

Declaration of Fez on Human Dignity and Universal Humanism

Introduction

Peoples across the world clamor for dignity, peace, equality, inclusion, climate justice, hope, shared and fair prosperity, and a renewed sense of collective purpose. This call arises from a growing awareness that human dignity is increasingly threatened by deepening inequalities, social fragmentation, ecological degradation, violent conflict, the erosion of trust and solidarity, regressions in collective governance, and the weakening of the moral foundations upon which peaceful and vibrant societies depend.

All humans share a deep sense of their inherent dignity and of the fundamental and natural need to live a dignified life. Human dignity, and what we call humanism, became the foundation of modern governance and of our normative international system because they are central to all aspects of life and of governance; they affirm the equal worth of every person while inspiring our shared responsibility toward one another, future generations, and the living world; they are the fundament and the firmament of our shared existence.

It is the same need of and aspiration for a more humane world that is responding to the spread of artificial intelligence and humanoid robots with anxiety about the fate of humanity, the very preservation of the world as something simply and beautifully human.

Our era seems to be losing its moral compass, and is dangerously descending into fragmentation, all forms of conflictualities, greed, brutal inequalities, the regression of norms, attacks on values and on multilateralism; at a time when interconnectedness and interdependence call for wider and deeper cooperation and a renewed commitment towards global public goods and the common good.

Human dignity is not only an inherent value to be protected, it is also a developmental capacity to be cultivated. It enables individuals, communities, institutions, and nations to exercise ethical discernment, creativity, responsibility, solidarity, wise stewardship, and cooperation in shaping their common future. Human dignity is both humanity's vulnerable core and its vital, resilient, and generative center. It calls on us to advance not only our knowledge and capabilities, but also our consciousness and conscience.

For these reasons, the protection, development, and expression of human dignity must remain a guiding principle for the responsible evolution of science, technology, governance, economics, education, culture, and international cooperation.

While the international community has developed important declarations, agreements, and frameworks advancing human rights, peace, development, sustainability, and international cooperation, the challenges of our time call for renewed attention to the principle from which these aspirations ultimately derive their meaning – the inherent dignity of every human being.

Human dignity itself has not yet been sufficiently placed at the center as the foundational organizing principle through which governance, development, technology, economics, rights, responsibilities, and international cooperation may be coherently oriented toward the flourishing of humanity and life on Earth - and the latter implies to consider the dignity of nature as an inseparable principle, thus linking human and planetary dignity in a coherent and cohesive dual agenda.

As we enter a new phase of progress shaped by the rapid emergence of technologies that are redefining the conditions of human life, profound questions arise about human agency, responsibility, identity, meaningful self-representation, and the future of humanity itself.

Humanity's moral, cultural, institutional, and governance capacities are needed more than ever to guide in this rapid transformation wisely. Otherwise, we may face the prospect of new forms of exclusion, of violence, of concentration of power, of unchecked and uncontrolled risks and abuses; and ontological inequality between those able to enhance their capacities and those still condemned to poverty, insecurity, disease, and despair.

This moment of uncertainty is also a moment of possibility. The future of humanity must not be determined by technological capability alone, but by the values, responsibilities, and forms of cooperation through which we choose to guide our shared destiny. As humanity stands between the convergence of existential threats and technological innovations, with new perils and new promises, we are called to exercise conscious choice regarding the direction of our collective development.

In this pivotal moment, human dignity emerges not merely as a value to be defended but as the essential organizing principle through which humanity can navigate uncertainty and shape its future. Human dignity must be viewed as more than an ethical aspiration or legal norm. It is the living core of our shared humanity, the source of human agency, the basis of legitimate governance, the foundation of universal humanism, and the essence of integral human development. It is the moral center from which our rights, responsibilities, institutions, and aspirations derive their meaning, legitimacy and positive transformational power.

This Declaration, therefore, seeks to place human dignity and universal humanism at the center of global reflection, cooperation, and action. It is both a declaration of protection and a declaration of renewal.

It invites individuals, communities, institutions, nations, and future generations to converge around an ethical unity of purpose capable of guiding the responsible evolution of society, technology, and civilization itself.

The international community must renew and reinvent itself around a new intertwined paradigm of human and planetary dignity. This civilizational Declaration seeks to mobilise around humanity's aspiration for dignified existence, elevated purpose, and conscious evolution.

