

## **Resolution on the urgent need to foster universal human fraternity in order to address the multiple crises facing humanity**

Affirming the noble aspirations and purpose of the Charter of the United Nations, as expressed in its Preamble:

“We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small”;

Recalling that Article 1 of the Universal Declaration of Human Rights states: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”;

Recognizing that the spirit of fraternity has constituted one of the noblest values embraced by humanity since ancient times, and lies at the heart of innumerable cultures and religions;

Acknowledging that the spirit of fraternity may be restricted to members of one’s own ethnic, religious, or other identity group, or extend to encompass all of humanity and creation at large;

Aware that the primordial cycle of hatred, tyranny, and violence that has plagued humanity since the dawn of history — including the evils and devastation associated with war — arises from a lack of fraternity and/or a narrow “tribal” definition thereof;

Noting with deep concern that scientific developments in the fields of artificial intelligence and military technology, as well as urbanization and the interconnected nature of the global economy and food supply, threaten to produce human suffering on an unprecedented scale, if humanity fails to develop and embrace a spirit of universal fraternity;

Convinced of the urgent need to identify shared values and establish reciprocity among the world’s diverse peoples, cultures, and religions, by treating one another in accordance with the highest moral standards embraced by our respective traditions, including universal human fraternity;

Recalling the verse in the Maha Upanishad, which states: “Discrimination saying, ‘This one is a relative, that [other one] a stranger,’ is only for the small-minded. For the noble-minded, the whole world is a single family”;



Observing that the primary message of the Twelfth Rock Edict erected by Ashoka, the 3rd century BCE Buddhist Emperor who ruled much of India, is that profound spiritual dialogue between those who follow different religious paths — pursued in a spirit of mutual respect and humility, for the purpose of learning from one another — will naturally lead to the flourishing of all;

Noting with appreciation that Christian Democracy emerged in the 19th century from a long tradition of Christian Humanism, including Catholic and Protestant social teachings that seek to foster social justice and the welfare of society as a whole;

Having studied the words of French Catholic philosopher Jacques Maritain, whose thought helped lay the groundwork for modern Christian Democracy in Western Europe and Latin America, and for the Second Vatican Council:

“Nothing in history, indeed, goes to show that religious feeling or religious ideas have been particularly successful in pacifying men. Religious differences seem rather to have fed and sharpened their conflicts. And yet, if it is true that human society must bring together in the service of the same terrestrial common good men belonging to different spiritual families, how can the peace of that temporal society be lastingly assured if first in the domain that matters most to the human being — in the spiritual and religious domain itself — relationships of mutual respect and mutual understanding cannot be established?”

Further recalling the Pastoral Constitution on the Church in the Modern World (*Gaudium et spes*) adopted by the Second Vatican Council in 1965, which states: “A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood, are absolutely necessary for the establishment of peace”;

Realizing that in 1984, Indonesia’s Nahdlatul Ulama established a theological framework for the concept of brotherhood that was not limited to Muslims (*ukhuwwah islamiyah*), but also encompassed all the citizens of a nation (*ukhuwwah wathaniyah*) and, indeed, the brotherhood of all humanity (*ukhuwwah basyariyah*);

Having considered the significance of the historic gathering of religious leaders — including Christians, Jews, Muslims, Hindus, Buddhists, Jains, Sikhs, and Zoroastrians, as well as practitioners of Shintoism and other traditional religions — that occurred in Assisi, Italy in 1986;

Aware that Pope John Paul II personally selected the site at which these interfaith leaders gathered to fast and pray together, “because of the particular significance of the holy man venerated here — Saint Francis — known and revered by so many throughout the world as a symbol of peace, reconciliation and brotherhood”;

Observing that Christian Democracy experienced a significant revival in Central and Eastern Europe following the collapse of Soviet hegemony in 1989;

Alarmed by the re-emergence of religious conflict in the 1990s and post-9/11, as well as indications of an intensifying clash of civilizations, which threaten to unravel the rules-based international order established in the wake of the Second World War;

Noting with appreciation that in 2019, His Holiness Pope Francis and His Excellency Dr. Ahmed al-Tayyeb, Grand Shaykh of Egypt's al-Azhar University, signed the Document on Human Fraternity for World Peace and Living Together in Abu Dhabi, United Arab Emirates;

Recalling that in 2019 the government of Abu Dhabi established the Zayed Award for Human Fraternity, which "recogniz[es] individuals or entities across the world who lead by example, collaborating selflessly and tirelessly to bridge divides and create real human connection, often at great personal sacrifice";

Welcoming the decision by the government of Timor-Leste in 2022 to adopt the Document on Human Fraternity, thus becoming the first country in the world to do so;

Having considered that under the leadership of H.E. José Ramos-Horta, Nobel Peace Laureate and President of Timor-Leste, his nation is integrating the principles of the Document on Human Fraternity into its school curriculum;

Recognizing that the Muslim World League, under the leadership of Secretary General Shaykh Mohammad bin Abdulkarim Al-Issa, is working to foster a spirit of universal human fraternity through its cooperation with people of goodwill of every faith and nation;

Noting further that in 2022, Nahdlatul Ulama established the G20 Religion Forum (R20), in conjunction with Indonesia's Presidency of the G20, in order to "help ensure that religion functions as a genuine and dynamic source of solutions, rather than problems, in the 21st century";

Expressing its satisfaction that the Kingdom of Morocco is helping to safeguard international peace and security, and providing an invaluable service to humanity, by sharing its traditionally pluralistic and tolerant understanding and practice of Islam with Muslims in Europe and the Sahel region;

The CDI:

Recognizes the urgent need to foster universal human fraternity in order to address the multiple crises facing humanity; and

Urges CDI member parties and governments to nurture the spirit of universal human fraternity, both domestically and internationally, through the diverse governmental and civil society mechanisms available to them.