

Annex of the Fez Declaration on Human Dignity and
Universal Humanism.

June 2026

Human Dignity and Universal Humanism

An Anthropological, Philosophical and Normative
Anthology on the Notion and Principle of Human Dignity.

The Hebrew Bible / Tanakh — Genesis 1:26–27. Tradition: Judaism, Approximate date: Ancient Israelite scripture

Key text: “So God created mankind in his own image, in the image of God he created them; male and female he created them.” This passage is one of the most influential scriptural foundations for human dignity in the Jewish tradition, because it grounds the worth of every human being in creation itself. Human beings possess a unique status not because of political rank, wealth, or ethnicity, but because they are made in the image of God. That makes dignity inherent rather than granted by society or the state.

<https://shortlink.uk/1rXS4>

The Christian Bible — Galatians 3:28 and Matthew 25:40. Tradition: Christianity, Approximate date: 1st century CE

Key idea: The New Testament deepens the biblical basis of dignity by linking it to radical spiritual equality and to the treatment of the vulnerable. In Galatians 3:28, Paul declares that divisions such as Jew/Greek, slave/free, and male/female are transcended in Christ. In Matthew 25:40, Christ identifies himself with “the least” of human beings, making the treatment of the poor, imprisoned, or excluded a test of moral truth. In Christianity, human dignity is therefore both ontological and ethical: it belongs to persons by their relation to God and is vindicated in concrete care for others.

<https://shortlink.uk/1mLd0>

The Qur’an — Qur’an 17:70, Tradition: Islam Date: 7th century CE

Key text: “Indeed, We have dignified the children of Adam...” This is one of the clearest scriptural affirmations of human dignity in any major religious text. The verse attributes dignity to the children of Adam, which gives it a universal scope: dignity belongs to humanity as such, not merely to a tribe, class, or community. The verse also links this dignity to divine care, provision, and elevation. In Islamic thought, this passage is frequently cited as a foundational statement of the honor and worth granted by God to human beings.

<https://shortlink.uk/1rXTp>

The Bhagavad Gītā — Bhagavad Gītā 5:18

Tradition: Hinduism. Approximate date: Classical Sanskrit scripture

Key text: “The truly learned... see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.” This verse is central for thinking about dignity in Hindu scripture because it places emphasis on equal vision rather than social status. The wise person

sees beyond hierarchy and external difference to a deeper unity. While the text emerges from a world marked by social distinctions, this verse has long been read as a powerful spiritual challenge to contempt, exclusion, and superficial judgments. Its dignity-language is not legal but metaphysical and ethical: true knowledge leads to equal regard.

<https://shortlink.uk/1rXTD>

The Dhammapada — Dhammapada 129–130

Tradition: Buddhism. Approximate date: Early Buddhist canon

Key text: “All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.” Buddhism does not usually formulate dignity in terms of divine image or creation, but it powerfully grounds the worth of living beings in universal vulnerability, sentience, and the moral demand for compassion. These verses emphasize that all beings fear suffering and cherish life. That shared condition becomes the basis for nonviolence, restraint, and empathy. In this way, Buddhist scripture articulates a functional equivalent of dignity through compassion and the refusal to degrade or harm others.

<https://shortlink.uk/1mLez>

The Guru Granth Sahib — Ang 1299. Tradition: Sikhism. Date: Compiled in the 17th century CE

Key text: “No one is my enemy, and no one is a stranger. I get along with everyone.

” This passage expresses a profound scriptural basis for dignity through the rejection of hostility and otherness. In Sikh thought, all human beings stand under the unity of the divine, and spiritual truth dissolves the logic of alienation. The verse implies that no person is inherently outside the circle of moral regard. Dignity here appears as universal human fellowship grounded in divine unity rather than social division.

<https://shortlink.uk/1mLf4>

The Hidden Words — Arabic Hidden Words, no. 22. Tradition: Bahá’í Faith. Date: 19th century CE

Key text: “Noble have I created thee, yet thou hast abased thyself.” This is one of the most direct scriptural formulations of human dignity in religious literature. The text explicitly affirms nobility as part of the human condition and presents ethical life as a call to rise to that God-given station. In Bahá’í thought, dignity is universal, spiritual, and inseparable from moral development and the unity of humankind.

<https://shortlink.uk/1rXUG>

Avesta / Zoroastrian Tradition — “Good Thoughts, Good Words, Good Deeds”

Tradition: Zoroastrianism. Approximate date: Ancient Iranian scripture and liturgical tradition

Key idea: Zoroastrian scripture and tradition place strong emphasis on moral agency, truth, and righteous action. A well-known formula associated with the tradition is “good thoughts, good words, good deeds,” and Avestan material also ties a person’s moral standing to conscience and righteous conduct. In this framework, human dignity is bound to the capacity for truthfulness, ethical choice, and alignment with cosmic order. The human person is dignified because he or she is a responsible moral agent.

<https://shortlink.uk/1rXVj>

Giovanni Pico della Mirandola, Oratio de hominis dignitate.

As for the work itself, the key point is that the famous “Oration on the Dignity of Man” was written in 1486 as the opening speech for Pico’s projected public defense of the 900 theses, and that disputation was then blocked by Pope Innocent VIII, so the speech was never actually delivered. Modern scholarship also warns against reading it too simply as a standalone “humanist manifesto”: the Oration is better understood within Pico’s larger intellectual project, which aimed to reconcile multiple traditions—classical philosophy, Christian theology, and forms of Kabbalistic and mystical learning.

Copenhaver, Brian P. “Giovanni Pico della Mirandola.” *The Stanford Encyclopedia of Philosophy*. First published June 3, 2008; substantive revision August 21, 2024.

Second Vatican Council, Dignitatis humanae: Declaration on Religious Freedom (1965). Author: Second Vatican Council. Promulgated by: Pope Paul VI

From a historical and theological point of view, this declaration is one of the most important texts of the Second Vatican Council, because it reformulated the relationship between the Church, conscience, the state, and religious freedom in the modern world. Its importance lies precisely in the fact that it articulates religious freedom while at the same time insisting on the human obligation to seek the truth. In other words, the document does not claim that all religions are equal in truth; rather, it argues that, within the civil order, no human being should be subjected to external coercion in religious matters. For this reason, *Dignitatis humanae* became one of the most influential, and at the same time one of the most debated, documents of Vatican II.

<https://shorturl.at/pBdR2>

Hacı Bektaş Veli, Makālāt (attributed; probably 13th century, exact date uncertain).

In ethical terms, Makalat emphasizes self-cultivation, mastery of the lower self, discipline, inner purity, and the cultivation of human virtues. In scholarly interpretations of Hacı Bektaş Veli’s teaching, the ultimate aim of this path is the attainment of a form of

human perfection—often expressed as the ideal of the “perfect human”—and a life oriented toward nearness to the Divine.

<https://short-url.org/1l-bl>

United Nations, Charter of the United Nations and Statute of the International Court of Justice (1945). Author / issuing body: United Nations

The Charter of the United Nations is the founding legal instrument of the United Nations. Signed in San Francisco in 1945, it establishes the Organization, sets out its purposes and principles, and defines the structure and powers of its principal organs. Article 1 states that the purposes of the United Nations include maintaining international peace and security, developing friendly relations among nations, achieving international cooperation, and serving as a center for harmonizing the actions of states.

<https://shorturl.at/7Iskq>

French National Constituent Assembly, Declaration of the Rights of Man and of the Citizen of 1789 (26 August 1789).

The Declaration of the Rights of Man and of the Citizen of 1789 is one of the foundational texts of the French Revolution and of modern constitutional thought. It formulates the natural and imprescriptible rights of man and citizen and establishes key principles such as liberty, equality in rights, the rule of law, national sovereignty, freedom of opinion, and the guarantee of rights. The official French legal text states that the aim of every political association is the preservation of the natural and imprescriptible rights of man, namely liberty, property, security, and resistance to oppression.

<https://shorturl.at/vqenR>

Universal Declaration of Human Rights

Year: 1948 — adopted by the United Nations General Assembly on 10 December 1948 as Resolution 217 A (III). Author / issuing body: United Nations General Assembly.

The Universal Declaration of Human Rights is one of the foundational texts of modern international human rights law. Adopted by the United Nations General Assembly in 1948, it sets out a common standard of achievement for all peoples and all nations and affirms fundamental rights such as equality, liberty, security, freedom of thought, conscience and religion, freedom of expression, and protection against arbitrary arrest and degrading treatment. Although it is not itself a treaty, the United Nations presents it as a milestone document that has profoundly shaped the modern human rights system.

<https://shorturl.at/brIBm>

The Cairo Declaration of the Organization of Islamic Cooperation on Human Rights. 2021 — the revised text was adopted by the Organization of Islamic Cooperation (OIC) in 2021. Author / issuing body: Organization of Islamic Cooperation (OIC).

The 2021 Cairo Declaration is the revised OIC human-rights declaration intended to articulate human rights within an Islamic normative framework. The official text grounds human dignity and rights in Islam, repeatedly refers to the objectives and values of the Sharia, and presents the declaration as a common OIC framework on civil, political, economic, social, and cultural rights. It was adopted as a revised successor to the older 1990 Cairo Declaration on Human Rights in Islam, and OIC documents from 2020–2021 explicitly describe it as the finalized revised text prepared through the IPHRC process.

<https://short-url.org/1qVOu>

Encyclical Letter Laudato si' of the Holy Father Francis on Care for Our Common Home. Year: 2015 — dated 24 May 2015. Author: Pope Francis

Laudato si' is Pope Francis's encyclical on ecology, the environment, and what he calls "our common home." In the opening sections, the text presents the earth as a shared home wounded by irresponsible human use and abuse, and it frames the ecological crisis as inseparable from moral, social, and spiritual questions. The encyclical explicitly addresses not only Catholics but "every person living on this planet," which is one reason it became one of the most influential modern Catholic texts on ecology and social ethics.

<https://short-url.org/1lMal>

Post-Synodal Apostolic Exhortation Querida Amazonia of the Holy Father Francis to the People of God and to All Persons of Good Will. Year: 2020 — dated 2 February 2020. Author: Pope Francis

Querida Amazonia is Pope Francis's post-synodal exhortation following the Synod of Bishops for the Pan-Amazon region. In the document itself, Francis explains that he does not intend to replace or repeat the Synod's Final Document, but rather to present a broader reflection meant to awaken affection and concern for the Amazon and to encourage a renewed ecclesial and moral response to the region's human, cultural, ecological, and ecclesial challenges. The official Vatican presentation also emphasizes that the exhortation is addressed not only to the Church but to "all persons of good will."

<https://short-url.org/1lMax>

Encyclical Letter Deus caritas est of the Supreme Pontiff Benedict XVI on Christian Love. Year: 2005 — dated 25 December 2005. Author: Pope Benedict XVI

Deus caritas est is Pope Benedict XVI's encyclical on Christian love. In the official text, Benedict presents love not merely as a moral sentiment but as a theological reality

rooted in the statement “God is love,” and he reflects on the relation between divine love and human love, including the classical distinction between eros and agape. The document also develops the social and ecclesial dimension of charity, arguing that the practice of love belongs to the essential mission of the Church alongside the proclamation of the word and the celebration of the sacraments.

<https://short-url.org/1lMaF>

Document on Human Fraternity for World Peace and Living Together, Year: 2019 — signed in Abu Dhabi on 4 February 2019 by Pope Francis and the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb. Authors / signatories: Pope Francis and Ahmad Al-Tayyeb, Grand Imam of Al-Azhar.

The Document on Human Fraternity for World Peace and Living Together is a joint interreligious declaration that calls for a culture of dialogue, mutual cooperation, and reciprocal understanding among peoples and religions. In the official text, it is presented as a guide for future generations to advance mutual respect and peaceful coexistence, while also denouncing war, extremism, injustice, and violence committed in the name of religion.

<https://short-url.org/1lMaK>

Charte de Paris – Islam et citoyenneté

Year: 2026 — the text was presented as part of the Grande Mosquée de Paris project “Musulmans en Occident”, announced for publication on 10 February 2026. Author / issuing body: Grande Mosquée de Paris

The Charte de Paris – Islam et citoyenneté is presented by the Grande Mosquée de Paris as a foundational text intended to articulate fidelity to the principles of Islam together with harmonious integration into the secular and cultural framework of Western societies. The official description states that it sets out principles and recommendations designed to strengthen national cohesion and affirm the compatibility of Islam with republican values. In that sense, it is framed not as a purely theological treatise, but as a programmatic text on Islam, citizenship, and civic coexistence in France.