Preamble

The Fez Committee on Human Dignity and Universal Humanism, convened in Fez, in the Kingdom of Morocco, a millennial spiritual, scholarly, and intercultural crossroads, a royal city that nurtured the eminent works of Ibn ‘Arabī, Maimonides, Leo Africanus, Moulay Idriss II, Ibn ‘Abbād al-Rundī, and Sidi Ahmed Zarrouq; having contributed to the exchanges that took place from 12 to 14 June 2026 during the Fez Summit on “Karamah: the dialogue of civilizations at the heart of human dignity,” drafted and then adopted on this 14th day of June 2026 the present “Declaration of Fez on Human Dignity and Universal Humanism,” a calligraphed version of which was solemnly entrusted to the library of al-Qarawiyyin University in Fez, founded in 859, the oldest university in the world in continuous operation; and in so doing, the Committee sought to pay tribute to knowledge, and to reaffirm that, just as war and peace are born in the minds of men, as underscored by the founding instrument of the United Nations Educational, Scientific and Cultural Organization (UNESCO), so too it is in the minds of men that the ontological and normative principle of human dignity resides, such that respect for, love for, and protection of the inherent dignity of the human person begin with education and culture, that is to say, in the mind, and that it is therefore by always keeping human dignity in mind and before the mind that each individual and the international community, which must be regarded and must conduct itself as a fraternity, can and must act, in all circumstances and in all places, with a spirit of dignity as an infallible guide. It is with this profound conviction, supported by a vast corpus of philosophical, spiritual, academic, and multilateral texts, extending across millennia, in diverse cultures and on every continent, many of them brought together in the Annex organically attached to this Declaration; that we propose and call for the definition, formulation and promotion of the "Karamah Diplomacy", or diplomacy of dignity, as foundational to a renewed 21st century humanism and global governance, based on the triadic and inseparable pillars of human dignity, the dignity of the planet and the dignity of international relations; that, underlining that most major multilateral texts and constitutions of States refer to human dignity as their foundational principle, but that there is no multilateral text on the notion of human dignity, we solemnly call for a "Universal Declaration on Human Dignity" to be proclaimed by the international community, as a normative text; and that we propose :

Considerations

Observing that the Charter of the United Nations of 1945 proclaims, in the name of all peoples, “our faith in the dignity and worth of the human person”; that the preamble to the Universal Declaration of Human Rights of 1948 recognizes “that the inherent dignity and the equal and inalienable rights of all members of the human family are the foundation of freedom, justice and peace in the world”; and that, since then, most of the Constitutions of the States constituting the international community, as well as most major multilateral instruments, international Conventions and Declarations, major Agreements such as the Paris Climate Agreement, or major multilateral initiatives such as the Millennium Development Goals, which became the Sustainable Development Goals, established by the United Nations Millennium Declaration, contain in their preamble or in their opening articles a fundamental and principled reference to the notion of the dignity of the human person, yet that to this day there exists no normative multilateral instrument on human dignity, and that therefore the ethical, ontological, and normative keystone of the edifice of good global governance contains a central indeterminacy, and that thus the edifice remains unfinished and deprived of the necessary cement of an instrument of conceptual consolidation and normativity,

Recalling that, in order to contribute to the preparation of the 1948 Universal Declaration of Human Rights, UNESCO was entrusted in 1947 with the task of conducting a study across the five continents in order to assess whether the notion of human dignity had universal resonance, and that this study demonstrated that, in all cultures, periods, spiritual, philosophical, and religious traditions, and throughout all the great geographical regions, there existed equivalents to the notion of human dignity and expressions of the fundamental aspiration to a dignified life, as well as notions of rights and duties that make it possible to lead a life of dignity and that protect it, and that thus the 1948 Declaration was able to be drafted and adopted by the international community by referring, in a principled and universal manner, to the notion of the dignity of the human person; and being understood that a life of dignity in the 21st century also requires the complementary role of responsibilities alongside rights, and the protection of the integrity of the human person in all its dimensions - that a life of dignity today also entails safeguarding the integrity of the human person in its perceptual, expressive, and experiential dimensions,

Taking note of the 2021 Islamic Declaration of Human Rights of the Organisation of Islamic Cooperation, which proclaims in particular that all human beings form one single family, that this Islamic Declaration proceeds from a profound belief in human dignity, and that it is committed to ensuring and protecting human rights as safeguarded by the teachings of Islam; noting that this Declaration underscores the importance of the right to development as an inalienable human right, and that equality in access to development opportunities is a right both of States and of peoples; and finally underscoring that this Islamic Declaration of Human

Rights stipulates that the principles of fraternity and equality among all human beings are firmly established “by all divine religions”,

Highlighting that the right to development encompasses both the fulfilment of basic needs and the realization of human aspirations, thus linking the design and unfolding of individual, collective, and civilizational potential,

Emphasizing that the international community, in the 1993 Vienna Declaration and Programme of Action, states that “all human rights are universal, indivisible and interdependent and interrelated,” and that therefore the same holds true for the dignity of the human person, which underpins them, yet that international law still lacks the formulation, the explicitation, and the reaffirmation of this organic link, which extends across the full scope of dignity of the human person - as reflected in the physical, emotional, mental, social, cultural, intellectual, and spiritual - dimensions of human being, and in the interrelated domains of human doing, agency and activity shaped by them, so that dignity is experienced and lived, individually and collectively,

Considering that the present and the future of humanity rest essentially upon youth, and that, in Article 4 of the 2002 United Nations Declaration A World Fit for Children—the child being defined as every human being under the age of 18—the Heads of State and Government of the world declared themselves “determined to respect the dignity and secure the well-being of children”; that the children of the world, during the special session of the United Nations General Assembly on 8 May 2002, declared through those who represented them that “we are the children of the world, we want a world fit for children, because a world fit for us is a world fit for all”; and that the 1989 Convention on the Rights of the Child guarantees respect for the inherent dignity of every child, without distinction, as a full subject of rights, and that, in particular, the inherent dignity of the child implies his or her autonomy, the right to participation, to be heard, and to have his or her views taken into account, such that this Convention gives concrete legal expression to the pre-eminence of human dignity in respect of children, including adolescents,

