

What is universal human rights pdf

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All humans are born free redirects here. This should not be confused with all men created equal. The Declaration adopted in 1948 by the General Assembly of the United Nations Universal Declaration of Human RightsElinor Roosevelt, holding the English-language version of the Universal Declaration of Human Rights.Human rights, adopted by the General Assembly of the United Nations at its 183rd meeting held in Paris 10 December 1948Creation1948Tified10 December 1948NakayasPale de Chaillot, ParisAuthor (s)Project Of the Committee on Human Rights Theoretical Differences Claims rights and human rights group Natural Rights and Legal Rights Negative and Positive Human Rights Civil and Economic Rights , social and cultural rights of three generations beneficiary Of AccusedAnimalsChildrenConsumersCreditorsDeafDisabled faceEldersFarmersHumansNativesIntersExKingsLGBTMenMinoritiesParents (Mothers, Fathers) PatientsPeasantsPlantsPrisonsStudentsVictimsWomenWorkersYouth Other civil liberties rights groupsDitalFoodFreedom MigrationHusingLingLingVisticPropertyProductiveReceivesreproductionReceives and Leisure ProtectionSelf-definition peopleSexualityWater and sanitation vte Wikisource has original text related to this article: Universal Declaration of Human Rights adopted by the United Nations General Assembly, which enshrines the rights and freedoms of all people. It was adopted by the General Assembly as Resolution 217 at its third session on 10 December 1948 at the Palais Chaillot in Paris, France. Of the 58 members of the United Nations at that time, 48 voted in favour, none against, eight abstained and two did not vote. The Declaration, considered a fundamental text in the history of human rights and civil rights, consists of 30 articles detailing basic human rights and fundamental freedoms and reaffirming their universality as inalienable, inalienable and applicable to all people. Adopted as a common standard of achievement for all peoples and all peoples, the UDHR obliges countries to recognize all people as born free and equal in dignity and rights regardless of nationality, place of residence, gender, national or ethnic origin, colour, religion, language or any other status. The Declaration is considered a important document for its universal language that does not mention a particular culture, political system or religion. It directly inspired the development of international human rights law and was the first step in the drafting of the International Bill on Human Rights, which was completed in 1966 and came into force in 1976. Although the contents of the UDHR are not legally binding, it has been developed and incorporated in subsequent treaties, regional human rights constitutions and codes of law. All 193 Member States of the United Nations have ratified at least one of the nine binding treaties under the influence of the Declaration, with the vast majority ratifying four or more. Some legal scholars argue that since countries have consistently invoked the Declaration for more than 50 years, it has become mandatory under customary international law, although courts in some countries have been more restrictive to its legal force. However, the UDHR has had an impact on legal, political and social developments at both the global and national levels, and its significance is partly evidenced by its 524 translations, the largest document in history. The structure and content of the Fundamental Structure of the Universal Declaration was influenced by the Napoli Code, including the preamble and introductory general principles. Its final structure was built in a second project prepared by the French lawyer Rene Cassin, who was working on the original project prepared by Canadian lawyer John Peters Humphrey. The Declaration consists of the following: the preamble sets out the historical and social reasons that led to the need for the Declaration. Articles 1-2 establish basic concepts of dignity, freedom and equality. Articles 3-5 establish other individual rights, such as the right to life and the prohibition of slavery and torture. Articles 6-11 refers to the fundamental legitimacy of human rights through specific remedies referred to to protect them if they are violated. Articles 12-17 establish human rights in relation to the community, including freedom of movement. Articles 18-21 sanctioned so-called constitutional freedoms and spiritual, social and political freedoms such as freedom of thought, opinion, religion and conscience, speech and the peaceful unification of the individual. Articles 22-27 are sanctioned by economic, social and cultural human rights, including health. It advocates a broad right to a standard of living, provides for additional housing in the event of physical exhaustion or disability, and specifically mentions the care provided to those in motherhood or childhood. Articles 28-30 establish common means of exercising these rights, areas where human rights cannot be applied, the individual's duty to society and the prohibition of the use of rights in violation of United Nations