<https://short-url.org/1qVP5>

United Nations, Pact for the Future

Year: 2024 — adopted by UN Member States at the Summit of the Future in September 2024. Author / issuing body: United Nations General Assembly / UN Member States. The official UN pages present it as a landmark agreement adopted by Member States.

The Pact for the Future is the principal UN political text adopted at the 2024 Summit of the Future. It is designed as a broad multilateral framework addressing peace and

security, sustainable development, digital governance, future generations, and reform of global institutions. The UN describes it as a landmark agreement for renewing international cooperation in response to present and future global challenges.

<https://short-url.org/1lMaT>

A New Humanism for the 21st Century

Year: 2010 for A New Humanism for the 21st Century; UNESCO also circulated related later texts under the wording Envisioning a New Humanism for the 21st Century.

Author: Irina Bokova, Director-General of UNESCO (2009–2017).

In this UNESCO text, Bokova presents humanism as central to UNESCO's mission and argues for a renewed humanism adapted to globalization, pluralism, cultural diversity, and the need for peace. The document frames 21st-century humanism not simply as a classical inheritance but as a practical ethical horizon for education, culture, and international cooperation.

<https://short-url.org/1lMb0>

Benedict XVI —on natural moral law, Year: 2007 — delivered on 12 February 2007. Author: Pope Benedict XVI.

In this address, Benedict XVI defends natural moral law as a basis for ethical reasoning accessible beyond confessional boundaries. The speech is important for late modern Catholic moral theology because it links reason, nature, and universal moral norms, while also addressing pluralist societies and the public role of moral truth.

<https://short-url.org/1qVPy>

United Nations Alliance of Civilizations, Report of the High-level Group

Year: 2006 — dated 13 November 2006. The report states that the initiative was launched by the UN Secretary-General in 2005, co-sponsored by Spain and Turkey. Author / issuing body: United Nations Alliance of Civilizations High-level Group.

The Report of the High-level Group is the main founding and conceptual text of UNAOC. It sets out the rationale of the initiative as a response to widening rifts between societies and proposes dialogue, bridge-building, and cross-cultural understanding as strategic priorities.

<https://short-url.org/1lMbo>

Constitution of the Republic of South Africa, 1996, Year: 1996 — signed into law in 1996; Chapter 2 contains the Bill of Rights. Author / issuing body: Republic of South Africa.

The post-apartheid Constitution is one of the major modern constitutional texts centered on dignity, equality, and freedom. Chapter 2 states that the Bill of Rights is a cornerstone of democracy and explicitly affirms the democratic values of human dignity, equality and freedom. Section 10 also provides that everyone has inherent dignity and the right to have their dignity respected and protected.

<https://short-url.org/1lMbw>

Amartya Sen, The Idea of Justice, Year: 2009. Author: Amartya Sen.

The Idea of Justice develops Sen's comparative approach to justice, emphasizing the removal of manifest injustice, public reasoning, and human capabilities rather than a closed ideal theory of perfectly just institutions. For work on dignity, the book is valuable because it connects justice to real human lives, deprivation, agency, and the conditions under which persons can live and act as full human beings.

Amartya Sen, The Idea of Justice (Cambridge, MA: Harvard University Press, 2009).

Vienna Declaration and Programme of Action, Year: 1993 — adopted by the World Conference on Human Rights on 25 June 1993. Author / issuing body: World Conference on Human Rights / United Nations human rights system. OHCHR hosts the official text.

This is the key post-Cold War human-rights declaration reaffirming the unity of the human-rights corpus. Paragraph 5 contains the famous formula that all human rights are universal, indivisible and interdependent and interrelated, which became one of the central principles of contemporary international human-rights discourse.

<https://short-url.org/1lMbK>

Covenant of the League of Nations

Acte constitutif de la Société des Nations / Pacte de la Société des Nations. Covenant of the League of Nations. Year: 1919 — adopted at Versailles on 28 June 1919. Author / issuing body: Formally, it was adopted as Part I of the Treaty of Versailles and served as the constitutive instrument of the League of Nations.

The Covenant of the League of Nations was the founding constitutional text of the League of Nations after the First World War. It established the basic institutional structure of the League and laid out its principles concerning collective security, peaceful settlement of disputes, and international cooperation.

<https://short-url.org/1lMbN>

Déclaration universelle des droits de l'humanité, Year: 2015 — the official French public report is the mission report submitted in 2015.

This text is a French initiative proposing a universal declaration that extends the language of rights beyond the strictly individual sphere and includes duties toward humanity, future generations, and the living world. It is important in contemporary debates on dignity, the environment, and responsibility because it seeks to connect human rights discourse with ecological limits and intergenerational obligations. This is a proposed declaration/report text, not a binding international instrument.

<https://short-url.org/1lMbT>

The Rights of Man, Year: 1940. Author: H. G. Wells / Herbert George Wells.

The Rights of Man; or, What Are We Fighting For? is Wells's wartime human-rights manifesto, written in the context of the Second World War. Later library and bibliographic presentations describe it as an intervention aimed at defining the rights that should ground a new world order and as an influential text in the prehistory of modern international human-rights discourse. One university exhibit also notes that the text argued for universal human rights as the basis of a new and happier way of life.

H. G. Wells, *The Rights of Man; or, What Are We Fighting For?* (London: Penguin Books, 1940).

UNESCO Recommendation on the Ethics of Artificial Intelligence — 2021

Adopted in 2021, this Recommendation is UNESCO's first global normative framework on the ethics of artificial intelligence. It sets out principles such as human dignity, human rights, fairness, transparency, accountability, environmental sustainability, and human oversight. Although it is not a treaty in the strict sense, it has major international importance because it provides member states with a common ethical and policy framework for regulating and governing AI technologies.

<https://short-url.org/1qVUR>

International Covenant on Economic, Social and Cultural Rights (ICESCR) — 1966

The ICESCR is one of the core international human rights treaties of the United Nations. It recognizes rights such as the right to work, education, health, social security, an adequate standard of living, and participation in cultural life. Its importance lies in affirming that human dignity requires not only civil and political freedoms, but also material, social, and cultural conditions that allow individuals and communities to flourish.

<https://short-url.org/1lMgD>

UNESCO study: Human Rights: Comments and Interpretations — survey initiated in 1947, volume published in 1949

This UNESCO project emerged from a 1947 international inquiry into the philosophical and cultural foundations of human rights. UNESCO invited thinkers from different intellectual and civilizational traditions to comment on whether a universal conception of human rights was possible across cultures. The responses were later compiled in the 1949 volume *Human Rights: Comments and Interpretations*, which became one of the earliest major efforts to frame human rights in genuinely intercultural terms.

<https://short-url.org/1lMgM>

UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions — 2005

Adopted by UNESCO in Paris on 20 October 2005, this Convention provides an international legal framework for protecting and promoting the diversity of cultural expressions. It affirms that cultural goods and services are not merely commodities, but also carriers of identity, meaning, and values. It also recognizes the sovereign right of states to adopt cultural policies that support artistic creation, linguistic plurality, and cultural industries, while encouraging international cooperation and sustainable development.

<https://short-url.org/1lMgW>

UN Pact for the Future — 2024

The Pact for the Future was adopted by UN Member States at the Summit of the Future on 22 September 2024. It is a broad political framework addressing sustainable development, peace and security, digital cooperation, human rights, climate change, youth, and the reform of global governance. Its significance lies in its attempt to articulate a shared multilateral agenda for confronting twenty-first-century global challenges in a coordinated and forward-looking way.

<https://short-url.org/1qVVv>

United Nations Framework Convention on Climate Change (UNFCCC) — 1992

The UNFCCC is the foundational international treaty of the global climate regime. Adopted in New York on 9 May 1992, it established the overarching framework for intergovernmental efforts to address climate change. The Convention's central objective is to stabilize greenhouse gas concentrations at a level that prevents dangerous anthropogenic interference with the climate system. It later became the legal basis for major subsequent instruments such as the Kyoto Protocol and the Paris Agreement.

<https://short-url.org/1qVVH>

The Marrakech Partnership for Global Climate Action (MPGCA) — launched in 2016 at COP22

The Marrakech Partnership for Global Climate Action was launched in 2016 at COP22 to strengthen cooperation between governments and non-Party stakeholders such as cities, regions, businesses, investors, and civil society.

<https://short-url.org/1qVWd>

UNESCO World Heritage Convention / Convention Concerning the Protection of the World Cultural and Natural Heritage — 1972

The 1972 World Heritage Convention is one of UNESCO's most influential legal instruments. It created an international system for identifying, protecting, and transmitting to future generations cultural and natural heritage of "outstanding universal value." One of its distinctive contributions is that it brings together the preservation of cultural heritage and the conservation of natural heritage within a single legal framework.

<https://short-url.org/1qVWI>

Convention for the Safeguarding of the Intangible Cultural Heritage — 2003

This UNESCO Convention, adopted in 2003, focuses on living heritage: practices, expressions, rituals, oral traditions, knowledge systems, and traditional craftsmanship transmitted from generation to generation. Its importance lies in shifting the concept of heritage beyond monuments and objects, emphasizing instead the cultural practices and forms of knowledge that communities continuously recreate and sustain. It also promotes respect for cultural diversity and international cooperation in safeguarding living heritage.

<https://short-url.org/1lMi6>

UNESCO Convention on Cultural Diversity — 2005

This is essentially the same instrument as item 3. The accurate official title is Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005). In informal usage, it is sometimes shortened to "UNESCO Convention on Cultural Diversity," but for academic or diplomatic writing it is better to use the full official title.

<https://short-url.org/1qVWH>

Ibn Miskawayh, Tahdhīb al-Akhlāq wa-Taṭhīr al-A'rāq

(The Refinement of Character and the Purification of Dispositions) — late 10th / early 11th century

This ethical treatise by Ibn Miskawayh is one of the major works of philosophical ethics in the classical Islamic tradition. It offers a rational account of moral cultivation and

focuses on the refinement of character, the disciplining of the soul, the cultivation of virtue, and the attainment of happiness through balance and reason. Although Ibn Miskawayh does not formulate a modern theory of “human dignity” in the language of contemporary rights, this work remains one of the principal classical Islamic sources for reconstructing dignity in terms of the nobility of the rational soul, ethical self-cultivation, and the perfection of human nature.

<https://short-url.org/1qW5t>

Peter Sloterdijk, Règles pour le Parc humain, Réponse à la lettre sur l’humanisme — octobre 1999

This short and controversial philosophical text reflects on the crisis of classical humanism and questions whether traditional humanist education is still sufficient in a world increasingly shaped by technology, media, and new forms of human self-fashioning. Rather than offering a direct theory of human dignity, the text explores how human beings are formed, disciplined, and potentially reshaped, making it highly relevant to later debates on biotechnology, the governance of life, and the status of the human in the posthuman age.

<https://short-url.org/1qWmo>

Martin Heidegger, Lettre sur l’humanisme — 1946

This philosophical text was written as a response to Jean Beaufret’s question about how the word “humanism” might recover meaning after the crisis of modern thought. Rather than defending humanism in the classical sense, Heidegger reinterprets the human being from the standpoint of Being, language, and thought, arguing that the essence of the human cannot be reduced to traditional metaphysical or moral definitions.

<https://short-url.org/1qWmx>

Jean-Paul Sartre, L’existentialisme est un humanisme — 1946

It argues that human beings are not defined by a fixed essence in advance, but become what they are through their choices, actions, and commitments. The text presents freedom, responsibility, anguish, and moral decision as central features of the human condition, and defends an existentialist form of humanism grounded in the idea that each person is responsible not only for himself but, in a certain sense, for humanity as a whole.

<https://short-url.org/1qWmM>

<https://short-url.org/1lMI0>

John Rawls, A Theory of Justice — 1971

Rawls raises the question of by what principles a society should distribute rights, liberties, opportunities, and social advantages if it seeks to be truly just. He imagines a hypothetical situation in which individuals must choose the basic rules of society without knowing in advance what position they themselves will occupy within it; that is, without knowing whether they will be rich or poor, strong or vulnerable, privileged or disadvantaged. From this thought experiment, Rawls concludes that a just political order must be founded on equal basic liberties for all, fair equality of opportunity, and the principle that inequalities are acceptable only if they improve the condition of the least advantaged members of society. The core of this work, therefore, is impartiality, fairness, and the moral structure of institutions, rather than charity, utility, or inherited hierarchy.

