

The Beirut Declaration and its 18 commitments on

Faith *for* Rights

Report and outlook



UNITED NATIONS
HUMAN RIGHTS
OFFICE OF THE HIGH COMMISSIONER

Faith *for* Rights



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Overview

In March 2017, the Office of the UN High Commissioner for Human Rights (OHCHR) launched its initiative on “[Faith for Rights](#)” with an expert workshop in Beirut. This initiative provides space for a cross-disciplinary reflection on the deep, and mutually enriching, connections between religions and human rights. The objective is to foster the development of peaceful societies, which uphold human dignity and equality for all and where diversity is not just tolerated but fully respected and celebrated.

In his [video message](#), the High Commissioner for Human Rights stressed that religious leaders are potentially very important human rights actors in view of their considerable influence on the hearts and minds of millions of people. The 2012 [Rabat Plan of Action on the prohibition of advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence](#) already laid out some of religious leaders’ core responsibilities against incitement to hatred. Expanding those responsibilities to the full spectrum of human rights, the faith-based and civil society actors participating at the OHCHR workshop in March 2017 adopted the Beirut Declaration and its 18 commitments on “Faith for Rights”.

The [Beirut Declaration](#) considers that all believers – whether theistic, non-theistic, atheistic or other – should join hands and hearts in articulating ways in which “Faith” can stand up for “Rights” more effectively so that both enhance each other. Individual and communal expression of religions or beliefs thrive and flourish in environments where human rights are protected. Similarly, human rights can benefit from deeply rooted ethical and spiritual foundations provided by religions or beliefs. Rather than focusing on theological and doctrinal divides, the Beirut Declaration favours the identification of common ground among all religions and beliefs to uphold the dignity and equal worth of all human beings.

Linked to the Beirut Declaration are [18 commitments on “Faith for Rights”](#), with corresponding follow-up actions. These include the commitments to prevent the use of the notion of “State religion” to discriminate against any individual or group; to revisit religious interpretations that appear to perpetuate gender inequality and harmful stereotypes or even condone gender-based violence; to stand up for the rights of all persons belonging to minorities; to publicly denounce all instances of advocacy of hatred that incites to violence, discrimination or hostility; to monitor interpretations, determinations or other religious views that manifestly conflict with universal human rights norms and standards; to refrain from oppressing critical voices and to urge States to repeal any existing anti-blasphemy or anti-apostasy laws; to refine the curriculums, teaching materials and textbooks; and to engage with children and youth who are either victims of or vulnerable to incitement to violence in the name of religion.

The Beirut Declaration 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 which is open to all actors that share its objectives. Furthermore, OHCHR organized a [symposium for religious leaders and civil society in Dakar](#) from 3-4 May 2017, which led to the creation of a national “Faith for Rights” coalition in Senegal and a concrete project focusing on Commitment 13 on children’s rights, especially for children who are exploited by certain “Marabouts” in the name of religion. On 6-7 December 2017, more than 100 States, national human rights institutions, regional organizations, religious authorities and faith-based civil society actors participated in the [Rabat+5 symposium](#).

The Beirut Declaration and its 18 commitments have been referred to in several thematic and country-specific reports by the UN Secretary-General (concerning [minorities’ rights](#), [combating intolerance](#) and UN operations in [Cyprus](#)), the [High Commissioner, Special Procedures](#) and Treaty Bodies. For example, the [Committee on the Elimination of Discrimination Against Women](#) raised the “Faith for Rights” framework in their dialogues with three States parties in July 2017, which was also reflected in the Committee’s concluding observations.

Should you have any questions or wish to add your name as a supporter of the Beirut Declaration and its 18 commitments, please send an email to: faith4rights@ohchr.org

High Commissioner's opening statement

Video Message by Zeid Ra'ad Al Hussein

*United Nations High Commissioner for
Human Rights*

Beirut, 28-29 March 2017

*Expert meeting hosted by OHCHR's
Regional Office for the Middle East and
North Africa*



I warmly welcome you to this expert meeting on “Faith for Rights”, which provides space for a long-overdue cross-disciplinary reflection on the deep, and mutually enriching, connections between religions and human rights.

Our objective is to foster the development of peaceful societies, where diversity is not just tolerated but fully respected and celebrated. Societies which uphold human dignity and equality for all.

The UN Charter speaks of the world’s “faith in fundamental human rights”. You have come together to discuss faith for rights – based on our common values and hopes.

“Faith for rights” should also enhance the freedom of religion or belief, which is integral to the universal and interdependent freedoms that my Office upholds. I very much hope we can work together to promote this and all other human rights, and to combat violations.

Hatred, discrimination, oppression, injustice, marginalisation and extreme poverty: these are drivers of conflict, destruction and misery. All have common roots. The absence of justice. The absence of empathy and solidarity, which impel true care for all our fellow human beings.

They also have common solutions: respect for the dignity, equality, and human rights of all.

I believe religious leaders, with their considerable influence on the hearts and minds of millions of people, are potentially very important human rights actors. They can play a crucial positive role in helping to shape our present and future. In 2012, the Rabat Plan of Action laid out some of religious leaders’ core responsibilities against incitement to hatred. Today I hope your discussions can build on that, to articulate the human rights responsibilities of religious leaders and look at how they could be appropriately supported.

I am convinced that rather than focusing on the tension zones between some religious interpretations and human rights, we can find common ground and shared goals.

I look to you to help us establish a vision and a roadmap to improve the lives of people across the world.

I ask you to stand up for human rights, at this time of great turmoil in world affairs, and to help safeguard the deep and essential principles of equality and human dignity which risk being swept away.

I wish you fruitful discussions. Thank you.

Expert workshop (Beirut, 28-29 March 2017)

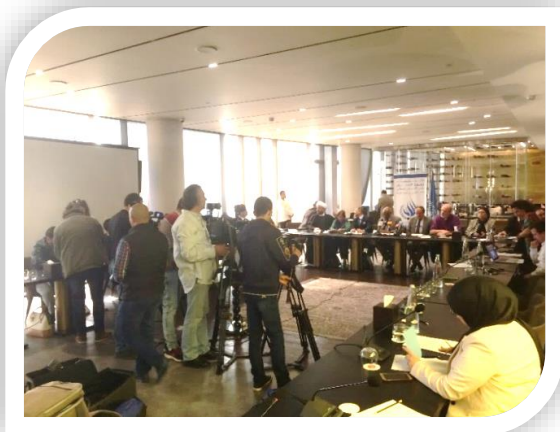
The Beirut expert workshop on 28 and 29 March 2017 built upon the Rabat Plan of Action in light of its increased relevance given the aggravated trends of incitement on various grounds. The workshop participants drafted a holistic narrative of the human rights responsibilities of religious leaders of which the Rabat Plan of Action provides a central component. Finally, the experts considered options for civil society follow-up in terms of structured collaboration and projects.

The 30 participants of the Beirut workshop included both experts from the Middle East and North Africa region and from the international level. It was a fully gender-balanced meeting (with 50% women and 50% men participating) of faith-based and civil society actors working in the field of human rights, including relevant United Nations Special Rapporteurs and Treaty Body members. The participants are independent from Governments and have field activities in advocating for religious coexistence, minority rights, cohesive societies, women's rights/related topics and have a commitment to universal human rights norms and standards.



The two days event was divided into an opening session and three working groups in World Café format, which ensured that each member of the three working groups drafted and discussed the three components of the meeting's outcome:

1. [The Beirut Declaration](#)
Moderator: Abdelwahab Hani (CAT member); rapporteur: Melhem Khalaf (CERD member)
2. [The 18 commitments on "Faith for Rights"](#)
Moderator: Nazila Ghanea (Oxford University); rapporteur: Ahmed Shaheed (UN Special Rapporteur)
3. [Options for civil society follow-up](#)
Moderator: Agnes Callamard (UN Special Rapporteur); rapporteur: Tahmina Rahman (Article 19)



On 29 March 2017, the participants unanimously adopted the Beirut Declaration and its 18 commitments on "Faith for Rights". They also presented the outcome documents at a press conference, which was covered by several TV channels (Manar, Future, LBC, MTV, Al-Jadeed, Al-Jazeera and Al Lulua), radio stations (Voix du Liban and the National Lebanese Radio) as well as newspapers (e.g. [The Daily Star Lebanon](#)).

A page dedicated to "Faith for Rights" is also available on the OHCHR website at: www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx

Beirut Declaration on “Faith for Rights”

English version

“There are as many paths to God as there are souls on Earth.” (Rumi)¹

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),² express our 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.



2. We understand our respective religious or belief convictions as a source for the protection of the **whole spectrum of inalienable human entitlements** – 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.

- “Whoever preserves one life, is considered by Scripture as if one has preserved the whole world.” (Talmud, Sanhedrin, 37,a).
- “Someone who saves a person’s life is equal to someone who saves the life of all.” (Qu’ran 5:32)
- “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)
- Let them worship the Lord of this House who saved them from hunger and saved them from fear.” (Sourat Quraish, verses 3,4)
- “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)
- “Let us stand together, make statements collectively and may our thoughts be one.” (Rigveda 10:191:2)
- “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)
- “Let us put our minds together to see what life we can make for our children.” (Chief Sitting Bull, Lakota)

3. Based on the above, among many other sources of faith, we are convinced that our **religious or belief convictions are one of the fundamental sources** 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.

4. We pledge to disseminate the **common human values that unite us**. 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.

- “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)

- “Ye are the fruits of one tree, and the leaves of one branch.” (Bahá'u'lláh)



5. We believe that freedom of religion or belief does not exist without the **freedom of thought and conscience** 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.

6. We hereby solemnly launch together from Beirut the **most noble of all struggles, peaceful but powerful**, 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 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” activities.

- “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)

7. 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 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.

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 **religious actors should be enabled**, 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 **by articulating the common grounds** between all of us and **define ways in which faith can stand for rights** more effectively so that both enhance each other.

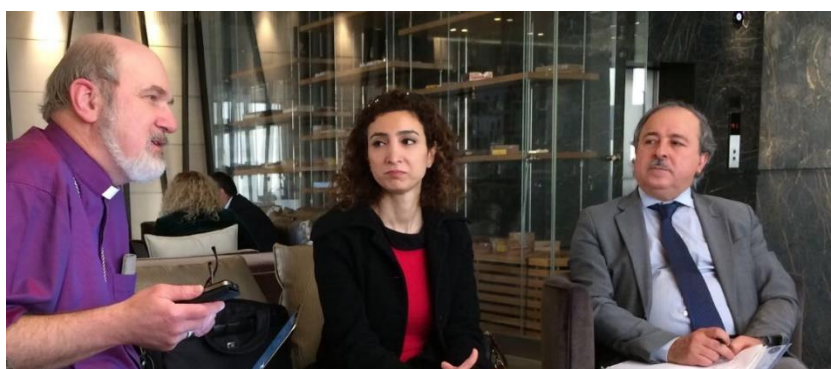
- “Mankind is at loss. Except those who believe in doing righteous deeds, constantly recommend it to one another and persist in that vein.” (Qu’ran 103, 3)

9. Building on the present declaration, we also intend to **practice what we preach** through establishing a **multi-level coalition**, open for all 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.

10. To achieve the above goal, we pledge as believers (whether theistic, non-theistic, atheistic or other³) to fully adhere to **five fundamental principles**:

- a) Transcending traditional inter-faith dialogues into **concrete action-oriented Faith for Rights (F4R) projects at the local level**. 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.
 - *“Faith is grounded in the heart when it is demonstrated by deeds.” (Hadith)*
- b) **Avoiding theological and doctrinal divides** 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.
- c) **Introspectiveness** 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.
- d) **Speaking with one voice**, particularly against any advocacy of hatred that 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.
- e) We are resolved to **act in a fully independent manner**, 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.

11. Our **main tool and asset is reaching out to hundreds of millions of believers** 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.



- *“People are either your brothers in faith, or your brothers in humanity.” (Imam Ali ibn Abi Talib)*
- *“On the long journey of human life, Faith is the best of companions.” (Buddha)*

12. We aim to achieve that goal in a concrete manner that matters **for people at the grassroots level** 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 our unity in diversity each 10th of December in all parts of the world.

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 **disarming the forces of darkness**; 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.

14. We **fully embrace the universally recognised values** 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 **"Everyone has duties to the community in which alone the free and full development of his personality is possible"**⁴. 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.



- *"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)
- *"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)

15. Both **religious precepts and existing international legal frameworks** 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 discrimination and freedom of religion or belief.⁵ All these concepts have corresponding resonance in different religions and beliefs. In addition, numerous declarations and resolutions⁶ provide elements of religious actors' roles and responsibilities that we embrace and consolidate in this F4R declaration.

16. We agree as human beings that **we are accountable to all human beings** 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.

- *"We will ask each of you about all what you have said and done, for you are accountable"* (Quran, Assaafat, 24)
- *"Every man's work shall be made manifest."* (Bible, 1 Corinthians iii. 13)

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 **stand**

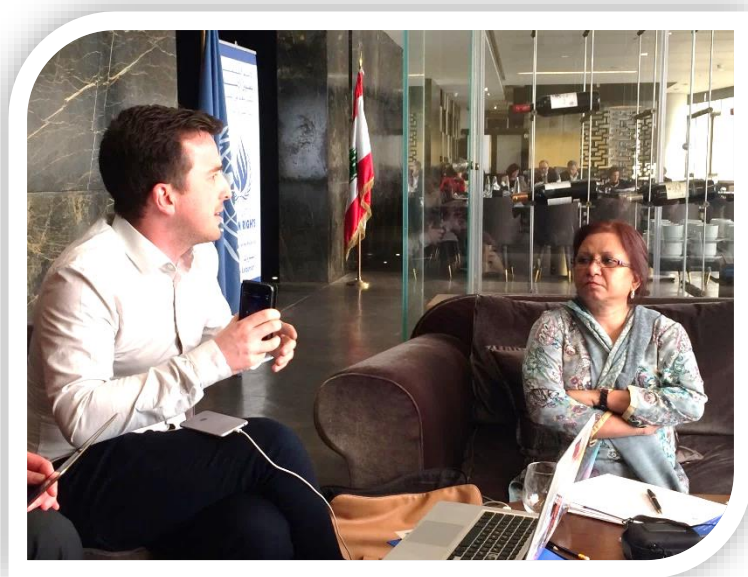
up for our shared humanity and equal dignity of each human being in all circumstances within our own spheres of preaching, teaching, spiritual guidance and social engagement.

- *“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).*

18. **Religious communities, their leaders and followers** 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 or Belief, “no one shall be subject to discrimination by any State, institution, group of persons or person on the grounds of religion or belief”. This provision establishes direct responsibilities of religious institutions, leaders and even each individual within religious or belief communities.

19. As much as the notion of effective control⁷ 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 **heightened degree of influence over the hearts and minds of their followers** at all times.

20. Speech is fundamental to individual and communal flourishing. It constitutes one of the most crucial **mediums for good and evil sides of humanity**. 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.



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 **incitement to hatred by some religious leaders in the name of religion**. 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.

22. The clearest and most recent guidance in this area is provided by the 2012 Rabat Plan of Action⁸ which 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).

Endnotes

- ¹ 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.
- ² 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).
- ³ See UN Human Rights Committee, general comment no. 22 (1993), UN Doc. CCPR/C/21/Rev.1/Add.4, para. 2.
- ⁴ Article 29, paragraph 1, of the Universal Declaration of Human Rights (1948).
- ⁵ 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).
- ⁶ 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).
- ⁷ 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).
- ⁸ See UN Doc. A/HRC/22/17/Add.4, annex, appendix, para. 36.



Déclaration de Beyrouth sur « La foi pour les droits »

« Il y a autant de chemins vers Dieu que d'âmes sur la terre. » (Rumi)¹

1. Nous, acteurs de la société civile et organisations concernés par la foi et engagés dans le domaine des droits de l'homme, réunis à Beyrouth les 28 et 29 mars 2017 au terme d'une série de réunions organisées par le Haut-Commissariat des Nations Unies aux droits de l'homme (HCDH)², exprimons notre profonde conviction que nos religions respectives et nos croyances partagent un engagement commun pour la **protection de la dignité et de l'égalité de tous les êtres humains**. Les valeurs humaines universelles et l'égalité de dignité constituent les racines communes de nos cultures. La foi et les droits sont des domaines intimement liés qui doivent se renforcer mutuellement. Le sentiment religieux et les croyances individuelles et collectives peuvent s'exprimer et se développer là où les droits de l'homme, qui reposent sur l'égalité de tous les êtres humains, sont protégés. Réciproquement, les droits de l'homme peuvent tirer profit des fondements éthiques et spirituels profondément enracinés dans toutes les religions ou croyances.



2. Nous considérons nos religions ou nos croyances respectives comme sources de protection de **l'ensemble des droits humains inaliénables** – incluant la préservation du don de la vie, les libertés de pensée, de conscience, de religion, de croyance, d'opinion et d'expression et la liberté de vivre à l'abri du besoin et de la peur, y compris de la violence sous toutes ses formes.

- «Selon les Ecritures, celui qui sauve une seule vie sauve le monde entier.» (Talmud, Sanhédrin, 37a)
- «Et qui en sauve un est comme s'il avait sauvé tous les hommes.» (Coran 5:32)
- «Tu aimeras le Seigneur, ton Dieu, de tout ton cœur, de toute ton âme, de toute ta force, et de toute ta pensée ; et ton prochain comme toi-même.» (Luc 10:27)
- «Qu'ils adorent donc le Seigneur de cette Maison, qui les a nourris contre la faim et rassurés contre la crainte.» (Sourate Qoraïch, versets 3,4)
- «L'homme a été créé unique, pour enseigner que quiconque fait périr une seule personne, fait périr le monde dans sa totalité ; et celui qui sauve une seule vie, c'est comme s'il sauvait le monde.» (Mishnah Sanhedrin 4:5)
- «Unissons-nous, parlons collectivement et ne faisons qu'un par nos pensées.» (Rig Veda 10:191:2)
- «De même que je me protège contre les désagréments les plus anodins, je cultiverai la pensée de protéger les êtres et d'être envers eux compatissant.» (Shantideva, Guide du mode de vie du Bodhisattva)
- «Unissons nos esprits et voyons quelle vie nous pouvons offrir à nos enfants.» (Chef Sitting Bull, Lakota)

3. Sur la base de ce qui précède, nous sommes convaincus que, parmi tout ce qui fonde nos convictions, **nos religions et nos croyances constituent l'une des sources fondamentales** de la protection de la dignité humaine et des libertés de tous les individus et des communautés, sans aucune distinction. Avant même l'apparition du droit international, les textes religieux, éthiques et philosophiques ont défendu le caractère unique de l'être humain, le caractère sacré du droit à la vie et les obligations individuelles et collectives qui en découlent et qui sont enracinées dans les cœurs des croyants.

4. Nous nous engageons à diffuser **les valeurs humaines communes qui nous unissent**. Même si nous avons des divergences sur certaines questions théologiques, nous sommes déterminés à combattre toute forme d'exploitation de ces différences qui aurait pour objectif d'appeler à la violence, à la discrimination et à la haine religieuse.

- «Pour chacun de vous tous, nous avons défini une voie, une vocation. Si Allah avait voulu, Il aurait fait de vous tous une seule communauté, mais Il veut vous éprouver avec ce qu'Il vous donne. Concurrencez donc dans les bonnes œuvres. C'est vers Allah qu'est votre retour à tous ; alors Il vous informera de ce en quoi vous divergiez. » (Coran 5:48)
- «Vous êtes tous les fruits d'un seul arbre, les feuilles d'une même branche.» (Bahá'u'lláh)

5. Nous croyons que la liberté de religion ou de conviction ne peut exister sans les **libertés de pensée et de conscience**, qui précèdent toutes les libertés car elles sont liées à la nature profonde de l'homme et à son droit de choisir en toute liberté sa religion ou croyance. L'individu dans sa globalité est au cœur de toute foi et il s'épanouit à travers l'amour, le pardon et le respect.



6. Aussi nous lançons solennellement et tous ensemble depuis Beyrouth **le plus noble des combats, un combat pacifique mais puissant**, contre nos orgueils, nos propres intérêts et nos clivages artificiels. Nous ne pourrions promouvoir de façon crédible l'acceptation mutuelle et la fraternité entre les personnes de religions ou de croyances différentes ni leur donner les moyens de combattre les effets négatifs de la haine, de la méchanceté, de la manipulation, de la cupidité, de la cruauté et de toute autre forme d'inhumanité que lorsque nous assumerons réellement nos rôles respectifs d'acteurs religieux. Nous y parviendrons lorsque nous développerons une vision commune de nos responsabilités et passerons de la prédication à l'action. Toutes les communautés religieuses ou de croyances ont besoin d'un leadership déterminé, capable d'indiquer sans équivoque la direction à suivre en agissant pour l'égalité de dignité de chacun et animée par la vision de notre humanité commune et le respect de la liberté de conscience absolue de chaque être humain. Nous nous engageons à ne ménager aucun effort pour combler ce manque de direction commune en protégeant la liberté et la diversité au travers d'activités « La foi pour les droits ».