Noting that alongside the right to participation, individuals and communities should enjoy genuine shared agency and co-responsibility, so that empowerment and participation are understood not only as access to existing structures, but also as meaningful partnership in shaping the conditions of collective life and terms of shared decision-making, in other words a "partnership in power" - human dignity today calls not only for participation within set terms, but for meaningful partnership in shaping the terms of individual and collective life,

Convinced that no dignity is possible without safety and security, and recalling the definition of human security proposed in 1994 by the United Nations Development Programme (UNDP), reaffirmed in 2001 upon the establishment of the Commission on Human Security, and then in 2003 in the Report Human Security Now, aimed at “protecting the vital core of all human lives in ways that enhance human freedoms and human fulfilment,” and which rests

upon seven pillars, namely economic security, food security, health security, environmental security, personal security, community security, and political security; and noting that the UNDP Commission on Human Security stipulates that “freedom to live in dignity is a vital objective of human security, which therefore means respect for the basic principles of democracy, the rule of law, and human rights and freedoms”, while emphasizing the importance of technology and digital security in the 21st century, which became fundamental factors for a life in dignity and well-being,

Bearing in mind and considering that human rights, and their modern expansion, are not an end in themselves, but rather, precisely, the means by which to protect, respect, honour, and give full effect to the inherent, inalienable, indivisible, and universal dignity of the human person and of all humanity as a human community, and that the expanding universe of rights go hand in hand with the expansion of duties and responsibilities, in a mutually supportive and determinant manner, as the ethical and civic complement and counterpart through which the protection of human dignity is actively sustained, and thereby human rights more fully secured,

Affirming with force that human dignity and the dignity of the planet are inseparable, since it is not possible to live a life of dignity in a devastated planet and environment, nor at the mercy of the worsening of extreme climatic events, water stress, biodiversity loss, and threats to agriculture and food security, in particular,

Affirming equally that many threats to dignity arise from deeper patterns of domination, extraction, and imbalance in the relationship between human systems and living systems, and that therefore a dignified humanity, world and future require not only environmental protection and regeneration, but a broader harmonization between social organization, intergenerational justice, and the integrity of the natural world, as threats to dignity are often rooted in extractive and imbalanced patterns across human and ecological relations, which implies that safeguarding dignity also calls for a deeper rebalancing between social systems, human communities, and the natural world,

Paying tribute to the High Vision of His Majesty King Mohammed VI, through which Morocco has committed itself to a policy of co-development, marked by success, as well as to the fact that, echoing the eminent dignity of the human person, the right to development, and the equal dignity of all members of the international community, His Majesty King Mohammed VI has defined co-development as “a fraternal development among equals”,

Mindful that science and technology must be placed at the service of the common good of humanity and must contribute to the well-being and security of all members of the human community, and recalling the many international instruments on this subject, and most particularly the 2021 UNESCO Recommendation on the Ethics of Artificial Intelligence; and in view of the upheavals, risks, and extraordinary opportunities—opportunities that must benefit all—arising from the immersion of all human activities in the digital sphere and from

the widespread and global deployment of artificial intelligence, because dignity concerns not only rights and protections, but the integrity of human perception, agency, and experience,

Stressing that science and technology must be understood as the property of humanity and the human condition; and that it must be a human's right to determine the technological future they wish to live in; it is important therefore that the sciences and technologies be rendered fully accessible both in knowledge as well as in the freedom to determine collectively with which technology humanity chooses to design the present and the next social and political organizations,

Noting the 2015 draft Declaration of the Rights and Duties of Humanity, deposited in April 2016 with the Secretary-General of the United Nations by the President of the French Republic, which recognizes an inherent dignity of humanity as a whole, in addition to and as a complement to the dignity of the human person; which seeks to ensure the perpetuity of humanity and, to that end, joins the principle of responsibility to that of human dignity and extends it to the environment; which underscores the imperative of international solidarity in the face of global challenges and existential threats; and which recalls that "humanity encompasses past, present and future generations, and that the continuity of humanity rests upon this intergenerational bond," such that each generation has the task "of guaranteeing respect over time" for the principle of the dignity of humanity and of its members, in a way that could also support an expanded understanding of the conditions required for dignity - including not only the right to a healthy natural environment, but also the right to a healthy social environment, as part of the shared, complementary foundation of a dignified future, and this temporal and transgenerational dimension implies that human dignity starts with reminiscing and advocating its principles in and over time,

