



消除贫困 共同进步

ERADICATING POVERTY: MOVING FORWARD AS ONE

巴哈伊国际社团
关于贫困问题的声明



马来西亚巴哈伊出版社
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说 明

2007年，为响应联合国（讨论）“极端贫困与人权指导原则”草案的倡议，巴哈伊国际社团与世界各地的巴哈伊社团组织了区域性磋商，以梳理他们对于贫穷的意味、经历、贫穷与人权的关系的理解。巴西、圭亚那、海地、印度、纳比米亚和土耳其的巴哈伊们的观点构成了巴哈伊国际社团评论（呈递联合国人权事务高级专员办公室）指导原则草案的基础，他们的观点在这篇声明中得到反映。欲知这一过程的更多详情，请访问我们的网站 www.bic.org。

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经过了漫长的期待之后，全球贫困危机终于在国际议事日程表上被赋予了较高的优先级。这一令人鼓舞的进展，掀起了一阵研究和商讨之风，以探讨从人类生活中彻底根除这一不利因素的方法和途径。然而，当更正后的行动保证再次从政府口中大量传出，当抱持已久的理论和传

根除贫困之全球事业骤然迷失了方向。

统的方法无法消除长期形成的偏见时，根除贫困之全球事业骤然迷失了方向。同时，探索这一世界性挑战的解决之道所引起的广泛关注及其带来的推动力，又使人们产生了明显的乐观主义倾向。

消除贫困的机制，很久以来主要是用物质的术语界定的。事实上，国际社会努力缓解贫困的主要手段是调配资金。在刚刚过去的五十年里，大约2.3万亿美元花在了外援上¹。可悲的是，这些援助不但未能帮助受援群体增强自立的能力，反而常常带给受援群体负面影响——增加了他们对外援的依赖、总是屈从于来自外部的指示、挪用资金、减低了政府自身改革的动力。为了坚决推进变革，联合国通过其制定的《千年

外援不但未能帮助受援群体增强自立的能力，反而常常带给受援群体负面影响……

贫困可以被描述为那些道德的、社会的和物质资源的缺乏，这些资源是提高个人、社区与机构的精神能力、智力能力和社会能力所必需的。

发展目标》寻求扩展援助的机制，加大对扶贫的支持力度²。

现在，女性之被边缘化³、拙劣的政府管理⁴、种族仇视、宗教不和⁵、环境恶化⁶、失业⁷等状况，构成了社会发展和进步的强大阻力。这些现象明确昭示了一个更深层次的危机——一个植根于价值观和态度中的危机，而正是价值观和态度决定了社会各个层面的关系。从这一角度看，贫困可以被描述为那些道德的、社会的和物质资源的缺乏，这些资源是提高个人、社区与机构的精神能力、智力能力和社会能力所必需的。

譬如道德推理、集体决策、消除种族歧视，都是减少贫困不可或缺的有效工具。这些能力必定影响着个人的思维方式和机构的设置与决策。确切地说，我们的目标不应仅仅是消除贫困痼疾，还要使人民大众参与到建设公正的全球新秩序中去。

个人和机构必须携手承担起这一责任。这样，消除贫困的目标之一，就集中到了个人身上：必须帮助个人建立他的高贵感和自尊感，必须激励个人获得改善自身状况和努力实现自身潜能的自信心。除了达到个人的康宁之外，他还必须被培育成社会福利之源，以便给他周

围的人们带来和平、幸福和福祉。我们人类只有处在“愿意服务他人”的层次上，才能够实现自身的最高境界。第二个目标则集中在机构身上：在社会的各个层面上，它们必须充当媒介的角色。通过它们个人的才能和精力被用于服务人类。有助于个人和机构培养这些能力的资源，对社会来说代表着真正的财富之源。

在社会的各个层面上，机构必须充当媒介的角色。通过它们个人的才能和精力被用于服务人类。

正像物质世界由自然法则驾驭一样，人类社会由道德法则统辖。道德法则是有序的人类社会运转的基础。诸如男女平等⁸、诚实可信⁹、接受教育、人权与信仰自由¹⁰等精神法则，与有助于保持社会、经济健康与稳定的措施相互关联在一起。由贫困滋生的各项挑战之间的关联性，迫切要求厘清若干指导原则，这些

由贫困滋生的各项挑战之间的关联性，迫切要求厘清若干指导原则，这些原则要能够指导问题的分析、决策……

原则要能够对问题的分析、决策和开发衡量进步程度的指标起到指导作用。立足于原则的行动过程的核心优势在于，它可以引导个人和机构从系统的、长远的角度思考问题，而不是将注意力集中在孤立的、短期的关注层面上。要想获得支持并实现预期的结果，所有决策

的决断过程本身必须是公正的：必须将直接受决策结果影响的人纳入到决策过程之中，必须由清楚明白、得到公认的道德标准支配。

在此背景下，巴哈伊国际社团将提供两个原则——公正和团结，用以指导在根除贫困领域所做的工作。这些原则是一种发展愿景的基础，在这一愿景中，物质进步充当人类道德和文化进步的工具。借助于法律的执行、经济体系的调整、财富与机会的重新分配，以及在个人和公众生活中不懈地坚持最高道德标准，公正提供了确保将人的潜能有效用于消除贫困的手段。团结则保证了进步是整体的、相互关联的，确保必须将对家庭单元、地方社区、国家社区和全球社区之整体性的关注用于指引减少贫困的努力。