<https://short-url.org/1qWn1>

John Locke, Two Treatises of Government — 1689

Locke develops a political argument against absolutism and in favor of legitimate government based on consent. He begins by rejecting the idea that political authority is naturally inherited or divinely guaranteed, and then argues that human beings are by nature free and equal, possessing rights that precede government, especially life, liberty, and property. Political society arises when individuals agree to establish a common authority to protect these rights more securely, but when rulers violate that trust and govern arbitrarily, the people retain the right to resist and replace them. The work is therefore centered on natural rights, limited government, consent, and the moral limits of political power.

<https://short-url.org/1lMIf>

John Locke, A Letter Concerning Toleration — 1689

Locke argues that civil government and religion belong to different spheres and should not be confused. The task of political authority is to secure civil interests such as life, liberty, and property, not to command belief or impose salvation. Genuine faith cannot be produced by force, so coercion in matters of religion is both ineffective and illegitimate. From this, Locke defends religious toleration and freedom of conscience, while insisting that the state should not compel forms of worship or punish individuals merely for their beliefs. The text is centered on the limits of political authority, the nature of belief, and the distinction between church and state.

<https://short-url.org/1lMIr>

Jean-Jacques Rousseau, Du contrat social ou Principes du droit politique — 1762

Rousseau asks how political authority can be legitimate without destroying human freedom. He argues that a just political order cannot be founded on force, tradition, or the private will of rulers, but only on a social pact through which individuals unite into a collective body and obey laws they prescribe to themselves as citizens. The central concept of the work is the general will, which does not mean the sum of private interests

but the common will directed toward the public good. The text is therefore concerned with freedom, sovereignty, citizenship, law, and the conditions under which obedience to political authority can remain compatible with self-rule.

<https://short-url.org/1qWnw>

<https://short-url.org/1qWnA>

Immanuel Kant, Perpetual Peace: A Philosophical Sketch — 1795

Kant examines the conditions under which peace among states could become durable rather than temporary. He argues that peace cannot rest simply on political convenience or military balance, but must be grounded in lawful political institutions, republican constitutions, respect for the independence of states, non-intervention, and a federation of free states oriented toward preventing war. The text also links international peace to a broader moral and juridical order, including norms of public right and cosmopolitan relations among peoples.

<https://short-url.org/1qWnQ>

United Nations Declaration on the Rights of Indigenous Peoples (2007) Institution: United Nations General Assembly , Adoption date: 13 September 2007

This declaration sets out the minimum international standards necessary for the survival, dignity, and well-being of Indigenous peoples. It affirms, among other things, their rights to self-determination, culture, identity, language, land, territories, resources, and participation in decisions affecting them. It has become one of the central normative instruments in international discussions on Indigenous rights.

<https://short-url.org/1lZxU>

Declaration on Human Rights Defenders +25 (2024) Institution: Civil society initiative led by human rights organizations, Publication date: 19 June 2024

This text is a recent supplement to the 1998 UN Declaration on Human Rights Defenders. It does not replace the UN declaration; rather, it expands and clarifies it in light of legal and jurisprudential developments over the last twenty-five years. It addresses contemporary issues such as digital repression, transnational repression, corporate abuses, and the changing risks faced by human rights defenders. Because of that, it is best described as a complementary interpretive and advocacy document rather than a formally adopted UN declaration.

<https://short-url.org/1lZy2>

UNESCO Declaration concerning the Intentional Destruction of Cultural Heritage (2003) Institution: UNESCO General Conference, Adoption date: 17 October 2003

This declaration concerns the protection of cultural heritage against intentional destruction, especially in situations of armed conflict, politically motivated violence, or deliberate acts aimed at erasing the cultural legacy of peoples and civilizations. It emphasizes the responsibility of states to prevent, prohibit, and punish such destruction, and it frames cultural heritage as part of the common heritage of humanity.

<https://short-url.org/1lZy5>

International Charter of Physical Education, Physical Activity and Sport (2015)
Institution: UNESCO General Conference, Adoption date: 17 November 2015

This charter is a rights-based normative instrument that affirms physical education, physical activity, and sport as a fundamental right for all. It promotes inclusive access without discrimination and sets ethical, educational, and policy standards for governments and stakeholders involved in sport and physical activity.

<https://short-url.org/1r9Dj>

Universal Declaration on Bioethics and Human Rights (2005)

Institution: UNESCO General Conference, Adoption date: 19 October 2005

This declaration establishes universal principles for bioethics grounded in human dignity, human rights, and fundamental freedoms. It addresses ethical issues related to medicine, life sciences, and technologies affecting human beings, while emphasizing consent, privacy, equality, and social responsibility.

<https://short-url.org/1lZyG>

Declaration on the Responsibilities of the Present Generations Towards Future Generations (1997)
Institution: UNESCO General Conference, Adoption date: 12 November 1997

This declaration affirms that present generations have responsibilities toward future generations, especially in relation to peace, the environment, cultural heritage, and the common conditions necessary for human survival and dignity. It is an important normative text linking intergenerational justice with international ethical and political responsibility.

<https://short-url.org/1lZyL>

Universal Declaration on the Human Genome and Human Rights (1997)
Institution: UNESCO General Conference, Adoption date: 11 November 1997

This declaration sets out fundamental principles concerning human dignity in the field of genetics. It states that the human genome underlies the unity of the human family and must be protected in a way that respects human rights, individual dignity, and the uniqueness of every person.

<https://short-url.org/1lZz0>

Declaration of Principles on Tolerance (1995) Institution: UNESCO General Conference, Adoption date: 16 November 1995

This declaration defines tolerance not as indifference, but as respect, acceptance, and appreciation of cultural diversity and human difference. It presents tolerance as a moral, political, and legal requirement essential to peace, democracy, and the protection of human rights.

<https://short-url.org/1lZz2>

Declaration on Race and Racial Prejudice (1978) Institution: UNESCO General Conference, Adoption date: 27 November 1978

This declaration rejects racist doctrines and racial prejudice by affirming the equality in dignity and rights of all human beings. It forms part of UNESCO's broader normative effort to combat racism, discrimination, and ideologies based on human inequality.

<https://short-url.org/1r9E2>

Declaration of the Principles of International Cultural Co-operation

Year: 1966, Institution: UNESCO General Conference, Adopted: 4 November 1966

This UNESCO declaration is a major normative text on international cultural relations. It affirms that cultural co-operation should promote mutual understanding, the free exchange of ideas and knowledge, and respect for the dignity of all cultures. It is especially useful for your topic because it connects culture, education, science, peace, and human development in a clearly humanistic framework.

<https://short-url.org/1lZlQ>

A World Fit for Children

Year: 2002, Institution: United Nations General Assembly, 27th Special Session on Children

This is the outcome document adopted by the UN General Assembly on children. It focuses on children's survival, health, education, protection from violence and exploitation, and the responsibility of states to build a world worthy of children. It is important because it links dignity, childhood, development, and public responsibility in explicit UN language.

<https://short-url.org/1lZl0>

Transforming our world: the 2030 Agenda for Sustainable Development, Year: 2015 Institution: United Nations General Assembly

This is the official UN text of the 2030 Agenda and the foundation of the 17 Sustainable Development Goals. It presents a global framework centered on people, planet, prosperity, peace, and partnership. For your work, it matters because it places human dignity at the center of development, poverty reduction, education, equality, and justice.

<https://short-url.org/1r90t>

Jacques Maritain, Speech at UNESCO General Conference

Year: 1947 Institution: UNESCO, Second Session of the General Conference, Mexico City

This is an official UNESCO document connected to Jacques Maritain's role at the 1947 General Conference. It is valuable because Maritain was one of the major philosophical figures in the early postwar discussion on human rights, democracy, and the moral foundations of international order.

<https://short-url.org/1l-2v>

UNESCO's preparatory intellectual work for the 1948 Universal Declaration of Human Rights, Years: 1947-1948 Institution: UNESCO, in dialogue with the UN Commission on Human Rights

UNESCO did not adopt the Universal Declaration itself, but it played an important preparatory role by organizing an international inquiry into the philosophical foundations of human rights. UNESCO gathered contributions from major thinkers, studied the replies through a committee of experts in 1947, and transmitted these materials to the Human Rights Commission. Jacques Maritain was among the thinkers associated with this broader intellectual context.

<https://short-url.org/1l-20>

Constitution of the United Nations Educational, Scientific and Cultural Organization

Year: 1945 Institution: UNESCO

Adopted: 16 November 1945

This is the founding constitutional text of UNESCO. It is essential for any discussion of dignity in the UNESCO framework because it explicitly links education, science, and culture with justice, liberty, peace, and "the dignity of man." The well-known line you quoted comes from this foundational constitutional language.

<https://short-url.org/1l-2S>

Ban Ki-moon, Remarks at UNESCO's 70th Anniversary Celebration

Date: 28 April 2015, Institution: UNESCO / United Nations

On 28 April 2015, Ban Ki-moon took part in the special event “UNESCO: 70 Years in the Service of Human Dignity” at UNESCO Headquarters in Paris, organized for the celebration of UNESCO’s 70th anniversary. In this address, he praised UNESCO as a major force for peace, freedom of expression, education, culture, and the sciences.

<https://short-url.org/1l-3U>

Al-Farabi, Attainment of Happiness / On the Perfect State

Date: 10th century, Author: Al-Farabi

In Al-Farabi, the nearest equivalent to human dignity is the idea that the human being fulfills his highest nature through reason, virtue, and happiness. Human excellence lies in the perfection of the intellect and in the soul’s movement toward its proper end within a just and well-ordered community.

<https://short-url.org/1l-aR>

Maimonides, Guide of the Perplexed

Date: c. 1190 , Author: Moses Maimonides

In Maimonides, the closest parallel to human dignity lies in the superiority of the rational faculty. The worth of the human being is grounded in intellectual perfection, the pursuit of true knowledge, and the ascent from confusion toward understanding of God and the order of creation. Human nobility is therefore tied above all to the life of the intellect.

<https://short-url.org/1l-b8>

Suhrawardi, The Philosophy of Illumination (Ḥikmat al-Ishrāq)

Date: 12th century, Author: Shihab al-Din al-Suhrawardi

In Suhrawardi, the nearest analogue to human dignity is the luminous nature of the soul. The human being is distinguished by the capacity for illumination, inward presence, and direct awareness. Human nobility appears in the soul’s ability to rise above ordinary discursive thought toward a higher and more immediate mode of knowing.

<https://short-url.org/1l-bk>

Mulla Sadra, al-Asfar al-Arba’a / Spiritual Psychology

Date: 17th century, Author: Mulla Sadra

In Mulla Sadra, the strongest parallel to human dignity is the soul’s ontological ascent. The human being is not fixed at a single level of existence; through self-knowledge and substantial motion, the soul intensifies in being and advances toward higher perfection.

Human worth thus lies in the soul's capacity for existential transformation and spiritual return.

<https://short-url.org/1l-br>

Vienna Declaration and Programme of Action (VDPA) — 1993

Adopted by consensus at the World Conference on Human Rights in Vienna on 25 June 1993, the VDPA reaffirmed the universality, indivisibility, and interdependence of all human rights. It also paved the way for the creation of the UN High Commissioner for Human Rights later that same year.

<https://shortlink.uk/1mvzD>

International Covenant on Civil and Political Rights (ICCPR) — 1966

The ICCPR is one of the two core UN human rights covenants. It protects rights such as life, liberty, fair trial, freedom of expression, freedom of religion, political participation, and protection from torture and arbitrary detention. It entered into force in 1976.

<https://shortlink.uk/1mvzT>

International Covenant on Economic, Social and Cultural Rights (ICESCR) — 1966

The ICESCR is the companion covenant to the ICCPR. It protects rights related to work, social security, family life, education, health, and an adequate standard of living, and it also entered into force in 1976.

<https://shortlink.uk/1mvAc>

European Convention on Human Rights (ECHR) — 1950

Opened for signature in Rome on 4 November 1950 and in force since 1953, the ECHR made many UDHR-style rights legally binding in Europe and created the framework for the European Court of Human Rights.

<https://shortlink.uk/1mvAm>

Victor Hugo, Opening Speech at the Peace Congress — 1849

This is not a legal declaration, but an important political-humanist speech. In his address at the Peace Congress in Paris, Victor Hugo famously envisioned a future fraternity of peoples and a political horizon often associated with the idea of humanity as one family.

