<p>“让他们崇拜这座圣殿的主，他拯救他们免于饥饿，拯救他们免于恐惧。”（《古兰经》苏拉特·古赖什，第3、4节）</p> <p>➤</p>
<p>➤ “A single person was created in the world, to teach that if anyone causes a single person to perish, he has destroyed the entire world; and if anyone saves a single soul, he has saved the entire world.” (Mishna Sanhedrin 4:5)</p>	<p>“世界上创造了一个人，以此来教导：如果任何人导致一个人的死亡，他就毁灭了整个世界；而如果任何人拯救了一个灵魂，他就拯救了整个世界。”（《米设拿》圣徒章4:5）</p>

<sup>1</sup> 本宣言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。

<sup>2</sup> 人权高专办组织了相关的国际会议、专家研讨会和区域讲习班，地点包括日内瓦(2008年10月)、维也纳(2011年2月)、内罗毕(2011年4月)、曼谷(2011年7月)、智利圣地亚哥(2011年10月)、拉巴特(2012年10

<p>➤ <i>“Let us stand together, make statements collectively and may our thoughts be one.” (Rigveda 10:191:2)</i></p>	<p>“让我们团结一致站在一起，共同发出声明，让我们的思想合而为一。”（《吠陀经》10:191:2）</p>
<p>➤ <i>“Just as I protect myself from unpleasant things however small, in the same way I should act towards others with a compassionate and caring mind.” (Shantideva, A Guide to the Bodhisattva's Way of Life)</i></p>	<p>“正如我保护自己免受微小不快一样，我也应该怀着同情和关怀的心态对待他人。”（善导者《菩萨道次第广论》）</p>
<p>➤ <i>“Let us put our minds together to see what life we can make for our children.” (Chief Sitting Bull, Lakota)</i></p>	<p>“让我们集思广益，为我们的子孙后代共同构筑一个更好的生活。”（西蒂·布尔酋长，拉科塔族）</p>
<p>3. Based on the above, among many other sources of faith, we are convinced that our <b>religious or belief convictions are one of the fundamental sources</b> of protection for human dignity and freedoms of all individuals and communities with no distinction on any ground whatsoever. Religious, ethical and philosophical texts preceded international law in upholding the oneness of humankind, the sacredness of the right to life and the corresponding individual and collective duties that are grounded in the hearts of believers.</p>	<p>3. 基于上述，在许多其他信仰来源中，我们深信，我们的<b>宗教或信仰信念</b>是保护所有社区和个人的尊严和自由的<b>基本来源之一</b>，无论任何理由都不应加以区别对待。宗教、伦理和哲学文本早在国际法出现之前，就坚持人类的一体性、生命权的神圣性以及根植于信徒心中的相应的个人和集体义务。</p>
<p>4. We pledge to disseminate the <b>common human values that unite us</b>. While we differ on some theological questions, we undertake to combat any form of exploitation of such differences to advocate violence, discrimination and religious hatred.</p>	<p>4. 我们承诺传播<b>团结我们的人类共同价值观</b>。尽管我们在一些神学问题上存在分歧，但我们 will 努力抵制任何以这些差异为借口来宣扬暴力、歧视和宗教仇恨的行为。</p>
<p>➤ <i>“We have designed a law and a practice for different groups. Had God willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed.” (Qu’ran 5, 48)</i></p>	<p>“我们为不同的群体制定了一项法律和实践。如果真主意欲如此，他本可以使你们成为一个单一的社群，但他想要试验你们，看看你们所遭遇的。所以你们要在行善之路上互相竞赛。你们每个人都将归向真主，他将告知你们关于你们所争议的事情。”（《古兰经》5，48）</p>
<p>➤ <i>“Ye are the fruits of one tree, and the leaves of one branch.” (Bahá’u’lláh)</i></p>	<p>“你们是同树之果，同枝之叶。”（巴哈欧拉）</p>
<p>5. We believe that freedom of religion or belief does not exist without the <b>freedom of thought and conscience</b> which precede all freedoms for they are linked to human essence and his/her rights of choice and to freedom of religion or belief. A person as a whole is the basis of every faith and he/she grows through love, forgiveness and respect.</p>	<p>5. 我们相信，宗教或信仰的自由离不开<b>思想和良知的自由</b>，因为它们与人的本质、选择权和宗教或信仰自由紧密相连。一个完整的人是所有信仰的基础，他或她通过爱、宽恕和尊重来成长。</p>
<p>6. We hereby solemnly launch together from Beirut the <b>most noble of all struggles, peaceful but powerful</b>, against our own egos, self-interest and artificial divides. Only when we as religious actors assume our respective roles, articulate a shared vision of our responsibilities and transcend preaching to action, only then we will credibly promote mutual acceptance and fraternity among</p>	<p>6. 我们在此庄严地从贝鲁特共同发起一场<b>最崇高的斗争</b>，一场<b>和平而有力</b>的斗争，我们要与自我利益和人为分歧作斗争。只有当我们作为宗教行为者承担起各自的角色，明确共同的责任愿景，并超越说教，付诸行动，我们才能真正促进不同宗教或信仰的人们相互接纳和团结，并使他们能够战胜仇恨、恶意、操纵、贪</p>