二

贫困问题赋予民选的领导人和他们的政府以特殊的责任。有人争论说，贫穷本身导致了政府管理的拙劣，而因果分析经常得出相反的结论：更好的政府管理带来更好的发展成果¹¹。品质问题不可避免地成为政府管理问题的核心——一个领导带给他或她办公室人员的价值观很大程度上决定着他或她的工作方向与工作成果。在这些品质中，值得信赖是首要的，因为它能够培养公众和其他领导

人对他的信赖感，为政府的举措赢得支持，能够带来稳定和安全。有效的领导者不仅需要践行完美的道德规范，而且必须努力强化国家的经济、社会、法律和教育机构，以不断改进其规章制度，有效管理有限的资源。至于薪俸，他们必须满足于法律许可的、适度的报酬。随着政治事务日益全球化，民选的领导

人必须显示出远见和勇气，以逐步协调国家利益和成长中的全球社区之所需之间的关系。

民选的领导
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联合国努力将根除贫困的工作与国际人权准则联系在一起，是将公正原则应用于政府工作的积极步骤。我们共同的人权遗产包括个人和家庭的权益、知情与做出判断的自由、男女平等与种族平等、工作和接受教育的权利，

联合国努
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人权准则联系
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于政府工作的
积极步骤。

它们代表着人类道德成就中最为重要的部分。由于已得到世界上绝大多数政府的签字认可，人权准则现在必须进入社会文化和法律领域，必须系统地融入国内的立法之中，必须被翻译成世上所有的语言，并且通过媒体和教育机构广示民众。这样，人权准则就可以逐渐取代破碎的法律体系——这个有缺陷的法律体制以压迫和专断地应用法律为特征，

贫穷的
文化因素体
现在个人的
价值观和态
度中。

强迫不了解自身权利和无力明确表达自身需要的人们接受法律及法律的执行结果。

脱贫的大部分责任应当由个人自己承担。因为尽管贫困是由包括历史、经济、政治和环境等许多因素共同作用的结果，

但也有文化方面的原因，这一点体现在个人的价值观和态度中。文化中的一些因素，诸如对女性的征服、对教育的价值、对个人追求进步权利的无知等，加剧了贫困状况。当社会成员相信他们受到了正义原则的保护、他们的利益和所有人一样有了保证时，人性中的相关品质，诸如诚实、正直、积极工作的愿望、合作意识等，才能被激发出来，从而有助于他们完成有更高要求的目标。然而，如果没有道德力量的支持，人权方法连同对个人赋予一系列权利的强调执行起来就可能面临挑战。因为道德力量对于刺激态度和行为的相应转变是必须的。

两性平等问题处于这样的状况：在过去的二十年中，各国多次聚在一起，承认女性在促进发展使命中的重要作用。自然科学和社会科学都已经废除了任何可赖以支持性别歧视的基础；多数国家业已颁布法律，使女性与男性享有同等的机会；国际公约已经签署并得到批准；新的措施已实施，新的社会指标已投入应用。但妇女在法律、政治、科学、商业和宗教领域的作用——尽管可以说出几个名人来，但总体上仍然严重不足。在一些地区妇女

赢得机会接受教育、就业和置业等，在许多层次上都可以观察到意想不到的效果：在家庭的层次上，男孩和女孩之间在食物、资产和健康关怀的分配上更加公平；儿童的识字率提高了；较低的出生率促成了经济状况和母亲健康状况的改善；对公众话题的关注度显著增加。实践证明，单单女性识字率的提高这一因素在推动社会康乐中所起的作用，就比其他与一个社会总财富水平相关的所

在经济、社会环境及社会观念有利于妇女发展的地方，整个家庭的福祉也得到了引人注目的改变……

有因素所发挥的作用要大得多¹²。的确，在经济、社会环境及社会观念有利于妇女发展的地方，整个家庭的福祉也得到了引人注目的改变。然而，态度的转化是缓慢的，而且态度改变要比法定措施要求的转变需要更多的条件，它需要从根本上改变关于男女角色的信念，需要挑战传统性别观念的勇气。

不可否认，贫穷是社会因素和物质因素相互作用的结果。这种相互作用决定了物质资源的社会效益，无论这些资源是集中在少数几个人手里还是得到了公正的配置，无论它们总体上对社会有益还是有害。今天，多数经济活动及其制度背景，与环境的可持续性、妇女的进步、家庭的康宁、年轻人的参与、充分就业、传播知识都是不协调的。例如，超过一万亿美元¹³的军费开支，超过三千亿美

新 经 济
理 论 必 须 植
根 于 所 有 经
济 活 动 的 人
性 化 及 相 关
方 面 ， 这 样 ，
经 济 活 动 才
能 够 像 家 庭 、
社 区 、 一 个
世 界 之 公 民
那 样 把 我 们
连 结 在 一 起 。