<https://shortlink.uk/1rHK0>

Universal Declaration on the Human Genome and Human Rights — 1997

This UNESCO declaration was adopted in 1997. It sets ethical principles for genetics and biotechnology, affirming human dignity, human rights, and the fundamental unity of the human family in light of genomic science.

<https://shortlink.uk/1rHKd>

Corinne Lepage Report on the Universal Declaration of the Rights of Humankind — 2015

This is a report, not an adopted international declaration. Prepared for the French Presidency and submitted in September 2015, it proposed a “Universal Declaration of the Rights of Humankind,” especially in relation to environmental responsibility and the rights of future generations.

<https://shortlink.uk/1rHKl>

African Charter on Human and Peoples’ Rights — 1981

Also known as the Banjul Charter, this regional human rights instrument was adopted in 1981 and entered into force in 1986. It is distinctive for combining individual rights, peoples’ rights, and duties, and for linking civil-political and socio-economic dimensions.

<https://shortlink.uk/1rHKx>

Convention on Biological Diversity (CBD) — 1992

Adopted in 1992 at the Rio Earth Summit, the CBD is not a human-rights treaty in the strict sense, but it is foundational for later environmental and “rights of humanity” discussions. It addresses conservation of biological diversity, sustainable use, and fair sharing of benefits from genetic resources.

<https://shortlink.uk/1rHKO>

Summit of Consciences for the Climate — 2015

This is not a declaration in the formal treaty sense, but a major ethical-political gathering held in Paris before COP21. UNESCO records Irina Bokova’s participation and frames the event as part of global moral mobilization around climate responsibility.

<https://shortlink.uk/1mvBA>

Declaration of the Rights of Man and of the Citizen — 1789

Adopted during the French Revolution, this text is one of the foundational declarations of modern constitutionalism and human rights. It proclaims liberty, equality, property, security, and resistance to oppression as core principles of political order.

<https://shortlink.uk/1mvBQ>

Declaration of the Rights of the Child — 1959

Proclaimed by the UN General Assembly on 20 November 1959, this declaration set out ten principles concerning children's protection, education, welfare, and development. It was not legally binding, but it helped prepare the ground for the 1989 Convention on the Rights of the Child.

<https://shortlink.uk/1rHLp>

Convention on the Rights of the Child (CRC / CIDE) — 1989

Adopted by the UN General Assembly in 1989, the CRC is the central international treaty on children's rights. It covers civil, political, economic, social, and cultural rights of the child and is the most widely ratified human rights treaty in the world.

<https://shortlink.uk/1rHM0>

Geneva Declaration of the Rights of the Child — 1924

Adopted by the League of Nations on 26 September 1924, this was the first international declaration specifically devoted to children's rights. It was a landmark precursor to both the 1959 UN declaration and the 1989 CRC.

<https://shortlink.uk/1rHMe>

Olympic Charter

The Olympic Charter is not a human-rights declaration, but it is the constitutional text of the Olympic Movement. It codifies the Fundamental Principles of Olympism, the rules of the IOC, and the duties and rights of the Olympic bodies.

<https://shortlink.uk/1rHMz>

Durban Declaration and Programme of Action (DDPA) — 2001

Adopted at the World Conference against Racism in Durban in September 2001, the DDPA is the UN's main global framework for combating racism, racial discrimination, xenophobia, and related intolerance.

<https://shortlink.uk/1mvDd>

A World Fit for Children — 2002

This is the outcome document adopted by the UN General Assembly Special Session on Children in 2002. It is a declaration and plan of action focused on child survival, development, protection, and participation.

<https://shortlink.uk/1mvDC>

Commission on Human Security — Human Security Now — 2003

This report was issued by the Commission on Human Security, established in 2001. It defines human security as protecting “the vital core of all human lives” in ways that enhance freedom and fulfillment, and it explicitly links security to the ability to live in dignity, alongside freedom from fear and freedom from want.

<https://shortlink.uk/1rHNo>

UNDP Human Development Report 1994: New Dimensions of Human Security — 1994

This is the landmark report that introduced the modern UN human security framework. It shifted the focus of security from territory to people and from arms to development, and it became foundational for later human-security language in UN policy and academic work.

<https://shortlink.uk/1mvDX>

Convention on Human Rights and Biomedicine (Oviedo Convention) — 1997

Opened for signature in Oviedo on 4 April 1997, this Council of Europe convention is the first legally binding international instrument devoted specifically to human rights in biomedicine. It protects human dignity in fields such as medical intervention, consent, genetic testing, and biomedical research.

<https://shortlink.uk/1rHNN>

Regulation (EU) 2024/1689 — EU Artificial Intelligence Act — 2024

The EU AI Act lays down harmonized rules for artificial intelligence across the European Union. Its aim is to support the development of safe and trustworthy AI, with special obligations for high-risk systems and prohibitions on certain unacceptable uses. It entered into force on 1 August 2024, with phased application.

<https://shortlink.uk/1mvEv>

UNESCO Recommendation on the Ethics of Artificial Intelligence — 2021

Adopted by UNESCO in 2021, this is the first global normative standard on AI ethics. It is grounded in human rights, human dignity, fairness, transparency, accountability, and human oversight, and applies across UNESCO’s 194 member states.

<https://shortlink.uk/1rHOa>

Council of Europe Framework Convention on Artificial Intelligence and Human Rights, Democracy and the Rule of Law — 2024

Adopted in May 2024 and opened for signature on 5 September 2024, this is the first international legally binding treaty on AI. It seeks to ensure that activities across the

lifecycle of AI systems remain consistent with human rights, democracy, and the rule of law.

<https://shortlink.uk/1rH0d>

Convention relating to the Status of Refugees — 1951

Adopted on 28 July 1951, this convention is the core international treaty defining who is a refugee and what legal protections refugees are entitled to. It remains the cornerstone of international refugee law, especially when read together with the 1967 Protocol.

<https://shortlink.uk/1mvEN>

Discrimination (Employment and Occupation) Convention, 1958 (No. 111) — 1958

Adopted by the International Labour Organization in 1958, Convention No. 111 is a key international instrument against discrimination in work. It defines discrimination in employment and occupation and requires states to pursue national policies promoting equality of opportunity and treatment.

<https://shortlink.uk/1rHOv>

Convention on the Rights of the Child, Article 31 (Rest, Leisure, Play, Recreation, Culture) — 1989

It recognizes the child's right to rest, leisure, play, recreational activities, and participation in cultural life and the arts.

<https://shortlink.uk/1rHOA>

International Convention on the Elimination of All Forms of Racial Discrimination (1965)

A United Nations treaty adopted to prohibit racial discrimination and to guarantee equality before the law regardless of race, colour, descent, or national or ethnic origin.

<https://shortlink.uk/1rHXw>

International Covenant on Economic, Social and Cultural Rights (1966)

A core international human rights treaty recognizing rights related to work, education, health, social security, an adequate standard of living, and participation in cultural life.

<https://shortlink.uk/1mv00>

Convention on the Elimination of All Forms of Discrimination against Women (1979)

A major international treaty aimed at eliminating discrimination against women in political, economic, social, civil, and cultural life, and ensuring equality between women and men.

<https://shortlink.uk/1rHXZ>

Convention on the Rights of the Child (1989)

This core UN human rights treaty recognizes children as holders of rights rather than merely objects of protection. It sets out civil, political, economic, social, and cultural rights for every child, and it emphasizes principles such as non-discrimination, the best interests of the child, survival and development, and the child's right to be heard in matters affecting them.

<https://shortlink.uk/1mvQl>

Convention on the Rights of Persons with Disabilities (2006)

This Convention is designed to promote, protect, and ensure the full and equal enjoyment of all human rights and fundamental freedoms by persons with disabilities. Its significance lies in moving disability law away from charity and welfare models toward dignity, equality, accessibility, autonomy, legal capacity, and full participation in society on an equal basis with others.

<https://shortlink.uk/1mvQA>

Convention against Discrimination in Education (1960)

Adopted under UNESCO, this Convention is the first legally binding international instrument devoted entirely to the right to education. It prohibits discrimination in access to education and requires states to promote equality of educational opportunity and treatment, including in relation to admission, quality, and conditions of study.

<https://shortlink.uk/1rI0m>

Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)

This UNESCO Convention affirms that cultural goods, services, and activities are not merely commercial products but carriers of identity, values, and meaning. It gives states a framework for adopting cultural policies that support artistic creation, cultural industries, and fairer international cultural exchange, while also linking cultural diversity to sustainable development and intercultural dialogue.

<https://shortlink.uk/1mvQG>

Declaration on the Right to Development (1986)

Adopted by the UN General Assembly, this Declaration proclaims development as an inalienable human right. It states that every human person and all peoples are entitled to participate in, contribute to, and benefit from economic, social, cultural, and political development, and it connects development with the full realization of all human rights and with duties of international cooperation.

<https://shortlink.uk/1mvQV>

Declaration on the Responsibilities of the Present Generations Towards Future Generations (1997)

This UNESCO Declaration articulates the ethical responsibilities that present generations owe to those yet to come. It stresses the duty to safeguard the needs and interests of future generations in areas such as peace, the environment, cultural heritage, and scientific and technological progress, making it an important normative text for intergenerational justice.

<https://shortlink.uk/1mvR1>

Universal Declaration on Bioethics and Human Rights (2005)

This UNESCO Declaration places bioethics firmly within the framework of human dignity, human rights, and fundamental freedoms. It provides principles for addressing ethical issues in medicine, life sciences, and associated technologies, including consent, privacy, equality, justice, non-discrimination, social responsibility, and respect for cultural diversity.

<https://shortlink.uk/1mvRa>

United Nations Declaration on the Rights of Indigenous Peoples (2007)

This UN Declaration sets out the individual and collective rights of Indigenous peoples, including rights related to culture, identity, language, land, resources, self-determination, and participation in decision-making. It is a landmark instrument because it affirms that Indigenous peoples are entitled to the full enjoyment of all human rights while also recognizing the importance of their distinct institutions, traditions, and territorial relationships.

<https://shortlink.uk/1rI10>

Outcome Document of the High-Level Meeting of the General Assembly on the Overall Review of the Implementation of the Outcomes of the World Summit on the Information Society (2015)

It reaffirms the vision of a people-centered, inclusive, and development-oriented information society, reviews progress made since the original WSIS process, and addresses continuing issues such as the digital divide, internet governance, human rights online, cybersecurity, and the role of ICTs in sustainable development.

<https://shortlink.uk/1mvRp>

Recommendation concerning the Preservation of, and Access to, Documentary Heritage Including in Digital Form (2015)

This UNESCO Recommendation recognizes documentary heritage as a global public good that should be preserved, protected, and made accessible, including when it exists in digital form. It provides guidance to states on preservation policies, institutional responsibilities, legal frameworks, and public access, reflecting the growing urgency of safeguarding archives, manuscripts, audiovisual materials, and born-digital records.

<https://shortlink.uk/1rI1h>

Recommendation on Science and Scientific Researchers (2017)

Adopted by UNESCO's General Conference, this Recommendation updates and replaces the older 1974 standard on scientific researchers. It presents a broad vision of science as a public good and sets standards concerning scientific freedom, responsibility, ethics, inclusion, decent working conditions, mobility, open exchange of knowledge, and the role of science in advancing peace, sustainability, and human well-being.

<https://shortlink.uk/1mvRD>

UNESCO's Internet Universality Indicators: A Framework for Assessing Internet Development (2018)

This is not a convention or declaration, but a UNESCO assessment framework built around the ROAM principles: human Rights, Openness, Accessibility, and Multi-stakeholder participation. The indicators are meant to help states and stakeholders evaluate national internet environments in a structured way, covering issues such as freedom of expression, privacy, access, governance, gender equality, and digital inclusion.

<https://shortlink.uk/1mvRH>

Athens Declaration on the Establishment of the Ancient Civilizations Forum (2017)

Adopted in Athens on 24 April 2017, this declaration established the Ancient Civilizations Forum as a platform for dialogue and cooperation among states with deep historical and civilizational roots. Its importance for your topic is that it treats ancient civilizations not as museum objects but as living sources of exchange, mutual recognition, and cultural diplomacy. In a dignity framework, the declaration can be used to support an argument that respect for peoples, traditions, and historical inheritances is part of a broader international ethic of recognition and coexistence.

<https://shortlink.uk/1naij>

Encyclical Letter Evangelium Vitae (1995)

Pope John Paul II's *Evangelium Vitae* ("The Gospel of Life") is one of the central modern Catholic texts on the dignity and inviolability of human life. It presents human life as sacred from beginning to end and links the defense of life to the dignity of the human person, natural law, conscience, and the moral foundations of political community. The encyclical explicitly treats "the Gospel of God's love for man," "the Gospel of the dignity of the person," and "the Gospel of life" as inseparable, and it frames assaults on life and on human dignity as deep injuries to both society and justice.

