

Science, Religion and Development
Some Initial Considerations

科学、宗教与发展

——若干初步思考

全球繁荣研究所



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深刻改变人类事务的诸多变化趋势向我们表明，一种能更充分释放人类潜能的新生活模式，在我们这个正急速演进的全球社会里，完全有把握实现。知识增长使得学科门类不断增多，提倡集体决策和行动的国际机制纷纷涌现，民众表达意愿和需求的能力日益增强，这些都预示着整个星球的社会演进将被推向新的高潮。然而，要实现这些变化所酝酿的光明前景，就必须彻底反省现行的社会经济发展模式。

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可增进个人和集体福祉的公平、正义等先决条件，其实现尚遥遥无期。世界上为数众多的人备受贫困与绝望的煎熬，而人类的一小部分却挥霍无度穷奢极欲。依赖加贫困的格局积重难返，对现代精神的幻灭感挥之不去。在非人格的市场中无休止地追逐财富，疯狂尝试各种形式的自我放纵。如此社会景况根本无助于唤起人们的希望和活力，因而在全球各地遭到抵制。物质主义的人生观所引发的社会经济发展方式能够把人类带向其所希求的安宁与繁荣——这种信念越来越站不住脚了。

近五十年的发展工作所遭遇的困境，尤其是发展行动原本服务某一人群、却又无力调动其参与进来这一事实，直接说明了我们需要新的发展理念和新的发展模式。尽管发展领域的工作者已逐渐认识到支撑社会经济发展的诸多相关因素。但现今有关发展的讨论依然受制于一些狭隘的设想和方法。

显然，发展工作需要考虑关于人的本性和生命意义的一系列复杂而又至关重要的问题。我们必须把注意力集中在那些直指人类的特性和生存动力的一系列主题上。社会与经济举措时常忽略发展过程的核心成员——民众——的价值观、传统和认识。国际发展议程多半无视如下事实：世界上大多数人并不认为自己纯粹是物质存在，只对物质需求和环境作出反应，而是有意识和生活目的的道德存在。这表明我们必须修改当今指导着发展活动的、以经济和物质为主的标准，

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考虑到那些可激发人性活力的精神追求。

现行的发展战略和规划远远未能考虑到人的生命中那些根本的精神与社会层面，而它们对于人类的福祉关系重大。文明本身并非仅仅发端于物质进步，而是奠基于那

些具有社会凝聚力的共同信念和理想，并由之界定。能阐明人类经验的，唯有生命的超验部分。正是生活的这一维度给予我们指引，使我们活得充实而高贵，开启我们意识里的创造力，守护人类的尊严。

虽然解决问题的实用方法在发展举措中必然要起着显著的中心作用，但触动人内在动力的精神根源，则为确保社会能够取得真正的进步，提供了根本性的推动力。如果精神原则完全被纳入社区发展活动中，由此产生的想法、洞见和实际措施，才有可能促进自力更生，维护人的荣誉感，从而杜绝依赖的习惯，逐步消除总体经济悬殊的状况。结合了道德和精神追求的发展方式，更有可能产生个人和集体行为的持久改变。

究其实质，发展过程最终关涉个人和由社会成员所创立的社会结构的转型。构建和平、进步的生活方式需要对社会进行从内到外的全面调整，而只有当人的心灵发生了转变，这样的重整才有可能。因此，针对个人与社会生活内在层面与特征的发展活动才会有效。发展活动的目的必须是推动一个能够激发合作、同情、正直品行和正义的社会变革过程——这种

结合了道德和精神追求的发展方式，更有可能产生个人和集体行为的持久改变。

转变将渗透到支配着人类活动的各种关系的方方面面。

就此而言，物质发展本身并不是目的，而是道德、智力和社会进步的载体。同样，唯有践行诸如公平、可靠、利他等精神训诫，物质福利的提高才有意义。因而，生活的物质和精神层面之间存在着不可分割的联系这一认识，引发了全新的发展观念。

历史背景¹

现代发展学的起源可追溯到二战后殖民体制瓦解和新兴民族国家崛起。第一批发展规划和战略就受到了马歇尔计划所实施的重建欧洲这一成功模式的直接影响。该模式提出的现代化道路，几乎把重心全都放在了工业化上。它的主要出发点是最大限度地推动发展中国家的经济增长，以为这样能创造足够的财富和就业机会，可逐步使发展中国家的大多数人参与到生产活动中。为了让现代化的好处惠及世界人民，当时所采用的方法最主要的就是资本积累、技术转让、引进现代管理方法以及大量注入外援。

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结果，却是好心办坏事。在尝试开启发展中国家民众的潜力时，工业化进程导致了大量移民由农村涌入城市，并伴之以社会凝聚力的崩溃。这种人口流动并非无意之举，因为当时相信这是加速经济增长的一个必要甚至是诱人的途径。

工业化进程导致了大量移民由农村涌入城市，并伴之以社会凝聚力的崩溃。

这一发展举措暗含了这种观点：农村地区的大多数居民过着生产力低下的生活，他们需要引导。其总体理念暴露出发展规划的制定者所抱持的家长式的错误认识。

因为这些旨在实现宏伟发展目标的策略的无效性日益明显，注意力的焦点在60年代转向了文化、人口和科技问题。在继续把经济增长作为总体目标的同时，人们配置了大量资源，用以探索如何排除经济增长的障碍。有关健康、教育以及通过绿色革命来促进农业现代化的协同努力，常常被人们当作这一时期最令人瞩目的成就而加以津津乐道。而这些项目依据的一个基本前提是：农村群体确实很有才智，只是缺乏适当的工具——总之，若能增强这一群体的科技基础，经济繁荣必定随之而来。

绿色革命仅在一定程度上是成功的。粮食生产

显著提高，差不多能确保亿万民众免遭饥饿之苦。但不论在乡村，还是在移民不断涌入以寻求美好生活的城市，贫富差距都在加大。因此，发展思路过渡到强调贫困人群的需求及其在经济增长中的参与和共享。然而，即使经过了二十年的发展，赤贫人口还是很快就要达到十亿。这令政策制定者和一线工作者着实惊诧。这又引发了对公平问题的重新思考。国际机构开始实施特别针对最贫穷人群的大规模行动。公平发展和注重人的基本需求，成了致力于发展的社团首要的关切。

在发展的第三个十年结束之际，不单是政府和国际机构，还通过众多非政府组织所开展的数千个项目，使人们有可能对社会经济发展进行相当深入的分析。深层对话和研究揭示了许多议题的复杂性，这些议题包括：适宜的技术，妇女在发展中的作用，为培