objectives. Cassin compared the Declaration to a portico of the Greek temple, with a foundation, steps, four columns and a pediment. Articles 1 and 2, with their principles of dignity, freedom, equality and brotherhood, served as the basis. The seven paragraphs of the preamble in which the causes of the Declaration were made are steps The main body of the Declaration forms four columns. The first column (article 3-11) is human rights, such as the right to life and the prohibition of slavery. The second column (article 12-17) is a human right in civil and political society. The third column (article 18-21) deals with spiritual, social and political freedoms such as freedom of religion and freedom of association. The fourth column (article 22-27) sets out social, economic and cultural rights. Finally, the last three articles provide a gable that binds the structure together, as they emphasize each person's mutual responsibilities to each other and to society. History Reference main article: The History of Human Rights State of the Union (Four Freedoms) (January 6, 1941) Franklin Delano Roosevelt 6 January 1941 State of the Union address introducing the theme of four freedoms (starting at 32:02) Problems of reproduction of this file? See the media report. During World War II, the Allies, officially known as the United Nations, adopted four freedoms as the main war: freedom of speech, freedom of religion, freedom from fear and freedom from want. By the end of the war, the United Nations Charter had been discussed, prepared and ratified to reaffirm faith in the basic human rights, dignity and value of human beings and to instruct all Member States to promote universal respect and respect for human rights and fundamental freedoms for all without distinction in race, sex, language or religion. When the atrocities committed by Nazi Germany became abundantly apparent after the war, a consensus was reached in the world community that the UN Charter did not adequately define the rights to which it referred. It was considered necessary to create a universal declaration that would define the rights of individuals so that they would come into force under the provisions of the Charter on Human Rights. The creation and development of the main article: The Development of the Universal Declaration of Human Rights In June 1946, the Economic and Social Council (ECOSOC), the main body of the newly created United Nations responsible for promoting human rights, established the Commission on Human Rights (HRC), a permanent body within the UN tasked with drafting what was originally intended as the International Bill of Rights. It had 18 members from various national, religious and political circles to be a representative of humanity. In February 1947, the Commission established a special Universal Committee to draft the Declaration of Human Rights, chaired by Eleanor Roosevelt of the United States, to write the Declaration. The Committee had been held in two sessions for two years. Canadian John Peters Humphrey, recently appointed Director of the Human Rights Division at the Organization Nations Nations The UN Secretary-General urged him to work on the project, becoming the main draft of the Declaration. Other prominent members of the Editorial Committee were Rene Cassin of France; Committee rapporteur Charles Malik from Lebanon and Vice-President of the Republic of China P.K. Chang. A month after its inception, the Editorial Committee was expanded to include representatives from Australia, Chile, France, the Soviet Union and the United Kingdom, as well as inaugural members from China, France, Lebanon and the United States. Humphrey is credited with developing a drawing for the Declaration, while Cassin drafted the first project. Both received significant contributions from other members, each reflecting different professional and ideological backgrounds. The prosely phrases of the Declaration were allegedly derived from Cassin and Malik, who were influenced by the Christian Democracy movement; Malik, a Christian theologian, was known for appealing along religious lines as well as to various Christian sects. Chang called for the removal of all references to religion to make the document more universal, and used confucianism to resolve the deadlock in the negotiations. Hernan Santa Cruz of Chile, a teacher and judge, strongly supported the inclusion of socio-economic rights, which was opposed by some Western countries. In her memoirs, Roosevelt commented on the debates and discussions that the UDHR had informed, describing one such exchange during the first session of the Editorial Committee in June 1947: Dr. Chang was pluralistic and held forward in charming fashion on the offer that there was more than one kind of ultimate reality. The declaration, he said, should reflect not only Western ideas, and Dr. Humphrey would be eclectic in his approach. His remark, though addressed to Dr. Humphrey, was indeed directed at Dr. Malik, from whom he drew a quick objection when he outlined in some length the philosophy of Thomas Aquinas. Dr. Humphrey enthusiastically joined the discussion, and I remember that at some point Dr. Chang suggested that the Secretariat might well spend a few months studying the basics of Confucianism! In May 1948, some year after its inception, the Editorial Committee held its second and final session, at which it considered the comments and proposals of Member States and international bodies, mainly the United Nations Conference on Freedom of Information, which took place in March and April last year; The Commission on the Status of Women, an IVFOC body that reported on the status of women's rights around the world; and the Ninth International Conference of American States, in the spring of 1948, in Bogota, Colombia, at which the American Declaration of Human Rights and Responsibilities was adopted, the world's first common international human rights instrument. Delegates and a number of UN bodies, international organizations and non-governmental organizations also participated and submitted their proposals. It was also hoped that an international Bill of Human Rights, which would be legally binding, could be drafted and submitted for approval along with the Declaration. At the end of the session on 21 May 1948, the Commission submitted to the Commission on Human Rights the redacted text of the International Declaration of Human Rights and the International Covenant on Human Rights, which would form the International Bill of Rights together. During the third session, which ran from 21 May to 18 June 1948, the Commission on Human