<https://shortlink.uk/1soP1>

Encyclical Letter Deus Caritas Est (2005)

Benedict XVI's first encyclical, *Deus Caritas Est* ("God Is Love"), is not a dignity text in the narrow legal sense, but it is highly relevant for any dossier on human dignity because it grounds the worth of the person in love, justice, and responsibility toward the neighbor. The text insists that love of God and love of neighbor are inseparable, and it also argues that a just political order must guarantee each person their due while still recognizing that no social system can eliminate the human need for charity, care, and solidarity. It is therefore important for connecting dignity to the ethical substance of social life rather than to rights language alone.

<https://shortlink.uk/1soPo>

Decree of 27 April 1848 on the Abolition of Slavery in the French Colonies and Possessions (1848)

This decree is a major legal milestone in the history of human dignity because it formally abolished slavery throughout the French colonies and possessions. Article 1 states that slavery is to be entirely abolished and also prohibits corporal punishment and the sale of non-free persons from the moment of promulgation in the colonies. In dignity terms, this

is a decisive break with the legal treatment of human beings as property and with a social order built on domination, commodification, and bodily coercion.

<https://shortlink.uk/1soPE>

Charter of Fundamental Rights of the European Union (2000; legally binding since 2009; consolidated text 2012)

The EU Charter of Fundamental Rights is one of the most important contemporary legal instruments for dignity because it places dignity at the very beginning of the constitutional architecture of rights. Its first title is explicitly called “Dignity,” and the Charter treats human dignity as inviolable and as the basis for protections concerning life, integrity of the person, the prohibition of torture, and the prohibition of slavery and forced labor. It is essential because it shows how dignity functions not only as a moral ideal but as a structuring legal principle within a supranational rights order.

<https://shortlink.uk/1nak2>

Baku Declaration for the Promotion of Intercultural Dialogue / Baku Process (2008)

The Baku Declaration and the broader Baku Process frame intercultural dialogue as a practical instrument for peace, sustainable development, and cooperation between Europe and its neighboring regions. The declaration is explicitly grounded in the European Convention on Human Rights, the Universal Declaration of Human Rights, and the Vienna Declaration and Programme of Action, and it affirms cultural diversity as the common heritage of humankind. It links dignity-related values to intercultural dialogue, heritage, democracy, rule of law, and peaceful coexistence rather than reducing the question of dignity to an exclusively individual or purely legal framework.

<https://shortlink.uk/1soQj>

Global Civilization Initiative (GCI) (2023)

The Global Civilization Initiative, proposed by Xi Jinping in 2023, is not a declaration in the classic treaty sense, but it has become an important piece of contemporary civilizational diplomacy. It connects dignity to vulnerability, basic needs, protection from fear and want, and the empowerment of persons and communities. It provides a bridge between rights discourse, development, and a more person-centered idea of global security.

<https://shortlink.uk/1nalm>

Appeal for a Universal Declaration on Human Dignity (2015; updated for UN75 in 2020)

This text is not an official UN declaration but an advocacy appeal proposing that human dignity should receive explicit universal normative status in international law. It argues that dignity is the foundation of human rights and of the broader multilateral architecture developed since World War II, and it calls for a new landmark declaration under UN and UNESCO auspices. It synthesizes several strands at once: dignity as the ground of rights, dignity as linked to the common good, and dignity as a possible unifying concept for the future of global governance.

Christoph Häfeli, “Bien-être des ‘faibles’ et dignité humaine – du paternalisme au développement du droit à l’autodétermination” (2016)

This 2016 Fribourg study-day paper is a strong conceptual and legal text on dignity in the context of adult protection law, autonomy, and paternalism. Häfeli defines human dignity through the inalienable intrinsic value of every human being and shows that dignity is violated both when persons are treated like objects and when they are denied the assistance necessary to meet their fundamental needs.

<https://shortlink.uk/1namG>

Report of the UN Secretary-General, A Life of Dignity for All: Accelerating Progress towards the Millennium Development Goals and Advancing the United Nations Development Agenda beyond 2015 (2013)

This report by Secretary-General Ban Ki-moon is one of the clearest UN texts explicitly linking the eradication of poverty with the protection of human dignity, equality, and justice. It argues that development must be people-centered and rights-based, and it helped shape the transition from the Millennium Development Goals to the broader post-2015 development agenda. It shows how the UN moved from a narrow development framework toward a more integrated language of dignity, sustainability, inclusion, and universal human well-being.

<https://shortlink.uk/1soSN>

UNDP, Human Rights and the Millennium Development Goals: Making the Link (2007)

This UNDP primer is important because it explicitly argues that the MDGs and human rights are complementary frameworks that share the objective of promoting human well-being and honoring the inherent dignity of all people. It explains that a human

rights-based approach improves development policy by emphasizing equality, non-discrimination, participation, accountability, and minimum standards of service delivery.

<https://shortlink.uk/1soTf>

OHCHR Regional Office for Europe, Dignity for All: Realizing Social Rights in the EU (2021)

This OHCHR publication places dignity at the center of social rights in the European context. It argues that human rights law should inform EU action on housing, health, education, social security, and inclusion, and it frames the European Pillar of Social Rights as a vehicle for securing more tangible and sustainable outcomes that guarantee dignity for all. It shows how dignity can function as a normative bridge between international human rights law, social policy, and the Sustainable Development Goals.

<https://shortlink.uk/1soU7>

Conference of Ministers responsible for Culture (Baku, 2–3 December 2008), Baku Declaration for the Promotion of Intercultural Dialogue (2008)

The Baku Declaration presents intercultural dialogue as a basis for peace, sustainable development, democracy, human rights, and the rule of law across Europe and its neighboring regions. It affirms cultural diversity as part of the common heritage of humankind and insists that dialogue among cultures and religions must involve public authorities, civil society, and international institutions. In a dignity-focused bibliography, this text matters because it expands the question of dignity beyond the individual to the level of coexistence, mutual recognition, cultural plurality, and peaceful international cooperation.

<https://shortlink.uk/1naos>

Ancient Civilizations Forum / Athens Declaration on the Establishment of the Ancient Civilizations Forum (2017)

Adopted in Athens on 24 April 2017, this declaration established the Ancient Civilizations Forum as a platform for dialogue and cultural cooperation among states with deep historical roots. It treats ancient civilizations as living sources of exchange, diplomacy, and mutual understanding rather than as static objects of memory. For your dignity file, it supports a broader civilizational argument: human dignity can also be

framed through mutual respect among cultures, historical inheritances, and long-standing civilizational traditions.

<https://shortlink.uk/1naoE>

Global Civilization Initiative (GCI) (2023)

The Global Civilization Initiative, proposed by Xi Jinping in 2023, is not a treaty or declaration in the classic legal sense, but it has become an important contemporary framework in civilizational diplomacy. It calls for upholding the common values of humanity, balancing heritage and innovation, and strengthening people-to-people exchanges and cooperation among civilizations. It frames equality among civilizations, mutual learning, and respect for different development paths as alternatives to domination, hierarchy, and civilizational confrontation.

<https://shortlink.uk/1naoO>

“Promoting Dialogue Among Civilizations to Build a Better World” (2025)

This is a 2025 speech by Wang Yi delivered for the first UN International Day for Dialogue Among Civilizations. It is not a declaration, but it is relevant to the same conceptual family as the GCI and the Ancient Civilizations Forum. The speech presents dialogue among civilizations as a bond of peace, a driver of development, and a bridge of friendship, and it explicitly links civilizational equality with dignity for all. It can serve as a contemporary diplomatic formulation of dignity in a plural, multilateral, and intercultural register.

<https://shortlink.uk/1soUY>

Encyclical Letter Evangelium Vitae (1995)

John Paul II’s *Evangelium Vitae* is one of the key modern Catholic texts on the dignity and inviolability of human life. It ties the defense of life to the dignity of the person, the moral law, and the responsibility of political communities to protect the vulnerable. It is particularly useful in a dignity bibliography because it places human dignity at the center of ethical, legal, and social reflection, and it links attacks on life to a deeper crisis of justice and civilization.

<https://shortlink.uk/1napf>

Encyclical Letter Deus Caritas Est (2005)

Benedict XVI’s first encyclical is not exclusively about dignity, but it is highly relevant because it grounds the worth of the human person in love, justice, and responsibility

toward others. It insists that social life cannot be reduced to institutions and mechanisms alone, because every person retains an irreducible need for care, solidarity, and recognition. this text helps connect human dignity to the ethical substance of society, not only to legal norms or abstract rights language.

<https://shortlink.uk/1napB>

Decree of 27 April 1848 on the Abolition of Slavery in the French Colonies and Possessions (1848)

This decree is a foundational legal text in the history of dignity because it abolished slavery throughout the French colonies and possessions. It marks a decisive juridical rejection of the treatment of human beings as property and of a political order based on domination, sale, and coercion. it gives legal expression to the principle that no human being may be reduced to an object of possession or exchange.

<https://shortlink.uk/1soVM>

Charter of Fundamental Rights of the European Union (2000; legally binding since 2009; consolidated text 2012)

The EU Charter is one of the most important modern legal texts on dignity because its very first title is “Dignity,” and it explicitly declares human dignity inviolable. It then links dignity to the rights to life, integrity of the person, and the prohibition of torture, slavery, and forced labor. it shows how dignity functions not merely as a moral aspiration but as a constitutional principle organizing a supranational rights regime.

<https://shortlink.uk/1naqf>

Commission on Human Security, Human Security Now / La Sécurité humaine maintenant (2003)

This report of the Commission on Human Security broadened international thinking by arguing that security must be understood not only in military or state terms, but in relation to the concrete protection of human lives, freedoms, and dignity.

<https://shortlink.uk/1soWG>

Immanuel Kant, Critique of Pure Reason (Kritik der reinen Vernunft) (1781; second edition 1787)

Kant’s Critique of Pure Reason is not a dignity text in the direct legal, political, or theological sense, but it is indispensable as a philosophical foundation for modern conceptions of the human person, autonomy, and rational freedom. In this work, Kant

investigates the limits and powers of reason, asking how knowledge is possible and what reason can legitimately claim.

<https://shortlink.uk/1soXi>

Micheline R. Ishay, *The History of Human Rights, from Ancient Times to the Globalization Era*

This book offers an intellectual and political history of human rights, from antiquity to the age of globalization. Micheline Ishay shows how the idea of human rights was shaped through religious, philosophical, and legal traditions before becoming a universal language of justice and political claims in the contemporary world.

<https://shortlink.uk/1nb1K>

Micheline R. Ishay, *The Human Rights Reader: Major Political Essays, Speeches, and Documents from Ancient Times to the Present*

This volume brings together a wide selection of foundational texts on human rights, from antiquity to the present. It enables the reader to trace the historical, philosophical, and political development of the idea through major essays, speeches, and documents, while also serving as a valuable reference tool for understanding the formation of modern human rights discourse.

<https://shortlink.uk/1nb1X>

**Values and 21st Century
Montenegrin Academy of Sciences and Arts, 2010**

Description: *Values and 21st Century* is a volume of conference proceedings published by the Montenegrin Academy of Sciences and Arts in 2010, following an international conference devoted to the question of values in the contemporary world. Edited by Evangelhos Moutsopoulos and Veljko Mijić, the volume brings together scholarly contributions examining how moral, cultural, philosophical, social, and scientific values are challenged, transformed, and redefined in the twenty-first century. Its relevance lies in the fact that it treats “values” not as an abstract ethical category alone, but as a transversal issue linking human development, scientific progress, social responsibility, culture, and the future orientation of societies. For the Annex, this source can be cited as a reference on the philosophical and civilizational foundations of value-based dialogue in the twenty-first century.

<https://shortlink.uk/1wE4s>

Oxford Liberal Manifesto of 1947 – Liberal International

Description:

The *Oxford Liberal Manifesto of 1947* is a foundational post-war liberal declaration adopted by Liberal International at Oxford. It sets out a political and ethical vision based on human dignity, individual freedom, democratic responsibility, and international cooperation.