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养社区和机构能力而规划并实施项目，环境保护，以人为本的发展，社区组织和项目评估等等。一个个体认发展的高度复杂性的学习过程终于步入了轨道。

然而，在很大程度上，对贫困人群的认识并没有根本性的改观。

从70年代初至今，主流观念本质上还是把当前的现实简化为一堆没完没了的问题和需求——人们苦于粮食、住房、卫生条件不足，教育机会有限，缺乏资金和现代技术，生活水平低下。不断地深入地认知贫穷背后潜在的多种多样的原因，这的确是进步的体现，但是如何形成一个综合而有机的发展模式，让最受贫困折磨的民众参与进来，这一点尚毫无头绪。把问题限定在狭窄的范围内，采取走一步看一步、头痛医头脚痛医脚的权宜之计无法奏效，而且以后也肯定无力扭转四处蔓延的贫困，以及当前正席卷地球上大片区域的社会机能紊乱。

具有整体性质的真正参与式的社会经济发展方式，仍需要得到相当程度的落实。

今天，尽管越来越强调参与和赋予地方社区能力，但发展项目往往是从外部而不是由社会基层来发起和管理的。具有整体性质的真正参与式的社会经济发展方式，仍需要得到相当程度的落实。而更为重要的是，以人为本的发展，无论眼下表现得如何富于创造力，若没有一个关于人生和社会的统一愿景，它也不可能给民众的生活带来系统的改善。这一愿景必须依凭并丰富地球上绝大多数民众对生活的深层理解。

因而，除非有关发展的讨论承认需要重新审视人的本质，否则很难看出发展理论和实践如何能经受一番根本性的变革。靠沉思或人云亦云探索人的本质是不会有结果的。对这个重大问题的严肃讨论势必需要科学和宗教在新的层面上对话。

科学与宗教

认识到生活的实践与精神方面之间存在着至关重要的联系，便不可避免地要重新界定人类的福祉及其实现机制。这一认识突显了对科学与宗教在发展过程中的作用进行系统探究的必要性。

要进行此类性质的探究，首先要了解科学和宗教在人类社会中的基本功能。纵观历史，文明一直有赖于科学和宗教两大知识体系指引其发展，疏导其智力和道德力量。²科学方法使人类对于支配着物质实体——并且一定程度上也支配着社会自身运作——的法则和作用过程，形成融贯的理解。宗教的洞见则为人生目的和源动力这类最深层的问题提供

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理解。历史上，每逢这两股力量协同运作之时，民众和文化就能摆脱陋习，取得科技、艺术和道德上的更高成就。事实上，行动是知识的产物，因而科学和宗教是人类意志的工具或表达手段。

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然而科学与宗教常常被视为具有内在矛盾性，甚至是水火不容的人类活动。宗教激发活力的功能常常屈从于教条主义、迷信及宗派等势力，这是有目共睹的历史事实。实际上，启蒙运动是把人的思想从宗教正统和宗教狂热的桎梏中解放出来的重要转折点。但在否定宗教的同时，启蒙运动也摒弃了宗教提供的核心道德规范，造成了理性与神性之间很深的并存在至今的二元对立。充斥于现代生活的冷漠、猜疑和堕落的惟利是图即人为割裂理性和信仰的恶果。

对广大民众来说，人性具有精神层面是不喻自明的真理，它体现在生活的各个方面。人有一些基本的渴望，它们使人向往超越，思索生存的深层原因和人自身实质的奥秘。这些根本渴望，世世代代都是通过世界各大宗教得到满足的。各大宗教体系所开启的精神动力，在培养、教化人类品性的过程中发挥了

主要作用。通过教义和道德指引，大部分人学会了约束自身低级的习性，发展有助于社会秩序和文化进步的品质——诸如同情、自制、可靠、慷慨、谦逊、勇敢、甘为公共利益牺牲，这些品质构成了社会生活进步的无形但却必不可少的基础。确认并发展人的精神本性在社会内部及不同社会之间产生了凝聚力和一致的目标，并成为文明赖以蓬勃展现的源泉。

纯正的宗教不为教条所累，传扬与已知科学真理毫不抵触的精神和道德真谛。科学和宗教本质上互不相容，这种论点并无实质性的依据。除了理性之外，科学发现的过程本身还需要想象力和直觉等能力，不能简单地视为一板一眼的一套程序。历史上有名的理性与信仰的二分法其实是错误的。理性与信仰是人的两种互补的禀赋，它们都对发现和理解真相的过程起作用，都是社会把握真理的工具。

理性与信仰是人的两种互补的禀赋，它们都对发现和理解真相的过程起作用。

这一观点得到了科学发展的最新成果的支持，科学的发展显示出与各种宗教世界观在认识论上的强烈趋同性。比如，现代物理学和心理学，对于物质是客观世界的第一基础，以及意识纯粹是神经化学反应的衍生物等观念大加质疑。基于

牛顿机械力学的还原论和决定论正被视宇宙为一个不断进化、具有内在相关性的统一体的物理学解释所取代。物理学法则允许复杂生物构造的形成，允许其进化到具有意识的程度，这显示出存在着更高层次的组织法则甚至是精心设计的证据。简言之，有一种“创造性”的或“神圣”的力量在世间运作——这种设想并无抵触科学之处。

科学与宗教并举为个人、社区和机构的运作和发展提供了基本的组织原则。

只有当这些观点促进了科学研究和宗教探索之间更加严谨、更为统一的交流时，它们才具有重要性。科学与宗教并举为个人、社区和机构的运作和发展提供了基本的组织原则。运用科学方法，人们解决问题的方式及其对社会运作过程的理解会更加客观和系统；而个人的精神取向则为积极行动的产生和持续提供内驱力。社会改良不单需要获得技术技能，更重要的是发展若干品质和态度，从而培养合作式的、创造性的人际互动模式。如何认识那些能够带来态度和行为改变的力量，这应该是一个科学和宗教可以并肩努力探索的领域。

如果一种发展理论认为生活的精神层面和物质层面共同作用于发展过程，那么它就需要和当前的发

展方法论划清界限。科学和宗教在发展领域中起着相辅相成的作用已是不争之论。³有关社会经济发展的社会学与组织学问题必定会涉及价值观和精神方面。然而，把精神的观点结合到发展活动中的方式，同样要采用科学所运用的合乎逻辑的严谨方法。这会确保发展的努力锁定切实而客观的成果。诚然，若使宗教在发展领域里与科学协同努力，我们必须缜密地考察宗教的具体贡献。不幸的是，确立已久的宗教往往囿于陈规陋习，这种情况会掣肘物质条件的改善。对于提倡顺从、安于贫穷、社会隔离和男女不平等的偏狭的门户之见，我们必须用那些着重于公正和服务于公共福利的更普遍的精神观念加以衡量。因此，新的发展方式必须力求识别那些侵蚀发展举措的家长式作风及其他行为模式。