元¹⁴的全球违禁药品贸易，都远远超过了实现联合国在教育、健康、可持续发展和妇女权益诸领域的全球发展目标所需要的预算¹⁵。冷漠的市场经济理论，激发了以自我为中心的个人行为，既无助于人类摆脱极端贫困，也无法帮助人类消除过度消费。适合于当今时代的新经济理论，必须超越单纯追求利润的动机。新经济理论必须植根于所有经济活动的人性化及相关方面，这样，经济活动才能够像家庭、社区、一个世界之公民那样把我们连结在一起。新经济理论必须为革新精神而不是盲目模仿所激励，为尊贵而不是剥削所促进，为妇女的完全而自信的参与所推动。

作为消除贫困努力之基础的经济政策，一般集中在财富的创造方面，但并没有考虑另一个同样重要的问题——财富过度集中。在这个相互联系的世界中，世界上许多最富裕的个人的财富超过了不少国家的国内生产总值，极端贫穷和极端富裕并存。但大多数的救治措施却只针对最贫穷的人群。财富过度集中在少数几个人手里的状况，才应当是我们迫切关注的重点。的确，凭借确保良好的全球公民身份的规范、坚奉人权原则、为了更大社群

的利益分配财富，跨国公司创造的巨额财富成为贫困问题解决方案的主要组成部分。考量一个国家的财富，牵涉的是一个具有社会价值的问题，而非总的美元数量。比如，国内生产总值汇总了所有经济活动的总收益，包括武器、香烟等，不管其社会价值和环境影响。为了更精确地描述一个国家的经济健康状况和财富收益，需要能够衡量污染物和经济疾患并且促进无法测量的、无偿收益的新的衡量指标¹⁶。

为了更
精确地描述
一个国家的
经济健康状
况和财富收
益，需要新
的衡量指标。

经济的繁荣是以自然环境的巨大破坏为代价的，这一结论已经得到普遍认可¹⁷。事实上，每一个工业国的出现都对环境造成了严重的破坏，不但影响本国人民的安全和康乐，同样也伤害着发展中国家人民的福祉。增长速度驱动的经济发展模式，其根源是以社会道德沦丧和环境破坏为代价的对国家利益的追逐，同时，国际间的康宁也受到了越来越多的仔细审视。资源分配引起的富有挑战性的民族问题、对环境破坏的责任感，都驱使政府不断完善制度机制，推行有利于全球社会及子孙后代繁荣与健康的政策。在制度层面上，需要一个具备强大科学咨询能力的全球实体，以改善和强化报告与决策过程，吸纳非政府组织参与者的声音。这个实体必须始终将环境问题同社会与经济的发展置于同等的优先级，因为经济、社会、环境三者

课程的
设置必须能
够培养对自
然环境的责
任感，培养
探索和革新
精神……

之中没有任何一个方面能够孤立地取得进展。¹⁸在教育领域，课程的设置必须能够培养对自然环境的责任感，培养探索和革新精神，以便人类经验的多样性能被用于迎接创造环境可持续发展之路的挑战。

可持续发展战略的核心要素是农业政策和农业生产的改革。食品生产和农业是世界上唯一最大的就业岗位来源；发展中国家差不多70%的穷人居住在农村地区，依靠农业谋生¹⁹。尽管农业因制造业的崛起和城市人口的迅速膨胀而相形见绌，但农业依然扮演着经济和社会生活之根本基础的角色：营养不良和食品不安全严重阻碍了发展和进步方面的所有努力。虽然农业具有如此关键的作用，然而贫穷还是经常集中在农村地区。自然资源的破坏、信息不畅和基础设施落后，常常导致食品不安全、过早死亡和人口大规模向城市迁徙，以寻求更好的生活。在发展和文明建设的进程中，必须赋予农民享受城市生活的应有权利，并让他们明白：当乡村重建时，城市自然就随之而来了。

食品生
产和农业是
世界上唯一
最大的就业
岗位来源；
发展中国家
差不多 70%
的穷人居住
在农村地区，
依靠农业谋生。

提供有意义的工作岗位代表着扶贫工作的核心内容。随着城市人口的膨胀，以及随之而来的贫民区的增加、犯罪率的上升、滥用麻醉品、失业、家庭解体和社会隔绝的出现，让年轻人从事有价值的工作就显得格外重要了。今天，在一百个经济不发达国家中，15-29岁之间的年轻人几乎占有所有成年人的一半²⁰。缺乏正当职业只能助长他们的失望

工作应该是一个
人提高技能、
磨练性格以
及为社会的
康宁和进步
做贡献的手
段。

情绪和挫折感。需要重新审视的不仅仅是工作的数量，还应包括工作的质量和社会价值。无论是耕种土地还是销售商品，一个人的工作不应该仅仅是获得更多商品的工具，或者只是作为生产消耗的成本。工作应该是一个人提高技能、磨练性格以及为社会的康宁和进步做贡献的手段。事实上，与就业不充分做斗争，必须从所有人类劳动的尊严和价值着手，即使工作是低下的、不安全的、无利可图的或无偿的。

保障人们有效参与到社会发展进程与更高的文明目标中去的是教育堡垒。尽管许多消除贫困的项目，已经将注意力集中在增加中初级教育的入学率上——这只是第一步，长期的目标也必须明晰：即创建这样一个社会，在该社会中，知识的生产、传播和应用应当渗透到人类活动的所有方面。这要求在所有层次上进行干预，包括儿童的培