- « Nous avons perfectionné chaque âme qui est faite d'attrance pour le mal et d'aspiration vers le bien. Y parvient celui ou celle qui s'élève sur le chemin de la justice. » (Coran 91, 7-9)

7. La présente déclaration sur « La foi pour les droits » **s'adresse à des personnes de religions et de croyances du monde entier**. Elle a pour objectif de promouvoir des sociétés solidaires, pacifiques et respectueuses grâce à une plateforme commune tournée vers l'action, approuvée par toutes les parties concernées et ouverte à tous les acteurs qui partagent ses objectifs. Nous apprécions le fait que notre déclaration sur « La foi pour les droits », tout comme le Plan d'action fondateur de Rabat sur l'interdiction de l'appel à la haine nationale, raciale ou religieuse qui constitue une incitation à la discrimination, à l'hostilité ou à la violence (octobre 2012), aient tous deux été conçus et conduits sous les auspices et avec le soutien des Nations Unies, qui représentent tous les peuples du monde. Les textes ont été enrichis de façon bénéfique par les mécanismes de protection des droits de l'homme des Nations Unies, notamment par les rapporteurs spéciaux et les membres des organes conventionnels.

8. Bien que de nombreuses initiatives aient opportunément visé, au fil du temps, à établir un lien mutuellement bénéfique entre la foi et les droits, aucune de ces tentatives n'a pleinement atteint son objectif. Nous sommes donc convaincus qu'il est nécessaire de **donner aux acteurs religieux**, tant au niveau national qu'international, **les moyens d'assumer leurs responsabilités** en matière de défense de notre humanité commune contre les appels à la haine, contre ceux qui profitent de la déstabilisation des sociétés et contre les manipulateurs qui jouent sur la peur au détriment de la dignité humaine inaliénable et identique pour tous. Avec cette déclaration sur « La foi pour les droits », nous aspirons à unir nos efforts et nos cœurs pour tirer parti des tentatives précédentes de lier foi et droits en articulant nos bases communes. Nous avons également pour objectif d'établir comment la foi peut défendre plus efficacement les droits, de manière à ce que foi et droits s'enrichissent mutuellement.

- «Voici, l'humain est perdu, sauf ceux qui adhèrent et sont intègres, ceux qui s'exhortent à la vérité, qui s'exhortent à la constance.» (Coran 103:3)



9. Nous avons également l'intention, en nous appuyant sur cette déclaration, de **mettre en pratique ce que nous prêchons** en instaurant une coalition d'action à plusieurs niveaux. Cette coalition sera ouverte à tous les acteurs religieux indépendants et aux organisations confessionnelles qui s'approprient véritablement cette déclaration sur « La foi pour les droits » et qui s'engagent en sa faveur, par la mise en place de projets sur le terrain et dans des domaines qui permettent de réaliser ses

objectifs. Nous élaborerons également une feuille de route pour des actions concrètes dans des domaines spécifiques qui seront réexaminées régulièrement par notre coalition mondiale « La foi pour les droits ».

10. Pour atteindre l'objectif susmentionné, nous nous engageons, en tant que croyants (théistes, non théistes, athées ou autres³), à pleinement adhérer à **cinq principes fondamentaux** :

a) Dépasser les dialogues interreligieux traditionnels pour faire émerger des **projets dans le domaine de « La foi pour les droits », orientés vers des actions concrètes au niveau local**. Si le dialogue est important, il ne constitue pas une fin en soi. L'utilité des bonnes intentions est souvent limitée lorsque ces dernières ne débouchent pas sur des actions. Notre objectif est d'obtenir des changements sur le terrain et cela passe logiquement par une action concertée.

➤ «La foi est ancrée dans le cœur lorsqu'elle se traduit par des actions.» (Hadith)

b) **Éviter les clivages théologiques et doctrinaux** pour agir dans les domaines où s'exprime la vision partagée, interconfessionnelle et intraconfessionnelle, définies par cette déclaration. Cette déclaration n'est pas conçue comme un outil visant à favoriser le dialogue entre les religions, mais plutôt comme une plateforme commune en vue d'actions conjointes de défense de la dignité humaine pour tous. Nous respectons la liberté d'expression et sommes bien conscients que le discours religieux pourra rester dans une certaine mesure polémique, mais nous sommes résolus à remettre en cause la manipulation des religions à des fins politiques ou lors de conflits. Nous voulons exprimer de façon unie et équilibrée la solidarité, la raison, la compassion, la modération, l'ouverture d'esprit et les projets collectifs qui s'appuient sur ces principes au niveau local.

c) **L'examen introspectif** est une vertu qui nous est chère. Nous nous exprimerons et nous agirons d'abord et avant tout sur nos propres faiblesses et sur les défis inhérents à nos communautés respectives. En ce qui concerne les questions plus générales, nous les aborderons de façon collective et cohérente, après des débats internes ouverts qui garantissent le respect de notre intégrité, laquelle constitue notre plus grande force.

d) **Parler d'une seule voix**, notamment pour combattre tout appel à la haine qui inciterait à la violence, à la discrimination ou qui encouragerait toute autre atteinte à l'égalité dont jouissent tous les êtres humains, indépendamment de leurs religions, croyances, sexes, opinions politiques ou autres, origines nationales ou sociales, ou tout autre statut. Il n'est pas suffisant de dénoncer l'incitation à la haine, aux injustices, à la discrimination religieuse ou toute forme d'intolérance religieuse. Nous avons le devoir de lutter contre les discours haineux grâce à une compassion et une solidarité réparatrices, qui soignent de la même façon les cœurs et les sociétés. Nos mots pour réparer doivent transcender les frontières religieuses ou de croyances, afin que les manipulateurs, xénophobes, populistes et extrémistes violents ne soient plus en mesure d'exploiter impunément nos divisions.

e) Nous sommes déterminés à **agir de façon totalement indépendante**, en nous conformant seulement à notre conscience lorsqu'il s'agira de rechercher des partenariats avec les autorités religieuses et séculaires, avec les organes gouvernementaux concernés et avec les acteurs non étatiques, là où des coalitions de « La foi pour les droits » seront mises en place librement, conformément à cette déclaration.

11. Notre **principal outil et atout est de pouvoir toucher des centaines de millions de croyants**, préventivement et de manière structurée, pour transmettre les convictions que nous partageons et qui sont inscrites dans cette déclaration. En parlant d'une seule voix pour la défense de la dignité égale de tous face aux défis communs que l'humanité doit surmonter, nous nous mettons autant au service de la foi que des droits. Plus qu'à la simple tolérance, les êtres humains ont droit au plein et à l'égal respect, indépendamment de leurs croyances ou non croyances. Il est de notre responsabilité de respecter cet engagement dans nos sphères respectives de compétence. Nous encouragerons également les croyants à assumer leurs responsabilités individuelles pour la défense des valeurs profondément ancrées de justice, d'égalité et de responsabilité envers les nécessiteux et les défavorisés, quelles que soient leurs religions ou croyances.



- «*Respecte l'être humain, car s'il n'est pas ton frère dans la religion, il est ton frère dans l'humanité.*» (Imam Ali ibn Abi Talib)
- «*Sur le long voyage de la vie humaine, la foi est le meilleur des compagnons.*» (Bouddha)

12. Nous entendons atteindre cet objectif qui **place les individus au cœur de notre démarche, d'une façon concrète et sur le terrain**, dans tous les endroits du monde où des coalitions d'acteurs religieux ont choisi d'adhérer à cette déclaration et d'agir en fonction. Nous soutiendrons nos actions réciproques, notamment lors d'une Marche annuelle hautement symbolique de « La foi pour les droits » qui, le 10 décembre de chaque année, exprimera de la plus belle des façons notre unité dans le monde entier.

13. Au travers de cette déclaration, l'expression d'une vision commune aux différents acteurs religieux, sur la base du Plan d'action de Rabat de 2012 et des réunions de suivi, permettrait d'atteindre un point charnière pour **désarmer les forces du mal** et aider à lutter contre l'imbrication contre nature, présente dans de trop nombreux cœurs, entre ignorance, peur et haine. La violence au nom de la religion remet en cause les fondements essentiels de cette dernière qui sont la miséricorde et la compassion. Nous voulons transformer les messages de miséricorde et de compassion en actions de solidarité au travers de projets confessionnels intercommunautaires et sociaux, mais également environnementaux et de développement aux niveaux local, national, régional et mondial.

14. Nous approuvons pleinement les valeurs universellement reconnues qui sont énoncées dans les instruments internationaux relatifs aux droits de l'homme et qui constituent des normes communes, partagées par notre humanité. Nous fondons nos engagements d'abord et avant tout sur cette déclaration « La foi pour les droits » et sur notre conviction que les religions et les croyances partagent des valeurs fondamentales communes de respect de la dignité humaine, de la justice et de l'équité. Nos engagements reposent aussi sur le fait que nous acceptons que « **l'individu a des devoirs** envers la communauté dans laquelle seul le libre et plein développement de sa personnalité est possible »⁴. Il est de notre devoir de prêcher par l'exemple, de nous engager pleinement, de nous exprimer et d'agir sur le terrain pour la défense de la dignité humaine bien avant que cette dernière soit réellement menacée.

- «*Oh, ceux qui adhèrent, pourquoi dites-vous ce que vous ne faites pas ? C'est un grand vice auprès d'Allah de dire ce que vous ne faites pas.*» (Coran 61:2-3)
- «*Mais toi, tu dois parler pour défendre ceux qui n'ont pas la parole et pour prendre le parti des laissés pour compte. Parle en leur faveur : gouverne avec justice, défends la cause des pauvres et des malheureux.*» (Proverbes 31:8-9)

15. Les **préceptes religieux et les cadres juridiques internationaux existants** confèrent des responsabilités aux acteurs religieux. Responsabiliser les acteurs religieux impose de mettre en œuvre des actions dans des domaines tels que la législation, les réformes institutionnelles, les politiques publiques de soutien et la formation, ces actions devant être adaptées aux besoins des acteurs religieux locaux qui constituent souvent l'une des principales ressources en matière d'éducation et de changement social dans leurs champs d'action respectifs. Les conventions et les pactes internationaux ont permis de définir des termes juridiques de référence, comme les notions de génocide, de réfugié, de discrimination religieuse et de liberté de religion ou de croyances⁵. Tous ces concepts trouvent un écho dans les différentes religions et croyances. De plus, de nombreuses déclarations et résolutions⁶ fournissent des éléments pour la définition du rôle et des responsabilités des acteurs religieux que nous adoptons et consolidons dans cette déclaration.

16. Nous reconnaissons, en tant qu'êtres humains, qu'il **est de notre responsabilité envers tous les individus** de corriger la façon dont les religions sont dépeintes et le plus souvent manipulées. Nous sommes responsables de nos actions, d'autant plus si nous n'agissons pas ou si nous n'agissons pas correctement et en temps utile.

- «*Nous demanderons à chacun d'entre vous ce que vous avez dit et réalisé, et vous devrez en rendre compte.*» (Coran, As-Saffat, 24)
- «*L'œuvre de chacun sera manifestée.*» (Bible, 1 Corinthiens 3:13)

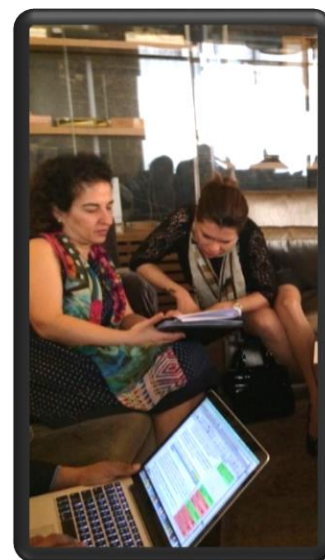
17. Les Etats assument la responsabilité principale de promouvoir et de protéger les droits de tous, individuellement et collectivement, à jouir d'une vie digne, à l'abri de la peur et du besoin et à bénéficier de la liberté de choix dans tous les aspects de leur vie. En tant qu'acteurs religieux ou individuellement, en tant que croyants, nous avons quant à nous la responsabilité de **défendre notre humanité partagée et l'égalité de dignité de tous les êtres humains** en toutes circonstances, dans nos propres champs d'action que sont la prédication, l'enseignement, l'accompagnement spirituel et l'engagement social.

- «*Que celui d'entre vous qui voit une chose répréhensible la corrige de sa main. S'il ne le peut pas de sa main, qu'il la corrige avec sa langue. S'il ne le peut avec sa langue, que ce soit avec son cœur et c'est là le degré le plus faible de la foi.*» (Hadith)

18. Les **communautés religieuses, leurs responsables et les fidèles** ont un rôle et assument des responsabilités, indépendamment des autorités publiques, en vertu des instruments juridiques tant nationaux qu'internationaux. Selon l'article 2 (1) de la Déclaration des Nations Unies de 1981 sur l'élimination de toutes formes d'intolérance et de discrimination fondées sur la religion ou la conviction, « nul ne peut faire l'objet de discrimination de la part d'un Etat, d'une institution, d'un groupe ou d'un individu quelconque en raison de sa religion ou de sa conviction ». Cette disposition établit clairement les responsabilités des institutions religieuses, des dirigeants et même des individus dans les communautés religieuses ou de croyances.

19. Tout comme la notion de contrôle effectif⁷ constitue le fondement des responsabilités des acteurs non étatiques en période de conflits, il existe une justification similaire, juridique et éthique, dans le cas des responsables religieux qui exercent en permanence **une grande influence sur les cœurs et les esprits des fidèles**.

20. La parole est essentielle pour l'épanouissement des individus et des communautés. Elle constitue un **moyen décisif pour porter les bons comme les mauvais messages de l'humanité**. La guerre commence dans les esprits et se propage au travers de discours souvent alimentés par des incitations dissimulées à la haine. Les discours positifs sont aussi des outils curatifs qui contribuent à la réconciliation et à l'édification de la paix dans les cœurs et dans les esprits. Le discours constitue l'une des responsabilités fondamentales que nous nous



engageons à assumer et à mettre en œuvre en nous épaulant mutuellement au travers de cette déclaration, sur la base des paramètres articulés par le Plan d'action de Rabat.

21. Selon le Pacte international relatif aux droits civils et politiques (article 20, paragraphe 2), les Etats sont tenus d'interdire toute forme d'appel à la haine nationale, religieuse ou raciale qui constituerait une incitation à la discrimination, à l'hostilité ou à la violence. Cela comprend **l'incitation à la haine par certaines autorités religieuses au nom de la religion**. En raison du positionnement de l'orateur, du contexte, du contenu et de la portée des sermons, de telles déclarations par des chefs religieux peuvent s'apparenter à de l'incitation à la haine. Interdire ces appels à la haine ne suffit pas. Plaider en faveur de la réconciliation constitue également un devoir, y compris pour les chefs religieux, notamment lorsque la haine est professée au nom des religions ou des croyances.



22. Les orientations les plus nettes et les plus récentes dans ce domaine sont énoncées dans le Plan d'action de Rabat de 2012⁸ qui développe les **trois responsabilités spécifiques et fondamentales des autorités religieuses** : (a) les autorités religieuses doivent s'abstenir de propager des messages d'intolérance ou d'utiliser des expressions qui peuvent inciter à la violence, à l'hostilité ou à la discrimination ; (b) les autorités religieuses ont également un rôle fondamental à jouer en dénonçant résolument et immédiatement l'intolérance, les stéréotypes discriminatoires et les cas de discours haineux ; et (c) les autorités religieuses doivent clairement préciser que la violence ne peut en aucun cas être considérée comme une réponse acceptable à l'appel à la haine (ainsi, des provocations préalables ne justifient nullement la violence).



Notes

- ¹ Toutes les citations de textes religieux ou spirituels ont été proposées par les participants au groupe de travail de Beyrouth en fonction de leurs propres religions ou croyances et elles ne sont présentées qu'à titre d'illustration, ne visant aucunement l'exhaustivité.
- ² Le HCDH a organisé des réunions internationales, des séminaires d'experts et des ateliers régionaux, à Genève (octobre 2008), Vienne (février 2011), Nairobi (avril 2011), Bangkok (juillet 2011), Santiago du Chili (octobre 2011), Rabat (octobre 2012), Genève (février 2013), Amman (novembre 2013), Manama (2014), Tunis (octobre 2014 et avril 2015), Nicosie (octobre 2015), Beyrouth (décembre 2015) et Amman (janvier 2017).
- ³ Voir Comité des droits de l'homme des Nations Unies, Commentaire général No. 22 (1993), Document des Nations Unies : CCPR/C/21/Rev.1/Add.4, para. 2.
- ⁴ Article 29, paragraphe 1 de la Déclaration universelle des droits de l'homme (1948).
- ⁵ Ceux-ci incluent la Convention pour la prévention et la répression du crime de génocide (1948), la Convention relative au statut des réfugiés (1951), la Convention internationale sur l'élimination de toutes les formes de discrimination raciale (1965), le Pacte international relatif aux droits civils et politiques (1966), le Pacte international relatif aux droits économiques, sociaux et culturels (1966), la Convention sur l'élimination de toutes les formes de discrimination à l'égard des femmes (1979), la Convention contre la torture et autres peines ou traitements cruels, inhumains ou dégradants (1984), la Convention relative aux droits de l'enfant (1989), la Convention internationale sur la protection des droits de tous les travailleurs migrants et des membres de leur famille (1990), la Convention relative aux droits des personnes handicapées (2006) et la Convention internationale pour la protection de toutes les personnes contre les disparitions forcées (2006).
- ⁶ Celles-ci incluent la Déclaration universelle des droits de l'homme (1948), la Déclaration sur l'élimination de toutes les formes d'intolérance et de discrimination fondées sur la religion ou la conviction (1981), la Déclaration des droits des personnes appartenant à des minorités nationales ou ethniques, religieuses et linguistiques (1992), le Code de conduite pour le Mouvement international de la Croix-Rouge et du Croissant-Rouge et pour les organisations non gouvernementales (ONG) lors des opérations de secours en cas de catastrophe (1994), la Déclaration de principes de l'UNESCO sur la tolérance (1995), le Document final de la Conférence internationale consultative sur l'éducation scolaire en relation avec la liberté de religion ou de conviction, la tolérance ou la non-discrimination (2001), les Principes directeurs de Tolède sur l'enseignement relatif aux religions et aux convictions dans les écoles publiques (2007), la Déclaration des Nations Unies sur les droits des peuples autochtones (2007), la Déclaration de La Haye relative à la foi et aux droits de l'homme (2008), les Principes de Camden sur la liberté d'expression et l'égalité (2009), la Résolution 16/18 du Conseil des droits de l'homme sur la lutte contre l'intolérance, les stéréotypes négatifs, la stigmatisation, la discrimination, l'incitation à la violence et la violence visant certaines personnes en raison de leur religion ou de leur conviction (et le Processus d'Istanbul, 2011), le Plan d'action de Rabat sur l'interdiction de l'appel à la haine nationale, raciale ou religieuse qui constitue une incitation à la discrimination, à l'hostilité ou à la violence (2012), le Cadre d'analyse des atrocités criminelles (2014), le Plan d'action du Secrétaire général pour la prévention de l'extrémisme violent (2015) ainsi que la Déclaration de Fez sur la prévention de l'incitation qui pourrait conduire à des crimes odieux (2015).
- ⁷ Dans certaines circonstances, lorsque des acteurs non étatiques exercent un contrôle significatif et effectif sur un territoire et une population (par exemple en tant qu'autorités de fait), ils sont assujettis à des obligations et sont eux aussi obligés de respecter les droits internationaux de l'homme (voir les documents des Nations Unies : CEDAW/C/GC/30, para. 16 et A/HRC/28/66, para. 54 et 55).
- ⁸ Voir Document des Nations Unies : A/HRC/22/17/Add.4, annexe, appendice, para. 36.

[Ce texte a été traduit en français par Madame Marie Naudon, volontaire auprès de « UN Volunteers », plateforme de travail coopératif au sein des Nations Unies. Nous lui exprimons notre sincère gratitude pour son travail de qualité.]



إعلان بيروت: "الإيمان من أجل الحقوق"

"الطرق إلى الله بعدد نفوس الخلاق" (جلال الدين الرومي)¹



1. نحن أطراف المجتمع المدني والمنظمات المعنية بالدين والمعتقد العاملون في مجال حقوق الإنسان، المجتمعون في بيروت يومي 28 و29 مارس 2017 نتويجًا لمسار متواصل من المشاورات التي أطلقها المفوضية السامية للأمم المتحدة لحقوق الإنسان²، نعرب عن قناعتنا العميقة بأن كافة الأديان والمعتقدات تتقاسم التزامًا جوهرياً بصون الكرامة والقيمة المتساويين لجميع البشر. وبالتالي، فإن الإنسانية المشتركة والكرامة المتساوية تُشكّلان معًا جذور حضارتنا. كما أنّ الإيمان والحقوق مجالان ينبغي ان يعزز أحدهما الآخر. فالتعبير الفردي والمجتمعي عن الأديان والمعتقدات ينمو ويزدهر في بيئات تصان فيها حقوق الإنسان، انطلاقاً من القيمة المتساوية لجميع البشر. وعلى نحو مماثل، تتعزز حقوق الإنسان بالأسس الأخلاقية والروحية المتجذرة في الوجدان والتي ترسخها الأديان والمعتقدات.