The *Oxford Liberal Manifesto of 1947*, adopted at Oxford University by Liberal International, the World Federation of Liberal Political Parties, presents human dignity as the foundation for post-World War II reconstruction. It defines individuals as free and responsible beings whose inherent dignity and moral worth constitute the basis of political society. The Manifesto affirms that the state exists to serve the community and must safeguard essential human liberties, the rule of law, democratic participation, and moral responsibility. It also links political freedom with economic freedom, social justice, and international peace, presenting liberal democracy as a framework for rebuilding societies after the devastation of war. The full text of the 1947 declaration is available through the official archives of Liberal International.

<https://shortlink.uk/1rdeD>

Andorra Liberal Manifesto 2017 – Liberal International

Description: The *Andorra Liberal Manifesto 2017* is a contemporary liberal declaration adopted by Liberal International, reaffirming the principles of human dignity, individual liberty, democratic governance, social justice, diversity, and shared responsibility in response to the political, economic, and social challenges of the twenty-first century.

The *Andorra Liberal Manifesto 2017*, unanimously adopted by Liberal International, the World Federation of Liberal Political Parties and Organizations, reaffirms and updates the principles first articulated in the *Oxford Liberal Manifesto of 1947*. Anchored in human dignity as the indispensable foundation of individual freedom and social progress, the Manifesto presents every human being as a self-governing agent with the inalienable right to determine the course of their own life, free from discrimination of any kind.

The document understands freedom not merely as the absence of state coercion, but as a necessary condition for personal development, creativity, civic participation, and meaningful

human relationships. It emphasizes respect for diversity, democratic rule of law, and the protection of individual human rights against authoritarianism, populism, intolerance, and extreme inequality. It also links dignity to concrete social and political commitments, including access to quality education, healthcare, social justice, economic opportunity, environmental sustainability, and international peace.

<https://shortlink.uk/1rdgY>

A Universal Declaration of Human Responsibilities InterAction Council, 1 September 1997

Description: *A Universal Declaration of Human Responsibilities* is a draft declaration proposed by the InterAction Council on 1 September 1997, on the eve of the fiftieth anniversary of the 1948 Universal Declaration of Human Rights. The text was conceived as a complementary ethical framework to human rights discourse, arguing that rights require corresponding responsibilities if freedom, justice, peace, and the rule of law are to be sustained. Its preamble stresses that global problems require global solutions grounded in values and norms respected across cultures and societies. The declaration contains nineteen articles organized around principles such as humane treatment of all persons, non-violence, truthfulness, mutual respect, responsibility in the use of property and power, gender equality, religious freedom, and the duty to promote justice and solidarity.

<https://shortlink.uk/1wE3W>

International Covenant on Economic, Social and Cultural Rights (1966)

This covenant is one of the core United Nations human rights treaties. It commits states parties to recognize and progressively realize economic, social, and cultural rights using the maximum of their available resources. These rights include the right to work, just and favorable conditions of work, social security, protection of the family, an adequate standard of living, health, education, and participation in cultural life.

<https://shortlink.uk/1sN5f>

Our Common Agenda — Report of the Secretary-General, 2021

Our Common Agenda is a report issued by the United Nations Secretary-General in 2021 as a vision for the future of global cooperation. It calls for more inclusive, networked, and effective multilateralism and addresses global public goods, renewed social contracts, the rights and interests of future generations, peace, digital cooperation, climate action, trust, and the adaptation of the United Nations system to contemporary global challenges.

<https://shortlink.uk/1oG5A>

The Future We Want — UN General Assembly Resolution A/RES/66/288, 2012

The Future We Want is the outcome document of the United Nations Conference on Sustainable Development, Rio+20, and was endorsed by the UN General Assembly through resolution A/RES/66/288 on 27 July 2012. The document sets out a broad framework for sustainable development, poverty eradication, environmental protection, green economy policies, institutional reform, and the integration of economic, social, and environmental dimensions of development.

<https://shortlink.uk/1tYH1>

8th UNAOC Global Forum — “#Commit2Dialogue: Partnerships for Prevention and Sustaining Peace”, 2018

The 8th Global Forum of the United Nations Alliance of Civilizations was held on 19–20 November 2018 at United Nations Headquarters in New York under the theme “#Commit2Dialogue: Partnerships for Prevention and Sustaining Peace.” The forum focused on interreligious and intercultural dialogue, prevention of violent extremism, cultural and religious discrimination, xenophobia, diversity, tolerance, and partnerships for sustaining peace.

<https://shortlink.uk/1tYHt>

Human Rights Council Resolution 16/18 and the Istanbul Process — 2011

Human Rights Council Resolution 16/18, adopted in 2011, addresses combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence, and violence against persons based on religion or belief. The Istanbul Process was established as a follow-up mechanism for the implementation of the action plan contained in resolution 16/18 and its General Assembly counterpart, resolution 66/167.

<https://shortlink.uk/1tYHK>

United Nations Plan of Action to Safeguard Religious Sites — “In Unity and Solidarity for Safe and Peaceful Worship”, 2019

The United Nations Plan of Action to Safeguard Religious Sites, launched in 2019 under the title “In Unity and Solidarity for Safe and Peaceful Worship,” provides guidance for the protection of places of worship and other religious sites. It was developed in

response to attacks against religious sites and proposes measures involving Member States, religious communities, civil society, and the UN system to strengthen preparedness, prevention, and response.

<https://shortlink.uk/1tYI2>

Declaration and Programme of Action on a Culture of Peace — UN General Assembly Resolution A/RES/53/243, 1999

The Declaration and Programme of Action on a Culture of Peace was adopted by the UN General Assembly in 1999 through resolution A/RES/53/243. It defines a culture of peace as a set of values, attitudes, traditions, modes of behaviour, and ways of life based on respect for life, non-violence, human rights, peaceful settlement of conflicts, dialogue, cooperation, democracy, development, and equality.

<https://shortlink.uk/1tYIj>

Marrakesh Declaration on the Rights of Religious Minorities in Predominantly Muslim Majority Communities — 2016

The Marrakesh Declaration on the Rights of Religious Minorities in Predominantly Muslim Majority Communities was issued in January 2016. It calls for the protection of religious minorities, the recognition of their rights, and the rejection of violence, coercion, and discrimination committed in the name of religion. The declaration draws on Islamic legal and ethical traditions, including the Charter of Medina, to articulate principles of citizenship, coexistence, and religious freedom.

<https://shortlink.uk/1tYIA>

Rabat Plan of Action on the Prohibition of Advocacy of National, Racial or Religious Hatred — 2012

The Rabat Plan of Action was issued in 2012 under the auspices of the Office of the United Nations High Commissioner for Human Rights. It concerns the prohibition of advocacy of national, racial, or religious hatred that constitutes incitement to discrimination, hostility, or violence. The document develops a human-rights-based approach to the relationship between freedom of expression and incitement, including a six-part threshold test for assessing incitement.

<https://shortlink.uk/1tYIS>

UN Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes — 2017

The UN Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes was launched in 2017. It provides practical

recommendations for religious leaders and faith-based actors to prevent incitement, counter messages of hatred, strengthen community resilience, support peace and stability, and respond collectively to risks of atrocity crimes.

<https://shortlink.uk/1oG8l>

World Interfaith Harmony Week — UN General Assembly Resolution A/RES/65/5, 2010

World Interfaith Harmony Week was proclaimed by the UN General Assembly through resolution A/RES/65/5, adopted in 2010. The resolution designates the first week of February each year as a period dedicated to promoting harmony among all people regardless of faith, encouraging interreligious understanding, goodwill, and cooperation in churches, mosques, synagogues, temples, and other places of worship.

<https://shortlink.uk/1tYJX>

United Nations Strategy and Plan of Action on Hate Speech — 2019

The United Nations Strategy and Plan of Action on Hate Speech was launched in 2019 to provide strategic guidance for the UN system in addressing hate speech at national and global levels. It recognizes that hate speech can undermine social cohesion, fuel discrimination, and contribute to violence, while emphasizing the need to respond in ways consistent with international human rights law, including freedom of expression.

<https://shortlink.uk/1tYKo>

Promoting Interreligious and Intercultural Dialogue and Tolerance in Countering Hate Speech — UN General Assembly Resolution A/RES/75/309, 2021

UN General Assembly resolution A/RES/75/309, adopted in 2021, is titled “Promoting interreligious and intercultural dialogue and tolerance in countering hate speech.” The resolution encourages Member States to promote interreligious and intercultural dialogue, respect for diversity, tolerance, and the elimination of all forms of intolerance and discrimination. It also established 18 June as the International Day for Countering Hate Speech.

<https://shortlink.uk/1oG9s>

Dag Hammarskjöld Library — 80 Multilateral Agreements that Shaped our World: the United Nations at 80

Description: A research guide prepared for the UN's eightieth anniversary, presenting 80 multilateral agreements and frameworks that helped shape the contemporary international order. It offers a concise historical overview of multilateralism, international law, and institutional cooperation.

<https://shortlink.uk/1w1zH>

Pope Leo XIV — Magnifica Humanitas (15 May 2026)

Description: An encyclical letter on the protection of the human person in the age of artificial intelligence. It addresses human dignity, the common good, technology and power, AI governance, truth, freedom, work, and multilateralism in the digital age.

<https://shortlink.uk/1w1zQ>

United Nations — Peace, dignity and equality on a healthy planet

Description: The official United Nations platform presenting the Organization's overarching vision of a world grounded in peace, human dignity, equality, and environmental sustainability. It frames multilateral cooperation as the central means for addressing global challenges that exceed national borders and connects this vision to the broader work of the UN system. In this context, it serves as a general institutional reference for the principles underpinning international cooperation and collective global governance.

<https://shortlink.uk/1qFC8>

Magnifica Humanitas

Antiqua et Nova: AI and Human Intelligence

Dicastery for the Doctrine of the Faith and Dicastery for Culture and Education, Vatican, 28 January 2025.

Description: This Vatican note offers a systematic reflection on the relationship between artificial intelligence and human intelligence. It distinguishes human intelligence as embodied, relational, moral, spiritual and oriented toward truth from artificial intelligence, which remains functional, computational and task-oriented. The document stresses that AI must serve the human person and the common good, rather than replace or diminish human agency. It is especially relevant for discussions of human dignity, moral responsibility, education, labour, healthcare, privacy, surveillance, warfare and ethical governance in the age of artificial intelligence.

<https://shortlink.uk/1w7Kq>

Minerva Dialogues: AI and Ethics

Pope Francis, Address to Participants in the “Minerva Dialogues”, Vatican, 27 March 2023.

Description: In this address, Pope Francis calls for an inclusive global dialogue on the responsible development and use of artificial intelligence. While acknowledging the positive potential of AI and machine learning, he insists that technological progress must remain human-centred, ethically grounded, inclusive, transparent, secure, equitable, respectful of privacy and oriented toward the common good. The speech is useful for framing AI governance through the principle of intrinsic human dignity and for warning against systems that reduce persons to data, behaviour, productivity or social utility.

<https://shortlink.uk/1qIYG>

Algorithms and Human Dignity

L'Osservatore Romano, 2023.

Description: This article highlights Pope Francis' warning that algorithms must not limit, condition or undermine respect for human dignity. It draws attention to the risks of delegating social, economic or institutional judgments to algorithmic systems based on partial, biased or secretly collected data. The text is particularly relevant for debates on algorithmic discrimination, surveillance, automated decision-making, social exclusion and the need to preserve compassion, mercy, forgiveness and the possibility of human change against reductive data-driven classifications.

<https://shortlink.uk/1w7La>

Pope Francis: An ethical AI respects human dignity, March 2025

Description: This article reports Pope Francis' remarks at the Minerva Dialogues on the ethical use of artificial intelligence and machine learning. It emphasizes his central claim that emerging technologies can contribute positively to humanity only if they are developed and used ethically, responsibly and in accordance with the dignity of the human person. The article is useful as a concise media reference for the Pope's position that AI must remain oriented toward human dignity, the common good and responsible technological development.

<https://shortlink.uk/1qI-D>

Human dignity and the dignity and personhood of nature in the worlds and minds of indigenous peoples

United Nations General Assembly — United Nations Declaration on the Rights of Indigenous Peoples, 2007

Description: The United Nations Declaration on the Rights of Indigenous Peoples is the central international text on Indigenous collective dignity, self-determination, cultural survival, land rights, language rights, spiritual traditions, and free, prior and informed consent. It recognizes Indigenous peoples as collective subjects with rights to institutions, territories, traditions, and intergenerational transmission.