为了能够自由创新，能够自由设计处理复杂问题的解决方案，每个人必须具有了解真相、学习知识的自由。

养，干预包括：鼓励质疑，给男女儿童提供平等的教育机会，推动媒体信息来源的独立，翻译来自其他文化的文献，促进创新和科学研究。为了能够自由创新，能够自由设计处理复杂问题的解决方案，每个人必须具有了解真相、学习知识的自由。

现在用来指导扶贫工作的知识概念，必须能够同时解决方法和精神上的双重贫乏。毫无疑问，物质资源是必须的，但光有物质资源是不够的，不足以产生人类繁荣的全部愿景，它们无法解答有关人类本质或生存目的等深层次问题。更为重要的是，单靠物质与技术手段无法强迫人们的品质和信仰发生根本的转变，而这种转变是战胜破坏性行为——正是这种破坏性行为才导致了今天的状况——所必不可少的。它们也不能够唤醒和维持人类锲而不舍、追求卓越、谦卑地服务、创新、求知、创造美和探求全人类之康宁的意愿。考虑精神方面及其在世界宗教中的表达，并非要回到迷信或宗教狂热中去，抑或抛弃任何形式的理性探索。确切地说，它是以整合的方式，将对人类经验各个方面的

考虑精神方面并非要回到迷信或宗教狂热中去，抑或抛弃任何形式的理性探索。

认知和对贫穷在人类生活的物质和精神领域如何表现的理解融入到消除贫困的努力中去。

在消除贫困的努力中，我们经历了真正的全球文明分娩的阵痛：新的思维方式、新的标准、新的法律和制度上的安排，不断竞相出现。随着我们对问题及其可能的解决方案的理解的加深，全球的空前一致和随之而来的国际合作能力，为取得更大的成就——远远超过我们以往所能取得的任何成就——铺平了道路。但是，为了激发战胜贫困所需的知识创新和责任承诺，需要激发人类精神和智力的全部潜能来完成这项任务。当人类致力于人性的成熟时，成熟的人性将革新文明的底蕴和内涵。

注释

1. 威廉·伊斯特利：《白人的负担：为什么西方的援助收效甚微》，企鹅出版社：纽约，2006。
2. 始于2000年的“联合国千年发展目标”，提出了联合国要在2015年前将极端贫困人口减半的战略。八个有时间限制的目标包括：消除极端饥饿和贫困，促进男女平等，降低儿童死亡率，改善母亲健康，同艾滋病、疟疾和其他疾病做斗争，确保环境的可持续发展，创建面向发展的全球伙伴关系。
3. 安德鲁·D·梅森、伊丽莎白·M·金：《通过男女在权力、资

源和发言权方面的平等推动发展》，世界银行研究报告，世界银行：华盛顿哥伦比亚特区，2001；《致力于实现两性平等，赋予妇女更大权利》，国际妇女研究中心：华盛顿哥伦比亚特区，2005；玛莎·陈等，《世界妇女进步2005：妇女、工作和贫穷》，联合国妇女发展基金：纽约，2005。

4. 丹尼尔·考夫曼、阿尔特·克雷、马西莫·马斯特鲁齐：《治理问题之四：1996-2004治理指标》，世界银行：华盛顿哥伦比亚特区，2005；《阿拉伯人类发展报告2004：通向阿拉伯世界的自由》；联合国开发计划署：纽约，2004；据2007年9月17日联合国新闻中心报道每年非洲国家国内生产总值的四分之一，即1480亿美元因腐败而流失。
5. 《2004年人类发展报告：当今多样化世界中的文化自由》，联合国开发计划署：纽约，2004。
6. 斯特恩·尼古拉斯：《斯特恩报告：气候变化的经济学》，英国财政部：伦敦，2006。
7. 国际劳工组织：《世界就业报告（2004-2005年）：就业、生产率和减少贫困》，日内瓦，2004。
8. 参见注释三。
9. 参见注释四。
10. “不成功的政府指标”，《外交政策》，2007年7-8月刊，第55-63页。
11. 参见注释二。
12. 阿玛蒂亚·森：《以自由看待发展》，安克尔，纽约，2000。
13. 联合国新闻部：《联合国维和行动记录》，纽约，2005年

11月30日。（美元总数按照2005年的美元汇率计算）

14. 联合国毒品和犯罪问题办公室：《2007世界毒品报告》，纽约，2007。
15. “联合国千年计划”估计2006年在所有国家实现“千年发展目标”的费用约为1210亿美元，2015年将上升到1890亿美元。（联合国千年计划2005，《<为发展投资——一份实现千年发展目标的切实计划>概览》。联合国开发计划署：纽约，2005。）
16. 各个领域的学者都在探索计算国家财富的替代方法。“真实发展指数”（GPI）就是这样的一个创见。不像传统的国内生产总值计量方法，“真实发展指数”试图扣除污染和经济的负面成分，加上以前没有统计的收益（如家务劳动和养育子女），以对一个国家的财富做出更加准确的计量。以2002年（有GPI数据的最近年份）为例，发展重定义组织（美国的非政府组织）计算了1972-2002年间的的数据，人均GDP增长了79%，但GPI却只增长了1%（贾森·维尼陶利斯、克利夫·科布，《1950-2002真实发展指数（2004更新）》，发展重定义组织：奥克兰，加利福尼亚，2004。）
17. 政府间气候变化专门委员会（1988年由世界气象组织和联合国环境规划署共同成立）发布的研究报告在气候变化的争论中得到广泛引用。最近的报告名为“气候变化2007”，包括：物理学基础；影响、适应和脆弱性；减缓气候变化。该报告已由牛津大学出版社于2007年出版。
18. 在国家的层面上，必须对大量报告的需求加以梳理和合并，以便国家能够有效地、一贯地完成他们的职责。
19. 约翰·狄克逊、艾丹·格利弗和戴维·吉本：《农业体制与贫