2. نحن على قناعة بأن الأديان والمعتقدات تصون كافة الاستحقاقات البشرية غير القابلة للتصرف بدءًا بالحفاظ على الحق في الحياة، وحرية التفكير، والضمير، والدين، والمعتقد والتعبير وصولاً إلى التحرر من العوز والخوف، بما في ذلك التحرر من العنف ومن التمييز بكل أشكالهما.

- " من يحفظ نفسه واحداً فهو في التعاليم حفظ العالم كله" (التلمود 37 أ)
- "ومن أحيائها فكأنما أحيى الناس جميعاً" (القرآن، المائدة: 32)
- "ثُجِبَ الرَّبُّ إِلَهُكَ مِنْ كُلِّ قَلْبِكَ، وَمِنْ كُلِّ نَفْسِكَ، وَمِنْ كُلِّ قُدْرَتِكَ، وَمِنْ كُلِّ فِكْرِكَ، وَقَرِيْبِكَ مِثْلَ نَفْسِكَ". (إنجيل لوقا، 10:27).
- "فَأَلْبَعُدُوا رَبَّ هَذَا النَّيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَنَّهُمْ مِنْ خَوْفٍ" (القرآن، قريش: 3،4).
- "خلق الإنسان ... مفرداً لكي يُعرف أن بالنسبة لمن يقتل شخصاً واحداً يكن معلوماً أنه قد قتل أمة بأسرها، لكن بالنسبة لمن أبقى على حياة شخص واحد فسيحسب كما لو أنه قد أبقى على حياة أمة بأسرها". (مشنا سنهدرين 4:5).
- "فلنتحد، نتكلم كجماعة ولتكن أفكارنا واحدة" (ريجفدا 10:191:2).
- "كما أحرص على حماية نفسي من الأشياء السيئة مهما كانت صغيرة، علي أن أفعل الأمر نفسه تجاه الآخرين فأظهر تعاطفاً واهتماماً (الانخراط في سلوك البوديساتفا – شانتيديفا).
- فلنؤخِّد عقولنا لنرى أي حياة يمكن أن نصنع لأولادنا (الثور الجالس من قبيلة لاكوتا).

3. استناداً لما تقدم ، ضمن جملة مصادر إيمانية أخرى، نوّكد على قناعتنا بأنّ الأديان والمعتقدات هي أحد المصادر الأساسية لحماية كرامة جميع الأفراد والمجتمعات وحرّياتهم دون تمييز من أي نوع كان. لقد سبقت الأديان والمعتقدات والأخلاق والفلسفات القانون الدولي في تكريس فكرة وحدانيّة النوع البشري وقدسيّة الحق في الحياة والواجبات الفردية والجماعيّة المقابلة لهذه الحقوق والتي باتت مترسّخة في قلوب المؤمنين بشكل عميق.

4. نتعهّد بالدعوة لنشر القيم الانسانية المشتركة التي تُوحِّدنا. وفي حين أنّنا قد نختلف على بعض المسائل العقائدية، إلّا أنّنا نلتزم بمحاربة أي نوع من الاستغلال لهذه الخلافات لتأجيج العنف، والتمييز، والكرهية الدينية.

- "لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَنْبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ" (القرآن، المائدة: 48)
- "كُلُّكُمْ أَثْمَارُ شَجَرَةٍ وَاحِدَةٍ وَأوراقُ غصنٍ واحدٍ" (بهاء الله).

5. نحن على قناعة بأنه لا حرية دينية ولا حرية معتقد ما لم تحترم حرية الفكر والضمير التي تسبق كافة الحريات لأنها ترتبط بكيونة الإنسان وحقّه في الاختيار وحقّه في حرية الدين والمعتقد. فالإنسان بكليته هو أساس كل إيمان، وهو يسمو بالمحبة والتسامح والإحترام.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ
فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا
أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ
(القرآن، يونس: 99)

6. نحن نطلق معاً بموجب إعلان

بيروت والتعهدات الثمانية عشر حول "الإيمان من أجل

الحقوق" أنبل نضال قوي ولكن سلمي، لمواجهة أمانيتنا، ومصالحنا السلمية والانقسامات المصطنعة.

وعندما نقوم نحن باعتبارنا فاعلين دينيين بأدوارنا، وتُعرّب عن رؤية مشتركة لمسؤولياتنا وتحويل الدعوة إلى فعل، عندها فقط سنرّوج بمصداقية للقبول المتبادل والأخوة بين الأشخاص الذين لديهم إيمان أو معتقد مختلف ونمكّنهم من مكافحة أي نوازع سلبية مرتبطة بالحق، أو الشر، أو التلاعب، أو الجشع، أو القسوة أو أي مظاهر أخرى لانعدام الإنسانية. إن كافة المجموعات القائمة على الإيمان والمعتقد تحتاج إلى قيادة حازمة تمهّد هذا الطريق بشكل لا لبس فيه من خلال العمل لضمان الكرامة المتساوية بين الجميع، مدفوعين بإنسانيتنا واحترامنا المشتركين للحرية المطلقة للعقيدة التي يتمتع بها كل كائن بشري. ونتعهد ببذل قصارى جهدنا من أجل ملء فراغ القيادة المشتركة لجماعة المؤمنين بالحقوق من خلال حماية الحرية والتنوع عبر نشاطات "الإيمان من أجل الحقوق".

➤ "ونفس وما سواها فألهمها فجورها وتقواها، قد أفلح من زكّاهها وقد خاب من دساها" (القرآن، الشمس: 9 - 7).

7. إن إعلان التعهدات الثمانية عشر حول "الإيمان من أجل الحقوق" موجّه إلى أتباع الديانات والمعتقدات في مختلف بقاع العالم، بهدف تعزيز المجتمعات المتماسكة والسلمية والتي تحترم الاختلاف. ويمثل هذا الاعلان أرضية مشتركة قائمة على الفعل الإيجابي، ومحل توافق بين كل الأطراف المعنية وتظل مفتوحة لجميع الجهات التي تستهدف نفس غايات هذا الاعلان. ونحن نقدر أن إعلان "الإيمان من أجل الحقوق"، مثل "برنامج عمل الرباط" بشأن حظر التحريض على التمييز أو العداوة أو العنف (أكتوبر 2012)، قد صمّموا ونقّدا برعاية ودعم من الأمم المتحدة التي تمثل جميع شعوب العالم، وتم إثراءهما من قبل آليات حقوق الإنسان المعتمدة في الأمم المتحدة على غرار المقررين الخاصين وأعضاء هيئات المعاهدات.

8. لقد سعت العديد من المبادرات التي لقيت ترحيباً على مر الزمن إلى ربط الإيمان بالحقوق بما يعود بالفائدة على الطرفين، ولكنها لم تحقق أهدافها المرجوة بالكامل. وبالتالي ازدادت قناعتنا بأنه يجب تمكين الأطراف الفاعلين الدينيين، سواء على المستوى الوطني أو الدولي، ليتحمّلوا مسؤولياتهم في الدفاع عن إنسانيتنا المشتركة ضد التحريض على الكراهية وضد من يتاجرون بالخوف والمنتفعين من بث بذور الفرقة في المجتمعات، فضلاً عن المتلاعبين الذين يمارسون التهيب على حساب كرامة الإنسان المتساوية وغير القابلة للتصرّف. وبموجب إعلان "الإيمان من أجل الحقوق" هذا، نهدف إلى التكاتف والعمل يداً واحدة وقلباً واحداً للاستفادة من المحاولات السابقة لتقريب الإيمان والحقوق من خلال وضع أسس مشتركة بين جميع البشر وتحديد سبل يمكن من خلالها للإيمان الدفاع عن الحقوق بشكل أكثر فعالية، بما يجعلهما يُعزّزان بعضهما البعض.

➤ "إِنَّ الْإِنْسَانَ لَفِي خَسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ". (القرآن، العصر، آية 3).

9. واستناداً إلى الإعلان الراهن، فإننا نعتزم أيضاً تطبيق ما ندعو إليه من خلال تأسيس تحالف متعدّد المستويات، مُنفتح على جميع الأطراف الدينيين المستقلين والمنظمات القائمة على الإيمان الذين يظهرون بصدق قبولهم بإعلان "الإيمان من أجل الحقوق" والتزامهم به من خلال تنفيذ مشاريع على الأرض في مجالات تُساهم في تحقيق هذه الغاية. كما أننا سنضع خارطة طريق للعمل الملموس في ميادين محدّدة، على أن تتم مراجعتها بانتظام من قبل تحالفنا العالمي حول "الإيمان من أجل الحقوق".

10. بغية تحقيق الهدف المذكور أعلاه، نتعهد، كمؤمنين (سواء في ذلك العقائد التوحيدية أو اللا التوحيدية أو اللا دينية أو غير ذلك) **بالتقيد التام بخمسة مبادئ أساسية:**



(أ) تحويل الحوارات التقليدية ما بين الأديان إلى مشاريع عمل ملموسة مرتبطة "بالإيمان من أجل الحقوق" وقائمة على المستوى المحلي. ورغم أن الحوار مهم، إلا أنه ليس هدفاً بحد ذاته. فقيمة النوايا الحسنة محدودة من دون العمل المواكب لها. فالتغيير على الأرض هو الهدف، والعمل المشترك هو الوسيلة المنطقية لتحقيقه.

➤ "الإيمان ما وقر في القلوب وصدقه العمل" (حديث نبوي)

(ب) **تجنّب الخلافات الدينية والعقائدية** داخل وبين الأديان والمذاهب من أجل العمل في مجالات تتأسس على رؤية مشتركة تجمع ولا تفرّق وتبني ولا تهدم كما هو محدد في إعلان "الإيمان من أجل الحقوق" هذا. لم يصمّم هذا الإعلان ليكون أداة للحوار بين الأديان بل منصّة للعمل معاً من أجل الدفاع عن الكرامة المتساوية

لجميع البشر. وفي حين أننا نحترم حرية التعبير ولا ننكر استمرارية بعض الخلافات عند مستويات مختلفة من الحوار الديني، فإننا نعتزم مكافحة التلاعب بالأديان لتسخيرها كأدوات في مجال السياسة والنزاعات. ونعترز أن نكون صوتاً أميناً مشتركاً للوحدة، والمنطق، والتعاطف، والاعتدال، والتنوير والحرص على العمل الجماعي على مستوى قواعدنا الشعبية.

(ج) **الانشغال بمواطن قصورنا نحن قبل غيرنا** هو فضيلة نعتزّ بها. سنقوم جميعنا بمواجهة نقاط ضعفنا والتحديات التي نواجهها في مجتمعاتنا ونعمل على حلّها في المقام الأول. كما سنتطرّق إلى المزيد من المسائل العالمية معاً وبشكل جماعي ومنتظم بعد مداوات داخلية شاملة تحافظ على نقطة قوتنا الأيمن ألا وهي النزاهة.

(د) **التحدّث بصوت واحد**، لا سيما ضد مظاهر الكراهية التي تشمل التحريض على العنف، والتمييز أو أي انتهاك آخر للكرامة المتساوية التي يستحقها ويتمتع بها كل البشر بغض النظر عن دينهم، أو معتقداتهم، أو جنسهم، أو آرائهم السياسية أو انتمائهم القومي أو الاجتماعي أو أي وضع آخر. ولا يعتبر كافياً شجب التحريض على الكراهية، والظلم، والتمييز على أساس الدين أو أي شكل من التعصّب الديني. فمن واجبنا تقويم خطاب الحقد من خلال التدخّل الإيجابي التصحيحي والتضامن الذي يشفي القلوب والمجتمعات على السواء. ويجب أن تتجاوز عبارات التقويم حدود الإيمان أو الاعتقاد الخاص بكل منا. وبالتالي هذه الحدود يجب ألا تترك ساحة حرة للمتلاعبين، والمعادين للأجانب، والشعوبيين والمطرفين العنيفين.

(هـ) **نحن مُصمّمون على العمل بطريقة مستقلة بالكامل**، عبر الاحتكام فقط إلى ضمائرنا خلال سعيها إلى تأسيس شراكات مع السلطات الدينية والعلمانية والهيئات الحكومية ذات الصلة والجهات الفاعلة من الدول ومن غير الدول حيثما تمّ تأسيس تحالفات "الإيمان من أجل الحقوق" بحرية تماشياً مع الإعلان الراهن.

11. **إنّ أداتنا ومصدر قوتنا الأساسيين يتمثلان في قدرتنا على النفاذ إلى مئات الملايين من المؤمنين بطريقة وقائية منظمة لنقل قناعاتنا المشتركة التي يرسّخها إعلان "الإيمان من أجل الحقوق".** إن التحدّث بصوت واحد دفاعاً عن الكرامة المتساوية لجميع الناس فيما يتعلّق بمسائل تطرح تحديات مشتركة للإنسانية يخدم بالتوازي قضيتي الإيمان والحقوق. وهو إعلان يؤكّد حق جميع البشر في التمتع بالاحترام الكامل والمتساوي وليس فقط القبول بهم بغض النظر عما يعتقدونه أو لا يعتقدونه. ومن واجبنا التمسك بهذا الالتزام ضمن مجالات اختصاصاتنا. كما نشجّع جميع المؤمنين على تحمّل مسؤولياتهم الفردية دفاعاً عن قيمهم التي يتمسكون بها والمتعلّقة بالعدل والمساواة ومسؤولياتهم تجاه المحتاجين والمحرومين بغض النظر عن دينهم أو معتقداتهم.

➤ "الناس صنفان إما أخ لك في الدين أو نظير لك في الخلق" (الإمام علي بن أبي طالب).

➤ "في رحلة الإنسان الطويلة، الإيمان هو أفضل رفيق" (بودا).

12. نحن نسعى بشكل ملموس إلى تحقيق هذا الهدف الذي يهّم الأفراد على المستوى الشعبي في كافة أنحاء العالم حيثما اختار الفاعلون الدينيون تبني هذا الإعلان والعمل بموجبه. سندعم أعمال بعضنا البعض، بما في ذلك من خلال

مسيرة "الإيمان من أجل الحقوق" السنوية والتي تحمل معاني سامية كبيرة عبر عمل رمزي غني بالتعبير عن وحدتنا في التنوع كل يوم 10 ديسمبر من كل سنة في كل أنحاء العالم.

13. سيمثل إيصال الرؤية المشتركة للأطراف الدينية التي تتبنى هذا الإعلان، على أساس خطة عمل الرباط لعام 2012 واجتماعات المتابعة اللاحقة عليه، نقطة تحول لتجريد قوى الظلام من أسلحتها. وبذلك نساهم في فض الحلقة المتشابكة بين الخوف والكرهية. وكلاهما مع الجهل يوجب العنف بإسم الدين ويناقض بذلك أسسه الحقيقية وهي الرحمة والتعاطف. نحن نعتزم تحويل رسائل الرحمة والتعاطف إلى أفعال تضامن من خلال مشاريع اجتماعية تنموية وبيئية مشتركة على كافة المستويات المحلية والإقليمية والدولية.

14. نحن نتبنى بالكامل القيم المعترف بها عالمياً كما وردت في المواثيق العالمية لحقوق الإنسان باعتبارها المعايير الموحدة لإنسانيتنا المشتركة. ونرسخ التزامنا بإعلان "الإيمان من أجل الحقوق" هذا بالدرجة الأولى في قناعتنا بأن كافة الأديان والمعتقدات تتشارك القيم الأساسية الخاصة باحترام كرامة الإنسان والعدالة والإنصاف. كما نرسخ التزامنا هذا بقبولنا بواقع أنه "لكل فرد واجبات تجاه المجتمع حيث يمكن تطوير الشخصية بشكل حرّ وكامل".⁴ فواجبنا تجاه مجتمع المؤمنين وغير المؤمنين هو ممارسة ما نبشّر به، والانخراط التام في حركة مجتمعاتنا والتحدّث علناً والعمل على أرض الواقع دفاعاً عن كرامة الإنسان قبل أن تتعرّض لتهديد حقيقي بوقت طويل.

➤ "يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ. كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ" (القرآن، الصف: 3-2).

➤ إفْتَحْ فَمَكَ لِأَجْلِ الْأَخْرَسِ فِي دَعْوَى كُلِّ يَتِيمٍ. إفتح فمك، إقض بالعدل وحام عن الفقير والمسكين" (سفر الأمثال 31: 8-9).

15. إن التعاليم الدينية والأطر القانونية الدولية القائمة تؤكد وجود مسؤوليات على الأطراف الدينية. ولذلك فإن تمكين الأطراف الفاعلة الدينية يتطلب خطوات ميدانية في مجالات متعدّدة على غرار التشريع، والإصلاحات المؤسسية، والسياسات العامة الداعمة والتدريب الذي يُراعي حاجات الأطراف الفاعلة الدينية على المستوى المحلي التي غالباً ما تكون هي أحد المصادر الرئيسية للتعليم والتغيير الاجتماعي في مجالات عملها. ولقد حدّدت المواثيق والاتفاقيات الدولية مفاهيم قانونية رئيسية مثل الإبادة الجماعية، اللاجئ، التمييز الديني وحرية الدين أو المعتقد⁵. ولكل هذه المفاهيم صدى مماثل في مختلف الأديان والمعتقدات. وفضلاً عن ذلك، فإن العديد من الإعلانات والقرارات⁶ الدولية توفر عناصر أدوار ومسؤوليات الأطراف الفاعلة الدينية التي نعتمدها ونكرّسها في إعلان "الإيمان من أجل الحقوق" هذا.

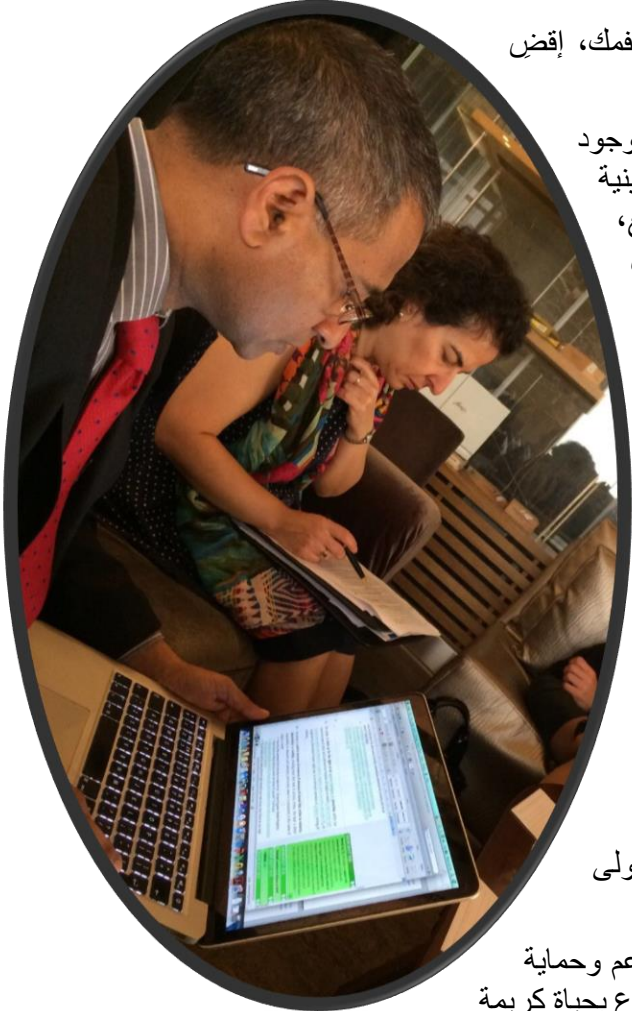
16. نتيجة لذلك، نشهد بأننا مسؤولون تجاه الناس جميعاً عن تصحيح الطريقة التي تصوّر الأديان والتي غالباً ما يتمّ التلاعب بها. نحن مسؤولون عن أعمالنا ومسؤولون أكثر إذا لم نتصرّف أو لم نتخذ خطوات صحيحة وتصحيحية في الوقت المناسب.

➤ " وَفَقُوهُمْ إِنَّهُمْ مَسْئُولُونَ" (القرآن، الصافات: 24)

➤ " فَعَمَلُ كُلِّ وَاوَدٍ سَيَصِيرُ ظَاهِرًا" (الإنجيل، الرسالة الأولى إلى أهل كورنثوس، الإصحاح 3:13)

17. في حين تتحمّل الدول المسؤولية الأساسية المتمثلة في دعم وحماية كل الحقوق لكل الناس على الصعيد الفردي والجماعي، من أجل الاستمتاع بحياة كريمة لا خوف فيها ولا عوز، والتمتع بحرية الاختيار في جميع مجالات حياتهم، فإنه يقع على عاتقنا نحن كأطراف دينية فاعلة أو كمؤمنين أفراد مسؤولية حماية إنسانيتنا المشتركة والكرامة المتساوية لكل إنسان في كافة الظروف ضمن مجالاتنا الخاصة بالدعوة، والتعليم، والإرشاد الروحي، والمشاركة الاجتماعية.

➤ "من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان" (حديث).