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科学、宗教与能力建设

那么，如何才能把精神原则贯彻到我们对发展的理解、实践和评估当中呢？这项挑战由来已久。几十年来，思索发展的人们一再面临有关价值观和信仰的问题。尽管如

此，他们却对之采取回避态度。个人和社区要在增进其物质和社会福祉的过程中成为主角，就必须能够凭借精神信念和信仰系统为其行动确定愿景和重心。为此，必须采取可显著提高他们界定、分析和满足自身需求诸种能力的方式。

提高人的能力并促进个人、社区与机构的建设性转变是发展的根本目的。

提高人的能力并促进个人、社区与机构的建设性转变是发展的根本目的。这日益成为人们的共识。作为能力建设，发展主要关系到知识的创造、应用与传播。如果知识在本质上既是精神的又是物质的这一前提成立，那么当科学方法与宗教智慧相辅相成、协同并进时，它们就能为建立和谐、公平的社会体制提供必要的工具。⁴以知识创新和应用为发展规划与行动的中心，如此才有可能研究宗教价值观的实际意义，尤其是研究这些价值观对寻找可转变基层社会的统合方法有何作用。

人们普遍认为，物质贫困者必须直接参与增进其福祉的行动。但这种参与的性质尚未被充分探究。如果联系到这里提出的知识的作用来考察，这种参与的性质就比较容易理解了。参与必须是实质性的和创造性的，必须让民众本身获得知识并鼓励他们应用

知识。明确地说，地球的居民仅作为知识产品的受惠者参与项目是不够的，即便他们在某些决策中能发表一下意见。他们必须致力于应用知识创造福祉，从而创造新知识，以切实而意义深远的方式推动人类的进步。其实，如果一个社区掌握了知识这一工具，并以精神原则为指导，它就能够开发出符合自身真正需求的适宜的物质手段和技术。

一个团体能否充分参与到自身的发展过程中来，取决于个人与团体两个层面上诸多相互关联的能力。其中最重要的包括：训练有素地创新和尝试；在理解问题并寻求解决方案时能通盘考虑；采取包容性而非对抗性的决策方法；高效而准确地处理信息，而非稀里糊涂地回应政治和商业宣传；基于灵通的信息

他们必须
致力于应用知
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从而创造新知
识，以切实而
意义深远的方
式推动人类的
进步。

作出恰当的技术选择，为创造和应用技术发展所需的技巧和品质；组织并实施对生态无害的生产流程；参与筹划和管理社区项目；创设并参与有助于个人成长和终生学习的教育过程；增进社区全体成员在目的、思路和行动上的团结一致；用基于互惠、协作和服务他人的人际关系取代基于支配和竞争的人际关

系；以一种能使自身文化进步而非衰退的方式与其他文化交往；提倡认知人类本质的高贵性；保持高水平的体格、情感与心智健康；在社会交往中坚守正义；在私人生活与公共管理中做到正直廉洁。

虽然这份清单不够详尽，但它提示了有这样一系列能力，而它们是建造集体生活的社会、经济 and 道德构架所必需的。这份清单突显了

科学与宗教资源对社会发展的至关重要的作用。它提醒我们留意可提高关键能力的一系列价值观和态度，以及系统发展这些关键能力时要用到的概念、信息、技巧和方法。它也强调了系统学习对于产生和维系一整套综合的社会经济活动所具有的重要意义。

因而，这里提出的能力建设，就是要让个人能够创造性地、有章法地展露天赋才能；就是要为发展人的才能、提升社会成员而重组职能部门；就是要发展社区使之成为释放个人潜力、丰富当地文化的有利环境。这三方面的挑战都在于要学会运用物质手段、智力与精神禀赋推动文明的进步。

它提醒我们留意可提高关键能力的一系列价值观和态度，以及系统发展这些关键能力时要用到的概念、信息、技巧和方法。

如何着手？

关于科学与宗教在推动社会转型中的互补作用这一话题，从何谈起呢？我们能对人类活动的哪些领域进行卓有成效的改造呢？作为起点，建议这方面的论述集中在以下几个领域的能力建设上：

教育

社会的进步源于知识的创新与传播，因而过去几十年来，教育是发展战略的突出特色之一。起初，发展战略关注基础设施，进而扩展到有关课程设置、行政管理、师资培训、教育技术以及学校与周边社区的关系等内容。尽管成效显著，特别是在普及初等教育方面，但总的来说，教育方法仍不足以开发人的潜能。用割裂的、片断的方法获取知识，结果学生们只是积累了受教育的经历，却不理解人类探索的不同

但总的来说，教育方法仍不足以开发人的潜能。

领域与社会现实之间有何本质的联系。重在接受事实而非理解重要概念与过程的做法又加剧了这一片断化倾向。此外，关于人生目的和道德的主题也鲜有涉及。

当前的形势要求重新审视人类知识的整个谱系，探索如何能用整体的方式来研究和扩展知识。教育应努力发展一整套能力，包括科技、艺术、社交、道德与精神的能力，这样，个人才能生活得充实而有意义，成为社会改良的主体。正是为了开发课程和教学法以培养此类综合能力，才需要科学与宗教携手合作。

教育应努力发展一整套能力，包括科技、艺术、社交、道德与精神的能力。

经济活动及其组织管理

重组社会机构的关键在于正确理解经济活动的作用。遍布当今世界的经济失衡、经济不公直接起因于人们未能在社会与精神生活这一广阔背景下思考经济问题。经济布局应满足人们的需要；不能期望社会自我调整去适应某个特定的经济模式——特别是那些迎合无限生产与消费习惯的经济模式。

创建由地方延伸到全球层面的、具有生态可持续性的经济活动模式，需要重新定位那些支配着生产与消费的原则和机构设置。尤其值得研究人员关注的是那些鼓励农村微型区域创造和分配财富的措施，以及防止全球化进程导致基层经济措施被边缘化的政