困：在不断变化的世界中改善农民的生计》，联合国粮农组织与世界银行的联合研究，罗马与华盛顿哥伦比亚特区，2001，网址：<ftp://ftp.fao.org/docrep/fao/003/y1860e/y1860e00.pdf>.

20. 世界观察研究所：《2007-2008重大征兆》，诺顿出版公司，纽约，2006。

Eradicating Poverty: Moving forward as One

The Bahá'í International Community's
Statement on Poverty

NOTE

In 2007, following the United Nations' initiative to draft "Guiding Principles on Extreme Poverty and Human Rights," the Bahá'í International Community organized local consultations with Bahá'í communities around the world in order to draw out their perspectives on the meaning and experience of poverty, and its connection to human rights. Insights from Bahá'ís in Brazil, Guyana, Haiti, India, Namibia and Turkey formed the basis of the Bahá'í International Community's comment on the Draft Guiding Principles (as submitted to the Office of the High Commissioner for Human Rights) and are reflected in this statement. For more information about this process, please visit our website at www.bic.org.

PART I

1. The crisis of global poverty has, at long last, been accorded a high priority on the international agenda. This propitious development has sparked a flurry of discussion and research concerning the means for

eradicating this debilitating condition from human life. Yet as renewed pledges for action pour in from governments, as long-held theories and conventional approaches fail to quell long-held prejudices, conflicts, and exploitation, a feeling of rudderlessness looms over the global enterprise of poverty eradication. At the same time, a palpable optimism emerges from the attention and momentum generated by the search for solutions to this worldwide challenge.

A feeling of rudderlessness looms over the global enterprise of poverty eradication.

2. The mechanisms of poverty eradication have long been defined in primarily material terms. Indeed, the central pillar of the international community's poverty alleviation efforts has been the transfer of financial resources. Approximately \$2.3 trillion have been spent on foreign aid over the last five decades.¹ Tragically, the aid, far from ushering in greater self-sufficiency, has often had a detrimental effect on recipient communities: increased dependency

Foreign aid, far from ushering in greater self-sufficiency, has often had a detrimental effect ...

on foreign assistance, subservience to externally dictated priorities, misappropriation of funds and decreased pressure for governance reform. In a resolute push for change, the United Nations has sought to expand the mechanisms for assistance and to galvanize support for poverty alleviation through its Millennium Development Goals.²

3. It is now increasingly acknowledged that such conditions as the marginalization of girls and women,³ poor governance,⁴ ethnic and religious antipathy,⁵ environmental degradation⁶ and unemployment⁷ constitute formidable obstacles to the progress and development of communities. These evidence a deeper crisis — one rooted in the values and

... poverty can be described as the absence of those ethical, social and material resources needed to develop the moral, intellectual and social capacities of individuals, communities and institutions.

attitudes that shape relationships at all levels of society. Viewed from this perspective, poverty can be described as the absence of those ethical, social and material resources needed to develop the moral, intellectual and social capacities of individuals, communities and institutions. Moral reasoning, group decision-making and freedom from racism, for example, are all essential tools for poverty

alleviation. Such capacities must shape individual thinking as well as institutional arrangements and policy-making. To be clear, the goal at hand is not only to remove the ills of poverty but to engage the masses of humanity in the construction of a just global order.

4. Individuals and institutions must work in tandem to take up this task. One of the goals of poverty alleviation, then, centers on the individual: he must be helped to reclaim his dignity and sense of self-worth, must be encouraged to gain confidence to improve his condition and strive to realize his potential. Beyond the achievement of personal well-being, he must be nurtured to become a source of social good—of peace, happiness and advantage to those around him. It is at the level of service to others that our humanity achieves its highest expression. The second goal centers on institutions: at every level of society, they must serve as channels through which the talents and energies of individuals can be harnessed in service to humanity. Resources that help to develop this individual and institutional capacity represent a true source of wealth to the community.

At every level of society, institutions must serve as channels through which the talents and energies of individuals can be harnessed in service to humanity.

5. Much like the physical principles that govern the material world, the social world, too, is governed by moral principles, which underlie the functioning of an ordered society. Principles such as gender equality,⁸ trustworthiness,⁹ access to education, human rights and freedom of religion,¹⁰ for example, tend to correlate positively with measures of socioeconomic well-being and stability. The interrelatedness of challenges stemming from poverty calls for the articulation of principles capable of guiding analysis, decision-making and the development of indicators to measure progress. The

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essential merit of a principle-based process is that it guides individuals and institutions away from a focus on isolated, short-term concerns to consider problems from a systemic and long-term perspective. For any decision to garner support and deliver results, the decision-making

process itself must have integrity: it must involve those directly affected by the decisions and it must be governed by transparent, agreed-upon ethical standards.