18. إن المجتمعات الدينية وقادتها وأتباعها يضطلعون بأدوار هامة وتقع على عاتقهم مسؤوليات مستقلة عن السلطات العمومية بموجب مرجعيات قانونية وطنية ودولية على السواء. فالمادة 2 (1) من إعلان الأمم المتحدة لعام 1981 بشأن القضاء على جميع أشكال التعصب والتمييز القائمين على أساس الدين أو المعتقد تنص على وجود أن "لا يتعرّض أحد للتمييز من قبل أية دولة أو مؤسسة أو مجموعة أشخاص أو شخص على أساس الدين أو المعتقد". وتحدّد أحكام هذه المادة المسؤوليات المباشرة للمؤسسات والقادة الدينيين وحتى كل فرد ضمن المجتمعات الدينية أو العقائدية.

19. بقدر ما يوفّر مفهوم السيطرة الفعّالة⁷ أساس مسؤوليات الأطراف غير الحكومية في أوقات النزاع، فإننا نرى مبرراً قانونياً وأخلاقياً مناظراً في حالة القادة الدينيين الذين يمارسون درجة مرتفعة من النفوذ على قلوب وأذهان أتباعهم في كافة الأوقات.

20. إن الكلمة الطيبة بكافة أشكالها ووسائلها هي أداة أساسية من أجل الانفتاح والنماء الفردي والجماعي. فالخطاب يشكّل أحد أكثر الأدوات أهمية للجانبين الخير والشرير للإنسان. تبدأ الحرب في الأذهان وتطوّر أفكار غالباً ما تؤججها الدعوة إلى الكراهية. كما أن الخطاب الإيجابي يشكّل أداة شفاء ومصالحة وبناء للسلام في القلوب والأذهان. إن الخطاب هو أحد أكثر المجالات إستراتيجية على صعيد المسؤولية التي نلتزم بتحمّلها وندعم بعضنا البعض من أجل تطبيقها من خلال إعلان "الإيمان من أجل الحقوق" هذا انطلاقة من المسؤوليات التي حدّتها خطة عمل الرباط لعام 2012.

21. بموجب العهد الدولي الخاص بالحقوق المدنية والسياسية (المادة 20، الفقرة 2)، يتوجّب على الدول حظر أي دعوة إلى الكراهية القومية أو العنصرية أو الدينية التي تشكّل تحريضاً على التمييز أو العداوة أو العنف. ويشمل ذلك التحريض على الكراهية من قبل بعض القادة الدينيين باسم الدين. وبسبب موقف المتحدّث، وسياق الخطب ومحتواها ونطاقها، فقد ترتقي هذه البيانات التي يطلقها القادة الدينيون إلى مرتبة التحريض على الكراهية، غير أن حظر مثل هذا التحريض ليس كافياً. فالدعوة التصحيحية إلى المصالحة هي واجب أيضاً، كذلك بالنسبة إلى القادة الدينيين، لا سيما حين تتم الدعوة إلى الكراهية باسم الأديان أو المعتقدات.

22. إن التوجيه الأوضح والأحدث في هذا المجال وفّرته خطة عمل الرباط⁸ لعام 2012 والتي حدّدت ثلاث مسؤوليات أساسية للقادة الدينيين: (أ) على القادة الدينيين الامتناع عن استخدام وسائل التعصب والتعبيرات التي قد تحرّض على العنف أو العداوة أو التمييز؛ (ب) للقادة الدينيين أيضاً دور مهم يضطلعون به في التحدّث بشكل حازم وصريح ضد التعصب والقوالب النمطية التمييزية وحالات خطاب الكراهية؛ و(ج) على القادة الدينيين أن يكونوا واضحين في تأكيد أنه لا يمكن أبداً السماح بالعنف كردّ فعل على التحريض على الكراهية (أي لا يمكن تبرير العنف بالاستقزاز المسبق).



1 عرضت جميع الاقتباسات من النصوص الدينية أو المعتقدية من قبل المشاركين في ورشة العمل ببيروت فيما يتعلق بدينهم أو معتقدتهم ولا يقصد بها سوى أن تكون توضيحية وغير حصرية

2 نظمت المفوضية السامية للأمم المتحدة لحقوق الإنسان اجتماعات دولية مرتبطة بمكافحة خطاب الكراهية عبر منتديات للخبراء وورش عمل إقليمية بما في ذلك جنيف (أكتوبر 2008)، فيينا (فبراير 2011)، نيروبي (أبريل 2011)، بانكوك (يوليو 2011)، سانتياغو (أكتوبر 2011). وهو ما أسفر عن "برنامج عمل الرباط" حول مكافحة خطاب الكراهية في الرباط (أكتوبر 2012). وأعقب ذلك اجتماعات لمتابعة هذا البرنامج في جنيف (فبراير 2013)، عمان (نوفمبر 2013)، المنامة (2014)، تونس (أكتوبر 2014 وأبريل 2015)، نيقوسيا (أكتوبر 2015)، بيروت (ديسمبر 2015) وعمان (يناير 2017).

3 انظر لجنة حقوق الإنسان في الأمم المتحدة، التعليق العام رقم 22 (1993)، مستند الأمم المتحدة رقم: CCPR/C/21/Rev.1/ ملحق 4، الفقرة 2.

4 المادة 29، الفقرة 1 من الإعلان العالمي لحقوق الإنسان.

5 اتفاقية منع جريمة الإبادة الجماعية والمعاقبة عليها (1948)؛ الاتفاقية الخاصة بوضع اللاجئين (1951)؛ العهد الدولي الخاص بالحقوق المدنية والسياسية (1966)؛ العهد الدولي الخاص بالحقوق الاقتصادية والاجتماعية والثقافية (1966)؛ اتفاقية حقوق الطفل (1989)؛ الاتفاقية الدولية لحماية حقوق جميع العمال المهاجرين وأفراد أسرهم (1990).

6 تتضمن الإعلان العالمي لحقوق الإنسان (1948)؛ إعلان بشأن القضاء على جميع أشكال التعصب والتمييز القائمين على أساس الدين أو المعتقد (1981)؛ إعلان بشأن حقوق الأشخاص المنتمين إلى أقليات قومية أو إثنية وإلى أقليات دينية ولغوية (1992)؛ مبادئ السلوك لحركة الصليب الأحمر والهلال الأحمر الدولية والمنظمات غير الحكومية في برامج الاستجابة في حالات الكوارث (1994)؛ إعلان اليونسكو حول المبادئ المتعلقة بالتسامح (1995)؛ المستند الأخير للمؤتمر الاستثنائي الدولي المعني بالتعليم المدرسي وصلته بحرية الدين أو العقيدة والتسامح وعدم التمييز (2001)؛ إعلان الأمم المتحدة بشأن حقوق الشعوب الأصلية (2007)؛ إعلان لاهاي بشأن "الإيمان بحقوق الإنسان" (2008)؛ مبادئ كامدن حول حرية التعبير والمساواة (2009)؛ قرار مجلس حقوق الإنسان 18/16 حول مكافحة التعصب والقولبة النمطية السلبية والوصم والتمييز والتحريرض على العنف وممارسته ضد أشخاص بسبب الدين أو المعتقد (عملية اسطنبول 1990)؛ خطة عمل الرباط بشأن حظر الدعوة إلى الكراهية القومية أو العنصرية أو الدينية التي تشكل تحريضاً على التمييز أو العداء أو العنف (2012)؛ إعلان فيينا "معاً ضد العنف باسم الدين" (2014)؛ الإطار التحليلي الخاص بالجرائم الوحشية (2014)؛ خطة عمل الأمين العام لمنع التطرف العنيف (2015)؛ إلى جانب إعلان فاس لمنع التحريض على العنف الذي قد يؤدي إلى جرائم وحشية (2015).

7 في ظل ظروف معينة، لا سيما عندما يمارس الفاعلون من غير الدول سلطة كبيرة/ فعالة على الأرض والسكان (كسلطات الأمر الواقع)، يلتزمون أيضاً باحترام حقوق الإنسان الدولية كالمكلفين بالمسؤوليات (راجع اتفاقية القضاء على جميع أشكال التمييز ضد المرأة C/GC/30، الفقرة 16؛ A/الجنة المعنية بحقوق الإنسان/66/28، فقرة 55-54).

8 راجع مستند الأمم المتحدة A/الجنة المعنية بحقوق الإنسان/17/22/ ملحق 4، الملحقات، الفقرة 36.



18 commitments on “Faith for Rights”

English version

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.

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.

The 2012 **Rabat Plan of Action**¹ 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).

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:

- 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.
 - *“There shall be no compulsion in religion.” (Qu’ran 2:256);*
 - *“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);*
 - *“But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve...” (Joshua 24:15)*
 - *“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)*
 - *“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)*
 - *“People should aim to treat each other as they would like to be treated themselves – with tolerance, consideration and compassion.” (Golden Rule)⁵*

- 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.
- 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.
- 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.
- *“Then Peter began to speak: ‘I now realize how true it is that God does not show favoritism’.” (Acts 10:34)*
- 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 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.
- *“A man should respect his wife more than he respects himself and love her as much as he loves himself.” (Talmud, Yebamot, 62,b)*
 - *“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)*
 - *“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)*
 - *“In the image of God He created him male and female. He created them.” (Genesis 1, 27)*
 - *“The best among you is he who is best to his wife” (Hadith)*
 - *“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)*
 - *“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)*
 - *“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)*
- 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, economic and public life, as recognized by international human rights law, as a minimum standard of solidarity among all believers.

- 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.
- *“Now this is the command: Do to the doer to make him do.” (Ancient Egyptian Middle Kingdom);*
 - *“Repay injury with justice and kindness with kindness.” (Confucius)*
 - *“What is hateful to you, don’t do to your friend.” (Talmud, Shabat, 31,a)*
 - *“Whatever words we utter should be chosen with care for people will hear them and be influenced by them for good or ill.” (Buddha)*
 - *“By self-control and by making dharma (right conduct) your main focus, treat others as you treat yourself.” (Mahābhārata)*
 - *“You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself” (Leviticus 19:18)*
 - *“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)*
 - *“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)*
- 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.
- *“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)*
 - *“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 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)*
 - *“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)*
- 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.
- 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.
- 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.

- 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 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.
- *"The only possible basis for a sound morality is mutual tolerance and respect." (A.J. Ayer)*
- 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.
- *"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)*
- XIV. We pledge to promote, within our respective spheres of influence, the imperative necessity of ensuring **respect in all humanitarian assistance activities** of the *Principles of Conduct for the International Red Cross and Red Crescent Movement and NGOs in Disaster Response Programmes*,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.
- 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, either individually or in community with others and in public or private.
- 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.
- *"Love your neighbour as yourself. There is no commandment greater than these" (Mark 12, 31)*
 - *"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)*
 - *"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)*
 - *"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)*
- 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.

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 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.

Endnotes

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.

Les 18 engagements concernant « La foi pour les droits »

Nous, acteurs de la société civile et organisations concernés par la foi et engagés dans le domaine des droits de l'homme, réunis à Beyrouth les 28 et 29 mars 2017, exprimons la profonde conviction que nos religions et croyances respectives partagent un engagement commun destiné à **promouvoir la dignité et l'égalité de tous les êtres humains**. Les valeurs d'humanité et d'égalité en dignité que nous partageons sont par conséquent les racines communes de nos cultures. La foi et les droits doivent être des domaines qui se renforcent mutuellement. Les expressions individuelles et communes des religions ou croyances prospèrent et fleurissent dans des environnements où les droits de l'homme, basés sur l'égalité entre tous les individus, sont protégés. De la même manière, les droits de l'homme peuvent bénéficier de fondements éthiques et spirituels profondément enracinés dans les religions et croyances.

La **présente déclaration relative à « La foi pour les droits » s'adresse à toutes les personnes appartenant à toutes les religions et croyances de toutes les régions** du monde, avec pour objectif de favoriser des sociétés inclusives, pacifiques et respectueuses sur la base d'une plateforme commune orientée vers des actions acceptées par tous les acteurs qui partagent ses objectifs. Nous valorisons le fait que notre déclaration relative à « La foi pour les droits », tout comme son acte fondateur, le Plan d'action de Rabat de 2012, ont été conçus et menés sous les auspices et avec le soutien des Nations Unies, qui englobent tous les peuples du monde et enrichis par les mécanismes de l'ONU relatifs aux droits de l'homme, notamment des rapporteurs spéciaux et des membres des organes de traités des droits de l'homme.

Le **Plan d'action de Rabat**¹ de 2012 définit trois responsabilités clés spécifiques des dirigeants religieux : (a) les dirigeants religieux doivent s'abstenir d'utiliser des messages d'intolérance ou des expressions susceptibles d'inciter à la violence, à l'hostilité ou à la discrimination ; (b) les dirigeants religieux jouent également un rôle crucial dans l'expression prompte et ferme contre l'intolérance, les stéréotypes discriminatoires et les discours haineux ; et (c) les dirigeants religieux doivent clairement affirmer que la violence ne peut jamais être tolérée comme une réponse à l'incitation à la haine. La violence ne peut pas être justifiée par une provocation préalable.

Afin de concrétiser de façon tangible les trois responsabilités clés mentionnées ci-dessus et définies par le Plan d'action de Rabat que les États ont évoqué à plusieurs reprises de manière positive, nous formulons la charte suivante de **18 engagements relatifs à « La foi pour les droits »**², ainsi que les actions de suivi correspondantes :

- I. Notre responsabilité la plus fondamentale consiste à **agir pour protéger le droit de chacun à choisir librement**, notamment la liberté de pensée, de conscience, de religion ou de croyance. Nous affirmons notre engagement en faveur des normes³ et des standards⁴ universels, y compris, l'Article 18 du Pacte international relatif aux droits civils et politiques, qui ne permet aucune dérogation à la liberté de pensée, de conscience ou à la liberté d'avoir ou d'adopter une religion ou une croyance de son choix. Ces libertés, protégées inconditionnellement par des normes universelles, sont également des droits sacrés et inaliénables selon les enseignements religieux.
 - « *Point de contrainte en religion.* » (Coran 2:256)
 - « *La vérité vient de votre seigneur ; ainsi toute personne choisit de croire ou de ne pas croire.* » (Coran 18:29)
 - « *Et s'il est mauvais à vos yeux de servir l'Eternel, choisissez aujourd'hui qui vous servirez...* » (Josué 24,15)
 - « *Personne ne doit contraindre un autre ; personne ne doit exploiter un autre. Chacun, chaque individu a le droit inaliénable de chercher et de poursuivre le bonheur et l'épanouissement personnel. L'amour et la persuasion sont les seules lois de cohérence sociale.* » (Guru Granth Sahib, p. 74)
 - « *Si la liberté de conscience, la liberté de penser et le droit de parler sont dominants, il faut dire que chaque personne selon sa propre idéalisation peut exprimer ses croyances. Le développement et la croissance sont inévitables.* » ('Abdu'l-Bahá)
 - « *Les gens devraient chercher à se traiter comme ils voudraient être traités eux-mêmes - avec tolérance, considération et compassion.* » (Règle d'or)⁵

- II. Nous considérons la présente déclaration relative à « La foi pour les droits » **comme un standard commun minimum pour les croyants (qu'ils soient théistes, non-théistes, athées ou autres)**, motivé par notre conviction que les interprétations des religions ou des croyances devraient renforcer la protection de la dignité humaine déjà prévue dans les lois faites par les hommes.
- III. Comme les religions sont nécessairement sujettes aux interprétations humaines, nous nous engageons à **promouvoir un engagement constructif dans la compréhension des textes religieux**. Par conséquent, la réflexion critique et le débat sur les questions religieuses ne devraient pas seulement être tolérés, mais doivent même être encouragés comme une exigence pour toute interprétation religieuse éclairée dans un monde global, composé de sociétés de plus en plus multiculturelles et multi-religieuses qui sont confrontées à des défis en constante évolution.
- IV. Nous promettons de soutenir **et de promouvoir un traitement égal** dans tous les domaines et manifestations de religion ou croyance et de dénoncer toutes les formes de pratiques discriminatoires. Nous nous engageons à **éviter l'utilisation de la notion de « religion d'État » qui pourrait favoriser une discrimination entre les individus ou les groupes** et nous considérons toute interprétation de « religion d'État » comme contraire à l'unité de l'humanité et à l'égalité de dignité entre tous les individus. De manière similaire, nous nous engageons à éviter qu'un « sécularisme doctrinal » réduise dans la pratique l'espace pour le pluralisme des religions ou des croyances.
- « *Alors Pierre, ouvrant la bouche, dit : En vérité je reconnais que Dieu ne fait point de favoritisme.* » (Actes 10:34)
- V. Nous promettons de **garantir la non-discrimination et l'égalité des sexes** lors de la mise en œuvre de cette déclaration relative à « La foi pour les droits ». Nous nous engageons notamment à revisiter, dans le cadre de nos domaines respectifs de compétence, ces compréhensions et interprétations religieuses qui semblent perpétuer des inégalités entre hommes et femmes et des stéréotypes malveillants ou qui justifieraient même une violence fondée sur le sexe. Nous promettons de garantir la justice et l'égalité de tous et affirmons également le droit de toutes les femmes, filles et garçons, de n'être soumis à aucune forme de discrimination et de violence, y compris les pratiques néfastes, comme la mutilation génitale féminine, les mariages forcés et mariages d'enfants et les crimes commis au nom dudit honneur.
- « *Un homme doit respecter sa femme autant qu'il se respecte lui-même et l'aimer autant qu'il s'aime lui-même.* » (Talmud, Yebamot, 62,b)
 - « *Je ne laisse pas perdre le bien que quiconque parmi vous a fait, homme ou femme, car vous êtes faits les uns des autres.* » (Coran 3 : 195)
 - « *Ô hommes, nous vous avons été créés d'un mâle et d'une femelle, et nous avons fait de vous des peuples et des tribus, pour que vous vous connaissiez.* » (Coran 49 :13)
 - « *Dieu créa l'homme à son image, il le créa à l'image de Dieu, il créa l'homme et la femme.* » (Genèse 1 : 27)
 - « *Le meilleur de vous est celui qui est bon envers sa femme.* » (Hadith)
 - « *C'est la femme qui est l'amie et la partenaire de vie. C'est la femme qui permet la perpétuation de l'espèce. Comment pouvons-nous la dénigrer, elle qui a mis au monde les plus grands. D'une femme une femme est née : rien ne peut exister sans une femme.* » (Guru Granth Sahib, p. 473)
 - « *Le monde de l'humanité possède deux ailes - le mâle et la femelle. Aussi longtemps que ces deux ailes ne sont pas fortes de manière équivalente, l'oiseau ne peut voler. Tant que la femme n'atteindra pas le même degré que l'homme, qu'elle ne disposera pas de la même arène d'activité, aucune réalisation extraordinaire pour l'humanité ne sera réalisée.* » ('Abdu'l-Bahá)
 - « *Pour être efficace, toute approche globale de renforcement des capacités devrait cibler les dirigeants influents, notamment les chefs traditionnels et religieux [...] » Recommandation générale/Observation générale conjointe No 31 du Comité pour l'élimination de la discrimination à l'égard des femmes et No 18 du Comité des droits de l'enfant sur les pratiques préjudiciables, CEDAW/C/GC/31-CRC/C/GC/18, para. 70).*
- VI. Nous promettons de protéger **les droits de toutes les personnes appartenant à des minorités** dans le cadre de nos domaines respectifs d'action, et de défendre leur liberté de religion ou de croyance ainsi que leur droit à participer également et effectivement à la vie culturelle, religieuse, sociale, économique et publique, conformément au droit international des droits de l'homme, comme un standard minimum de solidarité parmi tous les croyants.