策。由于对共同经验有深切的理解，由于视人类为休戚与共的整体，由于认识到家庭和社区对社会和经济生活的重要作用，人们产生了一些新见解。最终，社会必须凭借这些新见解建立新经济模式。必须避免资源流向那些有损于个人、社区和环境的活动和项目，而应当为开创一种可发挥人的无限潜能的社会体制，将资源用在与之最密切相关的活动和项目上。这样，在发展极具合作与利他性质的经济制度时，科学与宗教都会起到关键作用。

技术发展

技术的发展由经济、社会和政治的多种因素所促成。然而，当前的技术发展主要由市场力量驱动，而市场并不反映世界人民的基本需要。况且，政府的科技政策很少能明确地关注社会 and 环境的紧迫需求，而社会与环境政策也很少考虑技术带来的机遇。人们需要增强政策的整体性。

最终，社会必须凭借这些新见解建立新经济模式。

了解并界定技术上的需求，一定要成为所有基层参与式做法的一个关键特征。技术评估、技术革新和改造的能力必须在民众内部得到培养。朝这个方向迈出的第一个重

要步骤，是鼓励人们认识并尊重其社区或文化现有的知识基础。这会帮助社区在为解决难题而构思并实施创新的方法时增强信心。有了这样的信心，就更容易运用科学技术这一工具来保持并延续文化认同感。在这一点上，建立地方性和区域性的学习中心，不仅对于技术教育和培训，而且对于本土文化的系统化和弘扬，都会起到极其重要的作用。

技术评估、技术革新和改造的能力必须在民众内部得到培养。

如果精神与道德原则成为社区生活的底蕴，那么，科学发现与技术革新的开展方式，就能丰富个人和集体的经验。在地方价值体系的直接指导下作出的科技决策，可确保不滥用技术。这样的道德指向还会使注意力集中在社区面临的最重要的问题上。特别重要的一个例子是在农村地区开辟可持续的技术发展路线。诸如粮食、能源和原材料等自然资源的综合利用，将越来越成为乡村发展的一个主要关注点。与此密切相关的是那些对乡村生活有补充作用的体制和技术。

社会管理

良好的管理是社会进步的根本。虽然社会管理

常常被等同于政府，但管理其实内涵更广。各个层次上都有管理，它包括正规的政府机构、非政府团体、社区组织以及私营部门对资源和事务加以管理等方方面面。社区要保持均衡、度过难关、创造性地应对眼前的挑战和机遇，必需进行有效的管理。有三种因素很大程度上决定了管理的状况：领导者的素质，被管理者的素质，结构与程序设置的质量。⁵这三种因素都需要进行能力建设。

有效管理，尤其是涉及政府机构的有效管理，对于其核心特征国际上正逐步形成共识。这些特征包括民主、法治、责任制、透明度和公众参与。但是，只有当集体决策过程和集体行动由精神原则指导时，真正开明的管理机构，即没有腐败且具备公信力的机构才会出现。建立符合这一标准的管理机制既需要

社区要保持均衡、度过难关、创造性地应对眼前的挑战和机遇，必需进行有效的管理。

道德上的又需要实践上的训练。如果管理机构确实为公民有效参与公共项目与政策的制订、实施和评估做好了准备，那么就会真正地大大提高一个社区实行并驾驭改革的能力。无论是乡村还是国际层次上的机构运作，概莫能外。

正义

正义是一切发展活动首要的基础性前提。它是确保机会均等的唯一手段。在发展的规划和实施中，如果公正真正成为主要的决定因素，那么，有限的资源就不会流失到那些对于一个社区的头等社会或经济要务来说无关痛痒的项目上。只有确保公正成为人际交往的指导原则，全球民众才会满怀热情地投身于促进社会经济发展的活动。当每位社会成员，当然还有组成社会的每个团体，都相信有一视同仁的标准在保护自己，相信自己肯定享有公平的利益分配，那时我们会成功地调动起人们诚实、尽忠职守与精诚合作等相关的品质，来完成难度极高的集体目标。⁶

正义不应被看作遥不可及的理想，而应视为个人、社区和机构必须努力发展的一项能力。公正的实现有赖于社会全体成员与机构的普遍参与和支持。创造公正的文化，或者更具体地说，确立人权，是与道德和灵性的发展过程密切联系在一起的。一旦这种文化开始演进，诸如针对司法和执法开展培训、公平分配社区资源、改善历来被排挤在社会所提供的福利和

正义是一切发展活动首要的基础性前提。它是确保机会均等的唯一手段。

机会之外的个人和群体的状况等实际问题就能迎刃而解。因此，要使正义成为日常生活中不可或缺的指南针，人类在科学和宗教上的悟识这两者间的协作就必不可少。

展望未来

值此历史时刻，原本一直相互隔绝的各个民族和文化第一次在进行交流，地球已缩小为社区，发展活动也必然是一项全球性的事业，其目的是为全世界的所有居民带来物质和精神上的福祉。人类是休戚与共的一家人，这意味着发展不应再是一些人为他人做嫁衣裳。建立一个和平、公正的全球社会，这项任务必须由人类大家庭的全体成员共同承担。

建立一个和平、公正的全球社会，这项任务必须由人类大家庭的全体成员共同承担。

要让世界各民族的能力达到能够满足当前复杂需求的程度，就必须同时开发理性和信仰两种资源。若不依靠那些赋予人生以方向和意义的普遍精神公理，发展的举措也不会带来物质福祉切实而长远的改善。科学固然能为社会和经济的进步提供方法和工具，可是，我们无

法单靠科学确定正确的前进方向。发展过程本身也不会自行产生目标。我们需要一个愿景，但如果我们固守人类的精神遗产对发展政策和项目无关紧要这一看法，那么，适宜的愿景就永远不会形成。

注释

1. 本部分及以后部分的许多观点在法尔扎姆·阿巴卜博士的《推进关于科学、宗教和发展的讨论》一文中有着详尽的阐述，该文即将由加拿大国际发展研究中心出版。
2. 《人类的繁荣》，巴哈伊国际社团1995年发表的一份声明。
3. 有人会说，既然精神和道德问题历来跟那些争论不休而又无客观证据的神学教条纠缠在一起，那么它们就应是国际社会所关注的发展框架以外的问题了；让它们发挥什么重大作用，不啻于向那些滋长了社会冲突并阻碍了人类进步的教条势力敞开了大门。这种论点肯定不无道理。但如果由此便得出结论说，打消了考察精神真相的念头并忽视人类动机的最深层根源，问题就迎刃而解了——这也是站不住脚的。
4. 宗教和科学在发展领域的合作可以采取多种形式。比如，道德教育就是一个明显的例子。既然道德行为是人类精神本性的具体体现，构建教育理论和方法以系统地促进道德的发展，便尤为重要了。事实上，学会应用道德和精神理念来实现物质进步，可以看作是所有社会经济举措的基本前提。
5. 《在发展中体现精神文明：为发展制订精神文明指标初议》，巴哈伊国际社团1998年发表的一份声明。
6. 《人类的繁荣》。

Science, Religion and
Development:
Some Initial Considerations

by the Institute for Studies in Global Prosperity

The profound changes now shaping human affairs suggest that new models of life, far reaching in their capacity to release human potential, are within the grasp of a rapidly evolving global community. Advances in knowledge across an ever-expanding range of disciplines, the emergence of international mechanisms that promote collective decision-making and action, and the increasing ability of the masses of humankind to articulate their aspirations and needs, portend a great surge forward in the social evolution of the planet. To realize the promise offered by such changes, however, will require a searching reexamination of the prevailing patterns of social and economic development.