Noting that the link between dignity and solidarity lies at the root of numerous wisdom traditions and cultures, and that, for example, it is constitutive of the Zulu philosophy of Ubuntu, eloquently summed up in these words of Archbishop Desmond Tutu: "my humanity is bound up in yours, for it is only together that we can be human"; noting also that the philosophy of Ubuntu and the notion of human dignity played a central role in the shaping of the current Constitution of South Africa, and in particular of its Bill of Rights, Section 10 of which provides that "everyone has inherent dignity and the right to have their dignity respected and protected", thus human dignity is rooted in a culture of interbeing, sourced in scientific knowledge and spiritual wisdom traditions that affirm the profound interconnectedness and interdependence of all beings, life forms, and phenomena, and pointing toward peaceful coexistence, solidarity, and co-responsibility for shared futures,

Noting also the special value of, and the influence upon the moral normative architecture that humanity has given itself in numerous multilateral instruments, beginning with the 1948 Universal Declaration of Human Rights, of the Kantian categorical imperative, initially formulated in 1785 in the Groundwork of the Metaphysics of Morals, and set out in three

categorical imperatives in the Critique of Practical Reason in 1788, as follows: “act in such a way that the maxim of your action may be erected by your will into a universal law; act in such a way that you always treat humanity, whether in yourself or in others, as an end and never merely as a means; act as though you were at once legislator and subject in the republic of free and rational wills”,

Bearing in mind the seminal role of the Oration on the Dignity of Man, published in 1486 by Giovanni Pico della Mirandola, a foundational text for Renaissance and European humanism, and therefore also of considerable influence upon the Enlightenment and the ideas of tolerance; a text in which, for the first time, the idea of the equal dignity of religious and philosophical traditions, of cultures, and of wisdom traditions was formulated, which earned its author from his humanist contemporaries the most glorious of titles, that of the “Prince of Concord,” concord among minds and civic concord being among the highest goods; considering that harmony and empathy are essential living ethical dispositions through which dignity becomes relationally and civilizationally embodied,

Recalling with force, here in Fez, a spiritual and scholarly city and a city of the dialogue of civilizations, that human dignity lies at the heart of the three Abrahamic religions and of the Book, and constitutes among them a sacred and universal bond, for this pre-eminent dignity is conferred upon all humanity from the origin of creation until the end of time, and that therefore human dignity is a fundamental interreligious and intercultural foundation, enjoying the support of faith, of learned authority, and of a universal value of emulation and exhortation; and underscoring that this Abrahamic community of exaltation of human dignity offers profound and powerfully effective resources and perspectives, whenever it is called upon, for mutual understanding both within itself and toward other religions and spiritual traditions or wisdom traditions, for fraternal dialogue and cooperation, and for common action for the good of humanity as a whole,

Noting in particular that, in Judaism, human dignity derives from the fact that man is created in the likeness of God, Tzelem Elokim, and that all beings possess an inherent worth and must each be treated with honour and dignity; that the Talmud proclaims that “he who saves one human being saves all humanity”; and that Jewish humanism may be symbolized by the Hebrew expression Kavod HaBriyot, which conveys respect for human beings grounded in the dignity of all,

Noting also that, in Christianity, the eminent dignity of man is glorified by the notion that God became man in the person of Jesus, and that, in the Trinitarian mystery, the Holy Spirit communicates itself to the Apostles, thereby symbolically conferring a sacred value upon the mind; and that no one may deprive man of his inherent and sacred dignity,

Noting further that, in Islam, Allah confers dignity - karamah - upon Adam and his descendants, as written in Qur’an 17:70 (Sūrat al-Isrā’, “The Night Journey”), “We have honored the children of Adam and provided them with transport on land and sea; We have

provided them with good and wholesome things for their sustenance, and We have favored them far above many of those We have created"; that is to say, dignity was conferred upon all humanity throughout the full temporal span of creation, including, therefore, non-believers and believers of other religions; and that the Qur'an gives a cosmogonic elevation to the "karamah" through the prostration of the angels before Adam at Allah's command; and fully taking into account that the diversity of religions is included by Allah within the design for the good of all humanity, as attested by verse 148 of Surah 2, Al-Baqara (The Cow): "To each is a direction toward which he turns. So compete in good works. Wherever you may be, Allah will bring you all back to Him," and by verse 48 of Surah 5, Al-Ma'ida (The Table Spread): "To each of you We have assigned a law and a way. Had Allah willed, He would have made you one single community. But He willed to test you through what He has given you. So compete in good works. To Allah you shall all return; then He will inform you concerning that over which you differed",

Recalling the profound contributions to the discourse on Human Dignity made by the Roman Catholic Church through successive papacies, which have consistently advocated for an "integral human development." This tradition, articulated with particular urgency in Pope Paul VI's encyclical *Populorum Progressio*, reminds us that the progress of peoples cannot be measured by economic metrics alone, but by the flourishing of the whole person. This approach emphasizes that dignity is not a static concept but a dynamic call to justice and solidarity, ensuring that every individual has the opportunity to "be more" rather than simply "have more." By aligning with these values, we bridge the gap between religious and secular ethics, uniting in the common mission of uplifting the marginalized and honoring the inherent worth of every member of the human family, and we call on people of all faiths and of none to uphold the individual and collective principle of human dignity at all times and in all actions,