6. It is in this context that the Bahá'í International Community would like to offer two principles as guides for efforts in the realm of poverty eradication: justice and unity. These principles underlie a vision of development in which material progress serves as a vehicle for the moral and cultural advancement of humanity. Justice provides the means capable of harnessing human potential to eradicate poverty from our midst, through the implementation of laws, the adjustment of economic systems, the redistribution of wealth and opportunity, and unfailing adherence to the highest ethical standards in private and public life. Unity asserts that progress is systemic and relational, that a concern for the integrity of the family unit and the local, national, and global community must guide poverty alleviation efforts.

PART II

7. The question of poverty places particular responsibility on elected leaders and their governments. While some have argued that poverty itself leads to poor governance, causality often moves in the opposite direction: better governance leads to better development outcomes.¹¹ Central to the issue

of governance is the inescapable question of character—the values that a leader brings to his or her office largely define the direction and fruits of his or her work. Trustworthiness is foremost among these, as it fosters credibility with the public and with other leaders, builds support for government initiatives

and engenders stability and security. Effective leaders must not only exercise an impeccable ethic but also work to strengthen the character of the nation's economic, social, legal and educational institutions, to improve the regulatory framework, and to manage scarce resources effectively. Where earnings are concerned, they must be content with a lawful and modest remuneration. As the substance of politics becomes increasingly global, elected leaders must show the vision and the courage to gradually align national interests with the requirements of the evolving global community.

GOVERNANCE

Leaders must show the vision and the courage to gradually align national interests with the requirements of the evolving global community.

8. The United Nations' efforts to link poverty eradication efforts with international human rights norms is a positive step in aligning the work of governments with the principles of justice. Our common heritage of human rights

JUSTICE AND HUMAN RIGHTS

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norms, encompassing the rights of the individual and of the family; the freedom to know and to believe; the equality of men and women and racial equality; the right to work and to education, among others, embodies the most significant moral accomplishments of the human race.

Human rights, as endorsed by most governments of the world, must now enter into the community and legal culture and be systematically incorporated into domestic legislation. They must be translated into all languages and made accessible through media and educational institutions. In this way, the human rights norms can come to replace broken legal systems characterized by the oppressive and arbitrary application of laws, forced on people unaware of their rights and unable to articulate their needs.

9. A large share of the responsibility for poverty eradication rests with the individuals themselves. While poverty is the product of numerous factors: historic, economic, political and environmental, there is also a cultural dimension, which manifests itself in individual values and attitudes. Some of these — such as the subjugation of girls and women, the lack of value of education or of an individual's right

to progress — can exacerbate conditions of poverty. The relevant human qualities such as honesty, willingness to work, and cooperation can be harnessed to accomplish enormously demanding goals when members of society trust that they are protected by standards of justice and assured of benefits that apply equally to all. The human rights approach, with its emphasis on the individual's entitlement to a set of rights, however, may prove challenging to implement without an accompanying moral influence necessary to inspire the accompanying changes in attitudes and behaviors.

10. The issue of gender equality is one such example: over the last two decades nations have repeatedly come together to acknowledge the critical role of women in advancing development imperatives.

The natural and social sciences have laid to rest any bases for discrimination; most countries have enacted laws to afford women the same opportunities as men; conventions have been signed and ratified; new measures and social indicators have been put in place. Yet women's agency in the arenas of law, politics, science, commerce and religion, to name a few, is still

INDIVIDUAL RESPONSIBILITY

The cultural dimension of poverty manifests itself in individual values and attitudes.

GENDER

...the well-being of the entire family has been dramatically altered where economic and social circumstances and societal attitudes have been favorable to women's advancement...

grossly deficient. In areas where women have gained access to education, employment, and ownership opportunities, dramatic effects have been observed at many levels: at the level of the family, more equitable division of food, resources, and health care among girls and boys; higher rates of literacy among children; lower rates of fertility leading to better economic conditions and maternal health; and the injection of new concerns into public discourse. Female literacy, alone, has been shown to play a much more important role in promoting social well-being than other variables related to the general level of wealth in a society.¹² Indeed the well-being of the entire family has been dramatically altered where economic and social circumstances and societal attitudes have been favorable to women's advancement. Yet, the gradual transformation of attitudes has required much more than legal measures, it has required a fundamental change of belief about roles of men and women and courage to challenge traditional gender norms.

11. Undeniably, poverty is sustained by an interaction of social and material factors. This interaction determines the societal benefits of material resources, whether the resources are concentrated in the hands of a few or are equitably distributed, whether they are beneficial or harmful to the society at large. Today, much of economic activity and its institutional context is at odds with environmental sustainability, the advancement of women, the well-being of the family, the engagement of young people, the availability of employment, and the expansion of knowledge. For example,

military expenditures exceeding \$1 trillion¹³ and global trade in illicit drugs in excess of \$300 billion¹⁴ far exceeds the estimated costs of meeting the United Nations' global development goals in areas of education, health, sustainability, and women's empowerment.¹⁵ The economic theories of impersonal markets, promoting self-centered actions of individuals, have not helped humanity escape the

extremes of poverty on the one hand and overconsumption on the other. New economic theories for our time must be animated by a motive beyond just profit. They must be rooted in the very human and relational dimension of all economic activity, which binds us as families, as communities and as citizens of one world. They must be animated by a spirit of innovation rather than blind imitation, ennoblement rather than exploitation, and the full and confident participation of women.