- VII. Nous promettons de **dénoncer publiquement toutes les instances d'incitation à la haine qui attisent la violence, la discrimination ou l'hostilité**, y compris celles qui conduisent à des crimes atroces. Nous portons une responsabilité directe dans la dénonciation d'une telle incitation, particulièrement si elle est menée au nom d'une religion ou d'une croyance.
- « *Maintenant, tel est le commandement : traite les autres comme tu voudrais être traité.* » (*Empire du Milieu Ancienne Egypte*)
 - « *Réparer l'offense avec justice et la bonté avec bonté.* » (*Confucius*)
 - « *Les mots prononcés devraient être utilisés avec soin car les gens les entendront et pourront être influencés par eux en bien ou en mal.* » (*Bouddha*)
 - « *Grâce à la maîtrise de soi et au dharma (bonne conduite) qui devrait être ton principal objectif, traite les autres comme tu te traites toi-même.* » (*Mahabharata*)
 - « *Tu ne te vengeras pas et tu ne garderas point de rancune contre les enfants de ton peuple. Tu aimeras ton prochain comme toi-même.* » (*Lévitique 19 :18*)
 - « *Tout ce que vous voulez que les hommes fassent pour vous, faites-le de même pour eux, car c'est la loi et les prophètes.* » (*Matthieu 7 :12*)
 - « *N'attribuez pas à n'importe quelle âme ce que vous ne voudriez pas vous voir attribuer et ne dites pas ce que vous ne faites pas.* » (*Bahá'u'lláh*)
- VIII. Par conséquent, nous promettons d'établir, chacun dans le cadre de nos sphères respectives, des politiques et méthodologies permettant le **suivi des interprétations, déclarations ou autres opinions religieuses qui sont manifestement en conflit avec les normes et standards universels des droits de l'homme**, qu'elles soient prononcées par des institutions officielles ou par des individus auto-désignés. Nous souhaitons assumer cette responsabilité d'une manière objective et disciplinée, uniquement dans le cadre de nos domaines respectifs de compétence et de manière introspective, sans juger la foi ou les croyances d'autrui.
- « *Ne jugez point, ou vous serez vous-même jugés. Car comme vous jugez autrui, vous serez jugés et la même mesure que vous utilisez sera utilisée pour vous.* » (*Bible, Matthieu 7 :1-2*)
 - « *Habituez votre cœur à la miséricorde pour les autres et à l'affection et la bonté pour eux... étant qu'ils sont de deux natures, soit votre frère en religion ou une personne comme vous dans la création... Par conséquent, accordez-leur votre indulgence et votre pardon de la même manière que vous aimeriez qu'Allah vous accorde son indulgence et son pardon.* » (*Lettre de Caliph Ali à Malik Ashtar, Gouverneur de l'Egypte*)
 - « *L'objectif essentiel de la religion de Dieu est d'établir une unité parmi l'humanité. Les manifestations divines étaient les fondateurs de l'amitié et de l'amour. Elles ne sont pas intervenues pour créer la discorde, le conflit et la haine dans le monde. La religion de Dieu est la cause de l'amour, mais si elle devient la source de l'hostilité et de l'effusion de sang, son absence est sûrement préférable à son existence ; car elle devient satanique, nuisible et un obstacle au monde humain.* » (*'Abdu'l-Bahá*)
- IX. Nous promettons également de nous abstenir, de lutter contre et de **condamner conjointement toute déclaration publique de tout acteur qui, au nom de la religion, vise à disqualifier la religion ou la croyance d'un autre individu** ou d'une autre communauté, d'une manière qui pourrait les exposer à la violence au nom de la religion ou à une privation de leurs droits.
- X. Nous promettons de **n'accorder aucun crédit aux messages d'exclusion qui seraient basés sur des motifs religieux** d'une manière qui instrumentaliserait les religions, croyances ou leurs partisans et pourrait inciter à la haine et à la violence, par exemple à des fins électorales ou gains politiques.
- XI. Nous nous engageons également à **ne pas opprimer les voix et opinions dissidentes** sur les questions de religions et de croyances, qu'elles soient perçues comme fausses ou offensantes, au nom du caractère « sacré » du thème et nous encourageons les États qui ont encore des lois contre le blasphème ou l'apostasie à les abroger, étant donné que ces lois ont une influence négative sur la liberté de pensée, de conscience, de religion ou de croyance ainsi que sur tout dialogue ou débat sain sur les questions religieuses.
- XII. Par ailleurs, nous nous engageons à **revoir les curriculum, matériels pédagogiques et manuels** lorsque certaines interprétations religieuses ou la manière dont elles sont présentées peuvent donner à penser qu'elles incitent à la violence ou la discrimination. Nous promettons également de

promouvoir le respect du pluralisme, de la diversité dans le domaine religieux ainsi que le droit de ne pas recevoir d'instruction religieuse incompatible avec les croyances personnelles. De plus, nous nous engageons à **défendre la liberté académique et la liberté d'expression**, conformément à l'Article 19 du Pacte international relatif aux droits civils et politiques, et ce dans le cadre du discours religieux afin de promouvoir le fait que la pensée religieuse est capable de se confronter à de nouveaux défis, ainsi que de faciliter la pensée libre et créative. Nous nous engageons à soutenir les efforts en matière de réforme religieuse dans les domaines éducatifs et institutionnels.

➤ « *Le seul principe de base possible pour une morale solide est la tolérance et le respect mutuels.* »
(A. J. Ayer)

XIII. Nous promettons de mettre à profit les expériences et leçons apprises de **l'engagement avec les enfants et les jeunes** victimes ou vulnérables à la violence au nom de la religion, afin de définir les méthodologies, outils et récits adaptés permettant aux communautés religieuses de traiter ce phénomène de manière efficace, avec une attention particulière accordée au rôle important des parents et familles dans la détection et prise en charge précoce des signes de vulnérabilité des enfants et des jeunes à la violence au nom de la religion.

➤ « *Ne laisse personne te mépriser à cause de ta jeunesse ; mais sois un modèle pour les fidèles, en parole, en conduite, en charité, en foi, en pureté.* » (1 Timothée 4 :12)

XIV. Nous promettons de promouvoir, dans le cadre de nos sphères respectives d'influence, la nécessité impérieuse de garantir **le respect dans toutes les activités d'assistance humanitaire des Principes de conduite pour le mouvement international de la Croix-Rouge et du Croissant-Rouge et des ONG dans les programmes d'intervention en cas de catastrophes⁶**, en particulier que l'aide soit accordée indépendamment de la croyance des bénéficiaires, sans distinction défavorable d'aucune sorte et que l'aide ne soit pas utilisée pour promouvoir un point de vue religieux particulier.

XV. Nous promettons **de ne forcer personne ou d'exploiter des personnes dans des situations vulnérables** à se convertir à une autre religion ou croyance, tout en respectant complètement la liberté de chacun à pratiquer, adopter ou changer de religion ou de croyance et le droit de l'exprimer par l'enseignement, la pratique, le culte et le respect, que ce soit en tant qu'individu ou en communauté avec d'autres, en public ou en privé.

XVI. Nous nous engageons à **optimiser le poids spirituel et moral des religions et croyances** dans l'objectif de renforcer la protection de droits universels de l'homme et de développer des stratégies préventives que nous adapterons aux contextes locaux, tout en bénéficiant du soutien potentiel des entités compétentes des Nations Unies.

➤ « *Tu aimeras ton prochain comme toi-même. Il n'y a pas d'autre commandement plus grand que celui-là.* »
(Marc 12 : 31)

➤ « *Mais aimez vos ennemis, faites du bien, et prêtez sans rien espérer. Et votre récompense sera grande.* »
(Luc 6 : 35)

➤ « *L'être conscient de Dieu est toujours pur, comme le soleil qui donne confort et chaleur à tous. L'être conscient de Dieu veille sur tous avec la même attention, comme le vent qui souffle d'une façon égale sur le roi et le pauvre mendiant.* » (Guru Granth Sahib p. 272)

➤ « *La religion de Dieu et sa loi divine sont les instruments les plus puissants et les plus sûrs de tous les moyens pour éclairer l'unité entre les hommes. Le progrès du monde, le développement des nations, la tranquillité des peuples et la paix de tous ceux qui résident sur terre sont parmi les principes et ordonnances de Dieu.* »
(Bahá'u'lláh)

XVII. Nous nous engageons à nous soutenir mutuellement au niveau de la mise en œuvre de cette déclaration par un **échange de pratiques**, un renforcement mutuel des capacités et des activités régulières d'actualisation des compétences pour les prédicateurs spirituels et religieux, les enseignants et instructeurs, notamment dans les domaines de la communication, les minorités religieuses ou de croyances, la médiation intercommunautaire, la résolution des conflits, la détection précoce des tensions communautaires et les mesures correctives. A cette fin, nous nous engageons à

explorer les moyens de développer des **partenariats durables avec des institutions académiques spécialisées**, afin de promouvoir la recherche interdisciplinaire sur des questions spécifiques liées à la foi et aux droits et à bénéficier de leurs résultats qui pourraient être intégrés dans des programmes et outils de notre coalition « La foi pour les droits ».

XVIII. Nous nous engageons à utiliser **les moyens technologiques de manière plus créative et constante** afin de diffuser cette déclaration et les messages suivants sur la foi pour les droits pour permettre la cohésion sociale enrichie par la diversité, y compris dans les domaines de la religion et de la croyance. Nous souhaitons également considérer les moyens permettant de stimuler le renforcement des capacités et de diffuser les outils en les proposant en différentes langues pour une utilisation au niveau local.

Notes

¹ Voir Document des Nations Unies : A/HRC/22/17/Add.4, annexe, appendice, paragraphe 36.

² Voir Article 18 du Pacte international relatif aux droits civils et politiques : « (1) Toute personne a droit à la liberté de pensée, de conscience et de religion ; ce droit implique la liberté d'avoir ou d'adopter une religion ou une conviction de son choix, ainsi que la liberté de manifester sa religion ou sa conviction, individuellement ou en commun, tant en public qu'en privé, par le culte et l'accomplissement des rites, les pratiques et l'enseignement. (2) Nul ne subira de contrainte pouvant porter atteinte à sa liberté d'avoir ou d'adopter une religion ou une conviction de son choix. (3) La liberté de manifester sa religion ou ses convictions ne peut faire l'objet que des seules restrictions prévues par la loi et qui sont nécessaires à la protection de la sécurité, de l'ordre et de la santé publique, ou de la morale ou des libertés et droits fondamentaux d'autrui. (4) Les Etats parties au présent Pacte s'engagent à respecter la liberté des parents et, le cas échéant, des tuteurs légaux de faire assurer l'éducation religieuse et morale de leurs enfants conformément à leurs propres convictions. »

³ Ceux-ci incluent la Convention pour la prévention et la répression du crime de génocide (1948) ; la Convention de Genève relative au statut des réfugiés (1951) ; la Convention internationale sur l'élimination de toutes les formes de discrimination raciale (1965) ; le Pacte International relatif aux droits civils et politiques (1966) ; le Pacte international relatif aux droits économiques, sociaux et culturels (1966) ; la Convention pour l'élimination de toutes les formes de discrimination à l'égard des femmes (1979) ; la Convention contre la torture et autres peines ou traitements cruels, inhumains ou dégradants (1984) ; la Convention relative aux droits de l'enfant (1989) ; la Convention internationale sur la protection des droits de tous les travailleurs migrants et des membres de leur famille (1990) ; la Convention relative aux droits des personnes handicapées (2006) ; la Convention internationale pour la protection de toutes les personnes contre les disparitions forcées (2006).

⁴ Ceux-ci incluent la Déclaration universelle des droits de l'homme (1948) ; la Déclaration sur l'élimination de toutes les formes d'intolérance et de discrimination fondées sur la religion ou la conviction (1981) ; la Déclaration des droits des personnes appartenant à des minorités nationales ou ethniques, religieuses et linguistiques (1992) ; le Code de conduite pour le Mouvement international de la Croix-Rouge et du Croissant-Rouge et pour les Organisations non-gouvernementales (ONG) lors des opérations de secours en cas de catastrophe (1994) ; la Déclaration de principes sur la tolérance adoptée par la Conférence générale de l'UNESCO (1995) ; le Document final sur la Conférence internationale consultative sur l'éducation scolaire en relation avec la liberté de religion et de conviction, la tolérance et la non-discrimination (2001) ; les Principes directeurs de Tolède sur l'enseignement relatif aux religions et convictions dans les écoles publiques (2007) ; la Déclaration des Nations Unies sur les droits des peuples autochtones (2007) ; la Déclaration de La Haye sur « La Foi dans les droits humains » (2008) ; les Principes de Camden sur la liberté d'expression et l'égalité (2009) ; la Résolution 16/18 du Conseil des droits de l'homme sur la lutte contre l'intolérance, les stéréotypes négatifs, la stigmatisation, la discrimination, l'incitation à la violence et la violence visant certaines personnes en raison de leur religion ou de leurs convictions (et le Processus d'Istanbul 2011) ; le Plan d'action de Rabat sur l'interdiction de l'appel à la haine nationale, raciale ou religieuse qui constitue une incitation à la discrimination, à l'hostilité ou à la violence (2012) ; le Cadre d'analyse des atrocités criminelles (2015) ; le Plan d'action du Secrétaire Général pour la prévention de l'extrémisme violent (2015) ainsi que la Conférence sur le rôle des leaders religieux dans la prévention des crimes d'atrocité à Fez (2015).

⁵ Toutes les citations provenant de textes religieux ou de croyances ont été proposées par les participants de l'atelier de Beyrouth en relation avec leurs religions ou leurs convictions et sont simplement destinées à être illustratives et non exhaustives.

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

[Ce texte a été traduit en français par Madame Sama El Roumi. Nous lui exprimons notre sincère gratitude pour son travail de qualité.]

التعهدات الثماني عشر حول "الإيمان من أجل الحقوق"

نحن، أطراف المجتمع المدني والمنظمات المعنية بشؤون الدين والمعتقد، العاملون في مجال حقوق الإنسان و المجتمعون في بيروت يومي 28-29 آذار/مارس 2017، نُعرب عن اقتناعنا العميق بأن كافة الأديان والمعتقدات تتقاسم التزاماً بصون الكرامة الإنسانية والقيمة المتساوية لجميع البشر. وبالتالي فإن الإنسانية المشتركة والكرامة المتساوية تشكلان معاً جذور حضارتنا، كما أن الإيمان والحقوق يعزز كلاهما الآخر. فالتعبير الفردي والمجتمعي عن الأديان والمعتقدات ينمو ويزدهر في بيئات تصان فيها حقوق الإنسان انطلاقاً من القيمة المتساوية لجميع البشر، وعلى نحو مماثل تعزز حقوق الإنسان بالأسس الأخلاقية والروحية المتجذرة في الوجدان والتي ترسخها الأديان والمعتقدات.

إن إعلان بيروت، "الإيمان من أجل الحقوق"، موجه إلى جميع الناس سيما أتباع الأديان والمعتقدات في العالم بهدف تعزيز قيام مجتمعات متماسكة وسلمية والتي تحترم الاختلاف، وذلك على أساس ارضية مشتركة مفتوحة لمشاركة كل من يؤمن بها.

كما نتمن مساندة الأمم المتحدة، التي تمثل جميع شعوب العالم، لجهودنا من أجل التوصل إلى إعلان "الإيمان من أجل الحقوق"، والتي أثمرتها آليات الأمم المتحدة لحقوق الإنسان، مثل المقرررين الأمميين الخاصين وأعضاء الهيئات التعاقدية لحقوق الإنسان، على نسق ما تم مع خطة عمل الرباط لسنة 2012.

لقد حدّدت خطة عمل الرباط لسنة 2012¹ ثلاث مسؤوليات أساسية منوطة بالقيادات الدينية وهي:

- أ - الامتناع عن استخدام رسائل التعصّب أو أشكال التعبير التي يمكن أن تحرّض على العنف أو العداوة أو التمييز.
- ب - التحدّث علناً وبحزم شديد ضد التعصّب والتمييز وحالات خطاب الكراهية.
- ج - عدم التسامح إزاء العنف كردة فعل على التحريض على الكراهية، بحيث لا تصبح الاستفزازات المسبقة مبرراً للعنف المستقبلي.

ومن أجل دعم إنفاذ هذه المسؤوليات الأساسية التي وردت في خطة عمل الرباط والتي أشارت إليها الدول مراراً بشكل ايجابي، قمنا بصياغة ثمانية عشرة تعهداً حول "الإيمان من أجل الحقوق"²، وكذلك إجراءات لمتابعة تنفيذها:

I. إن مسؤوليتنا الأساسية هي الدفاع عن حق كل فرد في حرية الاختيار، ولا سيما فيما يتعلّق بحرية الفكر، الضمير، الدين أو المعتقد. ونؤكّد في هذا الخصوص التزامنا بالمعايير³ والمبادئ⁴ العالمية ذات الصلة، بما فيها المادة 18 من العهد الدولي الخاص بالحقوق المدنية والسياسية التي لا تسمح بتقييد حرية الفكر والضمير ولا تسمح بتعريض أي شخص لإكراه من شأنه أن يخل بحريته في اعتناق أي دين أو معتقد يختاره. هذه الحريات، محمية دون قيد أو شرط وفقاً للمعايير الدولية كما لا يمكن المساس بها وفقاً للتعاليم الدينية أيضاً.

﴿ لا إِكْرَاهَ فِي الدِّينِ (قرآن، البقرة، آية 256)

﴿ وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ (قرآن، الكهف، آية 29)

﴿ وإن ساء في أعينكم أن تعبدوا الرب. فاخترارو لأنفسكم اليوم من تعبدون... (يشوع 24:15)

﴿ "لا يجوز لأحد إرغام الآخرين ولا استغلالهم. وللجميع حقاً ثابتاً لا يُنتقص في السعي إلى نيل السعادة

ورضا النفس. فالحب والاقناع هما القانون الأوحد لتحقيق الترابط الاجتماعي" (جورج جرانث صاحب صفحة 74).

﴿ "عندما تسود حرية الضمير وحرية التفكير والحق في التعبير، أي عندما يُعبر كل منا عن معتقداته وفقاً لمُثله الخاصة، تصبح التنمية والنمو أمران حتميان" (أبو البهاء).

﴿ "ينبغي للناس معاملة بعضهم البعض كما يودون أن يعاملهم الآخرين وذلك من خلال التسامح

والمراعاة والعاطفة" (قاعدة ذهبية)⁵.

II. إننا ننظر إلى هذا الإعلان "الإيمان من أجل الحقوق"، باعتباره يمثل الحد الأدنى المشترك لكل المؤمنين أياً كان شكل الإيمان سواء العقائد التوحيدية أو غير التوحيدية أو اللادينية أو غير ذلك. ونعرب عن قناعاتنا بأن تفسير النصوص الدينية والمعتقدات ينبغي أن تعزّز مستوى حماية الكرامة الإنسانية بما يفوق حتى ما أقرته القوانين الوضعية.

III. بما أنّ النصوص الدينية قابلة للتفسيرات البشرية المتعدّدة فاننا نتعهد بتشجيع الحوار الإيجابي حول التفسيرات البناءة في فهم النصوص الدينية. وعليه، فإنّ تفسير النصوص الدينية يقتضي ليس فقط التسامح إزاء التفكير النقدي في المسائل الدينية، بل أنه يوجب التشجيع على ذلك، كشرط للتوصل إلى تفسيرات دينية مستنيرة خاصة إزاء تحديات الحضارة المعاصرة في ظل مجتمعات متعددة الثقافات والأديان تواجه تحديات متجددة.

IV. نتعهد بدعم ومساندة كافة جهود تحقيق المساواة في المعاملة عبر كافة مجالات ومظاهر الدين والعقيدة. وأن ندِين كل أشكال الممارسات التمييزية في هذا المجال. ونتعهد بالعمل على منع استخدام مفهوم "دين الدولة" للتمييز ضد أي شخص، ونعتبر أن أي تفسير يناقض ذلك إنما يهدر وحدة الانسانية والمساواة في الكرامة. وبالمثل، فإننا نتعهد بمناهضة استخدام "الأيدولوجية العلمانية" كوسيلة لتقليص مساحة التنوع الديني والعقائدي في واقع الممارسة.

V. < فبدا بطرس كلامه قائلاً: " تبيين لي فعلا ان الله لا يفضل احدا على احد" (سفر أعمال الرسل، 10: 34). نتعهد بضمان عدم التمييز وتحقيق المساواة بين الجنسين في إطار تنفيذنا لإعلان "الإيمان من أجل الحقوق". كما نأخذ على عاتقنا بشكل خاص إعادة النظر، كل في حدود ولايته، في التفسيرات والمفاهيم الدينية التي تحط من شأن المرأة وتكرس التمييز ضدها بل وتتغاضى عن العنف القائم على التمييز على أساس الجنس. ونتعهد بالدفاع عن العدالة والمساواة للجميع، وتأمين الحماية للنساء والفتيات والفتيان بوجه خاص ضد أي ممارسات تمييزية وعنيفة، بما في ذلك تشويه الأعضاء التناسلية للإناث والأطفال، والزواج القسري، والجرائم التي ترتكب تحت ذريعة ما يسمى "الشرف".

< علي الرجل أن يحترم زوجته أكثر مما يحترم نفسه، وأن يحبها كما يحب نفسه (التلمود، يياموت 62، ب). < فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ (قرآن، آل عمران، آية 195).

< يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا (قرآن، الحجرات، آية 13). < فَخَلَقَ اللَّهُ الْإِنْسَانَ عَلَىٰ صُورَتِهِ . عَلَىٰ صُورَةِ اللَّهِ خَلَقَهُ . ذَكَرًا وَأُنْثَىٰ خَلَقَهُمْ (سفر التكوين 1، 27). < خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ (حديث).

< " إن المرأة هي الصديق والشريك في الحياة. وهي المرأة التي تحفظ استمرارية الحياة. فكيف يجوز لنا أن نُحط من قدرها وهي التي تنجب العظام. فالمرأة هي التي تلد ولاوجود لشيء دون المرأة (جورو جرانت صاحب صفحة 743).

< إن العالم الإنساني أشبه بطير له جناحان أحدهما الرجال والآخر النساء، وما لم يكن الجناحان قويان تؤيدهما قوة واحدة فإن هذا الطير لا يمكن أن يطير نحو السماء. ويقتضي هذا العصر ارتقاء النساء، فيقمن بوظائفهن كلها في مدارج الحياة، ويكون مثل الرجال، ويجب أن يصلن إلى درجة الرجال ويتساوين في الحقوق معهم (عبدالبهاء).