Highly commending the "Document on Human Fraternity for World Peace and Common Coexistence," signed in February 2019 in Abu Dhabi, in the United Arab Emirates, by His Holiness Pope Francis II and the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb; the introduction of which proclaims: "In the name of God who has created all human beings equal in rights, duties, and dignity, and who has called them to live together as brothers and sisters, to people the earth and spread the values of goodness, love, and peace (...) in the name of human fraternity, which embraces all human beings, unites them, and renders them equal"; exhorting dialogue, mutual understanding, and the broadest possible promotion of a culture of tolerance and acceptance of others, so that all may live together in peace; and noting finally that this Document on Human Fraternity also affirms that "the concept of citizenship is based on the equality of rights and duties (...) and that it is therefore crucial to establish in our societies the concept of full citizenship and to reject the discriminatory use of the term minority, which gives rise to feelings of isolation and inferiority", a fulfilling life and citizenship depending greatly on recognizing that we belong to one another, are co-emergent with our environment, and co-evolve through one another,

Emphasizing human dignity as a fundamental interreligious and intercultural foundation, in line with teachings of Buddhism, Hinduism, Zoroastrianism and other religions, beliefs, spiritual traditions and cosmogonies of indigenous peoples, and contemplating the rarity and precariousness of human existence, which implies holistic responsibilities and choices that recognize that all life is interconnected with nature and the universe in symbiosis,

Underscoring that this universal human community of communities is united in the exaltation of human dignity, the dignity of nature and the unity of the universe, and offers profound and powerfully effective resources and perspectives, whenever this human and cosmogonic sense of dignity is called upon,

Encouraging the vision that the universality of human dignity and its inherent bond with nature call for understanding toward other religions, spiritualities and traditions of wisdom, fraternal dialogue and cooperation, and for the common good of humanity as a whole; as upholding human dignity, the dignity of nature and the dignity of international relations should be seen as a unity of purpose, reflecting the interconnectedness of human life with the universe, international solidarity, and the responsibility that comes with the rarity and precariousness of human existence,

Fully taking into account the foregoing considerations and the entirety of the texts brought together in the Annex organically attached to this present Declaration of Fez on Human Dignity and Universal Humanism,

We hereby declare

Section 1 – International Relations and Public Policies

- We insist on the necessity and urgency of developing, disseminating, supporting, and transmitting a culture of dignity in all aspects of international relations and in the public policies of the countries that make up the international community, in order to fulfil the promises of good global governance and to honour the signatures and ratifications of the States Parties to international instruments, agreements, treaties, declarations, and conventions referring to human dignity and committed to advancing a world that is more prosperous, safer, more equal and inclusive, more solidaristic, more equitable, more sustainable, and more humane—which is indispensable, on the one hand, for respecting and protecting human dignity and, on the other hand, for making this principle of the dignity of the human person a driving force of mobilization and ambition in the attainment of the objectives and in the observance of the rules established by States, territorial authorities, plurilateral agreements,

and the international community as a whole, insofar as those objectives and rules serve human dignity and all that flows from this principle and from its pre-eminence.

- We reaffirm that humanity constitutes a universal community, and that what is called the international community is not an abstract, administrative, and technocratic entity, but first and foremost a human fraternity in principle; and that all human beings equally share a participation in a universal rational and ethical order, grounded in reason, and which must be directed toward the Common Good of humanity.

- In the same spirit, we underscore that the principle of human dignity, human rights, and universal values are universal not because there has been any desire to impose norms, but because human nature itself universally aspires to dignity, freedom, happiness, justice, conditions of life worthy of human dignity, a healthy natural and healthy social environment; and we consider it necessary and useful to undertake international work, following the example of the study entrusted by the United Nations to UNESCO in 1947 on the universality of the notion of human dignity and human rights, in order to establish a list of universal values and their definitions through an intercultural approach; and this so as to clarify international language and to facilitate the definition of a common ethical framework for humanity, for the dual benefit of global pedagogy and of a better drafting and understanding of international agreements and texts, as well as a more transparent verification of their implementation, including through new indicators regarding their benefits and their contribution to human progress, measured against all that is implied by respect for and protection of the dignity of all human beings.

- We draw the attention of States, parliamentarians, territorial authorities, economic, scientific, technology, innovation, academic, and media circles, and all actors of civil society to the fact that conflicts and wars directly violate human dignity, if only because they directly infringe all fundamental rights, including the right to health, to education, to decent housing, to a healthy environment, to access to energy and to drinking water, and because they undermine all aspects of human security as defined by the United Nations Development Programme (UNDP); in the same logic, we draw the attention of these same actors to the fact that all major global, existential, or disruptive risks, such as pandemics, extreme climatic events, major criminal activity, cyberattacks, uncontrolled consequences of scientific or technological innovation, sabotage or the destruction of critical infrastructure, because they interrupt or annihilate the enjoyment of all or part of human rights, likewise constitute direct violations of the dignity of the human person.

- Consistently, we warn that water stress, air pollution, environmental degradation, energy and food insecurity, and non-compliance with legally binding obligations under the agreements of the World Health Organization (WHO) concerning prevention and immediate response to pandemic risks, as well as climate injustice, like all forms of inequality and fracture within the international community, constitute violations of human dignity.

