Back to the Future: The Historical Context of Human Rights as Assembled in the 1948 Universal Declaration

Eric Peterson
Candidate #000853-051
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Abstract

This paper explores the historical context of Human Rights using the 1948 Universal Declaration of Human Rights and Karl Vasak’s proposed concept of the three generations of Human Rights as a framework. That is, connections are drawn between the first generation / liberty / civil and political rights, the second generation / equality / economic, social, and cultural rights, and the third generation / fraternity / solidarity rights. Ancient precursors of Human Rights are first discussed to contextualize the origins of these generations.

The first generation will discuss eighteenth century documents and struggles, including the American and French revolutions, and the American Declaration of Independence and The Declaration of the Rights of Man and of the Citizen. The second generation will discuss the Weimar constitution and events leading up to it. The third generation will focus on the right to self-determination and the struggle for it in different parts of the world.

Through this exploration, it will be shown that 1) Human Rights as a twentieth century concept has no specific chronological root, but rather has numerous roots spread across time; 2) these numerous roots were gathered and assembled together by the drafters of the Declaration and codified into what is now the Declaration; and 3) these roots have both Western and non-Western origins.
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In a modern, fast-paced and global society, what dominates the lives of so many is the attention deficit media, latching itself onto the humanitarian story of the time, only to move on to another story of compassion to finish out the hour. In the wake of this frantic dash to appease party affiliations, sell advertisements, and if time permits, inform, there lie the confused and ill-informed public. “Human Rights” has become a media buzzword, called upon whenever sentiments of superficial sympathy are meant to be evoked. Rarely have we, the public, been directly and formally informed of its definitions and true relevance. It is a term presumed to be understood. Because of this precariousness, understanding of the issues at hand is obscured. Perhaps after better understanding Human Rights through a concise and detailed historical look at its origins and contexts will we rightfully be able to claim this media “Human Rights prerequisite.”

When assembling a jigsaw puzzle, people almost universally refer to the image on the box in the process of assembly. Naturally, knowing the outcome makes construction easier. That is to say, it’s easier to begin at the end. Let’s begin with the Human Rights puzzle as solved—The 1948 Universal Declaration.

In 1979, Karel Vasak proposed, at the International Institute of Human Rights, the theory of three generations of Human Rights and their correspondence to the three normative themes of the French Revolution: liberté, égalité, fraternité (liberty, equality, and fraternity). In this model, liberty corresponds with the first generation civil and political rights; equality corresponds with the second generation social, cultural, and economic rights; and fraternity corresponds with the controversial third generation solidarity rights. Vasak did not intend to imply that any generation held importance over the other or that one generation died out and gave birth to the next, but simply provided a
framework through which human rights could be viewed\(^1\). In a historical perspective, however, Vasak’s framework can be taken one step further temporally and chronologically. Vasak’s conception will be used in this essay to divide the Universal Declaration into three manageable categories.

There is a greater historical link than the three themes of the French Revolution. Articles three through sixteen of the Universal Declaration indeed deal largely with liberty, and articles seventeen through twenty-seven indeed deal largely with equality, but there is a common theme amongst these themes themselves. They fit neatly together in history, perhaps not entirely as a linear progression, but as pieces to a puzzle to which drafters of the Declaration could reach through time, pull back to the present, and assemble into a coherent Human Rights jigsaw. In this way, Vasak’s framework works both conceptually and chronologically. They reached back to the Enlightenment for liberty, to the Industrial era for equality, and the post-war\(^2\), and post-colonial era for fraternity. Notice, however, that the drafters of the Declaration did not have to reach back to ancient times. The beliefs of ancient times carried through to influence those of the Enlightenment and Industrial era, where the true origins of Human Rights begin.

**Ancient Precursors to Human Rights Conceptions**

In his *Human Rights: Concepts and Context*, Brian Orend makes short work of the essential influence of ancient religious beliefs and practices on Human Rights. Although it is important to note that these standards began as duties rather than rights:

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\(^1\) See: www.unu.edu/unupress/unupbooks/uu25ee/uu25ee01.htm

\(^2\) “Post-war” here refers generally to the times following both World Wars, particularly the End of Empires following the Great War, and the widespread decolonization following World War II. Although third generation rights are controversial and more detailed documentation only arose after the Declaration, they will still be included, as the Declaration still contains some of them.
“thou shalt not kill” as opposed to today’s “right to life.” These core values endure, and their importance must be noted.