< "يتعين على أي منهج شامل وفعال لبناء القدرات إشراك القيادات المؤثرة مثل القادة التقليديين والدينيين [...]". (التوصية العامة المشتركة رقم (31) للجنة المعنية بالحد من التمييز ضد المرأة/ التعليق العام رقم (18) للجنة المعنية بحقوق الطفل المتعلقة بالممارسات الضارة، وثيقة الأمم المتحدة رقم: CEDAW/C/GC/31-18/CRC/C/GC/18 الفقرة رقم (70).

VI. نتعهد بالدفاع عن جميع الأشخاص المنتمين للأقليات ضمن نطاق عمل كل منا، ، وحريةهم في الدين والمعتقد، وحقوقهم في ممارسة شعائرهم بشكل كامل، كما نؤكد على حقهم في المشاركة المتساوية والفعالة في الحياة الثقافية والدينية والاجتماعية والاقتصادية وفقا لما ورد في القانون الدولي لحقوق الإنسان، وهو ما نعتبره حداً أدنى من التضامن الواجب بين جميع البشر.

VII. نتعهد، كل في مجال اختصاصه، بالإدانة العلنية لكل حالات الدعوة إلى الكراهية والتحرير التي من شأنها إثارة العنف والتمييز والعداء، لأننا نتحمل مسؤولية مباشرة عندما يتم إطلاق مثل هذه الدعوات للكراهية والتحرير تحت عباءة الأديان والمعتقدات التي نؤمن بها.

< "عامل الآخر كما هو يعاملك" (عصر الدولة المصرية الوسطى). < "تعويض الضرر بما يكافئه ومقابلة الاحسان بالإحسان" (كونفوشيوس). < لا تفعل لأخيك ما تكرهه لنفسك (التلمود، شباط 31، أ). < "ينبغي علينا توخي الدقة في اختيار كلماتنا فسوف يسمعها الناس ويتأثرون بها سلباً أو إيجاباً" (بوذا). < "عن طريق ضبط النفس وجعل دهارما (الحق في التصرف) تركيزك الأساسي، عامل الآخرين كما تعامل نفسك" (ماهابهاراتا).

< لَا تَنْتَقِمْ وَلَا تَحْقِدْ عَلَىٰ أُنْبَاءِ شَعْبِكَ، بَلْ تُحِبْ قَرِيبَكَ كَنَفْسِكَ (سفر اللاويين 19، 18). < "فكُلُّ مَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ أَفْعَلُوا هَكَذَا أَنْتُمْ أَيْضًا بِهِمْ، لِأَنَّ هَذَا هُوَ النَّامُوسُ وَالْأَنْبِيَاءُ" (إنجيل متى 7:12).

< "احذر من أن تسبب الأذى لأي روح، أو الحزن لأي قلب، حاول أن تساعد في أن تلم جروح أي رجل في كلماتك سواء كنت تعرفه أو غريب عنك، صديقك أم عدو (بهاء الله).

VIII. كما نتعهد، كل في مجال اختصاصه، بوضع سياسات ومنهجيات لرصد التفسيرات أو الآراء الدينية التي تتخذ مساراً ظاهر الانحراف يناقض القواعد والمعايير العالمية لحقوق الإنسان، بغض النظر عما إذا كانت معلنة من

قبل مؤسسات رسمية أو أفراد قاموا بتنصيب أنفسهم أولياء على معتقدات الناس. ونحن عازمون على تحمّل هذه المسؤولية بطريقة موضوعية ومنضبطة فقط في مجال اختصاص كل منا ضمن مسلك النقد الذاتي ودون الحكم على إيمان ومعتقدات الآخرين.

﴿ لَا تَدِينُوا لِنَلِّأُ تُدَانُوا. فَإِنَّكُمْ بِالذِّينُونَةِ الَّتِي بِهَا تَدِينُونَ تُدَانُونَ؛ وَبِالْكَيْلِ الَّذِي بِهِ تَكِيلُونَ يُكَالُكُمْ. (إنجيل متى 7: 1-2)

﴿ وَأَسْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ ، وَالْمَحَبَّةَ لَهُمْ ، وَاللُّطْفَ بِهِمْ . وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعاً ضَارِياً، تُعْتَبِمُ أَكْلَهُمْ؛ فَإِنَّهُمْ صِنْفَان: إِمَّا أَحُّ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الخَلْقِ... فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ الَّذِي نُحِبُّ وَتَرْضَى أَنْ يُعْطِيَكَ اللهُ مِنْ عَفْوِهِ وَصَفْحِهِ (كتاب الامام علي بن ابي طالب إلى "مالك الأشتر" حاكم مصر).

﴿ الغرض الأساسي من دين الله تأسيس الوحدة بين البشر. والتجليات الإلهية هي مصدر الاخوة والحب بينهم. لذا ليس من شأن تجليات الله أن تبعث الشقاق والنزاع والكرهية في العالم. دين الله هو الحب، أما إذا جعلنا منه مصدرًا للعداء وسفك الدماء، فلا شك أن غياب هذا الدين أفضل من وجوده لأنه يغدو شيطانيا ومدمرا وعقبة أمام نشوء عالم إنساني (ابو البهاء).

.IX نتعهد بالامتناع عن ومناهضة وإدانة كل حكم عام يصدر من قبل أي جهة قوامه تكفير أي فرد أو جماعة أو الحكم على إيمانهم بطريقة من شأنها أن تجعلهم عرضة للعنف تحت مسمى الدين، أو حرمانهم من حقوقهم الإنسانية.

.X نتعهد بعدم إعطاء سمة القدسية للأراء البشرية التي تدعي أنها تستند على خلفيات دينية، والتي من شأنها استغلال الدين أو المعتقد أو المؤمنين بها بشكل إقصائي للحض على الكراهية والعنف، على سبيل المثال لمصالح انتخابية أو اهداف سياسية.

.XI كما نلتزم بعدم قمع الأصوات ووجهات النظر التي تقدّم رؤى نقدية في المسائل المتعلقة بالدين أو المعتقد باسم القداسة، حتى لو لم تكن صائبة في تقديرنا أو بدت عدائية. كما نحث الدول التي ما زالت تعتمد قوانين مكافحة ازراء الأديان إلى إلغائها، حيث أن هذه القوانين تترك تأثيراً خانقاً على التمتع بحرية الفكر، الضمير، الدين أو المعتقد، وبالتالي تؤثر سلبيًا على فرص تحقيق حوار مطلوب ونقاش صحي مفيد في المسائل الدينية.

.XII نلتزم بالعمل على تنقية المناهج والمواد التعليمية والكتب المدرسية التي تتضمن تفسيرات دينية أو التي تقدّم بأسلوب قد يشجّع على تبني أفكار عنيفة أو تمييزية. ونتعهد في هذا السياق بتعزيز احترام التعددية والتنوع في مجال حرية الدين والمعتقد، وبحق الفرد في رفض أي تعليم ديني يتناقض مع قناعاته. كما نلتزم بالدفاع عن الحرية الأكاديمية وحرية التعبير، انسجاماً مع المادة نص المادة 19 من العهد الدولي الخاص بالحقوق المدنية والسياسية، في مجال الحوار الديني من أجل ضمان أن يصبح الفكر الديني قادراً "على مواجهة التحديات الجديدة ، مما يستوجب تشجيعاً للفكر الحر والخلاق. هذا ونتعهد بدعم الجهود المبذولة في مجال الإصلاحات الدينية في الميادين التعليمية والمؤسساتية.

﴿ إن السند الأوحى لأخلاقيات راسخة هو التسامح المتبادل والاحترام. (أ.ج. آير)

.XIII نتعهد باستخلاص الخبرات والدروس المستفادة في كيفية التعامل مع الأطفال والشباب، سواء كانوا ضحايا أو عرضة للتحريض على الكراهية من أجل صياغة منهجيات وتبني أدوات ابداعية لتمكين المجتمع الديني من معالجة هذه الظاهرة بفاعلية، مع إيلاء اهتمام خاص لدور الأهل والأسرة الحاسم في الكشف والتعامل مع المظاهر المبكرة لقابلية الأطفال والشباب للتعرض للعنف باسم الدين.

﴿ لا تدع احد يستصغرك لحدائثة سنك وكن مثلاً للمؤمنين في القول والسلوك والحب والايمان والطهارة (تيموثاوس الأولى، 4:12).

.XIV نتعهد كلّ في مجال اختصاصه بضرورة ضمان احترام مبادئ مدونة السلوك المعتمدة من جانب الحركة الدولية للصليب الأحمر والهلال الأحمر والمنظمات غير الحكومية أثناء الإغاثة في حالات الكوارث لكل حالات الإغاثة الإنسانية⁶، لا سيما ضرورة ان تقدّم دون أي تمييز او مصلحة دينية بما في ذلك وجوب تقديم المساعدات بصرف النظر عن عقيدة الملقّي والامتناع عن استخدام المساعدات الإنسانية في الترويج أو المساندة لأي آراء دينية.

.XV نتعهد بعدم إكراه الأفراد وعدم استغلال الأشخاص في الفئات المستضعفة من أجل تغيير انتمائهم الديني مع الاحترام الكامل لحريرتهم في اختيار أو تغيير دينهم أو معتقدهم، وحقهم في إظهار ذلك من خلال التعليم والممارسة وإقامة الشعائر سواء بشكل فردي أو جماعي، وأمام الملأ أو في اطار الخصوصية.

.XVI نلتزم أيضاً، في السياق نفسه، بالاستفادة من الثقل الروحي والأخلاقي للأديان والمعتقدات لتعزيز وحماية حقوق الإنسان العالمية وتطوير استراتيجيات وقائية متلائمة مع مختلف الأطر الوطنية مستفيدين مما يمكن أن تقدمه مؤسسات الأمم المتحدة ذات الصلة من دعم في هذا الصدد.

﴿ وَثَانِيَةً مِثْلَهَا هِي: نُحِبُّ قَرِيْبَكَ كَنَفْسِكَ. لَيْسَ وَصِيَّةٌ أُخْرَى أَعْظَمَ مِنْ هَاتَيْنِ (إنجيل مرقس، 31:12)

﴿ بَلْ أَجَبُوا أَعْدَاءَكُمْ، وَأَخْسَبُوا وَأَفْرَضُوا وَأَنْتُمْ لَا تَرْجُونَ شَيْئاً، فَيَكُونُ أَجْرُكُمْ عَظِيماً وَتَكُونُوا بَنِي الْعَلِيِّ، فَإِنَّهُ مُنْعَمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ (إنجيل لوقا، 35:6).

﴿ إن وجود الله ناصع كالشمس التي تبعث خيرها ودفنها للجميع. إن وجود الله يهيمن على الجميع كالريح التي تهب على قدم المساواة على كل ملك و فقير. (جورج جرانث صاحب، ص 272).

﴿ "دين الرب وشريعته المقدسة هما الأداتان الأكثر فعالية لبزوغ فجر التوحيد بين الناس. وتقدم العالم وتطور الأمم وطمأنينة البشر وسلامة جميع من يسكن الأرض هذه جميعاً من بين مقاصد الرب وسُننه (بهاء الله).

XVII. تتعهد بدعم بعضنا البعض في مجال تنفيذ هذا الإعلان من خلال تبادل الممارسات وتعزيز بناء القدرات المتبادلة والتحديث المنتظم لمهارات الدعاة الدينيين والروحانيين والمعلمين والمدربين، خاصة في مجالات الاتصالات، والأقليات الدينية، والوساطة المجتمعية، وحل النزاعات خاصة ذات الطابع الطائفي، وسبل الوقاية سلفاً منها، والكشف المبكر عن التوترات الطائفية، وتأمين الأدوات العلاجية والمساعي التعويضية. وفي الصدد نفسه، يتوجب علينا استكشاف سبل تطوير شراكات مستدامة مع المؤسسات الأكاديمية المتخصصة وذلك لتشجيع البحوث المتعددة المناهج حول تطبيقات محددة تتعلق بتنفيذ وتطوير مبادرة "الإيمان من أجل الحقوق" والاستفادة من نتائجها التي يمكن أن تغذي برامج وأدوات إبتلائنا حول هذه المبادرة.

XVIII. نتعهد باستخدام الوسائل التكنولوجية بطريقة إبداعية ذات استمرارية أكثر من أجل تعميم هذا الإعلان ونشر مبادرة "الإيمان من أجل الحقوق" وتعميم هذه التعهدات الثمانية عشر لتعزيز بناء مجتمعات متماسكة عبر إثراء التنوع الثقافي. كما سنسعى إلى تأمين وسائل التمكين وبناء القدرات وأدوات التوعية والتفاعل وجعلها متاحة بلغات مختلفة لاستخدامها محلياً.

¹راجع الفقرة 36 من تقرير الأمم المتحدة A/HRC/22/17/Add.4

²راجع المادة 18 من العهد الدولي الخاص بالحقوق المدنية والسياسية:

1- لكل إنسان حق في حرية الفكر والوجدان والدين. ويشمل ذلك حريته في أن يدين بدين ما، وحريته في اعتناق أي دين أو معتقد يختاره، وحريته في إظهار دينه أو معتقه بالتعبد وإقامة الشعائر والممارسة والتعليم، بمفرده أو مع جماعة، وأمام الملا أو على حدة.

2- لا يجوز تعريض أحد لإكراه من شأنه أن يخل بحريته في أن يدين بدين ما، أو بحريته في اعتناق أي دين أو معتقد يختاره.

3- لا يجوز إخضاع حرية الإنسان في إظهار دينه أو معتقه، إلا للقيود التي يفرضها القانون والتي تكون ضرورية لحماية السلامة العامة أو النظام العام أو الصحة العامة أو الآداب العامة أو حقوق الآخرين وحرياتهم الأساسية.

4- تتعهد الدول الأطراف في هذا العهد باحترام حرية الآباء، أو الأوصياء عند وجودهم، في تأمين تربية أولادهم دينياً وخلقياً وفقاً لقناعاتهم الخاصة

³اتفاقية منع ومعاقبة جريمة الإبادة الجماعية (1948) والاتفاقية المتعلقة بمركز اللاجئين (1951) واتفاقية القضاء على جميع أشكال التمييز العنصري (1965) والعهد الدولي الخاص بالحقوق المدنية والسياسية (1966) والعهد الدولي الخاص بالحقوق الاقتصادية والاجتماعية والثقافية (1966) واتفاقية حقوق الطفل (1989) والاتفاقية الدولية لحماية حقوق جميع العمال المهاجرين وأفراد أسرهم (1990) واتفاقية الأشخاص ذوي الإعاقة (2006) واتفاقية حماية جميع الأشخاص من الإختفاء القسري (2006).

⁴هذا يتضمن الإعلان العالمي لحقوق الإنسان (1948) و إعلان بشأن القضاء على جميع أشكال التعصب والتمييز القائم على أساس الدين أو المعتقد (1981) و إعلان بشأن حقوق الأشخاص المنتمين إلى أقليات قومية أو إثنية وإلى أقليات دينية ولغوية (1992) و قواعد السلوك من أجل الحركة الدولية للصليب الأحمر والهلال الأحمر والمنظمات غير الحكومية أثناء الإغاثة في حالات الكوارث (1994) و إعلان مبادئ بشأن التسامح (1995) والمؤتمر الاستشاري الدولي بشأن التعليم المدرسي المتصل بحرية الدين والمعتقد والتسامح وعدم التمييز (2001) و إعلان الأمم المتحدة بشأن حقوق الشعوب الأصلية (2007) وبيان لاهاي بشأن "الإيمان بحقوق الإنسان" (2008) ومبادئ كامدن حول حرية التعبير والمساواة (2009) و القرار رقم 18/16 الصادر عن مجلس حقوق الإنسان "مكافحة التعصب والقبول النمطية السلبية والوصم والتمييز والتحرير على العنف وممارسته ضد الأشخاص على أساس دينهم أو معتقدتهم (و عملية إبطبول 2011) و عمل الرباط بشأن حظر الدعوة إلى الكراهية القومية أو العنصرية أو الدينية التي تشكل تحريضاً على التمييز أو العداة أو العنف (2012) وإطار عمل تحليلي للجرائم الوحشية (2014) وخطة عمل الأمين العام للأمم المتحدة لمنع التطرف العنيف (2015) و إعلان فاس حول منع التحريض الذي من شأنه أن يؤدي إلى جرائم الإبادة (2015).

⁵ عرضت جميع الاقتباسات من النصوص الدينية أو المعتقدية من قبل المشاركين في ورشة العمل بيروت فيما يتعلق بدينهم أو معتقدتهم ولا يقصد بها سوى أن تكون توضيحية وغير حصريّة ⁶راجع www.icrc.org/eng/assets/files/publications/icrc-002-1067.pdf

Options for civil society follow-up

*Preliminary action plan drafted in Beirut
(work in progress)*

I. PROMOTION / “OWNERSHIP”

Objective: Strong promotion at national level with all stakeholders

- It cannot be assumed that all religious leaders or faith-based organizations will be completely behind the 18 commitments. They need to formally endorse the 18 commitments. They need to own the document. How can it happen if they are not “there” yet? Provide responses, build their capacities
- Include women religious leaders
- Engage the youth
- Engage academics
- We also need to reach out ordinary people: Making the 18 commitments understandable, comprehensible by people; why it is important; why it affects our daily lives

Actions

- Translate and contextualize the document; contextualize the promotion
- Disseminate guides
- Establish multi-stakeholders network/coalition, including youth, religious leaders, academic, CSOs, FBOs, women’s organizations, trade unions, journalists and media, MPs, etc. – common grounds on the 18 commitments; there should be a broad coalition of stakeholders endorsing the F4R framework; Membership limited to those that believe in human rights and the F4R
- Approach and work with National Human Rights Institutions; get them involved where and when possible
- Many national coalitions may already be in place; approach them and explain why the purpose of a new coalition; what it can bring; what is its distinctive value and impact
- Launch the national coalition; ensure media coverage; highlight the approach, the vision (possibility of a rotating national agency)
- Reach out to a variety of stakeholders, including trade unions, women’s unions; ask for their endorsement
- The OHCHR national or regional offices or other UN offices should be brought in to support the initiative, both logistically, strategically, politically; offer some protection
- At regional level, involve the UN Training Center in Doha – it may support, propose activities, etc.
- Forum to celebrate Freedom of religion or belief and the 18 commitments
- Create attention; invite the Media
- Case studies: what does the implementation of each commitment look like practically?
- Produce a child-friendly version of the F4R framework
- Produce a simpler version of the F4R Framework, including the 18 commitments
- Ask someone influential in society, e.g. a footballer, a musician, to endorse the F4R framework and coalition
- Consider establish regional coalitions in all regions of the world – with an even approach to all regions.

II. ADDRESS THE ROLE OF STATES

Objective: States and religious communities both are needed for freedom of religion or belief. Make sure we have the buy-in from governments and official leaders; that they cooperate with religious leaders

Actions

- If they are not open to the 18 commitments: develop appropriate and context-specific strategies
- Joint delegation, including state actors from other countries and religious actors – to address their fears, beliefs, etc. Counter these with influential people, who speak their languages. Address their fears that freedom of religion or belief may bring chaos.
- Create a political will at the political level to promote the 18 commitments; create a legislative framework, create awareness
- Where feasible, actively ask for official religious channel to support or endorse the process and outcome
- Build synergies with State Religions at the Rabat meeting (October 2017) currently planned as part of the F4R initiative; Inter-governmental process bringing the CSOs/FBOs voice and experience

III. RAPID RESPONSE MECHANISMS

Objective: Establish system to identify incitement to hatred; engage in reactive and pro-active work; public denunciation

Actions

- Collect faith-disaggregated data on hate crimes
- Call out the right-wing media; minority groups are not able to respond to misrepresentation or hatred through the Press Council;
- Religious leaders speak about the right of members of other communities; not just about your own communities
- Onus is on those who are safe and secure to take such actions
- CSOs is to offer guidance on what constitutes incitement

IV. EDUCATION

Objective: To change people's values and behaviours, we need a long-term objective around education; new approaches to education; new curriculum

Actions:

- Assessment of curriculum (e.g. WCC assessments, recommendations, policy changes)
- Organize meeting of religious leaders to discuss and agree the changes to the curriculum
- The F4R framework can be an avenue for curriculum changes
- While curriculum review is on-going consider education of tolerance in schools

V. PROMOTE AND ACTIVE STEPS TO INTRA-FAITH DIALOGUE; ADDRESS INTRA-FAITH INTOLERANCE AND HOSTILITY

VI. SYNERGY LOCAL TO GLOBAL / GLOBAL TO GLOBAL

Objective: Tie local level actions to UN or international process, for example the Istanbul process or the Secretary-General's Plan of Action to Prevent Violent Extremism; encourage international and local NGOs to be more pro-active at the international level

Actions:

- Establish local/national coalitions, which work on a long-term vision, are driven from the grassroots and focus on the human rights perspective
- UN should formally endorse the F4R Coalition
- Commission of Churches on International Affairs should endorse the F4R
- MPs / from around the world
- International Coalition: There ought to be an international dimension / international coalition of F4R which can offer protection and a framework; it should protect and support; but most importantly it should reach out to those that would have difficulties with the human rights framework – the language of the 18 commitments is different so it opens the door to these individuals who may not endorse the human rights framework
- Promote F4R framework with existing international coalition and seek their endorsement
- Report incidents to the international human rights mechanisms (Special Procedures, Treaty Bodies and the Universal Periodic Review)
- Build synergy with 16/18 resolution and provide input to Istanbul process via national coalitions
- Regional workshops on racism and xenophobia, implementing HRC resolution on NHRI
- Build synergy with SDG Goals 1, 5, 10, 16 and other related Goals; learn from SDGs indicators as these may be helpful; input into States and others reporting on SDG implementation; participate to high-level meetings.
- Organize a Global Forum every two or more years
- Create an on-line presence for all global initiatives and activities; multi-lingual; video content with info-graphics; etc.