Conditions of justice and equity that foster both individual and collective well-being remain an elusive goal. At one extreme, deprivation and despair afflict vast numbers of the world's peoples, while, at the other, a limited segment of the human race is enjoying a conspicuous and unrestrained affluence. Entrenched patterns of dependency and poverty are accompanied by great disillusionment with the modern ethos. As a vision of society, the relentless pursuit of wealth in an impersonal marketplace and the frenetic experimentation with various forms of self-indulgence are being rejected as irrelevant to the awakening hopes and energies of individuals in all parts of the planet. It is no longer possible to maintain

the belief that the approach to social and economic progress to which the materialistic conception of life has given rise is capable of leading humanity to the tranquility and prosperity which it seeks.

The difficulties encountered during almost five decades of development work, particularly the inability to elicit the involvement of the very people that such efforts purport to serve, directly speaks to the need for new development concepts and models. Although workers in the development field have gradually become aware of the many interacting factors underlying social and economic advancement, contemporary development discourse continues to be governed by a limited range of assumptions and approaches.

It is clear that a complex but vital set of questions concerning human nature and purpose needs to be incorporated into development thinking. Attention must be brought to a domain of issues that goes to the heart of human identity and motivation. More often than not, social and economic initiatives have neglected the values, traditions and perceptions of the central stakeholders in the development process, the people themselves. The international development agenda has for the most part ignored the fact that the great majority of the world's peoples do not view themselves simply as material beings responding to material exigencies and

circumstances, but rather as moral beings concerned with spiritual awareness and purpose. It has thus become evident that the mainly economic and material criteria now guiding development activity must be broadened to include those spiritual aspirations that animate human nature.

Existing development strategies and programs fall far short of taking into account those essential spiritual and social dimensions of life so fundamental to human welfare. Civilization itself does not arise merely from material progress, but rather is defined by and founded upon the ideals and shared beliefs that weld society together. What uniquely defines the human experience is the transcendent component of life. It is this dimension of existence that enriches, ennobles and provides direction to human beings. It is this dimension of life that unlocks the creative capacities within human consciousness and safeguards human dignity.

While pragmatic approaches to problem solving must obviously play a central role in development initiatives, tapping the spiritual roots of human motivation provides the essential impulse that ensures genuine social advancement. When spiritual principles are fully integrated into community development activities, the ideas, insights, and practical measures that emerge are likely to be those that promote self-reliance and preserve human honor, thereby avoiding habits

of dependency and progressively eliminating conditions of gross economic disparity. An approach to development that incorporates moral and spiritual imperatives will more likely lead to enduring changes in both individual and collective behavior.

In essence, the development process is ultimately concerned with both the transformation of individuals and the social structures that the members of society create. The emergence of peaceful and progressive modes of living requires both an internal and external reordering, and such a reordering can only occur when the human heart is transformed. Hence, to be effective, development activity must directly address the inner life and character of human beings as well as the organization of society. Its purpose must be to promote a process of social change that engenders cooperation, compassion, rectitude of conduct, and justice, a transformation that permeates every aspect of the relationships that govern human activity.

From this perspective, material advancement is properly understood not as an end in itself, but rather as a vehicle for moral, intellectual and social progress. Similarly, any meaningful enhancement of material well-being flows only from the concrete application of spiritual precepts such as equity, trustworthiness, and altruism. Recognition of the

inseparable connection between the material and spiritual aspects of life therefore gives rise to a fundamentally different notion of development.

The Historical Background¹

The origins of the modern field of development can be traced to the set of circumstances associated with the collapse of colonial systems and the emergence of new nation states following World War II. The first development programs and strategies were directly influenced by the model of successful European reconstruction carried out under the Marshall Plan. This model propounded a modernization path which almost exclusively focused on industrialization. The basic thrust of this policy was to seek maximum growth in the economies of developing countries, which, it was believed, would generate sufficient wealth and employment to gradually involve the majority of their populations in productive activity. Capital accumulation, the transfer of technology and related know-how, the introduction of modern methods of administration, and the significant injection of foreign aid were the principal elements of an approach designed to bring the benefits of modernity to the world's masses.

Although well-intentioned, this modernization paradigm proved in many respects disastrous. In its attempt to unlock

the potential of the peoples of the developing world the industrialization process resulted in large migrations from rural to urban areas and a concomitant breakdown in social cohesion. Such migration was not unintended as it was deemed a necessary and even desirable way to accelerate economic growth. Implicit in this development approach was the view that a majority of the inhabitants of rural regions led unproductive lives that needed to be redirected. Its overall conception revealed the erroneous and paternalistic perceptions of development planners.

As the inefficacy of the strategies employed to achieve ambitious growth objectives became increasingly evident, the focus of attention turned, during the decade of the sixties, to cultural, demographic, and technological questions. While economic growth continued to be the overarching aim, considerable resources were allocated to the exploration of ways to overcome obstacles in its path. Programs concerned with health and education, and concerted efforts to modernize agricultural methods through the Green Revolution, are often cited as the most notable successes of this period. An underlying assumption of these programs was that rural populations were indeed resourceful and lacked only the proper tools. In short, if the technological base of these peoples could be advanced, economic prosperity would surely

follow.

The Green Revolution was only partially successful. Food production increased notably, and millions were almost certainly saved from pending starvation. But the gap between the rich and the poor also increased both in the villages and in the cities that received a constant stream of migrants in search of a better life. As a result, development thinking proceeded to emphasize the needs of the poor and their share and participation in economic growth. The realization that even after two decades of development activity the number of those living in absolute poverty was soon to reach a billion had a startling effect on policy makers and field workers alike. It gave rise to a fresh examination of the question of equity. International agencies began to pursue extensive initiatives that focused specifically on the 'poorest of the poor.' Growth with equity, and attention to basic human needs, became the principal concerns of the development community.