月)、日内瓦(2013年2月)、安曼(2013年11月)、麦纳麦(2014年)、突尼斯(2014年10月和2015年4月)、尼科西亚(2015年10月)、贝鲁特(2015年12月)和安曼(2017年1月)。

<p>people of different religions or beliefs and empower them to defeat negative impulses of hatred, viciousness, manipulation, greed, cruelty and related forms of inhumanity. All religious or belief communities need a resolved leadership that unequivocally dresses that path by acting for equal dignity of everyone, driven by our shared humanity and respect for the absolute freedom of conscience of every human being. We pledge to spare no effort in filling that joint leadership gap by protecting freedom and diversity through “faith for rights” (F4R) activities.</p>	<p>婪、残忍及相关非人道行为的负面冲动的力量。所有宗教或信仰团体都需要一个坚定的领导人，以我们共同的人性和对每个人绝对良心自由的尊重为动力，毫不含糊地为每个人的平等尊严而行动。我们承诺不遗余力地填补这一共同领导的空白，通过“信仰促进权利”（Faith for Rights, F4R）的活动来保护自由和多样性。</p>
<p>➤ <i>“We perfected each soul within its built in weakness for wrong doing and its aspiration for what is right. Succeeds he or she who elevate to the path of rightness.” (Qu’ran 91, 7-9)</i></p>	<p>“我们已将每个灵魂造得完美，尽管它同时具备犯错的弱点和追求正义的愿望。成功的是那些迈向正确道路的人。”（《古兰经》91, 7-9）</p>
<p>7. The present declaration on “Faith for Rights” <b>reaches out to persons belonging to religions and beliefs in all regions of the world</b>, 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 on incitement to discrimination, hostility or violence (October 2012), 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>7. 本“信仰促进权利”宣言<b>面向世界所有区域的宗教和信仰人士</b>，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》（2012年10月）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>8. While numerous welcomed initiatives attempted over time to link faith with rights for the benefit of both, none of these attempts fully reached that goal. We are therefore convinced that <b>religious actors should be enabled</b>, both nationally and internationally, to assume their responsibilities in defending our shared humanity against incitement to hatred, those who benefit from destabilising societies and the manipulators of fear to the detriment of equal and inalienable human dignity. With the present F4R Declaration, we aim to join hands and hearts in building on previous attempts to bring closer faith and rights <b>by articulating the common grounds</b> between all of us and <b>define ways in which faith can stand for rights</b> more effectively so that both enhance each other.</p>	<p>8. 虽然随着时间的推移，已经有许多受欢迎的倡议试图将信仰与权利联系起来，以滋养双方，但这些尝试都没有完全实现目标。因此，我们深信，应<b>赋能宗教行为者</b>，使其在国内和国际上承担起责任，捍卫我们共同的人性，反对煽动仇恨，反对那些从破坏社会稳定中受益的人，反对操纵恐惧、损害平等和不可剥夺的人类尊严的人。通过本宣言，我们的目标是携手同心，在以往的努力基础上，<b>通过阐明</b>我们所有人之间的<b>共同点</b>，使信仰和权利更紧密地结合起来，并<b>确定信仰</b>更有效地<b>主张权利的方式</b>，从而使两者相互促进。</p>
<p>➤ <i>“Mankind is at loss. Except those who believe in doing righteous deeds, constantly recommend it to one another and persist in that vein.” (Qu’ran 103, 3)</i></p>	<p>➤ “人类陷入了迷茫。除了那些相信行义的人，他们不断地向他人推荐行义并坚持这种精神。”（古兰经 103, 3）</p>
<p>9. Building on the present declaration, we also intend to <b>practice what we preach</b> through establishing <b>a multi-level coalition</b>, open for all</p>	<p>9. 在本次宣言的基础上，我们还打算通过建立一个<b>多层次的联盟</b>来<b>实践我们所倡导的</b>，这个</p>