VI. IMMEDIATE FOLLOW-UP

Objective: Ensure immediate follow-up before the Rabat Meeting with State religious leaders

Actions:

- Establish a Committee at the international level that can advise and support the meeting in Rabat with State religious leaders
- Convene a preparatory meeting in August 2017

VII. MONITORING OF THE IMPLEMENTATION

Objective: National and regional coalitions to monitor their activities and implementation, possibly along with OHCHR

Actions:

- Determine what should be reported
- Regular self-reporting on activities
- Regular reporting to the UPR.

Symposium for religious leaders and civil society (Dakar, 3-4 May 2017)

From 3 to 4 May 2017, OHCHR Regional Office for West Africa organized with the Senegalese Ministry of Foreign Affairs and the Ministry of Justice a symposium for religious leaders and civil society representatives on the rights of women and children from the perspective of Islam and in the context of the Beirut Declaration and its 18 commitments on “Faith for Rights”.



Objectives of the Dakar symposium

The symposium in Dakar, which received important media attention, served as a first test of the 18 commitments. It gathered a number of preachers, lawyers, judges and parliamentarians from the Senegalese society and was enriched by high level panellists from Senegal, Egypt and Tunisia, including the former UN Special Rapporteur on extrajudicial, summary or arbitrary executions, the Senegalese member of the UN Committee on Migrant Workers and the UN Special Rapporteur on minority issues, as well as renowned Islam and human rights specialists.

The objective of the symposium was to place human rights and Islam in the more global context of the Beirut Declaration of 29 March 2017, and to see how the 18 commitments from religious leaders and civil society representatives could be adapted and turned into concrete projects in Senegal. OHCHR Regional Office for West Africa invited the participants to address in particular the rights of women and children (using as a basis CEDAW and CRC recommendations regarding Senegal in 2015 and 2016 respectively) with a purpose to deconstruct the misunderstandings on Islam that some religious leaders and believers in Senegal and others around the world continue to convey.

Outcomes in the Senegalese context

Participants who were divided into working groups during the second day of the symposium all agreed that only the following Commitments could raise tensions and lead to human rights violations in Senegal:

- Commitment 5 (non-discrimination and gender equality),
- Commitment 10 (not to give credence to exclusionary interpretations claiming religious grounds),
- Commitment 12 (refine the curriculums, teaching materials and textbooks),
- Commitment 13 (engaging with children and youth, who are either victims of or vulnerable to incitement to violence in the name of religion),
- Commitment 16 (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),
- Commitment 17 (implementation through exchange of practices) and
- Commitment 18 (use technological means more creatively and consistently in order to disseminate this declaration and subsequent Faith for Rights messages).



On the above commitments, participants considered that the Government of Senegal has the primary obligation in this regard. Concrete projects were then discussed in order to intensify governmental and civil society efforts.

The Dakar symposium resulted in:

- The validation after thorough discussions of the 18 commitments framework, while adapting it to the Senegalese context;
- The creation of a national F4R coalition in Senegal, open to new members from all religions; and
- A concrete project focusing on Commitment 13 on children’s rights, especially children who are exploited by certain “Marabouts” in the name of religion.



Project proposal for an alternative to child forced begging in the name of Islam (Commitment 13)

- Senegalese citizens, the majority of whom are Muslims, are very much attached to give alms, especially on Fridays.
- This system is exploited by some religious leaders (“Marabouts”) who force very young children into begging while they pretend giving them religious education in so-called “daaras” (religious schools) that the State is currently unable to supervise and control.
- The whole system is very lucrative and has so far not been addressed sufficiently and efficiently.
- The plan is to create an alternative to forced begging by encouraging the Senegalese to give to a well-defined and identified entity in charge of redistributing the gains to religious schools identified by the State and renowned religious leaders.
- The gains would also benefit any project aiming at getting kids out of the streets.



Next steps after the Dakar symposium

- Establishment of a follow-up task force (including representatives from OHCHR, Government, Parliament, UN Treaty Bodies and civil society organizations);
- Operationalization of the F4R coalition in Senegal;
- Implementation of Senegal projects agreed in the framework of the 18 commitments;
- Media campaign in partnership with relevant UN agencies and Government representatives; and
- Drafting of a commentary on the 18 commitments as applied to the Senegalese context.

CEDAW discussions concerning “Faith for Rights” (Geneva, since July 2017)

Summary records of consideration of reports by States parties	Concluding observations of the UN Committee on the Elimination of Discrimination Against Women
<p><u>Costa Rica, CEDAW/C/SR.1508:</u></p> <p>20. Ms. Haidar said the fact that worship-related matters fell within the remit of Ministry of Foreign Affairs only served to underscore the centrality of faith in Costa Rican society. The State party should make use of the latest tools and resources to promote a better understanding of the relationship between faith and the realization of human rights, such as the Beirut Declaration on Faith for Rights, as a means of forestalling conflicts between the two.</p>	<p><u>CEDAW/C/CRI/CO/7:</u></p> <p>15. The Committee recommends that the State party: (a) Devise a comprehensive strategy with medium-term and long-term benchmarks aimed at eliminating discriminatory gender stereotypes and upholding women’s dignity and contribution in all areas of economic and social life, engaging in that regard with religious leaders and civil society organizations in a positive dialogue on women’s rights; [...]</p>
<p><u>Niger, CEDAW/C/SR.1516:</u></p> <p>27. Ms. Jahan, noting that the draft document on the personal status code had not been adopted owing to the hostility of certain social groups, said that she wished to know whether the State party intended to adopt a new draft in consultation with civil society and with community and religious leaders, including those who might be expected to oppose such an initiative. In view of the fact that over 70 per cent of the population of Niger was under the age of 25, she asked what measures would be taken to involve young people in the process of reviewing the draft personal status code. Lastly, she asked whether the State party would consider seeking the advice of the Governments of other Muslim-majority countries that had taken steps to improve the status of women, promote the principle of gender equality in their personal status laws and reconsider religious interpretations that appeared to perpetuate gender inequality and harmful stereotypes.</p> <p>28. In order to promote reflection on the relationship between faith and human rights, the State party might wish to consider organizing a symposium similar to the one held in Dakar in May 2017 on the rights of women and children from the perspective of Islam.</p>	<p><u>CEDAW/C/NER/CO/3-4:</u></p> <p>21. The Committee, in line with Sustainable Development Goal 5.3, on the elimination of all harmful practices, such as child marriage and forced marriage and female genital mutilation, recommends that the State party: [...]</p> <p>(d) Develop and allocate sufficient resources for the implementation of a national plan of action to combat harmful practices, providing for strategic media campaigns and educational programmes to raise awareness among traditional and religious leaders, health-care and social workers and the general public about the negative impact of the practices on women and girls. [...]</p> <p>35. The Committee recommends that the State party accord priority to the participation of women in its efforts to meet the targets of the 2030 Agenda for Sustainable Development and that it: [...]</p> <p>(d) Raise awareness among parliamentarians, traditional and religious leaders and the general public about the need to promote women’s economic empowerment as a poverty alleviation strategy. [...]</p> <p>43. The Committee, recalling its general recommendations No. 21 (1994) on equality in marriage and family relations and No. 29 (2013) on the economic consequences of marriage, family relations and their dissolution, as well as joint general recommendation No. 31 of the Committee on the Elimination of Discrimination against</p>

Summary records of consideration of reports by States parties	Concluding observations of the UN Committee on the Elimination of Discrimination Against Women
	<p>Women/general comment No. 18 of the Committee on the Rights of the Child (2014) on harmful practices, recommends that the State party: [...] (c) Prohibit, including under customary law, the harmful practices of child marriage, forced marriage and polygamy and repudiation and conduct awareness-raising campaigns targeting parliamentarians, traditional and religious leaders and the general public on the harmful effects of these practices on women and girls.</p>
<p><u>Nigeria, CEDAW/C/SR.1518:</u></p> <p>14. Ms. Jummai Alhassan (Nigeria) said that the proposal to amend legislation to give equal rights to women married to foreigners was before the Legislative Assembly. Changes to the law on marriage could be made only by continuing to pursue campaigns to raise religious leaders' awareness of the importance of amending the legislation in question. One such campaign was the HeForShe campaign, which had recently been launched in Nigeria. [...]</p> <p>16. Ms. Haidar said that she understood the importance of advocacy in bringing about changes in mindsets and in legislation, as she, too, hailed from a religiously diverse country, namely Lebanon. She drew the State party's attention to the Rabat Plan of Action on the prohibition of advocacy of national, racial or religious hatred that constituted incitement to discrimination, hostility or violence and the Beirut Declaration on "Faith for Rights" and its related 18 commitments, which could serve as useful tools in encouraging different faith communities to work together to promote human rights. [...]</p> <p>43. Ms. Rana, highlighting the high numbers of women and girls who were subjected to all forms of violence, and welcoming the introduction of the Violence against Persons (Prohibition) Act, said that she was concerned about the persistence of patriarchal attitudes and deep-rooted discriminatory stereotypes concerning women's roles that perpetuated women's subordination within the family and society. She wondered whether the Violence against Persons</p>	<p><u>CEDAW/C/NGA/CO/7-8:</u></p> <p>7. The Committee notes that the State party's efforts to implement its obligations under the Convention have been significantly affected by various conflicts in Nigeria, in particular the terrorist insurgency waged by Jama'atu Ahlis Sunna Lidda'Awati Wal-Jihad (Boko Haram) since 2009. The Committee notes the efforts of the State party to rescue and rehabilitate women and girls who have been abducted and subjected to sexual slavery by Boko Haram. It considers that the full implementation of the Convention, so as to ensure respect for and enjoyment of women's rights, is a prerequisite for the success of those efforts, including those aimed at securing education facilities, bringing about deradicalization and combating violent extremism. The Committee recommends, therefore, that the State party implement the recommendations contained in the present concluding observations as a matter of high priority, including by seeking international assistance and cooperation, if appropriate, for their implementation. In this regard, it also recommends that the State party adopt a national action plan on the implementation of the present recommendations, in consultation with civil society organizations and religious leaders, which should provide a road map for the enhanced implementation and monitoring of the concluding observations. [...]</p> <p>12. The Committee recommends that the State party: [...]</p> <p>(c) Expedite the repeal or amendment of all discriminatory laws identified by the Nigerian Law Reform Commission following its comprehensive audit of discriminatory laws in the State party and</p>

Summary records of consideration of reports by States parties	Concluding observations of the UN Committee on the Elimination of Discrimination Against Women
<p>(Prohibition) Act applied outside the federal capital territory. She would appreciate information on the specific steps taken to enforce the Act in all states and to investigate and prosecute cases of violence against women and adolescent girls in schools. She would also welcome data showing whether the Act had helped reduce the incidence of harmful practices, stereotypes and other forms of violence against women. The failure to pass the gender and equal opportunities bill remained a matter of grave concern. She asked what measures had been taken or planned to assess the impact of the education and gender-related awareness-raising programmes at all levels and increase support for the relevant programmes among women’s groups, local communities, traditional and religious leaders, prominent male figures, teachers and members of the media. [...]</p> <p>49. Ms. Rana said that she wondered whether there were plans to make the current ad hoc approach to cooperation with religious leaders and men more permanent so as to bring about a change in mindsets.</p>	<p>include religious leaders in the process of addressing issues of faith and human rights, so as to build on several “faith for rights” initiatives and identify common ground among all religions in the State party, as acknowledged by the delegation.</p> <p>22. Recalling 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 (2014) on harmful practices, the Committee recommends that the State party: [...]</p> <p>(b) Expand public education programmes on the negative effect of such stereotypes on women’s enjoyment of their rights, in particular in rural areas, targeting men and boys, as well as the traditional and religious leaders who are the custodians of customary and religious values in the State party; [...]</p> <p>24. Recalling its previous recommendation (CEDAW/C/NGA/CO/6, para. 22), and in line with Sustainable Development Goal 5.3, to eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation, the Committee recommends that the State party: [...]</p> <p>(b) Raise awareness among religious and traditional leaders and the general public about the criminal nature of female genital mutilation, including so-called “female circumcision”, and its adverse effect on the human rights of women. [...]</p> <p>46. The Committee recommends that the State party: [...] (e) Eradicate polygamy through the use of awareness-raising campaigns and education, which should, among other things, focus on the harmful effects of this practice and fully involve religious, traditional and local government leaders.</p>
<p><u>Fiji, CEDAW/C/SR.1578</u></p> <p>3. In preparation for the dialogue with the Committee, government agencies had worked closely with the private sector, civil society and religious organizations, not only gaining the strong sense of data so vital for national efforts to promote gender equality and women’s empowerment, but also laying stronger foundations for tackling the barriers to women’s advancement, which included the fact that Fiji had one of the highest rates of domestic violence</p>	<p><u>CEDAW/C/FJI/CO/5</u></p> <p>26. The Committee recommends that the State party adopt a comprehensive strategy to eliminate discriminatory stereotypes on the roles and responsibilities of women and men in the family and in society, in cooperation with civil society organisations, in particular women’s groups, community leaders, teachers and the media, to facilitate and accelerate the necessary societal change and create an enabling environment that is supportive of gender equality.</p>

Summary records of consideration of reports by States parties	Concluding observations of the UN Committee on the Elimination of Discrimination Against Women
<p>in the world. The Prime Minister had labelled domestic violence statistics as a national shame and had called on all stakeholders to unite in the battle to stamp out such violence. Various measures had already been taken, including the launch of the “Man Up” campaign, aimed at involving men in the national movement to combat violence; a national forum to promote cooperation with religious organizations; and a task force on eliminating violence against women, which had devised a service delivery protocol to ensure the seamless handling of cases of gender-based violence by all relevant stakeholders. Strong partnerships with cultural and religious leaders were now needed to bring about changes in people’s mentalities, break down gender stereotypes and challenge the concept of hypermasculinity. [...]</p> <p>37. Ms. Rana asked what specific steps had been taken, or were planned, to combat deeply rooted patriarchal cultural and religious norms, which gave rise to gender stereotypes and led ultimately to discrimination against women, including, in particular, what measures had been adopted to ensure that traditional apologies such as <i>bulubulu</i> (reconciliation and forgiveness ceremony) were never accepted as mitigating circumstances in domestic violence cases. [...]</p> <p>53. Ms. Manalo said that the delegation had not provided any information on female genital mutilation — a harmful practice that was spreading throughout the Asia and Pacific region. It was essential to prevent the problem from taking root in Fiji.</p> <p>54. Although NGOs undoubtedly played a crucial role in combating gender-based violence, it was vital for the Government to ensure that cooperation with religious organizations did not lead to conflict with its obligations under the Convention. [...]</p> <p>62. Ms. Haidar said that a number of United Nations bodies and programmes, particularly the “Faith for Rights” initiative of the Office of the United Nations High Commissioner for Human Rights (OHCHR), would be able to lend assistance in the dialogue with representatives of faith groups concerning human rights.</p>	<p>27. The Committee welcomes the State party’s efforts to eradicate gender-based violence against women, including the establishment of the National Domestic Violence Toll Free Helpline. However, it notes with concern the incidence of gender-based violence in the State party continue to be the highest in the region, as well as:</p> <p>(a) The underreporting of gender-based violence against women due to stigma, societal pressure to resort to traditional apology and reconciliation such as <i>bulubulu</i>, and distrust in the justice system;</p> <p>(b) The prevalence of hate speech against women in society and the media;</p> <p>(c) The cost of GBV which represents 7% of GDP;</p> <p>(d) The persistent perception among law enforcement officials that domestic violence is a private matter, as illustrated by the fact that women victims of gender based violence are referred to the Family Law Court; intimidation of victims by the police; reluctance to adhere to the “no-drop policy,” and/or to issue Domestic Violence Restraining Orders (DVROs), and the encouragement of victims, despite the zero tolerance policy, to resort to traditional apology and reconciliation procedures, as well as several cases of intimidation of victims by police;</p> <p>(e) That perpetrators of gender-based violence against women frequently enjoy impunity or receive lenient sentences owing to gender stereotypes among the judiciary, such as the notion of the man as “sole breadwinner”, as well as factors such as the perpetrator’s first appearance in court resulting in sentence reduction;</p> <p>(f) Discriminatory attitudes of healthcare personnel and frequent inability to respond to the health needs of victims of gender-based violence and the particularly limited access to emergency contraception and post exposure prophylactics (PEP) for rape victims;</p> <p>(g) The limited availability of support services, including adequate shelters, for women victims of gender-based violence;</p> <p>(h) The increase of gender based violence in disasters and post-disasters situations. [...]</p> <p>55. The Committee notes with concern that women belonging to ethnic and religious minority groups and indigenous women are exposed to significant rates of intersectional discrimination.</p>

Excerpts from reports by Secretary-General, HC and Special Rapporteur

Secretary-General's report on effective promotion of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (A/72/219):

"26. The role of religious leaders and faith-based actors in promoting human rights, including rights of persons belonging to minorities, is highlighted in the "Faith for Rights" initiative, launched by OHCHR with an expert workshop in Beirut in March 2017. This initiative provides space for cross-disciplinary reflection on the deep and mutually enriching connections between religions and human rights. The initiative has led to the adoption of the Beirut Declaration and its corresponding 18 commitments on "Faith for Rights", which include the pledge to stand up for the rights of all persons belonging to minorities and to defend their freedom of religion or belief as well as their right to participate equally and effectively in cultural, religious, social, economic and public life, as recognized by international human rights law."

Secretary-General's report on combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief (A/72/381):

"94. States noted that Governments and political officials had spoken out against religious intolerance. This type of action at the highest level possible, including on the part of religious officials, is critical to countering negative stereotyping and stigmatization. Religious leaders are potentially very important human rights actors, as stressed by the High Commissioner. It is in this context that faith-based and civil society actors participating in an OHCHR workshop in March 2017 adopted the Beirut Declaration and its corresponding 18 commitments on the theme 'Faith for rights'."

Secretary-General's report on the United Nations operation in Cyprus (S/2018/25):

"27. On 28 September, the Religious Track of the Cyprus Peace Process, in cooperation with the Office of the United Nations High Commissioner for Human Rights (OHCHR), convened the third round table on human rights since 2013. OHCHR introduced the "Faith for Rights" initiative, launched in March 2017 with the adoption of the Beirut Declaration, in which faith-based civil society actors recognized "religious or belief convictions as a source for the protection of the whole spectrum of inalienable human entitlements". Religious leaders and representatives from 16 religious groups and civil society organizations participated in the discussion in Cyprus, and the Beirut Declaration and its 18 commitments were translated into Greek and Turkish by the Religious Track."

Annual report of the United Nations High Commissioner for Human Rights (A/HRC/37/3):

"69. Through the Faith for Rights initiative, OHCHR has been engaging with faith-based actors to reflect on the deep connections between religions and human rights. In March 2017, theistic, non-theistic and atheistic participants in an OHCHR expert workshop adopted the Beirut Declaration and 18 commitments, which articulate how "faith" can stand up for "rights." The Declaration addresses incitement to religious hatred and the human rights responsibilities of religious leaders. In Tunisia, with technical support from OHCHR, the independent high authority for audio-visual communication developed a national barometer to monitor incitement to hatred, based on the Rabat Plan of Action (see A/HRC/22/17/Add.4, appendix). This model is being replicated in Côte d'Ivoire and Morocco."

High Commissioner's report on rights of persons belonging to national or ethnic, religious and linguistic minorities (A/HRC/37/26):

"27. The High Commissioner for Human Rights has recalled that respect for religious diversity is threatened today in an increasing number of societies, both by the rise of violent religious extremists and by a wave of isolationist and nationalistic thinking. Those discourses threaten religious and ethnic minorities with increased discrimination and even violence. Over the past year, OHCHR has organized a series of meetings among faith-based and civil society actors, seeking to help them establish a respectful common ground on

the essential principles of human dignity, equality and justice. In March 2017, they adopted the Beirut Declaration and its 18 commitments on “Faith for rights”. It aims to foster peaceful societies, which uphold diversity of belief, behaviour and thought as an intrinsic and inalienable right of all their people.

28. In May 2017, OHCHR organized a symposium for religious leaders and civil society representatives on the rights of women and children from the perspective of Islam in Dakar, which led to the creation of a national “Faith for rights” coalition in Senegal. In December 2017, together with Morocco, OHCHR organized a meeting for States, national human rights institutions, religious authorities and faith-based civil society actors in order to outline good practices and define modalities of support for existing and new “Faith for rights” projects. The Beirut Declaration and its 18 commitments illustrate how faith can stand up for rights more effectively so that both enhance each other. The commitments also include a pledge to stand up for the rights of all persons belonging to minorities and to defend their freedom of religion or belief and their right to participate equally and effectively in cultural, religious, social, economic and public life, as recognized by international human rights law.