12. Economic considerations underlying poverty alleviation efforts have generally focused on the creation of wealth but have not yet fully considered the parallel problem of the over-concentration of wealth. In an interconnected world, where the wealth of many of the world's richest individuals exceeds the Gross Domestic Product of entire nations, extreme poverty and extreme wealth exist side by side. While much of the focus of remedial efforts is

ECONOMIC ACTIVITY

Economic theories for our time must be rooted in the relational dimension of economics, which binds us as families, communities and citizens of the world.

EXTREMES OF WEALTH

*New measures are
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a nation's health
and wealth.*

directed towards the poorest, it is the concentration of wealth in the hands of the few that is in urgent need of attention. Indeed, the tremendous wealth generated by transnational corporations could be an integral part of the solution to tackle poverty, through strict regulation to ensure good global citizenship, adherence to human rights norms and the distribution of wealth for the benefit of the larger society. Where a nation's wealth is concerned, the question becomes one of social value rather than gross dollar measures. The Gross Domestic Product, for example, aggregates the sum total of all economic activity — including the production of guns, cigarettes, etc. — regardless of its social worth or environmental impact. New measures that account for pollutants and economic ills and add unmeasured, unremunerated benefits are needed for a more accurate picture of a nation's economic health and wealth.¹⁶

13. It has been widely acknowledged that economic prosperity has come at a tremendous cost to our natural environment.¹⁷ In fact, no country has emerged as a major industrial power without a legacy of significant environmental damage, affecting the security and well-being of its own populations and, equally significantly, those of developing nations. The growth-driven economic paradigm rooted in national interests at the expense of social and environmental variables and international well-being is under increasing scrutiny. Challenging ethical questions of resource distribution

and responsibility for damages force governments to develop institutional mechanisms and implement policies that consider the prosperity and health of the global community and that of future generations. On an institutional level, a global entity with a strong scientific advisory capacity is needed to streamline reporting and decision-making processes, including the voices of non-state actors. It must coherently link environmental issues to social and economic priorities, for none of these can advance in isolation.¹⁸ At the educational level, curricula must seek to develop a sense of responsibility towards the natural environment as well as foster a spirit of inquiry and innovation so that the diversity of human experience can be brought to bear on the challenge of creating an environmentally sustainable development pathway.

14. A core element of a strategy of sustainable development is the reform of agricultural policies and processes. Food production and agriculture is the world's single largest source of employment; nearly 70% of the poor in developing countries live in rural areas and depend on agriculture for their livelihoods.¹⁹

SUSTAINABLE DEVELOPMENT

Curricula must seek to develop a sense of responsibility towards the natural environment as well as foster a spirit of inquiry and innovation...

AGRICULTURE

Food production and agriculture is the world's single largest source of employment; nearly 70% of the poor in developing countries live in rural areas and depend on agriculture for their livelihoods.

Although farming has been devalued by manufacturing and a rapidly expanding urban population, agriculture still represents the fundamental basis of economic and community life: malnourishment and food insecurity suffocate all attempts at development and progress. Despite this pivotal role, poverty is often concentrated in rural areas. Damage to natural resources, poor information and infrastructure often result in food insecurity, premature deaths and mass migration to urban areas in search of a better life. The farmer must be accorded his or her rightful place in the processes of development and civilization building: as the villages are reconstructed, the cities will follow.

15. The provision of meaningful work represents an essential component of poverty alleviation efforts. The meaningful engagement of young people becomes even

EMPLOYMENT

Work is the means of developing one's craft, of refining one's character, and contributing to the welfare and progress of society.

more important as urban populations swell and, with them, the increase of slums, rising crime rates, use of drugs, unemployment, breakdown of family structures and social isolation. Today, young people between the ages of 15-29 account for nearly half of all adults in 100 economically disadvantaged nations.²⁰ Lack of meaningful

employment only feeds their hopelessness and frustration. Yet it is not only the quantity but also the quality and meaning of work that needs to be reconsidered. Whether tilling the soil or selling goods, one's work should not be reduced to a means for

acquiring more goods or as an expendable cost of production. One's work is the means of developing one's craft, of refining one's character, and contributing to the welfare and progress of society. Indeed, the fight against underemployment must begin with the dignity and value of all human labor, even if it is humble, insecure, unprofitable or unremunerated.

16. Underlying the meaningful participation in the advancement of society and the higher aims of civilization is the bulwark of education. While many poverty eradication programs have focused on increasing enrollment in primary and secondary education — which is the first step — the long-term goal must also be articulated: namely to create a society in which the production, diffusion and application of knowledge infuses all facets of human activity.

KNOWLEDGE

In order to be free to innovate, to devise solutions to complex problems, the human mind must be free to know.