<p>independent religious actors and faith-based organisations who genuinely demonstrate acceptance of and commitment to the present F4R declaration by implementing projects on the ground in areas that contribute to achieving its purpose. We will also be charting a roadmap for concrete actions in specific areas, to be reviewed regularly by our global coalition of Faith for Rights.</p>	<p>联盟对所有真正接受并致力于本《信仰促进权利》宣言的独立宗教行为者和信仰组织开放，通过实施实地项目，在有助于实现宣言目标的领域做出贡献。我们还将为具体领域的具体行动制定路线图，并由我们的《信仰促进权利》全球联盟来进行定期审查。</p>
<p>10. To achieve the above goal, we pledge as believers (whether theistic, non-theistic, atheistic or other<sup>3</sup>) to fully adhere to <b>five fundamental principles</b>:</p>	<p>10. 为了实现上述目标，作为信仰者（无论有神论、非有神论、无神论或其他形式的信仰<sup>3</sup>），我们承诺完全遵守以下<b>五项基本原则</b>：</p>
<p>a) Transcending traditional inter-faith dialogues into <b>concrete action-oriented Faith for Rights (F4R) projects at the local level</b>. While dialogue is important, it is not an end in itself. Good intentions are of limited value without corresponding action. Change on the ground is the goal and concerted action is its logical means.</p>	<p>a) 将传统的宗教间对话转化为<b>地方层面的、具体以行动为导向的信仰促进权利（F4R）项目</b>。对话本身固然重要，但并非目的。单凭善意而没有相应的行动是有限的。实地变革才是目标，而协同行动是实现这一目标的逻辑方法。</p>
<p>➤ <i>“Faith is grounded in the heart when it is demonstrated by deeds.” (Hadith)</i></p>	<p>➤ “当信仰被行动所证明时，它才根植于内心。” (穆罕默德言行录)</p>
<p>b) <b>Avoiding theological and doctrinal divides</b> in order to act on areas of shared inter-faith and intra-faith vision as defined in the present F4R declaration. This declaration is not conceived to be a tool for dialogue among religions but rather a joint platform for common action in defence of human dignity for all. While we respect freedom of expression and entertain no illusion as to the continuation of a level of controversy at different levels of religious discourse, we are resolved to challenge the manipulation of religions in both politics and conflicts. We intend to be a balancing united voice of solidarity, reason, compassion, moderation, enlightenment and corresponding collective action at the grassroots level.</p>	<p>b) <b>避免神学和教义上的分歧</b>，以便在本宣言所界定的信仰间和信仰内共同愿景领域采取行动。这份宣言并非被视为宗教间对话的工具，而是为捍卫所有人的人类尊严而采取共同行动的联合纲领。虽然我们尊重言论自由，不幻想在不同层次的宗教话语中继续存在一定程度的争议，但我们决心挑战在政治和冲突中操纵宗教的行为。我们打算成为团结、理性、同情、节制、启蒙和相应的基层集体行动的平衡统一的声音。</p>
<p>c) <b>Introspectiveness</b> is a virtue we cherish. We will all speak up and act first and foremost on our own weaknesses and challenges within our respective communities. We will address more global issues collectively and consistently, after internal and inclusive deliberation that preserves our most precious strength, i.e. integrity.</p>	<p>c) <b>自省</b>是我们珍视的美德。在各自的社区内，我们都将首先说出自身的弱点和挑战，并采取行动。我们将在保持我们最宝贵的优势，即诚信的基础上，经过内部和包容性的审议，以集体和一致的方式处理更多的全球性问题。</p>
<p>d) <b>Speaking with one voice</b>, particularly against any advocacy of hatred that</p>	<p>d) <b>用一致的声音说话</b>，特别是反对任何鼓吹仇恨的做法，因为这种做法等于煽动暴力、歧视</p>

<sup>3</sup> 见 UN Human Rights Committee, general comment no. 22 (1993), UN Doc. CCPR/C/21/Rev.1/Add.4, para. 2.