- It is therefore necessary to strengthen considerably a culture of dignity in international relations and political discourse, within each State, and at the level of administrative subdivisions and territorial authorities, so that global governance as a whole, at every level of decision-making and across all public policies, integrate respect for, protection of, and the full enjoyment of the implications of human dignity as a guiding normative, verifiable, and permanent principle; which, from a Kantian perspective, amounts to serving a humanity that is categorically dignified.
- To that end, the importance of the Charter of the United Nations, and the principles and values of multilateralism, must be reaffirmed, together with respect for all international instruments, many of which are included in the Annex to this present Declaration, and the primacy of the United Nations, for respect and protection of human dignity in all its implications requires a universal spirit of co-responsibility, solidarity, justice, peace, and worldwide cooperation in various forms, in order to confront and counter challenges and make opportunities flourish for the benefit of all in a world that is fully interconnected, interlinked, and interdependent.
- In our world of upheaval and accelerated innovation, multilateralism must adapt, particularly to a multipolar world, through regional or plurilateral forms of cooperation wherever the multilateral framework is encountering difficulties, such that a multipolar multilateralism must unfold in order to maintain and improve cooperation and functionality within an international system that has become highly fragmented and, in many respects, dysfunctional; indeed, the world's multipolarity must be a multiplier of cooperation and not a multiplier of rivalries and conflict.
- In the same spirit, it is appropriate to welcome the emergence and institutionalization, through the processes of the Paris Climate Agreement and the Marrakech Partnership for Global Climate Action, of a hybrid multilateralism characterized by the strengthened, global, and institutional cooperation of State and non-State actors; and to systematically encourage this model, which is best able to sustain the mobilization and action of the international system under positive pressure, and to orient global governance as far as possible toward the Common Good and toward the inseparable dual dignity of humanity and the planet.
- It is necessary to confer normative value in international law upon the notion and principle of human dignity, and to include within it, and extend it to, the fields of human and social capital as well as global public goods, in order to better express and serve the Common Good in multilateral diplomacy, and to strengthen the respect for, protection of, and expansion of all that contributes to the dignity and rights of humanity and of nature, including through the creation of a multilateral body of environmental law and progresses in the governance of commons, and of major global challenges such as food security, water and waste management, global public health, climate justice.

Section 2 – Education, Culture, Leisure and individual happiness

- Culture and the spirit of dignity must form part of school curricula from early childhood and be maintained through university studies, and this implies familiarizing pupils and students with the philosophical and political history of the notion of human dignity and with its role in the development of rights, liberal democracy, and the norms of good governance. This education must be delivered through an intercultural and interreligious approach, so as to take into account both cultural diversity and universal elements; to understand that cultural identity and diversity are expressions of human dignity and human faculties; and so that the citizens of the world may feel called upon to work for the respect and protection of human dignity in their personal and civic lives, and to exert influence so that it may be taken into account in public policies at all levels and in all fields, including aesthetic education, and in the decisions, actions, and conduct of States.
- Likewise, respect for all cultures, languages, practices, religions, and philosophical and spiritual traditions, and the equal dignity of peoples, civilizations, and of their arts, cultural practices, knowledge systems, and tangible and intangible heritage, rites, artistic and symbolic expressions, and celebrations, particularly in the case of Indigenous peoples, must form part of the education of citizens and societies throughout the world, in order to strengthen the primordial role of education and culture as an instrument of peace, justice, sustainable, equitable, and inclusive development, co-responsibility, ethical science and technological innovation, solidarity, security, and shared prosperity.
- It is of paramount importance to consider that deprivation of education constitutes a direct and major violation of human dignity, particularly in the earliest years of life, for primary education plays a fundamental role in cognitive brain development, in socialization and in the future capacity to understand and to communicate, in the promotion of gender equality, and it strongly conditions all future capacities and, in particular, the potential for self-realization, fulfilment at work, and level of income. Consequently, a dignified world and a humanity endowed with dignity are a world and a humanity that strives to eliminate illiteracy, forced labour, and modern slavery, that ensure the quality of education for all, and that accord wholly particular attention and priority to children and adolescents deprived of schooling by reason of poverty, conflicts, natural disasters, migratory phenomena, forced displacement, or who become economic, political, or climate refugees.
- In accordance with the founding instrument of UNESCO, the Universal Declaration of Human Rights (Article 27: “everyone has the right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits”), the missions of UNICEF, the Convention on the Rights of the Child (Article 31: “all children have a fundamental right to rest, leisure, play, and participation in cultural and artistic activities”), as well as the multilateral texts contained in the Annex to this present Declaration, it is fundamental to emphasize that education must have a cultural, artistic, and

scientific dimension, as well as one relating to health and well-being, and civism; and that children and adolescents, as stipulated by the international law applicable to them, have the right to recreational activities and leisure, as well as to the benefits of scientific knowledge; indeed, respect for human dignity means and entails far more than the protection of fundamental rights and the satisfaction of basic needs, for it includes all that contributes to giving meaning to life, and to enabling people to feel and to ascertain that they possess the conditions and the means to fulfil their aspirations and to enjoy fully the right to participation in public affairs.