By the end of the third decade of development, thousands of projects undertaken not only by governments and international agencies but also by a multitude of non-governmental organizations had made possible rather sophisticated analyses of social and economic advancement. Intensive dialogue and study had shed light on the intricacies of a number of themes, including: appropriate technology, the

role of women in development, planning and implementation of projects as a means of fostering community and institutional capacity, environmental preservation, people-centered development, community organization, and project evaluation. A process of learning that acknowledged the great complexity of development was at last underway.

Yet, there was, for the most part, no fundamental change in the way the poor were perceived. The predominant image, which has persisted since the early seventies, essentially reduces current reality to an endless collection of problems and needs—people suffering from inadequate diets, housing and sanitation; having limited access to education; lacking access to capital and modern technology; or unable to attain levels of reasonable consumption. While such a deepening recognition of the multifarious causes underlying poverty represents a step forward, it is not at all clear how an integrated and organic approach to development that engages the people most affected can emerge. Incremental or piecemeal measures addressing narrowly defined problems have failed, and will no doubt continue to fail, to ameliorate the widespread destitution and social disorder now engulfing significant portions of the planet.

Today, even with an increasing emphasis on participation and local community empowerment, development programs

often are managed or initiated from the outside rather than from the grassroots of society. True participatory approaches to social and economic progress that are holistic in character have yet to be implemented to any significant degree. But more important, people-centered development, however creative its current manifestations, is not likely to lead to a systemic betterment of people's lives without a unifying vision of life and society. Such a vision must necessarily draw on and amplify the deep-seated spiritual understanding of the human condition held by a preponderance of the earth's population. It is therefore difficult to see how development theory and practice can undergo fundamental change unless the corresponding discourse admits a reexamination of the nature of the human being. Such exploration cannot be effected simply through speculation and arbitrary expressions of uniformed opinions. The serious discussion of this vital matter inevitably calls for a new level of dialogue between science and religion.

Science and Religion

Recognition of the vital link between the practical and spiritual aspects of human life leads inevitably to a reframing of what constitutes well-being and of the possible mechanisms for attaining such well-being. This realization underlines the

need for a systematic exploration of the roles that science and religion play in the development process.

A first step in an inquiry of this nature is to understand the essential functions of science and religion in human society. Throughout history, civilization has depended upon science and religion as the two principal systems of knowledge that have guided its development and channeled its intellectual and moral powers.² The methods of science have allowed humanity to construct a coherent understanding of the laws and processes governing physical reality, and, to a certain degree, the workings of society itself. The insights of religion have provided understanding relating to the deepest questions of human purpose and initiative. During the moments in history when these two agencies have operated in concert, peoples and cultures have freed themselves from destructive habits and practices and attained to new levels of technical, artistic, and ethical achievement. In effect, action is an offspring of knowledge, and therefore science and religion are instruments or expressions of human will.

Science and religion, however, have often been regarded as inherently conflictual, even mutually exclusive spheres of human endeavor. That the vitalizing agency of religion has frequently succumbed to the forces of dogmatism, superstition, and theological factionalism is a conspicuous

fact of history. The Enlightenment, in fact, marked a crucial turning point in releasing human consciousness from the shackles of religious orthodoxy and fanaticism. But in its rejection of religion, the Enlightenment also rejected the moral center that religion provided, creating a deep and still existing dichotomy between the rational and the sacred. The results of this artificial split between reason and faith can be seen in the skepticism, alienation and corrosive materialism that so pervades contemporary life.

For the vast majority of humankind, the proposition that human nature has a spiritual dimension is a self-evident truth that finds expression in all spheres of life. Within the human being there exist fundamental longings that inclines it towards transcendence, towards contemplation of the underlying causes of existence and the mystery of human reality itself. These basic existential yearnings have been met throughout the ages by the world's religions. The spiritual impulses set in motion by these religious systems have been the chief influence in the civilizing of human character. Through the teachings and moral guidance of religion, great segments of humanity have learned to discipline their baser propensities and to develop qualities that conduce to social order and cultural advancement. Such qualities-compassion, forbearance, trustworthiness, generosity, humility, courage, and willingness

to sacrifice for the common good-have constituted the invisible yet essential foundations of progressive community life. Recognition and cultivation of humanity's spiritual nature have engendered cohesion and unity of purpose within and across societies and served as the wellspring of the vital expressions of civilization.

In its truest form, devoid of dogmatic accretions, religion has imparted spiritual and moral verities that in no way contradict the discovered truths of science. There is no substantive basis to the contention that an intrinsic incompatibility exists between science and religion. The process of scientific discovery itself involves human faculties such as imagination and intuition, in addition to reason, and cannot be regarded simply as a set of well-defined procedures. The historic dichotomy between reason and faith is a false dichotomy. They are complementary faculties of human nature that both engage in the process of discovering and understanding reality; they are both tools that enable society to apprehend truth.

This perspective is reinforced by recent scientific developments that suggest strong epistemological convergence with various religious world-views. Modern physics and psychology, for example, cast considerable doubt on the notion that matter is the primary basis of reality, or that

human consciousness is a simple derivative of neurochemical processes. The reductionism and determinism associated with Newtonian mechanics is now giving way to an understanding of physical phenomena in which the universe is regarded as an ever evolving, interconnected, and unified whole. The fact that physical laws permit complex biological configurations to emerge and evolve to the point of consciousness, suggests evidence of higher level organizational laws and even design. In short, there is nothing unscientific in the assumption that a Creative or Divine force is at work in the world.

These points only bear importance insofar as they encourage a more rigorous and unified interchange between scientific and religious streams of inquiry. Taken together, science and religion provide the fundamental organizing principles by which individuals, communities, and institutions function and evolve. Utilizing the methods of science allows people to become more objective and systematic in their approach to problem solving and in their understanding of social processes, while drawing on the spiritual inclinations of individuals provides the motivational impetus that begets and sustains positive action. Meaningful transformation of the conditions of society does not simply involve the acquisition of technical skills, but more important, the development of qualities and attitudes that foster cooperative and creative

patterns of human interaction. Understanding the forces that can effect changes in attitudes and behavior is an area of study that lies at the interface between science and religion.