<p>amounts to inciting violence, discrimination or any other violation of the equal dignity that all human beings enjoy regardless of their religion, belief, gender, political or other opinion, national or social origin, or any other status. Denouncing incitement to hatred, injustices, discrimination on religious grounds or any form of religious intolerance is not enough. We have a duty to redress hate speech by remedial compassion and solidarity that heals hearts and societies alike. Our words of redress should transcend religious or belief boundaries. Such boundaries should thus no longer remain a free land for manipulators, xenophobes, populists and violent extremists.</p>	<p>或以任何其他方式侵犯所有人不论其宗教、信仰、性别、政治或其他意见、民族或社会出身或任何其他地位而享有的平等尊严。谴责煽动仇恨、不公正、基于宗教的歧视或任何形式的宗教不容忍是不够的。我们有责任通过补救的同情和团结来纠正仇恨言论，治愈心灵和社会。我们的补救言辞应该超越宗教或信仰的界限。因此，这些边界不应再成为操纵者、仇外者、民粹主义者和暴力极端分子的自由之地。</p>
<p>e) We are resolved to <b>act in a fully independent manner</b>, abiding only by our conscience, while seeking partnerships with religious and secular authorities, relevant governmental bodies and non-State actors wherever Faith for Rights (F4R) coalitions are freely established in conformity with the present declaration.</p>	<p>e)我们决心<b>以完全独立的方式行动</b>，只顺从我们的良知，同时，在按照本宣言自由建立“信仰促进权利”联盟的地方，寻求与宗教和世俗当局、有关政府机构和非国家行为体建立伙伴关系。</p>
<p>11. Our <b>main tool and asset is reaching out to hundreds of millions of believers</b> in a preventive structured manner to convey our shared convictions enshrined in this F4R declaration. Speaking up in one voice in defence of equal dignity of all on issues of common challenges to humanity equally serves the cause of faith and rights. Human beings are entitled to full and equal respect, rather than mere tolerance, regardless of what they may believe or not believe. It is our duty to uphold this commitment within our respective spheres of competence. We will also encourage all believers to assume their individual responsibilities in the defence of their deeply held values of justice, equality and responsibility towards the needy and disadvantaged, regardless of their religion or belief.</p>	<p>11. 我们的<b>主要工具和优势</b>是以预防性的有组织方式<b>接触数亿信徒</b>，传达本次《信仰促进权利》宣言中体现的共同信念。在人类面临的共同挑战问题上共同发声，捍卫所有人的平等尊严，同样有助于信仰和权利的事业。人类有权完全平等的尊重，而不仅仅是宽容，不管他们相信或不相信什么。我们有责任在各自的职权范围内维护这一承诺。我们也鼓励所有信徒，不论其宗教或信仰，都承担起个人责任，捍卫他们所秉持的正义、平等和对有需要和弱势群体负责的价值观念。</p>
<p>➤ <i>“People are either your brothers in faith, or your brothers in humanity.” (Imam Ali ibn Abi Talib)</i></p>	<p>➤ <i>“人们要么是你信仰上的兄弟，要么是你人性上的兄弟。” (伊玛目阿里·伊本·阿比·塔利卜)</i></p>
<p>➤ <i>“On the long journey of human life, Faith is the best of companions.” (Buddha)</i></p>	<p>➤ <i>“在漫长的人生旅途上，信念是最好的伴侣。” (佛)</i></p>
<p>12. We aim to achieve that goal in a concrete manner that matters <b>for people at the grassroots level</b> in all parts of the world where coalitions of religious actors choose to adhere to this declaration and act accordingly. We will support each other’s actions, including through a highly symbolic annual Walk of Faith for Rights in the richest expression of</p>	<p>12. 我们的目标是以具体的方式实现这一目标，这种方式关系到世界各地选择遵守这一宣言并采取相应行动的宗教行为者联盟的<b>基层人民</b>。我们将支持彼此的行动，包括每年 12 月 10 日在世界各地举行具有高度象征意义的“权利促进信仰之行”活动，以最丰富的方式表达我们多元化的团结。</p>