This requires interventions at all levels including child-rearing practices that foster questioning; equal educational opportunities for boys and girls; development of independent media sources; translation of texts from other cultures and the promotion of innovation and scientific research. In order to be free to innovate, to devise solutions to complex problems, the human mind must be free to know.

17. The concept of knowledge now needed to guide poverty alleviation efforts must be adequate to address both the poverty of means and the poverty of spirit. Material resources are essential, to be sure, yet they alone cannot

SPIRITUAL DIMENSION

*To encompass the
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generate a vision of the full measure of human prosperity; they cannot provide answers to the deepest questions about human nature or the purpose of our existence. Most importantly, the material and technical dimensions alone will not compel the fundamental changes in human character and belief needed to overcome the destructive behaviors which have led to present day conditions.

They will not galvanize and sustain the human will to persevere, to strive for excellence, to humbly serve, to create, to seek knowledge, to cultivate beauty and to seek the well-being of all humankind. To encompass the spiritual dimension and its expression in the religions of the world is not to return to superstition or fanaticism or to denounce rational inquiry in any way. Rather, it is to build into poverty alleviation efforts, in an integrated manner, recognition of all the dimensions of human experience and an understanding of how poverty manifests in the material and spiritual dimensions of human life.

18. In our efforts to eradicate poverty, we are experiencing no less than the birth pangs of a truly global civilization: new modes of thought, new standards and new legal and institutional arrangements are struggling to take hold. As our understanding of the problems and their possible solutions expands, an unprecedented global consensus and accompanying capacity for international cooperation pave the

way for an outcome far greater than any we have been able to achieve. Yet, to generate the knowledge and commitment needed to overcome poverty, the full spectrum of human spiritual and intellectual potential will need to be summoned for the task. And as the fullness of our humanity is engaged, it will regenerate the fabric of civilization.

NOTES

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4. Kaufmann, Daniel, Aart Kraay and Massimo Mastruzzi. *Governance Matters IV: Governance Indicators for 1996–2004*. World Bank:

- Washington, DC, 2005; *Arab Human Development Report 2004: Towards Freedom in the Arab World*. United Nations Development Programme: New York, 2004; On September 17, 2007, the United Nations News Centre reported that one quarter of the gross domestic product of African States — or \$148 billion — is lost to corruption yearly.
- 5 *Human Development Report 2004. Cultural Liberty in Today's Diverse World*. United Nations Development Programme: New York, 2004.
 - 6 Stern, Nicholas. *Stern Review: The Economics of Climate Change*, HM Treasury: London, 2006.
 - 7 *World Employment Report 2004–2005. Employment, Productivity and Poverty Reduction*. International Labor Organization: Geneva, 2004.
 - 8 See note 3.
 - 9 See note 4.
 - 10 “The Failed States Index,” *Foreign Policy*, July/August 2007, 55–63.
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 - 12 Sen, Amartya. *Development as Freedom*. Anchor: New York, 2000.
 - 13 *United Nations Peacekeeping Operations Background Note*. United Nations Department of Public Information: New York. 30 November 2005. (Dollar amounts in 2005 US dollars.)
 - 14 *World Drug Report 2007*. United Nations Office on Drugs and Crime: New York, 2007.
 - 15 The United Nations Millennium Project estimates that the costs of meeting the Millennium Development Goals in all countries are approximately \$121 billion in 2006, rising to \$189 billion in 2015. (UN Millennium Project 2005. *Investing in Development: A Practical Plan to Achieve the Millennium Development Goals. Overview*. United Nations Development Programme: New York, 2005.)
 - 16 Alternative means for calculating national wealth are being explored by various scholars. The “Genuine Progress Indicator” (GPI)

is one such initiative. Unlike the conventional Gross Domestic Product (GDP) measure, the GPI attempts to subtract out pollution and economic ills and adds previously unmeasured benefits (e.g. household work and parenting) to calculate a more accurate measure of a nation's wealth. For 2002 (the most recent year with GPI data), the U.S. non-governmental organization Redefining Progress calculated that between 1972 and 2002, while GDP per capita grew by 79 percent, the GPI grew by just 1 percent (Jason Venetoulis and Cliff Cobb. *The Genuine Progress Indicator 1950–2002 (2004 Update)*. Redefining Progress: Oakland, CA, 2004.)

- 17 Reports of the Intergovernmental Panel on Climate Change (established in 1988 by the World Meteorological Organization and the United Nations Environment Programme) are widely cited in climate change debates. The most recent reports under the title, *Climate Change 2007* include: *The Physical Science Basis*; *Impacts, Adaptation and Vulnerability*; and *Mitigation of Climate Change*; and are published by Cambridge University Press, 2007.
- 18 At the national level, the voluminous reporting requirements must be streamlined and consolidated so as to enable countries to meet their obligations in an efficient and coherent manner.
- 19 Dixon, John, Aidan Gulliver and David Gibbon. *Farming Systems and Poverty: improving farmers' livelihoods in a changing world*. A joint study by the Food and Agriculture Organization of the United Nations and the World Bank: Rome and Washington, DC, 2001. URL: <ftp://ftp.fao.org/docrep/fao/003/y1860e/y1860e00.pdf>.
- 20 World Watch Institute, *Vital Signs 2007–2008*. W. W. Norton & Company, Inc., New York, 2006.

消除贫困 共同进步

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