A discourse that views the spiritual and material domains of existence as interwoven into the process of development entails a clear break from present development methodology. That science and religion have mutually reinforcing roles to play in the development field can no longer be a matter of debate.³ Sociological and organizational questions relating to social and economic advancement must, of necessity, refer to spiritual perspectives and values. However, the manner in which spiritual perspectives are integrated into development activities must involve the same logical and rigorous methods employed by science. This will ensure that development efforts are anchored to tangible and objective outcomes. Indeed, if religion is to be the partner of science in the development arena, its specific contributions must be carefully scrutinized. It is unfortunately the case that established religion is often burdened by doctrines and practices that militate against efforts to improve material conditions. Sectarian distortions that encourage passivity, acceptance of poverty, social exclusion or inequality between the sexes must be weighed against more universal spiritual concepts that emphasize the centrality of justice and service to the common

weal. Thus, a new approach to development must also seek to identify traditions of paternalism and other patterns of behavior that serve to undermine development initiatives.

Science, Religion and Capacity Building

How then can spiritual principles be infused into our understanding, practice and assessment of development? The challenge is not a new one. Throughout past decades, development thinkers have repeatedly encountered issues related to values and beliefs. Too often, though, they have backed away from a thorough examination of the subject. If individuals and communities are to become the principal actors in promoting their physical and social well-being, they must be able to draw on spiritual tenets and belief systems to give vision and focus to their endeavors. But this must be done in a way that palpably improves their capacity to define, analyze, and meet their own needs.

The enterprise of building human capacity, of fostering constructive personal, community and institutional change, is increasingly being recognized as the fundamental purpose of development. When viewed as capacity building, development is concerned principally with the generation, application, and diffusion of knowledge. If it is accepted that knowledge is both spiritual and material in nature, the methodologies

of science and the insights of religion can, when working together in a synergistic manner, provide the essential tools for erecting harmonious and equitable social systems.⁴ Placing the generation and application of knowledge at the center of development planning and activity makes it possible to study the practical implications of religious values, particularly the role that such values have in generating a unified approach toward social change at the grassroots level.

It is generally accepted that the materially poor must participate directly in efforts to improve their own well-being. But the nature of that participation has yet to be fully explored. It becomes more understandable if it is examined in the context of the role of knowledge presented here. Participation must be substantive and creative; it must allow the people themselves access to knowledge and encourage them to apply it. Specifically, it is not sufficient for the world's inhabitants to be engaged in projects as mere beneficiaries of the products of knowledge, even if they have a voice in certain decisions. They must be engaged in applying knowledge to create well-being, thereby generating new knowledge and contributing in a substantial and meaningful way to human progress. If, in fact, a community controls the means of knowledge, and is guided by spiritual principles, it will be able to develop material resources and technologies that serve and match its

real needs.

The ability of any group to participate fully in its own development process depends on a wide range of interrelated capacities at the personal and group level. Among the most important are the capacities to take initiative in a creative and disciplined manner; to think systematically in understanding problems and searching for solutions; to use methods of decision-making that are non-adversarial and inclusive; to deal efficiently and accurately with information rather than respond unwittingly to political and commercial propaganda; to make appropriate and informed technological choices and to develop the skills and commitment necessary to generate and apply technical knowledge; to organize and engage in ecologically sound production processes; to contribute to the effective design and management of community projects; to put into place and to participate in educational processes conducive to personal growth and life-long learning; to promote solidarity and unity of purpose, thought, and action among all members of a community; to replace relationships based on dominance and competition with relationships based on reciprocity, collaboration, and service to others; to interact with other cultures in a way that leads to the advancement of one's own culture and not to its degradation; to encourage recognition of the essential nobility of human beings; to maintain high

standards of physical, emotional and mental health; to imbue social interaction with an acute sense of justice; and to manifest rectitude in private and public administration.

Incomplete as it is, this list is suggestive of the constellation of capacities necessary for building up the social, economic, and moral fabric of collective life. The list highlights the vital role of both scientific and religious resources in promoting development. It alerts us to the range of values and attitudes that enhance key capacities, as well as the concepts, information, skills, and methods to be employed in their systematic development. It also underscores the importance of structured learning in generating and sustaining an integrated set of social and economic activities.

Hence, capacity building as proposed here entails the enabling of the individual to manifest innate powers in a creative and methodical way, the shaping of institutions to exercise authority so that these powers are channeled towards the upliftment of the members of society, and the development of the community so that it acts as an environment conducive to the release of individual potential and the enrichment of culture. The challenge to all three is to learn to use material resources and intellectual and spiritual endowments to advance civilization.

Where to Start?

How does a discourse on the complementary roles of science and religion in promoting social transformation begin? What are the concrete areas of human activity that can be most meaningfully affected? As a starting point, it is suggested that the discourse focus on the process of capacity building in the following areas:

Education

Because social advancement springs from the creation and dissemination of knowledge, a salient feature of development strategy over the past decades has been education. Initially, a focus on physical infrastructure evolved to include matters related to curriculum, administration, pedagogical training, educational technology, and the relationship between schools and their surrounding communities. Yet, despite notable achievements, especially in providing primary education on a universal basis, educational methodologies are, in the main, falling short of releasing and cultivating human potential. A fragmented approach toward accessing knowledge is resulting in a cumulative educational experience which does not allow students to see the essential relationships between different areas of human inquiry

and social reality. This fragmentation is exacerbated by the emphasis placed on the absorption of facts rather than on the understanding of important concepts and processes. Moreover, issues relating to individual purpose and morality are rarely incorporated.

The existing situation calls for a fresh look at the entire corpus of human knowledge and how it can be studied and extended in a holistic fashion. Education should strive to develop an integrated set of capabilities-technical, artistic, social, moral and spiritual-so that individuals can lead lives with meaning and become agents of positive social change. It is in creating curricula and methodologies that foster such interrelated capabilities that will require a partnership between science and religion.

Economic activity and organization

Central to the task of reconceptualizing the organization of human affairs is arriving at a proper understanding of the role of economic activity. The economic disequilibrium and inequity now so widespread in the world directly result from the failure to place economic questions into the broader context of humanity's social and spiritual existence. Economic arrangements should serve people's needs; societies should not be expected to shape themselves to fit specific economic

models-particularly those that embrace habits of unbridled acquisition and consumption.

Creating ecologically sustainable patterns of economic activity that extend from the local to the global level will require a fundamental reorientation of both the principles and institutional arrangements that govern production and consumption. Approaches for encouraging the creation and distribution of wealth in rural microregions and policies that prevent the processes of globalization from marginalizing grassroots economic initiatives deserve particular attention from researchers. Ultimately, society must develop new economic models shaped by insights that arise from a sympathetic understanding of shared experience, from viewing human beings in relation one to another, and from a recognition of the central role that family and community play in social and spiritual well-being. Resources must be directed away from those activities and programs that are damaging to the individual, communities and the environment, and directed toward those most germane to creating a social order that cultivates the limitless potentialities within human beings. Both science and religion thus have a key role to play in developing economic systems that are strongly altruistic and cooperative in nature.