<p>our unity in diversity each 10<sup>th</sup> of December in all parts of the world.</p>	
<p>13. Articulating through the present declaration a common vision of religious actors, on the basis of the Rabat Plan of Action of 2012 and follow-up meetings, would provide the tipping point for <b>disarming the forces of darkness</b>; and help dismantling the unholy alliance in too many hearts between fear and hatred. Violence in the name of religion defeats its basic foundations, mercy and compassion. We intend to transform the messages of mercy and compassion into acts of solidarity through inter-communal social, developmental and environmental faith-based projects at the local, national, regional and global levels.</p>	<p>13. 在 2012 年《拉巴特行动计划》和后续会议的基础上，通过本宣言阐明宗教行动者的共同愿景，将为<b>解除黑暗势力的武装</b>提供一个转折点，并帮助瓦解太多人心中恐惧与仇恨之间的邪恶联盟。以宗教为名的暴力破坏了宗教的基本基础——仁慈和同情。我们打算通过地方、国家、区域和全球各级基于信仰的社区间社会、发展和环境项目，将仁慈和同情的信息转变为团结的行动。</p>
<p>14. We <b>fully embrace the universally recognised values</b> as articulated in international human rights instruments as common standards of our shared humanity. We ground our commitments in this F4R declaration first and foremost in our conviction that religions and beliefs share common core values of respect for human dignity, justice and fairness. We also ground these commitments in our acceptance of the fact that <i>“Everyone has duties to the community in which alone the free and full development of his personality is possible”</i><sup>4</sup>. Our duty is to practice what we preach, to fully engage, to speak up and act on the ground in the defence of human dignity long before it is actually threatened.</p>	<p>14. 我们<b>完全接受</b>国际人权文书所明确的<b>普遍认可的价值观</b>，作为我们共同人性的共同标准。我们在《信仰促进权利宣言》中作出的承诺首先是基于我们的信念，即宗教和信仰具有尊重人类尊严、正义和公平的共同核心价值观。我们还把这些承诺建立在我们接受这样一个事实的基础上，即“<b>人人对社会负有义务</b>，因为只有<b>在社会中他的个性才可能得到自由和充分的发展</b>。”<sup>4</sup>。我们的责任是践行我们所宣扬的，在人类尊严真正受到威胁之前，充分参与、大声疾呼并采取实际行动来捍卫人类尊严。</p>
<p>➤ <i>“Oh you believers, why don't you practice what you preach? Most hateful for God is preaching what you don't practice.” (Qu'ran 61: 2-3)</i></p>	<p>➤ “哦，你们这些信徒，为什么不实践你们所宣扬的？对上帝的来说，最可恨的是宣扬你没有实践的东西。”（古兰经 61:2-3）</p>
<p>➤ <i>“Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.” (Proverbs 31:8-9)</i></p>	<p>➤ “为那些不能为自己说话的人说话，为所有贫苦之人的权利说话。畅所欲言，公正评判；要为困苦穷乏之人伸张权利。”（箴言 31:8-9）</p>
<p>15. Both <b>religious precepts and existing international legal frameworks</b> attribute responsibilities to religious actors. Empowering religious actors requires actions in areas such as legislation, institutional reforms, supportive public policies and training adapted to the needs of local religious actors who often are one of the main sources of education and social change in their respective areas of action. International conventions and covenants have defined key legal terms such as genocide, refugee, religious</p>	<p>15. <b>宗教戒律和现有的国际法框架</b>都赋予了宗教行动者责任。赋予宗教行为者权力需要在立法、体制改革、支持性公共政策和适应当地宗教行为者需要的培训等领域采取行动，这些行为者往往是其各自行动领域的教育和社会变革的主要来源之一。国际公约和协定已经明确了关键的法律术语，如种族灭绝、难民、宗教歧视和宗教或信仰自由。<sup>5</sup>所有这些概念在不同的宗教和信仰中都有相应的共鸣。此外，许多宣</p>

<sup>4</sup> 1948 年《世界人权宣言》第 29 条第 1 款。

<sup>5</sup> 上述国际公约和协定包括《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盟约》(1966 年)；《经济、社会、文化权利国际盟约》(1966 年)；《消除对妇女一切形式歧视公约》(1979)；《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)；《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)。