- Furthermore, the rights of children must be adapted, strengthened and enforced with particular attention in the digital sphere, to protect their safety, security, identity, autonomy and well-being and all their rights, included personal data protection, right to education, leisure, artistic development and scientific knowledge, protection against sexual abuses, human trafficking and any form of child-related criminality, and also their right to consultation and participation, notably their right to participate in the definition of their future and therefore the future of the world and to have a say on any issues affecting their future.
- World governance must move beyond basic needs toward the fuller horizon of aspirations, meaning, and participation. This invites a further reflection on the risks of erasure, dehumanization, misrepresentation, and denial of self-representation - especially for women and girls, children and youth, Indigenous peoples and other underrepresented communities.
- Furthermore, in a dignified civilisational framework, it must be stressed that the aesthetic and the political are inseparable, and that in increasingly digital and AI-mediated environments, dignity may also require explicit attention to the right to one's personhood, identity, and the integrity of one's subjective experience, appreciation, enjoyment and conscience of inherent worth.
- In this respect, it is necessary to affirm that sport is a right of the child, and that this right, not yet enshrined in global governance, must be made the subject of a specific international convention, to which national and international sports organizations, as well as the International Olympic Committee, should contribute.
- The inherent dignity of the human person requires that happiness also be declared a human right, for everything that constitutes a fundamental aspiration of the human person is necessarily itself a fundamental right, since it is in man's very nature, intrinsically, always to aspire to something.
- We reaffirm that human dignity is the fundamental, inalienable right of every individual, serving as the cornerstone of a free, just, and peaceful world. Grounded in the universal principles of the United Nations, this dignity exists inherently within each person—regardless of background, belief, or identity—and must be protected against discrimination

of any kind. A truly dignified life requires the liberty to pursue one's own path, fostering a societal ethos of "live and let live," where the exercise of individual freedom is respected as a cornerstone of shared humanity.

- We recognize that profound ethical convictions regarding human dignity are held by people of all faiths and of none, and this Declaration upholds an inclusive and expansive vision of human rights. While acknowledging the importance of community, we affirm that human dignity is fundamentally experienced at the individual level. True, universal dignity thrives when society protects the autonomy of the person, ensuring that individuals are empowered to live, believe, and thrive without coercion or discrimination, allowing for a diverse, pluralistic, and free society to flourish. Furthermore, we assert that the protection of human dignity must extend to the most intimate spheres of human existence, specifically the right to form deep, meaningful bonds with whomever one chooses. Thus, we condemn all forms of discrimination that seek to penalize the diverse expressions of human affection.

Section 3 – Science and Technology, Artificial Intelligence

- Respect for human dignity and the ethical, solidaristic, and responsible progress of humanity require, without prejudice to innovation, inventiveness, and creativity, that scientific and technological advances be made to serve the common good of humanity and not place it in jeopardy.
- In this regard, it is fundamental and urgent to pay particular attention to all inventions and actions aimed at creating an “augmented humanity,” in order to avoid this principled violation of human dignity, namely, for the first time not only in history, but also in the evolution of the species *Homo sapiens*, the emergence and amplification not merely of a new fracture, such as socio-economic or digital divides, but of a differentiation within our species between an augmented humanity and a humanity that would remain condemned to poverty, infectious diseases, underdevelopment, and everything that contradicts the universality of human dignity and contravenes the moral obligation and the obligation under international law to respect and protect it.
- Likewise, it is vital and urgent to negotiate and implement, with robust verification regimes, legally binding international agreements in fields where existential risks for all humanity and risks of massive disruption of the conditions of a dignified and secure life are emerging if they become uncontrolled; such as gain-of-function experiments in virology, synthetic biology, mirror pathogens, quantum computing, nuclear armaments, lethal autonomous weapons, nanomaterials and nanorobotics, drone swarms, humanoid or non-humanoid robots governed by artificial intelligence, and artificial intelligence itself, and in particular the race toward artificial superintelligence.