“Most of the world’s major religions—Judaism, Christianity, Islam, Hinduism, Buddhism, etc.—support in some form the idea that each human person, as the creation of some Divinity, has worth and value, and accordingly should be treated with a measure of dignity and respect. Of course, sometimes believers have failed to act in accord with this tenet of their faith, but … the idea that everyone deserves some decent treatment and respectful regard clearly plays a major role in human rights thinking, and it probably first came to such thinking through the influence of the major religions. Most of the major religions also subscribe to the notion that there are enduring standards of morality and justice against which people’s actions, and the community’s laws, must be evaluated. Indeed, the core ethical imperative of most religion is to meet and implement such standards through one’s actions…”

However, we as historians should not begin piecing together the puzzle of Human Rights this early, just as we do not begin a History of The Beatles with the birth of Paul McCartney’s grandfather. Other documents are frequently cited as significant in Human Rights discourse such as the Code of Hammurabi, the Cyrus Cylinder, the Edicts of Ashoka, and so on. Again, their importance is apparent in their enduring moral and ethical standards just as the religious texts, however these moral and ethical standards are of meta-importance to Human Rights. If we include

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4 This is to say that they did not directly influence Human Rights, but they influenced the direct influence of human rights. For example, the Ten Commandments of the Bible say “thou shalt not kill.” Abstaining
meta-importance in any history, we may as well begin the history of any human thing—again, let’s use the Beatles example—at the rise of Homo Sapien Sapien, or the creation of Adam and Eve.

In this category lie not only ancient texts of centuries past, but more recent documents, including the Magna Carta of 1215. This series of documents is often cited as the first document to limit the power of the king, an important aspect of modern Human Rights, however, the concept of limiting the king’s power dates earlier, back to the Charter of Liberties, on which the Magna Carta was based. Further, the Magna Carta can be better described as the beginning of Constitutional Law, rather than the beginning of Human Rights. Again, a document that has both meta-importance, and still lacks important aspects seeded in the terms “Human” and “Right.” Some argue the Magna Carta is the birth of Human Rights, however, even Eleanor Roosevelt, leader of the drafting of the Universal Declaration, herself only referred to the significance of the Magna Carta to the Universal Declaration metaphorically.

**Liberty: The First Generation**

The preamble of the Universal Declaration of Human rights begins, “…The inherent dignity and … equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”

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5 Her quote, as found on http://bratislava.usembassy.gov/cis/cisen068.html, is as follows: “…This declaration may well become the international Magna Carta of all men everywhere. We hope its proclamation by the General Assembly will be an event comparable to the proclamation of the Rights of Man by the French people in 1789, the adoption of the Bill of Rights by the people of the United States, and the adoption of comparable declarations at different times in other countries.”
In the eighteenth century, two significant revolutions were fought in the world: the American Revolution, which brought forth the American Declaration of Independence, and the French Revolution, which gave us the French Declaration of the Rights of Man and the Citizen. In the preambles to these documents, we can see many similarities to that of the Universal Declaration. The American Declaration begins, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the pursuit of Happiness….” The French Rights of Man declare, “The representatives of the French people, … believing that the ignorance, forgetfulness, or contempt of the rights of man are the only causes of public misfortunes and of the corruption of governments, have resolved to set forth in a solemn declaration the natural, inalienable and sacred rights of man…”

The language used is very similar; all three documents make mention of “inalienable rights;” all three include the idea of equality, although in the eighteenth century, women’s rights were not a commonly heard of or discussed—let alone written and agreed upon—so “men” are equal, was used rather than “the human family.” The French declaration even parallels the Universal Declaration’s “foundation of freedom, justice, and peace” with the more revolutionarily phrased “ignorance, forgetfulness, or contempt of the rights of man are the only causes of public misfortunes.” One difference is that the Universal Declaration cites “inherent human dignity” as a justification for

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6 Italics are my own.
8 The French Declaration, though, chooses to cite equality in its first article: “Men are born and remain free and equal in rights.”
9 There are many possible reasons as to why women were not included in these Declarations, but what should be noted is that humans struggle for Human Rights (it’s the fight that counts), and it would seem that women simply had not won the fight just yet.
these rights, whereas the other Declarations cite a higher being, and thus Natural Law, however, this was likely done in the interest of Universality amongst the many backgrounds of the drafters of the Declaration.

The ideas and language here are certainly important, however, there are two important links that anchor the ties between the declarations and revolutions. The Universal Declaration continues, “It is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law…” Not only is it significant that the drafters mention rebellion, but certainly with language and ideological ties, the drafters considered the French revolution and the enormous bloodshed with which it came when writing this portion of the preamble. That’s not to say other revolutions were not a factor, however the size, scope, and outcome of the French revolution played a role.