29. United Nations treaty bodies have also raised issues related to religious diversity in their dialogues with States. For example, in its concluding observations of July 2017, the Committee on the Elimination of Discrimination against Women recommended that Nigeria “expedite the repeal or amendment of all discriminatory laws identified by the National Law Reform Commission following its comprehensive audit of discriminatory laws in the State party and include religious leaders in the process of addressing issues of faith and human rights, so as to build on several ‘faith for rights’ initiatives and identify common ground among all religions in the State party” (see CEDAW/C/NGA/CO/7-8, para. 12). The universal periodic review has also recommended that States promote interfaith dialogue among religious groups to safeguard the rights of religious minorities in several countries.”

High Commissioner’s report on combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief (A/HRC/37/44):

“28. The action plan underlines the importance of everyone, including leaders, in speaking out against intolerance. Religious leaders are potentially very important human rights actors, and OHCHR has been undertaking an important activity which engages religious leadership. The Beirut Declaration and its 18 commitments on “Faith for Rights”, launched in March 2017, are aimed at faith-based actors, who are defined in a broad manner to include theistic, non-theistic, atheistic or other believers. The Declaration provides 18 corresponding operative commitments through which faith-based actors can articulate how “Faith” can more effectively stand up for “Rights” in order to enhance each other. In December 2017, OHCHR and the Government of Morocco co-organized the “Rabat+5 symposium”, offering a platform to exchange practices and discuss concrete “Faith for Rights” projects at the grass-roots level in various parts of the world. [...]

80. On 6 and 7 December 2017, the Rabat+5 symposium offered an opportunity for various stakeholders to engage with experts who had contributed to the elaboration of the Rabat Plan of Action and the 18 commitments on “Faith for Rights” and to exchange experiences in the area of combating violence in the name of religion. The broad and diverse participation in the symposium reflected an interest in guidance and the relevance of the emerging standards in the context of faith and human rights. As human rights are by definition a multi-stakeholder exercise, the “Faith for Rights” framework is a good example of States, State religious authorities, faith-based and civil society organizations, national human rights institutions and individuals working together in the collaborative networks called for by the action plan.”

Interim report of the Special Rapporteur on freedom of religion or belief (A/72/365):

“60. The Special Rapporteur notes that the Beirut Declaration and its 18 commitments on “Faith for Rights”, launched in March 2017, and the Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes (Fez Plan of Action), launched in July 2017, are also important opportunities for advancing respect for freedom of religion and societal tolerance. It is imperative, therefore, that States redouble their focus and efforts towards putting those tools to use in the face of the growing threat of religious intolerance. [...]

78. The Special Rapporteur, therefore, encourages all stakeholders, including States, faith leaders and civil society, to fully utilize the recommendations outlined in resolution 16/18, the Rabat Plan of Action, the Fez Plan of Action and the Beirut Declaration. Religious literacy and interfaith dialogue can play a vital role in identifying the common good and promoting respect for pluralism. As stressed in the Beirut Declaration, all believers — whether theistic, non-theistic, atheistic or other — should join hands and hearts in articulating ways in which “faith” can stand up for “rights” more effectively, so that each enhances the other. Rejecting expressions of hatred within one’s own community and extending solidarity and support across faith or belief boundaries are honourable and meaningful actions. [...]

83. Member States should also consider taking steps to strengthen information-sharing and improve the transparency of the various United Nations processes and activities aimed at combating acts of hostility, discrimination and violence for all stakeholders. This could include establishing an “Internet portal” designed to serve as a platform for all stakeholders (i.e. faith-based actors, human rights experts, government officials, national human rights institutions and other practitioners) to access legal, judicial and policy guidance, allow for the sharing of success stories and challenges and enhance the visibility of the work of the United Nations in combating the advocacy of national, racial or religious hatred constituting incitement to hostility, discrimination or violence for broader constituencies. Such a platform could bring together sources of information produced by activities organized in support of the implementation of resolution 16/18 and the Rabat Plan of Action. Information produced by complementary processes, such as those carried out under the Beirut Declaration and the Fez Plan of Action, could also be linked to such a website.”

Report of the Special Rapporteur on freedom of religion and belief (A/HRC/37/49):

“C. International legal standards

1. Hard and soft law

28. International human rights treaties are reticent on the sort of relationship a State should have with religion or belief. They do, however, impose a duty upon States to be impartial guarantors of the enjoyment of freedom of religion or belief, including the right to freedom from religion, for all individuals and groups within their territory and subject to their jurisdiction. The Human Rights Committee, in paragraph 9 of its general comment No. 22 (1993) on the right to freedom of thought, conscience and religion, states clearly that the fact that a religion is recognized as a State religion or that its followers comprise the majority of the population should not effectively impair the enjoyment of their rights under the International Covenant on Civil and Political Rights, including articles 18 and 27, or result in discrimination against non-believers or adherents to minority religions.

29. The Human Rights Committee notes that this duty involves both negative obligations, like refraining from perpetuating discriminatory acts, and positive duties, such as the obligation to protect against third-party infringements, including incitement to religious hatred. States are also obliged to ensure that individuals belonging to minorities are able to practise their religions or beliefs or receive public support in the same manner as adherents to a State religion. Other positive duties include satisfying all obligations stipulated by article 27 of the Covenant and by the Declaration on the Rights of Persons Belonging to Ethnic, Religious and Linguistic Minorities, which require States to “take measures to create favourable conditions” that enable persons belonging to religious, ethnic and linguistic minority communities, to “express their characteristics”. Furthermore, the Beirut Declaration and its 18 commitments on “Faith for Rights” explicitly refer to preventing the use of the notion of “State religion” or “doctrinal secularism” to discriminate against individuals or groups, and to “reducing the space for religious or belief pluralism in practice”. [...]

89. Finally, the Special Rapporteur would like to reiterate commitment IV of the “Faith for Rights” framework, which warns against the use of the notion of “State religion” to discriminate against any individual or group as well as against the use of “doctrinal secularism”, which risks reducing the space for religious or belief pluralism in practice. He stresses that States must satisfy a range of obligations, including to adopt measures that guarantee structural equality and to fully realize freedom of religion or belief. [...]

Rabat+5 symposium (Rabat, 6-7 December 2017)

On 6-7 December 2017, more than 100 States, national human rights institutions, regional organizations, religious authorities and faith-based civil society actors participated in the Rabat+5 symposium, which was held on the occasion of the fifth anniversary of the Rabat Plan of Action.



In his [opening statement](#), the High Commissioner urged the various stakeholders to implement and support concrete “Faith for Rights” projects, notably at the grassroots level. During the Rabat+5 symposium, sixteen civil society organizations and OHCHR’s Regional Office for Middle East and North Africa presented their [projects and areas of future cooperation](#) on combatting discrimination on the basis of religion and enhancing the role of faith-based actors in the defence of human dignity.



Furthermore, an [academic initiative](#) presented the “Faith for Rights” online platform, which will serve as an inventory of relevant actors and projects in order to disseminate the 18 commitments, collect capacity building approaches and facilitate networking. This should also lead to strengthening the capacities of the existing UN human rights mechanisms by providing them with accurate and up-to-date analysis on environments, dynamics and early warning signs of incidents leading to sectarian conflicts and violence committed in the name of religion.

The Rabat+5 symposium offered an opportunity for the various stakeholders to engage with several experts who had contributed to the elaboration of the Rabat Plan of Action and the 18 commitments on “Faith for Rights” and to hear experiences in the area of combatting violence in the name of religion, both by State representatives, national human rights institutions and civil society actors.



In his [final statement](#), the Chairman welcomed that the Rabat+5 Symposium offered a platform to exchange practices and ideas and particularly the emergence of creative action points to inspire policies and synergies of the various stakeholders.

High Commissioner's opening statement to the Rabat+5 symposium

(as delivered in Rabat by Ibrahim Salama on 6 December 2017)

I warmly welcome you to this important and timely symposium concerning the follow-up to the Rabat Plan of Action on the prohibition of incitement to hatred, and I wish to thank the Kingdom of Morocco for hosting this symposium.

When it was adopted five years ago, the Rabat Plan of Action was an audacious start in articulating the human rights responsibilities of a number of actors, but with a specific focus on religious leaders. This was a first shift that I would qualify as a move from general interfaith dialogues to a specific articulation of three core responsibilities: Religious leaders should refrain from using messages which may incite violence, they should speak out firmly and promptly against hate speech and they should be clear that violence cannot be justified by prior provocation.



When human rights are seen as opposed to religion and merely portrayed as a Western imposition, then terrorists and violent extremists cannot dream of a better environment to prosper. Inciting to violence in the name of religion is a sophisticated intellectual effort which involves distorting religious messages and recruiting, deceiving and exploiting people. This manipulative approach of violent extremists requires a thoughtful response, to which human rights provides essential grounds and tools.

The second shift in this direction started in March 2017, when the faith-based and civil society actors participating at our expert workshop in Beirut expanded the above-mentioned “Rabat responsibilities” to the full spectrum of human rights. The visionary Beirut Declaration and its 18 commitments on “Faith for Rights” of March 2017 are entirely dedicated to faith-based actors, who are defined in a wide manner to include theistic, non-theistic, atheistic or other believers.

The Beirut Declaration is not “yet another declaration” but rather a profound analysis of the conceptual premises of a new relationship between faith and rights. It is also not merely a theoretical clarification but is followed by the corresponding operative 18 commitments through which faith-based actors have articulated how “Faith” can stand up for “Rights” more effectively so that both enhance each other.

In my opening statement to the Beirut workshop I stressed that religious leaders, with their considerable influence on the hearts and minds of millions of people, are potentially very important human rights actors. This is also reflected in the following quote from the Beirut Declaration: “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.”

Thus these two shifts have led to conceptual clarification through the soft law standards emerging from Rabat and Beirut. The imprint of these two documents is quite impressive. Within the last five years, the Rabat Plan of Action has been referred to in more than 120 UN documents by States, civil society organizations and human rights mechanisms; this means that every second week a UN document was published with a reference to the Rabat Plan of Action.

In the past eight months, the Beirut Declaration has also been used in several reports by the Secretary-General, Special Procedures and Treaty Bodies. For example, the Committee on the Elimination of Discrimination Against Women raised the “Faith for Rights” framework in their dialogues with three State parties in July, and a related recommendation was positively acknowledged by the concerned delegation in the concluding observations. All this illustrates the pressing demand for guidance and action in the context of faith and human rights.

Let me also highlight the fifth Commitment on non-discrimination and gender equality, with a concrete pledge to revisit those religious understandings and interpretations that appear to perpetuate gender inequality and harmful stereotypes or even condone gender-based violence. This human rights commitment is illustrated with pertinent quotes from the Talmud, Bible, Qu’ran, Hadith, Guru Granth Sahib, ‘Abdu’l-Bahá and the recently adopted joint UN general recommendation/comment on harmful practices. This approach in itself is more than symbolic, since it constitutes a referential bridge – instead of an ocean of divide – between faith and rights.



The next important shift is envisaged through this Rabat+5 symposium: After the successful shift from dialogue to standards we now hope to move to implementing and supporting concrete “Faith for Rights” projects by various stakeholders, notably at the grassroots level. Since human rights are by definition a multi-stakeholder exercise, the “Faith for Rights” framework is a good example of States, State religious authorities, faith-based and civil society organizations, national human rights institutions and individuals joining forces.

The Beirut Declaration encapsulates this message poignantly with its call to stand up for our shared humanity and equal dignity of each human being in all circumstances within our own spheres.

States continue to 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.

National human rights institutions are uniquely placed to be bridges that link the various stakeholders, including religious authorities and faith-based civil society organizations.

State religious authorities, some of which have centuries of history in the State, enjoy quite different privileges and legal status in the various countries. In this context, the 18 commitments pledge preventing the use of the notion of “State religion” to discriminate against any individual or group as well as preventing the use of “doctrinal secularism” from reducing the space for religious or belief pluralism in practice.

Faith-based actors and individual believers should also realize the importance of standing up for each other and acting on the basis of a shared vision. The vision has already been articulated in the “Faith for Rights” framework; concrete projects now need to give it life and impact on the ground, with full political, financial and substantive support.

Furthermore, research and academic centres have an important role in consolidating the recently emerging conceptual clarity and they should also continue comparative research on faith and rights.

No religious precept, however long established and proclaimed under whatever banner, should be shielded from scrutiny when human dignity is at stake. Education, academic freedom and freedom of expression are key ingredients for confronting new challenges as well as for facilitating free and creative thinking.

The various stakeholders should never accept the false dichotomy of “faith versus rights”. Human rights are neither opposed to faith, nor vice versa. State religious authorities, faith-based and civil society actors should work jointly for the constructive approach of “Faith for Rights”, which upholds human dignity and equality for all.

While religions have been manipulated across human history to divide people, faith may unite all believers in line with the Beirut Declaration’s message of “unity in diversity”.

Presentation of “Faith for Rights” projects by various stakeholders

During the Rabat+ symposium, sixteen civil society representatives outlined their projects and areas of future cooperation on combatting discrimination on the basis of religion and enhancing the role of faith-based actors in the defence of human rights. Please see below the list of presentations by civil society organizations (including hyperlinks to their concept notes, where available):

- [Mr. Melhem Khalaf, Lebanon](#)
- [Ms. Katherine Cash, Sweden](#)
- [Mr. Masimba Kuchera, Zimbabwe](#)
- [Ms. Elizabeth O’Casey, Belgium](#)
- [Ms. Ani Zonneveld, United States of America](#)
- [Mr. Andrew Smith, United Kingdom of Great Britain and Northern Ireland](#)
- [Ms. Tahmina Rahman, Bangladesh](#)
- [Ms. Salpy Eskidjian, Cyprus](#)
- [Mr. Yehuda Stolov, Israel](#)
- [Mr. Thomas Schirmmacher, Germany](#)
- [Ms. Zainah Anwar, Malaysia](#)
- [Ms. Diane Alai, Switzerland](#)
- [Mr. Abdelwahab Hani, Tunisia](#)
- [Mr. John Graz, France](#)
- [Mr. W. Cole Durham Jr., United States of America](#)
- [Mr. Said Hammamoun, Canada](#)
- [Mr. Ismail Zien, OHCHR Regional Office for Middle East and North Africa](#)



Chairman's final statement of the Rabat+5 symposium

At this commemoration of the fifth anniversary of the Rabat Plan of Action on the prohibition of incitement to hatred, the participants to the Rabat+5 symposium discussed the state of use by various stakeholders of the standards and policy recommendations articulated in Rabat in 2012. I welcome the translation of these standards into several languages, including by civil society actors who have found them useful for their grassroots work. I would also like to recall the consensual Human Rights Council resolution 16/18 (“Combating intolerance, negative stereotyping and stigmatization of, and discrimination, incitement to violence and violence against, persons based on religion or belief”), which enjoys broad support from various stakeholders.

I also note with satisfaction that the Rabat Plan of Action has been referred to in more than 120 UN documents within the past five years. However, a larger diffusion of these standards and deeper analysis of their content would be beneficial to their implementation. New relevant stakeholders, particularly in the field of religious institutions, faith-based organisations, education, parliamentary and judicial authorities as well as the media, would contribute to optimising the beneficial impact of the Rabat Plan of Action.

I also welcome the expansion of these Rabat standards from merely the prohibition of incitement to hatred to the larger horizons of human rights responsibilities of faith-based actors. The Beirut Declaration and its corresponding 18 commitments on “Faith for Rights”, adopted in March 2017, are hence an important addition that complements the Rabat Plan of Action. The various faith-based civil society actors assembled in Beirut have thus articulated common grounds and have made concrete commitments of how “faith” can stand for “rights” more effectively so that both enhance each other. One highly symbolic activity, which is also mentioned in the Beirut Declaration, is the annual walk of “Faith for Rights” each 10 December in all parts of the world.

The Rabat+5 Symposium offered an opportunity for the various stakeholders to engage with several experts who contributed to the elaboration of the Rabat Plan of Action and the 18 commitments on “Faith for Rights” and to hear experiences in the area of combatting violence in the name of religion, both by State representatives, national human rights institutions and civil society actors. The participation of a number of mandate holders of international human rights mechanisms also enriched the discussions at the symposium from a human rights perspective.

Finally, the symposium focused on concrete “Faith for Rights” projects at the grassroots level in various parts of the world. Going beyond the general narrative of coexistence among people of different origins, cultures and religions, I believe it is now vital to use the Rabat and Beirut standards in practice and conceive projects that contribute to their full implementation. I welcome that the Rabat+5 Symposium offered a platform to exchange practices and ideas and particularly the emergence of creative action points to inspire policies and synergies of the various stakeholders.



Geneva seminar (February 2018)

On 16 February 2018, the UN Interagency Task Force on Religion and Development, Musawah and OHCHR organized a seminar on “Religion & Rights: Strengthening Common Ground”. The seminar introduced international initiatives that promote a rights-based understanding of religion to build common ground between faith and rights. It also explored ways to enhance collaboration and more effective engagement with the international system to promote human rights for all. Furthermore, it highlighted good practices and possible approaches towards reform of discriminatory laws and practices in the name of religion to strengthen government compliance with international commitments and treaty obligations.



Session 1: Perspectives and Challenges (moderated by Christine Loew, UN Women Liaison Office, Geneva)

- *Bridging Rights and Faith for the SDGs*: Dr Azza Karam, Coordinator, UN Inter-Agency Task Force on Religion and Development
- *Reconciling Religion and Rights to Promote Compliance with Treaty Obligations*: Ibrahim Salama, Chief, Human Rights Treaties Branch, Office of the High Commissioner for Human Rights
- *Civil Society Interventions to Reconcile Religion and Rights*: Musawah Ways of Working: Zainah Anwar, Executive Director, Musawah

Session 2: Initiatives by intergovernmental platforms (moderated by Ambassador Hans Brattskar, Norway)

- *“Faith for Rights”*: Michael Wiener, Rule of Law and Democracy Section, Office of the High Commissioner for Human Rights
- *Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that could Lead to Atrocity Crimes*: Simona Cruciani, Office of the Special Advisor on the Prevention of Genocide
- *Reconciling Religion and Rights through the CEDAW Process*: Nahla Haidar, member of the UN Committee on the Elimination of Discrimination against Women

Session 3: Civil Society Initiatives (moderated by Ani Zonneveld, Muslims for Progressive Values)

- *Countering Misuse of Religion, Culture, and Tradition to Undermine the Universality of Human Rights*: Isabel Marler, Communications Coordinator, Challenging Religious Fundamentalisms, AWID
- *Engaging the UN System to Reconcile Religion and Rights*: Bani Dugal, Faith and Feminism Working Group at the United Nations
- *Faith-based engagement: Building partnerships with governmental, intergovernmental, and civil society sectors*: Rudelmar Bueno de Faria, General Secretary, ACTAlliance
- *Forging an Overlapping Consensus between Muslim Legal Tradition and International Human Rights*: Dr Ziba Mir-Hosseini, Legal Anthropologist and Musawah Board Member

Session 4: Government Initiatives (moderated by Ambassador Franz-Michael Skjold Mellbin, Denmark)

- *Strengthening human rights compliance within the UN system through a feminist foreign policy*: Ambassador Dr Joachim Bergström, Swedish Representative to the OIC
- *Implementing the Rabat Plan of Action and Beirut Declaration*: Dr Faouzi Skali, Advisor, High Authority for Audiovisual Communication (HACA), Morocco
- *The ‘added value’ of religion: Possibilities and pitfalls in government cooperation with religious actors*: Dr Marie Juul Petersen, Senior Researcher, Danish Institute for Human Rights

Open list of supporters of the Beirut Declaration and its 18 commitments

In case you wish to add your name as a supporter of the Beirut Declaration and its 18 commitments, please send an email to: faith4rights@ohchr.org

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Abdelwahab Hani

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Abdoullah Cissé

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Olivier de Frouville	Zainah Anwar
Olivier De Schutter	Ziba Mir-Hosseini

Faith *for* Rights

OHCHR's initiative on "Faith for Rights" provides space for a cross-disciplinary reflection on the deep, and mutually enriching, connections between religions and human rights. The objective is to foster the development of peaceful societies, which uphold human dignity and equality for all and where diversity is not just tolerated but fully respected and celebrated.

The United Nations High Commissioner for Human Rights has stressed that religious leaders are potentially very important human rights actors in view of their considerable influence on the hearts and minds of millions of people. The 2012 Rabat Plan of Action on the prohibition of incitement to hatred already laid out some of religious leaders' core responsibilities against incitement to hatred. Expanding those responsibilities to the full spectrum of human rights, the faith-based and civil society actors participating at the OHCHR workshop in March 2017 adopted the Beirut Declaration and its 18 commitments on "Faith for Rights".

The Beirut Declaration has been supported by and reaches out to various actors 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 which is open to all who share its objectives.

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