- In the same logic, special attention and international regimes of cooperation, control, ethics and regulation must include longevity-enhancement and life-extension and “immortality” technologies, insofar as they raise profound questions of dignity, equity, access, and the possible reconfiguration of the human condition and therefore these emerging fields require robust and multilateral anticipatory governance.
- In the field of the Internet; considering that all human activities are now immersed in the digital sphere and in social networks, and that the generalization of artificial intelligence comes between each individual and his or her digital interactions, and between individuals, as well as between individuals and organizations, and between organizations, and that algorithmic methodologies as well as the new possibilities opened up by artificial intelligence profoundly influence cognitive and behavioural processes; these systems increasingly shape social cognition, meaning-making, and the construction of individual and shared reality — which further underscores the importance of protecting the integrity of human perception, expression, and lived experience; therefore paramount importance must be given to all practices of cybercrime, forgery and falsification, anti-science discourse, manipulation, incitement to hatred and intolerance, disinformation and misinformation, because all of these trends and practices, together with the innovations that amplify them, constitute a threat capable of representing systemic and existential risks, on the same level as weapons of mass destruction, insofar as they are instruments of massive manipulation, destabilization, and criminality, liable to generate grave social and political violence, and conflicts, as well as forms of behaviour that place societies in jeopardy, such as anti-science discourse during the emergence of pandemics, such that all of these forms of violence and behaviour endanger human security, in particular personal security, community security, political security, economic security, and health security; yet without security there can be no life of dignity, and every form or domain of insecurity constitutes an affront to human dignity.
- In medicine, the notion of the dignity of the patient lies at the heart of person-centered medicine (person-centered medicine, human-centred healthcare). It encompasses numerous fields of action, such as listening, the role accorded to patients, hospital programmes involving patient-partners, health and hospital applications, telemedicine, medical decision-support tools and evidence-based guidelines, pain management, the comfort of patients and their relatives, psychological support, the expansion of access to medical hypnotherapy, better recognition of long Covid, the struggle against disinformation on social networks and against anti-science discourse, palliative care, end-of-life care, societal, ethical, and cultural aspects, AI in medicine and for the optimized management of public health, the personalization of treatments (for example in oncology), education, professional training (for example in institutions for the elderly, the importance of benevolence, and the dignity of Alzheimer’s patients as well as of persons in extreme old age). In all of this, placing the dignity of the patient at the centre and in the foreground can considerably improve medical and pharmaceutical research, numerous parameters, the quality and safety of care, lived

experiences, relationships, adherence to prescriptions and proper compliance with treatment, and the recognition of the role of each person, that is to say, a medicine that is more effective in terms of the quality and safety of care, and more humane, particularly in a highly technological framework in which medical AI will become widespread everywhere.

Section 4 – “Karamah Diplomacy,” Diplomacy of Dignity

The implementation at the international level, by States wishing to distinguish themselves and to contribute to the Common Good of humanity in a spirit of elevation, of a “diplomacy of dignity” or “Karamah diplomacy,” would embody the humanism of the twenty-first century by giving the force of an international norm to the founding principle of the “community of humanity,” namely the inherent, indivisible, universal, and inalienable dignity of the human person.

Such a diplomacy of dignity, centred on the protection of human dignity, would serve powerfully the advancement of a more just international order and of a more humane global governance.

The dignity of international relations is at stake.

"Karamah diplomacy" could offer a sense of shared civilizational fulfilment across the diversity of human cultures, traditions, political systems, human expressions and experiences.

The strengthening of human dignity within our international system is of paramount importance in order to advance that system as an international community that is more responsible, more solidaristic, more prosperous, safer, more resilient, and oriented toward authentic, inclusive, and equitable progress.

We define the "Karamah diplomacy" as the actions of States and non-State actors and their bilateral, plurilateral and multilateral cooperations when they work to jointly defend and advance human dignity, the dignity of the planet and the dignity of international relations

Section 5 – Call for a Universal Declaration on Human Dignity

Since the Universal Declaration of Human Rights of 1948, countless international instruments, treaties, conventions, protocols, and declarations, as well as national constitutions, have been promulgated, referring to human dignity in their preambles or in their opening articles.

In the United Nations Millennium Declaration, the Heads of State and Government of the world reaffirmed that they “recognize that, in addition to our separate responsibilities to our

individual societies, we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level.”

Those same leaders considered in the Millennium Declaration that “the essential values for international relations in the twenty-first century (...) are freedom, equality, solidarity, tolerance, respect for nature and shared responsibility.”

The natural aspiration of human beings to dignity is not only universal; it is also enduring.

Human dignity is the foundation of human rights and of most multilateral declarations, but we must incorporate all human rights and the principles and objectives of our global governance into a normative concept of human dignity in international law.

Indeed, and paradoxically, there is still no normative definition of human dignity in international law. The foundation of norms is not itself a norm.

It is therefore necessary not only to arrive at a common definition and list of fundamental values and rights, but above all to define human dignity itself as a universal notion and as a normative principle.

It is also necessary to adopt a holistic approach to inclusivity and to the interrelationship between human dignity, human rights, sustainable development, responsible and controlled scientific and technological innovation, and the ethical deployment of artificial intelligence.

The launching of a process aimed at conferring universal normative status upon human dignity would consolidate the multilateral architecture and the whole body of rights developed since the Second World War in the pursuit of a more humane world; and would constitute a historic achievement, for the benefit of harmonious coexistence, sustainable prosperity, security, and peace.

Consequently, we solemnly call upon the international community to establish, under the auspices of the United Nations and UNESCO in particular, a high-level panel or another form of working group, including civil society and parliamentarians, in order to prepare a draft Universal Declaration on Human Dignity, and for such a declaration to become the subject of an international negotiation and to be adopted, whether first through a plurilateral agreement, to which new States Parties would join over time, or from the outset through a multilateral agreement.

Such a universal declaration, which would become a historic and civilizational multilateral instrument, would make an indispensable and decisive contribution to the advancement of human dignity as an international norm in the new multipolar world order; while at the same time offering the world’s interconnected and interdependent citizens an inspiring ethical vision for a meaningful and contributive life, a life of dignity on a dignified planet.