More importantly, however, the charter continues, “…The peoples of the United nations have … determined to promote social progress and better standards of life in larger freedom.” Who better exemplifies this than the generation that drafted the United States Declaration? This generation “….emigrated to … America in search of a home, an asylum and refuge from religious persecution, and from civic and political disabilities. Long years of suffering from colonial administration had bred in these emigrants the spirit of and the desire for liberty.”\(^{10}\) This is in essence, the spirit of the first generation of Human Rights, and this makes sense. We cannot make progress in human rights without having freedom, without having liberty, and it is from this liberty that the rest of the rights may be written, and what better place to begin than the previously mentioned lack of equality?

Equality: The Second Generation

While America’s founding fathers and the French revolutionaries had a basically sound foundation in their declarations, they lacked the equality aspect of Human Rights today, particularly in relation to women. However, equality covers a broad array of rights, many of which were a product of the conception of people as a primarily “sociopolitical” animal\textsuperscript{11}. This is an era in which child labor laws, minimum wage laws, and women’s suffrage movements took precedence: the “industrial era,” or the time in a region’s history when industrial revolution occurred and citizens began moving away from agriculture and into industry. Broadly, we may define this as occurring between the nineteenth and early-twentieth centuries globally.

Like the two major revolutions of the eighteenth century, there was a revolution of the industrial era, though on a broader, global scale. Important events and figures include the suffragette movements in Great Britain, and America, the Triangle Shirtwaist accident in America, Susan B. Anthony, numerous worker’s strikes for the 2-day weekend, the eight-hour day, minimum-wage, etc. Like the revolutions, it is equally important to note what was being fought for rather as the fight itself; that is to say, it’s important for us to note the significance of the fight, but we must also refer to what came about as a result: the documents. There was an enormous amount of legislation passed to satisfy workers and women, however few so fully encompass relevance to Human Rights than the Weimar Constitution of 1919.

Article 23 of the Universal Declaration states, “Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment…. Everyone has the right to form and to join trade unions for the protection of his interests.” Articles 157 and 159 of Weimar state, “Labor enjoys the

\textsuperscript{11} Ibid., p. 112
special protection of the Reich…. The right to form unions and to improve conditions at work as well as in the economy is guaranteed to every individual and to all occupations….

Article 26 of the Universal Declaration states, “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory…” Similarly articles 142 through 150 of the Weimar Constitution deal with youth and education, including free and compulsory education through eighth grade, and free instruction up to one’s eighteenth birthday. Numerous other economic rights are guaranteed to Germans in Weimar, including the right to work and work safely, and the right to rest and leisure. Most importantly, however, these rights applied to both men and women. It is important to note that following World War I, Germany had a strong socialist movement, which allowed for powerful unions and organizations. The connection is that socialism had much to do with the Weimar Constitution, and the Constitution had much to do with the Universal Declaration. Hence, socialism plays a key role in the second generation of Human Rights.

Again, Germany was not the only place wherein these rights were being fought for; the phenomenon was global, though primarily Western. This is an important concept to remember, as a more recent debate in Human rights has been over the compatibility of Human Rights in Eastern Cultures. This can perhaps be attributed to several things, including a primarily isolationist foreign policy on the part of most Eastern Cultures during these times, as well as differing social and economic developmental patterns with

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12 This and all further references to the Weimar Constitution come from http://www.zum.de/psm/weimar/weimar_vve.php and are translated by Alexander Ganse 2001.
13 Article 163: “…Every German shall be given the opportunity to earn his living by economic labor….”
14 Article 161: “In order to maintain health and the ability to work, … the Reich establishes a comprehensive system of insurances.”
15 Article 160: “Who is in the service or employment, be it as a worker or salaried employee, is entitled … to be granted … free time….”
16 Article 109: “All Germans are equal in front of the law. In principle, men and women have the same rights and obligations….”
the West. However, after the fall of the German Empire as a result of World War I, a liberal and progressive enough body was formed in Germany that such a constitution could be passed, and it provides as a great summary of all that had been fought for, even some rights which were still being fought for in other areas.

By this time, beginning in the eighteenth century and through to the twentieth century, the fundamental elements of the Universal Declaration had been conceived of, fought for, and in many areas, won. However, the onset of World War II and the associated mobilization became somewhat of a distraction to the furthering of Human Rights. Ultimately, due especially to Hitler and Nazi Germany, the war provided the ultimate push for Universal Human Rights. War crimes and genocide, particularly atrocities committed by the Nazis against the Jews in both their treatment in German cities, and later in internment camps, created the impetus for something to be done. Thus, through the body of the United Nations, the Human Rights Commission, including Eleanor Roosevelt, Chinese Confucian philosopher Pen-Chung Chang, Lebanese existentialist philosopher Charles Malik, and French legal scholar Rene Cassin were charged with drafting the Declaration, which was adopted in 1948. Their intention in drafting the Declaration, as is the intention of the United Nations, was to maintain International Peace, an ever-continuing theme. Through this, they pieced together the modern framework of Human Rights.