<p>discrimination and freedom of religion or belief.<sup>5</sup> All these concepts have corresponding resonance in different religions and beliefs. In addition, numerous declarations and resolutions<sup>6</sup> provide elements of religious actors' roles and responsibilities that we embrace and consolidate in this F4R declaration.</p>	<p>言和决议<sup>6</sup>提供了关于宗教行动者的角色和责任的要素，我们在本《信仰促进权利》宣言中接纳和巩固了这些要素。</p>
<p>16. We agree as human beings that <b>we are accountable to all human beings</b> as to redressing the manner by which religions are portrayed and too often manipulated. We are responsible for our actions but even more responsible if we do not act or do not act properly and timely.</p>	<p>16. 作为人类，我们一致同意，<b>我们对全人类负责</b>，以纠正宗教被描绘和经常被操纵的方式。我们对自己的行为负责，但如果我们不采取行动或者行动不当、不及时，我们就更有责任。</p>
<p>➤ <i>"We will ask each of you about all what you have said and done, for you are accountable" (Quran, Assaafat, 24)</i></p>	<p>➤ “我们要问你们各人的言行，因为你们应当对此负责的。”（《古兰经》第24章）</p>
<p>➤ <i>"Every man's work shall be made manifest." (Bible, 1 Corinthians iii. 13)</i></p>	<p>➤ “每个人的作为都应公开。”（圣经，哥林多前书第三章，13）</p>
<p>17. While States bear the primary responsibility for promoting and protecting all rights for all, individually and collectively to enjoy a dignified life free from fear and free from want and enjoy the freedom of choice in all aspects of life, we as religious actors or as individual believers do bear a distinct responsibility to <b>stand up for our shared humanity and equal dignity of each human being</b> in all circumstances within our own spheres of preaching, teaching, spiritual guidance and social engagement.</p>	<p>17. 虽然各国负有促进和保护所有人，在个人和集体层面享有免于恐惧和匮乏的有尊严的生活和在生活的各个方面享有选择自由的所有权利的主要责任，但我们作为宗教行为者或个体信徒，确实肩负着明确的责任，在我们自己的传道、教导、灵性指导和社会参与领域的所有情况下，<b>捍卫我们共同的人性和每个人的平等尊严</b>。</p>
<p>➤ <i>"Whoever witnesses an injustice or wrong doing should change its course by his hand. If He or she cannot do that, they by his words. If he or she is unable to do that then by their hearts. This would be the weakest of acts of faith" (Hadith).</i></p>	<p>➤ “谁若目睹不义或错误的行为，应付诸行动去改变。如果他或她无法做到，那就不用语言喝止。如果他或她也做不到，那就在心里祈祷改变。这将是信仰行为中最微弱的表现。”（圣训）</p>
<p>18. <b>Religious communities, their leaders and followers</b> have a role and bear responsibilities independently from public authorities both under national and international legal instruments. By virtue of article 2 (1) of the 1981 UN Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion of Belief, “no one shall be subject to discrimination by any State, institution, group of persons or person on the</p>	<p>18. 根据国家和国际法律文书，<b>宗教团体、其领袖和追随者</b>有独立于公共当局的作用和责任。1981年《联合国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》第2条第1款规定：“任何国家、机关、团体或个人都不得以宗教或其他信仰为理由对任何人加以歧视。”这项规定建立了宗教机构、宗教领袖甚至宗教或信仰社区内的每个人的直接责任。</p>