Technological development

Technological trajectories are shaped by a variety of economic, social, and political factors. The current direction of technology development, however, is primarily being driven by market forces that do not reflect the basic needs of the world's peoples. Moreover, the technology policies of governments rarely give explicit attention to social and environmental exigencies, while social and environmental policies rarely take account of technological opportunities. There is a need for greater coherence.

Defining and understanding technological need must be a key feature of any grassroots participatory process. The capacity for technological assessment, innovation and adaptation must be fostered within people themselves. A first important step in this direction is to encourage awareness and respect of the existing knowledge base of a community or culture. This will assist the community to develop confidence in its ability to conceive and implement innovative solutions to difficult problems. When such confidence exists, science and technology can more readily be used as tools for preserving and extending cultural identity. In this regard, the establishment of local and regional centers of learning will play a crucial role not only in technical education and

training, but also in systematizing and expanding indigenous knowledge.

If spiritual commitment and moral principle inform the underlying ethos of community life, scientific discovery and technical innovation will be deployed in ways that serve to enrich individual and collective experience. Technological decision-making that is directly guided by local value systems will ensure that superfluous uses of technology are avoided. Such a moral orientation will also focus attention on the most important problems facing communities. A particularly important example is developing sustainable technology paths in rural areas. The integrated use of natural resources such as food, energy, and materials will increasingly become a major concern of village development. Especially relevant in this respect are systems and techniques that complement the agrarian lifestyles of villages.

Governance

Good governance is essential to social progress. While governance is often equated with government, it in fact involves much more. Governance occurs on all levels and encompasses the ways that formal government, non-governmental groups, community organizations and the private sector manage resources and affairs. Effective

governance is necessary if communities are to maintain their equilibrium, steer themselves through difficulties, and respond creatively to the challenges and opportunities that lie before them. Three factors that largely determine the state of governance are the quality of leadership, the quality of the governed and the quality of the structures and processes in place.⁵ All three require the building of capacity.

There is an emerging international consensus on the core characteristics of good governance, especially in relation to formal government. These characteristics include democracy, the rule of law, accountability, transparency and participation by civil society. But truly enlightened institutions of governance-institutions that are devoid of corruption and that engender public trust-will emerge only when processes of collective decision-making and collective action are guided by spiritual principles. Developing mechanisms of governance that meet this standard will require both moral and practical training. If governing institutions do in fact provide for the meaningful participation of citizens in the conceptualization, implementation and evaluation of public programs and policies, then a community's capacity to effect and manage change will indeed be greatly enhanced. This is true whether the institutions operate at the village or international level.

Justice

Justice is a paramount and underlying prerequisite of all development activity. It is the one instrument that ensures that access and opportunity are fairly distributed. If justice truly is the chief determinant in development planning and implementation, limited resources will not be diverted to the pursuit of projects extraneous to a community's essential social or economic priorities. Only by ensuring that justice becomes the guiding principle of human interaction will the earth's peoples enthusiastically commit themselves to initiatives designed to promote social and economic advancement. The relevant human qualities such as honesty, a willingness to work, and a spirit of cooperation are successfully harnessed to the accomplishment of enormously demanding collective goals when every member of society-indeed every component group within society-can trust that they are protected by standards and assured of benefits that apply equally to all.⁶

Justice should not be viewed as an unapproachable ideal but as an evolving capacity that individuals, communities, and institutions must continually seek to develop. The realization of justice is dependent upon universal participation and action among all members and agencies of society. Creating a culture of justice, or more specifically human rights, is

intimately bound up with a process of moral and spiritual development. Once such a culture begins to evolve, practical issues such as training in the administration and enforcement of justice, equitable distribution of community resources, and the upliftment of persons and groups historically excluded from the benefits and opportunities offered by society can be effectively addressed. Hence, if justice is to become the indispensable compass of daily life, collaboration between the scientific and religious sensibilities of the human race is essential.

Looking Ahead

At this moment in history, when hitherto isolated peoples and cultures are interacting for the first time, and when the earth itself has been contracted in a mere neighborhood, development activity must of necessity be a global enterprise whose purpose is to bring both material and spiritual well-being to all the planet's inhabitants. To acknowledge that humanity is a single people with a common destiny is to understand that development must cease to be something one does for others. The task of erecting a peaceful and just global society must involve all members of the human family.

If the capacities of the world's peoples are to reach the levels needed to address the complex requirements of

the present hour, the resources of both reason and faith will have to be tapped. Development initiatives will not lead to tangible and lasting improvements in physical well-being without drawing on those universal spiritual postulates that give direction and meaning to life. While science can offer the methods and tools for promoting social and economic advancement, it alone cannot set direction; the goal of development cannot come from within the process itself. A vision is needed, and the proper vision will never take shape if the spiritual heritage of the human race continues to be regarded as tangential to development policy and programs.

Notes

1. Many of the points made in this and subsequent sections are elaborated in *Promoting a Discourse on Science, Religion and Development*, by Dr. Farzam Arbab, in a forthcoming publication of the International Development Research Centre, Canada.
2. *The Prosperity of Humankind*, a statement of the Bahá'í International Community, 1995.
3. It may be argued that, since spiritual and moral issues have historically been bound up with contending theological doctrines which are not susceptible of objective proof, these issues lie outside the framework of the international community's development concerns. To accord them any significant role would be to open the door to precisely those dogmatic influences that have nurtured social conflict and blocked human progress. There is doubtless a measure of truth in such an argument. To conclude, however, that the answer lies in discouraging the investigation of spiritual reality and ignoring the deepest roots of human motivation, is untenable.
4. Collaboration between religion and science in the development field can take many forms. One obvious example is in the area of moral education. Since moral behavior is a concrete expression of humanity's spiritual nature, the formulation of educational theories and methods that systematically promote moral development is of particular importance. Learning to apply moral and spiritual concepts to achieve material progress could, in fact, be regarded as

the essential prerequisite of all social and economic initiatives.

5. Valuing Spirituality in Development: Initial Considerations Regarding the Creation of Spiritually Based Indicators for Development, a statement of the Bahá'í International Community, 1998.
6. The Prosperity of Humankind.

科学、宗教与发展——若干初步思考

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