**Fraternity: The Third Generation**

We still have fraternity and a third generation for which to account. Thus far, the third generation refers to a wide array of rights including environmental rights, collective

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rights, right to self-determination, right to participation in cultural heritage, etc., but is primarily referred to as “solidarity rights.” Essentially, whereas the first and second generations refer to civil/political, and economic/social/cultural rights respectively, the third generation generally refers to rights that go beyond these categories. Many argue, for example, that the right to self-determination is not a Human Right, but a group right.\textsuperscript{18}

Interestingly, that which is being fought in the name of fraternity is primarily not Western. “…The right to self-determination emerged as part of the struggle against Western imperialism.”\textsuperscript{19} This phenomenon is exemplified in many regions of the world during many different times. For example, after World War I, and during and after World War II, numerous Empires fell in the Western world: the German Empire, the Ottoman Empire, Austro-Hungarian Empire, etc. Particularly in the twentieth century, Britain began losing many of its colonies to independence. Thus, Africa for example, once divided up between powers according to the Berlin Conference, in most cases quite arbitrarily in relation to indigenous tribes and populations, became an independent continent. Because of these arbitrary nation-state boundaries, and their renewed populations, problems arose. Ethnicities of all kinds were spread between many countries, many of which wished to have their own separate territory to themselves as before the colonial powers intervened. This is where the fight for self-determination has shown most prominently. The Rwandan Genocide of 1994 is one of the more recent examples (although here, territory was not the primary motive for the genocide, but the historical division of the land without respect to native boundaries could be considered a long-term cause), as well as perhaps the Kurds in Iraq. Of course, few conflicts exemplify the struggle for this right more than the Israeli-Palestinian Conflict of whose

\textsuperscript{19} Ibid., p. 224
modern form has roots in the Arab-Israeli War of 1948. As a result of the war, the United Nations drafted a partition plan that created the state of Israel as a sort of “homeland” for the Jewish people. Unfortunately, this new homeland was situated on comparatively fertile Arab land. In the decades following the UN partition plan, conflicts erupted essentially revolving around the Israelis and Arabs and one questioning the others’ right to exist, both in a very literal, almost individual sense, and as a sovereign state.

Thus, from this body of evidence, we may draw three primary conclusions. Firstly, Human Rights as an internationally recognized system began in 1948 with the Universal Declaration. However, the Declaration did not simply appear out of nowhere, it began in the conflicts and revolutions, and the documents which they bore, the earlier of which began around the eighteenth century. These conflicts were based on long-standing ethics, morals, and beliefs going back as far as 2050 BC; however, these ancient documents are lacking in their syntax (consider rights vs. duties), and/or their “humanity” (consider their universality) to be considered a part of the Human Rights timeline, and are therefore only of “meta-importance” to Human Rights. As a whole concept, they have no specific origin in time, but rather, its constituent parts originated throughout time.

Secondly, the drafters of the Universal Declaration of Human Rights may be thought of as piecing together a puzzle. Pieces to the puzzle lay scattered in time in the form of the aforementioned conflicts and documents, which are then plucked and assembled in an official document: the Declaration. They can be fit together approximately chronologically, with liberty coming in the eighteenth century, and its respective rights representing roughly the third through sixteenth articles; equality coming in the nineteenth and twentieth centuries, represented roughly by the seventeenth
through twenty-sixth articles; and fraternity actively being fought for well into the time of the drafting, being represented by the twenty-seventh and twenty-eighth articles.

Finally, and perhaps most notably, Human Rights are not solely of Western origin, as illustrated in particular by third generation rights. The significance in this is seen when considering arguments against Human Rights rooted in cultural imperialism. For example, some argue that because so many thinkers who have influenced human rights (Locke, Hobbes, etc.) are Western, Human Rights are necessarily a Western conception. However, the validity of this argument has to be called into question when considering the fact that many Human Rights have origin in the post-colonial era, during which countries were trying to throw off the shackles of imperialism. The right to self-determination in an African context counters cultural imperialism arguments, as it was fought for in Africa against the West. This does not, however, necessarily mean that Human Rights are justified as universal; nor does it necessarily mean that Human Rights are compatible with non-Western cultures; rather, it simply indicates that Western genesis is somewhat simplistic.