<https://shortlink.uk/1v2LQ>

International Labour Organization — Indigenous and Tribal Peoples Convention, No. 169, 1989

Description: ILO Convention No. 169 is the principal binding treaty concerning Indigenous and tribal peoples for states that have ratified it. It addresses consultation, participation, land and resource rights, institutional autonomy, cultural integrity, and protection against forced assimilation.

<https://shortlink.uk/1pH5V>

United Nations Department of Economic and Social Affairs — State of the World's Indigenous Peoples

Description: The State of the World's Indigenous Peoples reports provide global syntheses on Indigenous peoples, territories, development, education, health, language, culture, and political participation. They connect Indigenous dignity to structural questions of exclusion, dispossession, cultural survival, and knowledge systems.

<https://shortlink.uk/1pH6c>

Indigenous Environmental Network — Rights of Nature and Mother Earth: Rights-Based Law for Systemic Change, 2017

Description: This movement text links Indigenous lifeways with rights-of-nature discourse and critiques the reduction of the Earth to property or commodity. It frames Mother Earth as a living legal and moral community and connects ecological destruction to colonialism, extractivism, and the denial of Indigenous relational worlds.

<https://shortlink.uk/1pH6y>

Earth Law Center and Allies — Universal Declaration of the Rights of Mother Earth, Cochabamba, 2010

Description: The Universal Declaration of the Rights of Mother Earth is a major text in rights-of-nature discourse, strongly influenced by Andean and Indigenous cosmologies. It presents Mother Earth as a living being and as a community of interdependent beings with rights to life, regeneration, balance, restoration, and protection.

<https://shortlink.uk/1v2MV>

Siegfried Wiessner — “The Cultural Rights of Indigenous Peoples: Achievements and Continuing Challenges,” 2011

Description: Wiessner’s article examines the development of Indigenous cultural rights in international law and the continuing challenges of their implementation. It is especially relevant for linking dignity to culture, language, identity, heritage, and collective survival rather than reducing rights to individual autonomy alone.

<https://shortlink.uk/1v2Nd>

S. James Anaya — Indigenous Peoples in International Law, 2nd ed., 2004

Description: Anaya’s book is one of the foundational works on Indigenous peoples in international law. It explains the emergence of Indigenous rights, self-determination, land claims, cultural integrity, and international legal recognition, making it essential for understanding Indigenous dignity as a legal and political category.

<https://shortlink.uk/1pH77>

Mauro Barelli — Seeking Justice in International Law, 2016

Description: Barelli analyzes the significance and implications of the United Nations Declaration on the Rights of Indigenous Peoples. The book is important for understanding how UNDRIP operates between soft law, customary law, political recognition, and legal argument, especially in relation to land, identity, and collective dignity.

<https://shortlink.uk/1pH7G>

Nicole Redvers et al. — “Indigenous Natural and First Law in Planetary Health,” 2020

Description: This article offers a cross-continental synthesis of Indigenous natural law traditions and their relevance to planetary health. It argues that Indigenous legal and ethical systems are rooted in relationality, reciprocity, responsibility, and more-than-human kinship.

<https://shortlink.uk/1pH7X>

Robin Wall Kimmerer — Braiding Sweetgrass, 2013

Description: Kimmerer’s book is a widely cited bridge between Indigenous knowledge, ecological science, and ethical reflection. Through stories of plants, land, language, and reciprocity, it presents nature not as inert resource but as teacher, relative, and gift-bearing community.

<https://shortlink.uk/1v2Op>

II. Africa

Mogobe B. Ramose — African Philosophy Through Ubuntu, 1999

Description: Ramose’s work is a key philosophical source on Ubuntu, presenting personhood as relational rather than isolated. Human dignity appears through mutual recognition, community, obligation, and the refusal of humiliation; the human being becomes fully human through relations with others.

<https://shortlink.uk/1v2Qr>

Thaddeus Metz — “Toward an African Moral Theory,” 2007

Description: Metz develops a systematic African moral theory grounded in communal relationship, identity, solidarity, and mutual recognition. The article is useful for explaining dignity through social harmony, shared life, and moral relationship rather than purely individual autonomy.

<https://shortlink.uk/1v2Qz>

John S. Mbiti — African Religions and Philosophy, 1969

Description: Mbiti’s classic book remains a major reference for African religious and philosophical worldviews. It is especially relevant for understanding the place of ancestors, community, time, ritual, land, and spiritual continuity in African conceptions of human and cosmic order.

<https://shortlink.uk/1v2QM>

Elifuraha Laltaika — “Foregrounding Human Dignity,” 2024

Description: Laltaika’s article addresses the protection of Indigenous peoples’ rights in African protected areas. It links human dignity with land, displacement, conservation conflicts, pastoralist rights, and the cultural survival of Indigenous communities.

<https://shortlink.uk/1pHaN>

Dorine E. van Norren — “African Ubuntu and Sustainable Development Goals,” 2022

Description: Van Norren connects Ubuntu with the Sustainable Development Goals, arguing that African relational ethics can reshape development thinking. The article shows how dignity, community, ecology, and sustainability can be understood through African philosophical categories.

<https://shortlink.uk/1pHaY>

African Commission on Human and Peoples’ Rights — Endorois Welfare Council v. Kenya, 2010

Description: The Endorois decision is a landmark African human-rights case recognizing the connection between Indigenous land, culture, religion, development, and collective survival. It frames dispossession not merely as loss of property but as an assault on cultural dignity and communal life.

<https://shortlink.uk/1v2RA>

African Court on Human and Peoples’ Rights — Ogiek Case, 2017; Reparations Judgment, 2022

Description: The Ogiek case is a major judgment concerning Indigenous forest communities in Kenya. It recognizes violations of land, culture, religion, development, and non-discrimination rights, while the reparations judgment strengthens the link between Indigenous dignity, ancestral territory, and restorative justice.

<https://shortlink.uk/1v2RM>

III. Americas

Constitution of Ecuador, 2008

Description: The Ecuadorian Constitution is one of the most important legal texts for rights of nature and Buen Vivir. It recognizes nature, or Pachamama, as a subject of rights and connects ecological integrity with social well-being, interculturality, and Indigenous-inspired alternatives to development.

<https://shortlink.uk/1v2S3>

Constitution of Bolivia, 2009; Law No. 071, 2010; Law No. 300, 2012

Description: Bolivia's constitutional and legislative framework introduces Mother Earth and Living Well into state law. These texts articulate an Indigenous-influenced vision of community, cosmic balance, ecological responsibility, and plurinational dignity.

<https://shortlink.uk/1v2Ss>

Catherine Walsh — “Development as Buen Vivir,” 2010

Description: Walsh analyzes Buen Vivir as an alternative to conventional development and examines its institutional and decolonial tensions. The text is valuable for understanding how Indigenous concepts enter state discourse while remaining entangled with colonial power, development policy, and political struggle.

<https://shortlink.uk/1v2SB>

Eduardo Gudynas — “Buen Vivir: Today's Tomorrow,” 2011

Description: Gudynas presents Buen Vivir as a critique of development understood as accumulation, growth, and extraction. He emphasizes ecological balance, community, plurality, and post-extractivist thinking, making the article central for comparative discussions of dignity and nature.

<https://shortlink.uk/1pHcq>

Rickard Lalander — “Rights of Nature and the Indigenous Peoples in Bolivia and Ecuador,” 2014

Description: Lalander examines rights-of-nature frameworks in Bolivia and Ecuador and their relation to Indigenous peoples. The article is useful for understanding both the promise and ambiguity of translating Indigenous cosmologies into constitutional and state law.

<https://shortlink.uk/1pHcw>

Haudenosaunee Confederacy — Values and Thanksgiving Address / Ohén:ton Karihwatéhkwen Materials

Description: Haudenosaunee materials on values and the Thanksgiving Address articulate gratitude toward the natural world, responsibility across generations, and governance grounded in peace and relational order. They provide a powerful model of dignity as gratitude, reciprocity, and long-term responsibility.

<https://shortlink.uk/1pHcz>

Oren Lyons — “Listening to Natural Law,” 2008

Description: Oren Lyons' essay in *Original Instructions* presents Indigenous natural law as a living order of responsibility toward land, waters, animals, and future generations. It is important for articulating nature as law-bearing and for connecting Indigenous governance with ecological ethics.

<https://shortlink.uk/1v2Td>

Vine Deloria Jr. — *God Is Red: A Native View of Religion*, revised ed., 2003

Description: Deloria's classic work critiques Western religious and colonial assumptions while presenting Native traditions as place-based, relational, and land-centered. It is essential for understanding sacred geography, community memory, and the inseparability of dignity from land.

<https://shortlink.uk/1v2Tj>

Tapestry Institute — "Mitákuye Oyás'īñ," 2020

Description: This text explains Mitákuye Oyás'īñ, often translated as "all my relations," as a relational understanding of existence linking humans, animals, plants, waters, ancestors, and future generations. It is useful for expressing dignity as embedded in a web of kinship.

<https://shortlink.uk/1v2Ts>

Inuit Tapiriit Kanatami — *Inuit Qaujimajatuqangit Resources*

Description: ITK resources present Inuit Qaujimajatuqangit as Inuit knowledge, values, and governance principles rooted in land, weather, community, skill, and responsibility. They connect dignity to Arctic life, ecological knowledge, and Indigenous self-governance.

<https://shortlink.uk/1pHdd>

Daniel Chartier — "The Traditional Sources of Lana Hansen's Greenlandic Sila," 2022

Description: Chartier's work on Greenlandic Sila explores concepts of environment, weather, land, and more-than-human order in Greenlandic literature and culture. It is relevant for understanding Inuit and Greenlandic perspectives that resist human domination over nature.

<https://shortlink.uk/1v2TH>

IV. Asia

Virginus Xaxa — Report of the High Level Committee on Tribal Communities of India, 2014

Description: The Xaxa Report is a major governmental document on the socio-economic, health, educational, and political status of tribal communities in India. It connects dignity to land, forest rights, development displacement, education, health, and institutional recognition.

<https://shortlink.uk/1pHdy>

Amita Baviskar — In the Belly of the River, 1995

Description: Baviskar's book examines tribal conflicts over development in the Narmada Valley, particularly around displacement, environmental politics, and state-led modernization. It is valuable for linking dignity to land, water, forest, resistance, and anti-displacement struggles.

<https://shortlink.uk/1pHdE>

Bengt G. Karlsson — Unruly Hills, 2011

Description: Karlsson's work examines political ecology, autonomy, environmental politics, and Indigenous or tribal lifeworlds in India's Northeast. It is useful for showing how land, hills, ethnicity, governance, and ecological relations shape dignity and political identity.

<https://shortlink.uk/1pHdO>

C. R. Bijoy — "The Adivasis of India," 2003

Description: Bijoy's text offers a concise account of Adivasi histories of discrimination, conflict, and resistance. It frames Adivasi dignity through struggles over land, forest, identity, state violence, and the right to cultural and political survival.

<https://shortlink.uk/1v2Ue>

Kamrul Hossain — "Recognition of the Ainu as an Indigenous People in Japan," 2021

Description: Hossain's article analyzes the legal implications of recognizing the Ainu as an Indigenous people in Japan, especially regarding traditional livelihoods and cultural

rights. It connects dignity to recognition, language, ancestral practices, and land-based life.

<https://shortlink.uk/1pHd->

M. Okada — “The Plight of Ainu, Indigenous People of Japan,” 2012

Description: Okada’s article introduces the historical and contemporary situation of the Ainu, including assimilation, cultural loss, discrimination, and revival. It provides a compact educational source on Ainu dignity, recognition, and cultural survival.

<https://shortlink.uk/1pHe3>

Cultural Survival — “Ainu People Reclaim Their Rights,” 2020

Description: This Cultural Survival resource discusses contemporary Ainu struggles for recognition, land, cultural revival, and Indigenous rights in Japan. It is particularly useful for linking dignity to the recovery of suppressed language, memory, identity, and legal status.

<https://shortlink.uk/1pHe9>

Indigenous Peoples Rights Act of the Philippines — Republic Act No. 8371, 1997

Description: The Indigenous Peoples Rights Act is the core Philippine legal text on ancestral domains, self-governance, cultural integrity, social justice, and Indigenous political recognition. It is essential for understanding dignity through land, customary law, and collective identity.

<https://shortlink.uk/1pHeh>

Scott Simon — Paths to Autonomy, 2023

Description: Simon’s book analyzes Indigenous peoples in Taiwan through the politics of Aboriginality, nationalism, autonomy, and recognition. It is important for understanding Indigenous dignity in relation to state formation, cultural revival, and self-government.