<sup>6</sup> 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)；《国际红十字和新月运动和非政府组织在救灾方案中的行为原则》(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)；《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>grounds of religion or belief". This provision establishes direct responsibilities of religious institutions, leaders and even each individual within religious or belief communities.</p>	
<p>19. As much as the notion of effective control<sup>7</sup> provides the foundation for responsibilities of non-State actors in times of conflict, we see a similar legal and ethical justification in case of religious leaders who exercise a <b>heightened degree of influence over the hearts and minds of their followers</b> at all times.</p>	<p>19. 正如有效控制<sup>7</sup>的概念为非国家行为者在冲突时期的责任提供了基础般，如果宗教领袖在任何时候都<b>对其信徒的心灵和思想施加更大程度的影响</b>，我们可以看到类似的法律和伦理理由。</p>
<p>20. Speech is fundamental to individual and communal flourishing. It constitutes one of the most crucial <b>mediums for good and evil sides of humanity</b>. War starts in the minds and is cultivated by a reasoning fuelled by often hidden advocacy of hatred. Positive speech is also the healing tool of reconciliation and peace-building in the hearts and minds. Speech is one of the most strategic areas of the responsibilities we commit to assume and support each other for their implementation through this F4R declaration on the basis of the thresholds articulated by the Rabat Plan of Action.</p>	<p>20. 言论是个人和社区繁荣的基础。它构成了<b>人类善恶</b>两面中最关键的<b>媒介</b>之一。战争始于思想，并通过常常隐藏的仇恨宣传来培养。积极的言论也是和解和建立和平的疗愈工具，存在于人们的内心和思想中。在《拉巴特行动计划》明确的门槛基础上，我们承诺通过本《信仰促进权利宣言》承担并相互支持落实这些责任，演讲是其中最具战略意义的领域之一。</p>
<p>21. Under the International Covenant on Civil and Political Rights (article 20, paragraph 2), States are obliged to prohibit any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence. This includes <b>incitement to hatred by some religious leaders in the name of religion</b>. Due to the speaker's position, context, content and extent of sermons, such statements by religious leaders may be likely to meet the threshold of incitement to hatred. Prohibiting such incitement is not enough. Remedial advocacy to reconciliation is equally a duty, including for religious leaders, particularly when hatred is advocated in the name of religions or beliefs.</p>	<p>21. 根据《公民权利和政治权利国际公约》（第20条第2款），各国<sup>7</sup>有义务禁止任何鼓吹民族、种族或宗教仇恨，并构成煽动歧视、敌视或强暴的主张。这包括一些<b>宗教领袖以宗教名义煽动仇恨</b>。由于演讲者的地位、背景、内容和演讲的程度，宗教领袖的这些言论很可能达到煽动仇恨的门槛。仅仅禁止这种煽动还不够。采取补救性的倡导和促进和解同样是一种责任，包括对宗教领袖而言，尤其是当以宗教或信仰的名义鼓吹仇恨时。</p>
<p>22. The clearest and most recent guidance in this area is provided by the 2012 Rabat Plan of Action<sup>8</sup> which articulates <b>three specific core responsibilities of religious leaders</b>: (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</p>	<p>22. 在这一领域，最明确、最新的指导文件是2012年的拉巴特行动计划<sup>8</sup>，该计划阐述了<b>宗教领袖的三项具体核心责任</b>：(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>

<sup>7</sup> 在某些情况下，特别是当非国家行为体对领土和人口行使重大/有效控制时(例如，作为事实上的当局)，它们也有义务作为义务承担者尊重国际人权（见 UN Docs. CEDAW/C/GC/30, para. 16; A/HRC/28/66, paras. 54-55）

<sup>8</sup> 见 UN Doc. A/HRC/22/17/Add.4, annex, appendix, para. 36.



that violence can never be tolerated as a response to incitement to hatred (e.g. violence cannot be justified by prior provocation).	
<a href="http://www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx">www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx</a>	<a href="http://www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx">www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx</a>

<sup>1</sup> 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.

<sup>2</sup> OHCHR organized related international meetings, expert seminars and regional workshops, including in Geneva (October 2008), Vienna (February 2011), Nairobi (April 2011), Bangkok (July 2011), Santiago de Chile (October 2011), Rabat (October 2012), Geneva (February 2013), Amman (November 2013), Manama (2014), Tunis (October 2014 and April 2015), Nicosia (October 2015), Beirut (December 2015) and Amman (January 2017).

<sup>3</sup> See UN Human Rights Committee, general comment no. 22 (1993), UN Doc. CCPR/C/21/Rev.1/Add.4, para. 2.

<sup>4</sup> Article 29, paragraph 1, of the Universal Declaration of Human Rights (1948).

<sup>5</sup> 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).

<sup>6</sup> 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).

<sup>7</sup> Under certain circumstances, in particular when non-State actors exercise significant/effective control over territory and population (e.g. as *de facto* authorities), they are also obliged to respect international human rights as duty bearers (see UN Docs. CEDAW/C/GC/30, para. 16; A/HRC/28/66, paras. 54-55).

<sup>8</sup> See UN Doc. A/HRC/22/17/Add.4, annex, appendix, para. 36.