And so, we have come back to the future—witnessed documents ghosting across time to impact the drafters of the Declaration with a real, concrete force. Is this not how history works? Cause and effect: men affecting men effecting manifestos—the relationships and consequences burgeon exponentially. Events are therefore necessarily simultaneously causes and consequences. While the Declaration has caused and will continue to cause, we must recognize that it has itself been caused—it is a consequence. A consequence of Nazi fascism; it is a consequence of tyranny, oppression, inequality, and our reactions as human beings, with respect for our inherent dignities, toward those
historical misfortunes. How are we to understand a consequence but through the examination of its causes—its context? How are we to interpret Human Rights but through the context which brought them about? The relations and consequences burgeon exponentially, and therefore, as John Donne told us in his Devotions Upon Emergent Occasions, “no man is an island entire of itself.” No Human Right is an island entire of itself.
Bibliography

Donnelly received his PhD from the University of California at Berkeley, and currently a professor of International Relations at the University of Denver. Donnelly’s purpose in writing this book is to argue that Human Rights are universal in the sense of what he later comes to call “relative universalism.” While the book does cover some historical context, it is not the book’s focus, and is rather used in this paper for background on certain solidarity rights.

Marvin E. Frankel is chairman of the Lawyers Committee for Human Rights, a former US District Judge for the Southern District of New York, and a partner in a New York law firm. Ellen Saideman has worked for the New York City Commission on Human Rights and on the Committee for International Human Rights (Association of the Bar of the City of New York). While *Out of the Shadows*… focuses on the struggles for Human Rights, it is also written through the eyes of law, and is limited somewhat by that perspective.

Michael Freeman is Reader in Government at the university of Essex. Although his book is valuable in establishing a contemporary context and interdisciplinary approach to Human Rights, it offers only a brief section on the history of the concept. Additionally, the book is written as an introductory source on the topic. However, Freeman brings together a wide array of primary sources into a coherent secondary source itself.

www.zum.de is a website known as “PSM-DATA,” (PSM: Primary, Secondary, Material) whose purpose is to serve as a repository of primary historical documents both translated and un-translated in preparation for the “preparation of a history class.” The website is run by Alexander Ganse (of South Korea) and Georg Mondwurf (of Germany).

Ishay indicates in her introduction that “while some [histories] are written from the vantage point of the conquerors and oppressors, this book belongs to another tradition: that which gives voice to the oppressed.” The book is centered squarely on the history of Human Rights and is divided by era, illustrating in detail, both events and documents.

Dr. Nwachukwu is Nigerian. He holds a double doctorate degree in Canon and Civil Law from Lateran pontifical University in Rome. He has taught at the University of Nigeria, and lectured in Sociology of Religion and Law at the University of Port-Harcourt in Nigeria. While the book examines very thoroughly primary documents in the origins of Human Rights, Iwe focuses on the socio-political significance of human rights, and discusses topics beyond history. Additionally, those historical documents are presented with little context.


*Select Documents...* is a collection of historical documents collected by Leopold George Wickham Legg and published in Oxford by the Clarendon Press. The document cited is contained in the appendices, and as such, holds only the interpretations, perspectives, etc. of the authors of the original document.


Brian Orend is a professor at the University of Waterloo. The book was written based on a seminar given by Orend in 1999. The book puts half of its focus on theoretical, conceptual foundations of Human Rights, but also focuses on concrete history upon which Human Rights is based. However, there is more content on the concept, while context is relatively lacking.


*Rise and Rise* looks at Human Rights history politically. More than just studying documents, it takes a look at the events that bore them. However, while it provides insights into contemporary Human Rights, it skirts over pre-Declaration documents and events.


This book consists of writings collected and edited by Leonard Swidler; the contributors to this volume come from divergent backgrounds with the a common goal to “continue the decades-old dialogue on Human Rights....” The book is divided into sections on Human Rights history, philosophical basis, theological reflections, and so on. Of course, this book deals with Human Rights from a limited religious perspective.
Appendix

Universal Declaration of Human Rights
Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and
international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1 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.

Article 2 Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3 Everyone has the right to life, liberty and security of person.

Article 4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6 Everyone has the right to recognition everywhere as a person before the law.

Article 7 All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8 Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9 No one shall be subjected to arbitrary arrest, detention or exile.

Article 10 Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11 (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13 (1) Everyone has the right to freedom of movement and residence within the borders of each state
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14 (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15 (1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16 (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17 (1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.

Article 18 Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his
religion or belief in teaching, practice, worship and observance.

Article 19
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20
(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21
(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23
(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25
(1) Everyone has the right to a standard of living adequate for the health
and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26  
(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27  
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28  
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29  
(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.
Article 30  Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.