<https://shortlink.uk/1v2UH>

V. Europe

Mikkel Nils Sara — “Siida and Traditional Sámi Reindeer Herding Knowledge,” 2009

Description: Sara’s article explains the siida as a Sámi social, territorial, and knowledge system linked to reindeer herding. It is central for understanding Sámi dignity through land, seasonal movement, animals, kinship, and ecological knowledge.

<https://shortlink.uk/1pHew>

Tiina Jääskeläinen — “The Sámi Reindeer Herders’ Conceptualizations of Sustainability,” 2020

Description: Jääskeläinen examines Sámi reindeer herders’ understandings of sustainability in the context of mining permits and extractive pressure. The article shows how land-use conflicts affect ecological systems, cultural survival, and collective dignity.

<https://shortlink.uk/1v2VR>

Åsa Nilsson Dahlström — “Pathfinders for the Future?,” 2021

Description: Nilsson Dahlström explores Indigenous rights and sustainability in Sweden, with attention to Sámi experiences and political tensions. It is relevant for understanding how environmental governance and Indigenous dignity intersect in Nordic contexts.

<https://shortlink.uk/1v2VX>

Tove Mentsen Ness et al. — “Being Connected to Nature, Reindeer, and Family,” 2021

This article examines Sámi experiences of connection to nature, reindeer, and family. It is useful for understanding dignity as embodied belonging, livelihood, intergenerational continuity, and ecological relation.

<https://shortlink.uk/1pHfj>

United Nations Human Rights Committee — *Ángela Poma Poma v. Peru*, 2009

Description: This Human Rights Committee decision links Indigenous pastoral livelihoods to cultural rights. Although the case concerns Peru, it is often compared with Sámi herding disputes because it recognizes that environmental degradation affecting traditional livelihood may violate cultural rights.

<https://shortlink.uk/1pHfV>

Sámi Council — Policy Statements and Resources

Description: The Sámi Council provides statements and resources on land rights, climate change, reindeer herding, culture, self-determination, and Indigenous rights. It is a key Indigenous-controlled source for contemporary Sámi political and ecological concerns.

<https://shortlink.uk/1pHga>

International Work Group for Indigenous Affairs — The Indigenous World Annual Reports

Description: IWGIA’s annual Indigenous World reports offer updated country and regional chapters, including on Sápmi and Russia. They provide current information on land, extractivism, climate, rights, and Indigenous political representation.

<https://shortlink.uk/1v2WF>

VI. Oceania

Te Urewera Act, 2014

Description: The Te Urewera Act recognizes Te Urewera as a legal entity with its own identity and intrinsic value. It is one of the most important legal texts for understanding how Māori relational ontology can reshape legal categories of land, authority, and ecological dignity.

<https://shortlink.uk/1v2WU>

Te Awa Tupua Act, 2017

Description: The Te Awa Tupua Act recognizes the Whanganui River as a legal person and embodies Māori relational law through the principle that the river and the people are inseparable. It is a foundational text for legal personhood, river dignity, and Indigenous law.

<https://shortlink.uk/1pHgN>

New Zealand Ministry for the Environment — Māori Values Supplement, 2010

Description: This government resource provides a useful glossary and explanation of Māori environmental values, including kaitiakitanga, mauri, tapu, rāhui, and mana whenua. It is valuable for accurate terminology in discussions of Māori ecological dignity.

<https://shortlink.uk/1pHg->

M. Cribb — “Beyond Legal Personhood for the Whanganui River,” 2024

Description: Cribb’s article analyzes the Whanganui River framework beyond the simple formula of legal personhood. It helps clarify the deeper relational, political, and Indigenous legal structures behind river recognition.

<https://shortlink.uk/1v2Xy>

Katherine Sanders — “Beyond Human Ownership?,” 2018

Description: Sanders examines legal personality for nature in Aotearoa New Zealand, focusing on property, authority, and power. The article is central for understanding how legal personhood can both challenge and reproduce dominant legal frameworks.

<https://shortlink.uk/1v2XG>

Amanda Kearney — “Conceptualising Indigenous Law,” 2023

Description: Kearney’s work explores Indigenous law through kincentric relations, emphasizing that law is embedded in land, kinship, story, obligation, and more-than-human relations. It presents dignity as legal, ecological, and relational at once.

<https://shortlink.uk/1pHhs>

Deborah Bird Rose — Nourishing Terrains, 1996

Description: Rose’s work presents Aboriginal views of landscape and wilderness, especially the idea of Country as living, relational, ancestral, and law-bearing. It is foundational for understanding the dignity of land as inseparable from human responsibility and cultural continuity.

<https://shortlink.uk/1pHhH>

Deborah Bird Rose — Reports from a Wild Country, 2004

Description: This book develops an ethics of decolonisation grounded in Aboriginal relationships to Country, animals, death, responsibility, and ecological life. It is important for framing dignity beyond human-centered rights language.

<https://shortlink.uk/1v2Ym>

Bawaka Country et al. — “Working with and Learning from Country,” 2015

Description: This article, authored with Bawaka Country, challenges human-centered research and knowledge production. It treats Country as active, knowledgeable, and relational, making it a key text for the dignity, agency, and authority of land.

<https://shortlink.uk/1pHi6>

Emilie Ens et al. — “Australian Approaches for Managing ‘Country’ Using Indigenous and Non-Indigenous Knowledge,” 2012

Description: Ens and colleagues examine Australian approaches to managing Country using Indigenous and non-Indigenous knowledge. The article is useful for discussions of ecological stewardship, co-management, and Indigenous environmental authority.

<https://shortlink.uk/1v2YC>

VII. Human Dignity, Cultural Dignity, and Self-Determination

S. James Anaya — Indigenous Peoples in International Law, 2004

Description: Anaya's book remains a central reference for Indigenous peoples as subjects of international law. It is especially useful for land rights, self-determination, cultural integrity, and the legal transformation of Indigenous dignity into international norms.

<https://shortlink.uk/1pHih>

Mauro Barelli — Seeking Justice in International Law, 2016

Description: Barelli's work examines the significance of UNDRIP and its implications for Indigenous justice claims. It is valuable for understanding how international declarations shape legal reasoning, political claims, and the recognition of collective dignity.

<https://shortlink.uk/1pHip>

Erica-Irene A. Daes — Protection of the Heritage of Indigenous People, 1997

Description: Daes' UN study is a key reference on Indigenous heritage, including cultural property, traditional knowledge, sacred sites, and collective memory. It connects dignity to the protection of heritage from appropriation, destruction, and unauthorized use.

<https://shortlink.uk/1pHiz>

Jérémie Gilbert — Indigenous Peoples' Land Rights under International Law, 2016

Description: Gilbert analyzes Indigenous land rights under international law, emphasizing the transition from victimhood to agency. The book is important for understanding land as the material basis of cultural survival, political authority, and collective dignity.

<https://shortlink.uk/1v2Z3>

Patrick Macklem — Indigenous Difference and the Constitution of Canada, 2001

Description: Macklem's book examines how constitutional law can recognize Indigenous difference, sovereignty, and rights in Canada. It is useful for comparative discussions of dignity, legal pluralism, constitutional recognition, and collective political identity.

<https://shortlink.uk/1pHiO>

Siegfried Wiessner — “Rights and Status of Indigenous Peoples,” 1999

Description: Wiessner’s article offers a broad comparative analysis of Indigenous peoples’ rights and status in international law. It remains important for tracing the legal evolution of Indigenous claims to land, culture, autonomy, and dignity.

<https://shortlink.uk/1v2Zm>

Elsa Stamatopoulou — Cultural Rights in International Law, 2007

Description: Stamatopoulou’s work is central for understanding cultural rights in international law, including their relevance to Indigenous peoples. It links dignity to culture, participation, heritage, language, and the right to maintain and transmit distinct ways of life.

<https://shortlink.uk/1pHiZ>

VIII. Rights of Nature, Mother Earth, and Legal Personhood

Susana Borràs — “New Transitions from Human Rights to the Environment to the Rights of Nature,” 2016

Description: Borràs examines the transition from environmental human rights toward rights-of-nature frameworks. The article maps how legal thought moves from protecting humans from environmental harm to recognizing nature as a rights-bearing subject.

<https://shortlink.uk/1v2Zu>

David R. Boyd — The Rights of Nature, 2017

Description: Boyd’s book gives an accessible and influential account of the global rights-of-nature movement. It is useful for legal, policy, and philosophical discussions of rivers, forests, ecosystems, and nature as rights-bearing entities.

<https://shortlink.uk/1pHjh>

Cormac Cullinan — Wild Law, 2002

Description: Cullinan’s Wild Law is one of the major texts of Earth jurisprudence. It challenges human-centered legal systems and argues for legal orders aligned with ecological limits, Earth community, and the intrinsic value of non-human beings.

<https://shortlink.uk/1pHjr>

Christiana Ochoa — “Nature’s Rights,” 2021

Description: Ochoa’s article examines the conceptual, legal, and institutional implications of recognizing nature’s rights. It is relevant for understanding the shift from environmental regulation to legal subjecthood for ecosystems and natural entities.

<https://shortlink.uk/1v2ZU>

Christopher D. Stone — “Should Trees Have Standing?,” 1972

Description: Stone’s classic article is one of the foundational modern legal texts on the possibility of granting legal standing to natural objects. It opened a major line of argument for treating trees, rivers, forests, and ecosystems as entities capable of legal consideration.

<https://shortlink.uk/1v30c>

Mihnea Tănăsescu — Understanding the Rights of Nature, 2022

Description: Tănăsescu offers a critical introduction to the rights-of-nature movement, examining its philosophical, political, and legal implications. The book is important for distinguishing between symbolic recognition, legal innovation, and the practical governance of ecological entities.

<https://shortlink.uk/1v30l>

Craig M. Kauffman and Pamela L. Martin — The Politics of Rights of Nature, 2021

Description: Kauffman and Martin examine how rights-of-nature strategies are built, institutionalized, and contested across different political contexts. The book is useful for understanding the political conditions under which ecological legal personhood becomes part of governance.

<https://shortlink.uk/1v30w>

IX. Indigenous Ecological Knowledge and Relational Ethics

Fikret Berkes — Sacred Ecology, 4th ed., 2018

Description: Berkes' book is a foundational work on traditional ecological knowledge, adaptive management, and human-environment relations. It explains how Indigenous and local knowledge systems sustain ecological responsibility, resilience, and long-term relations with land and living systems.

<https://shortlink.uk/1v30F>

Gregory Cajete — Native Science, 2000

Description: Cajete's book presents Native science as a knowledge system grounded in interdependence, participation, observation, spirituality, and relational responsibility. It is significant for understanding Indigenous epistemology as a mode of ecological and ethical knowledge.

<https://shortlink.uk/1v30L>

Robin Wall Kimmerer — Braiding Sweetgrass, 2013

Description: Kimmerer brings together botany, Indigenous knowledge, and ethical reflection to describe a world structured by reciprocity and gratitude. The book presents plants, land, and ecological communities as teachers and relatives rather than passive resources.

<https://shortlink.uk/1v314>

Melissa K. Nelson, ed. — Original Instructions, 2008

Description: This edited volume gathers Indigenous teachings on sustainability, responsibility, natural law, and the future of human-earth relations. It is useful for understanding how Indigenous traditions articulate ecological ethics through ancestral instruction, ceremonial knowledge, and intergenerational duty.

<https://shortlink.uk/1v318>

Nancy J. Turner — The Earth's Blanket, 2005

Description: Turner's work explores Indigenous environmental teachings, plant knowledge, and sustainable living practices, especially in relation to Indigenous peoples of the Pacific Northwest. It presents ecological knowledge as practical, moral, and intergenerational.

<https://shortlink.uk/1v31f>

Kyle Powys Whyte — "Indigenous Climate Change Studies," 2017

Description: Whyte's article is a major text in Indigenous climate studies. It argues that climate change must be understood through colonial histories, Indigenous futures, and

responsibilities across generations, rather than only through technical or universalized environmental categories.

<https://shortlink.uk/1pHkT>

Vanessa Watts — “Indigenous Place-Thought and Agency Amongst Humans and Non-Humans,” 2013

Description: Watts develops the concept of Indigenous Place-Thought to describe the agency of land, place, and non-human beings within Indigenous ontologies. The article is central for understanding nature not as object but as active, relational, and world-forming.

<https://shortlink.uk/1pHl3>

Version of the Annex of the Fez Declaration on Human Dignity and Universal Humanism of June 7, 2026.

This Annex will be continuously updated and enriched.