Rights further examined and discussed the redistribution of the Declaration. The so-called Geneva text was circulated to Member States and subject to a number of proposed amendments; for example, Hans Mehta of India, in particular, suggested that the Declaration should state that all men are created equal, not all men are created equal in order to better reflect gender quality. With 12 votes in favour, no one objected and four abstained, the HRC approved the proposed Declaration, although it was unable to study the content and implementation of the proposed Covenant. The Commission sent the approved text of the Declaration, as well as the Covenant to the Economic and Social Council, for consideration and approval during the seventh session in July and August 1948. The Council adopted Resolution 151 (VII) of 26 August 1948, passing the draft International Declaration of Human Rights to the UN General Assembly. The Third Committee of the General Assembly, convened from 30 September to 7 December 1948, held 81 meetings on the draft Declaration, including the discussion and resolution of 168 proposals for amendments by UN member states. At its 178th meeting on 6 December, the Third Committee adopted the Declaration by 29 votes in favour, and no one objected and seven abstentions. The document was subsequently submitted to the General Assembly on 9 and 10 December 1948. The adoption of the Universal Declaration was adopted by the General Assembly as UN Resolution A/RES/217 (III) on 10 December 1948 at the Palais Chaillot, Paris. Of the 58 UN members at the time, 41 voted in favour, none against, eight abstained, and Honduras and Yemen were unable to vote or abstain. Eleanor Roosevelt is credited with playing an important role in gaining support for the Declaration, both in her native United States and around the world, because of her ability to appeal to various and often opposing political blocs. The recording of the meeting gives firsthand insight into the debate on adoption of the Declaration. South Africa's position could be seen as an attempt to defend its apartheid system, which has clearly violated several articles in the Saudi Arabia's abstinence was mainly caused by two articles of the Declaration: Article 18, which states that everyone has the right to change their religion or faith, and article 16 on equal rights to marriage. The abstaining six communist countries focused on the fact that the Declaration did not go far enough in condemning fascism and Nazism; Eleanor Roosevelt explained the actual point of contention with Article 13, which provides for the right of citizens to leave their countries. Other observers point out that the Soviet bloc opposes the negative rights of the Declaration, such as provisions urging governments not to violate certain civil and political rights. The British delegation, in favour of the Declaration, expressed disappointment that the proposed instrument had a moral obligation but had no legal validity; It was not until 1976 that the International Covenant on Civil and Political Rights came into force, giving legal status to most of the declarations that voted in the plenary; the Greens: voted in favour; Orange countries: abstained; Black countries: could not abstain or vote; Grey countries: not part of the UN at the time of the vote of the 48 countries that voted for the Declaration are: 51 Afghanistan Argentina Argentina Belgium Bolivia Brazil Burma Canada Chile China Colombia Costa Rica Cuba Denmark Dominican Republic Egypt Greece Greece Greece Guatemala Iceland Iceland Iceland Iran Iran Lebanon Lebanon Liberia Belgium Belgium Netherlands Norway Panama Panama Panama Philippines Syria Syria United Kingdom , the Canadian government initially abstained from voting on the draft Declaration, but later voted in favour of the final draft in the General Assembly. Eight countries abstained: Czechoslovakia Poland Saudi Arabia Soviet Union Byelorussian SSR Ukrainian SSR South Africa Two countries did not vote: Honduras Yemen Most of the current UN member states gained sovereignty and joined the organization later, which is a relatively small number of states eligible for a historic vote. The main article of International Human Rights Day: Human Rights Day on 10 December, the anniversary of the Adoption of the Universal Declaration, is celebrated annually as World Human Rights Day or International Human Rights Day. The celebration is celebrated by individuals, community and religious groups, human rights organizations, parliaments, governments and the United Nations. The celebration of 10 years is often accompanied by campaigns to raise awareness of the Declaration and the general human rights issue. 2008 marked the 60th anniversary of the Declaration was accompanied by a year-long event entitled Dignity and Justice for All of Us. In addition, the 70th anniversary in 2018 was marked by a global campaign #StandUpForHumanRights, which was aimed at young people. The value of the impact in the miniature book UDHR is considered innovative to provide a comprehensive and universal set of principles in a secular, apolitical document that clearly transcends cultures, religions, legal systems and political ideologies. His claim to universality was described as infinitely idealistic and the most ambitious feature. The Declaration was the first instrument of international law to use the phrase rule of law, thus establishing the principle that all members of all societies are equally bound by law, regardless of jurisdiction or political system. The Declaration was officially adopted as a bilingual document in English and French, with official translations into Chinese, Russian and Spanish, all of which are official working languages of the United Nations. Because of its universal nature, the UN, in collaboration with private and public organizations and individuals, has made a concerted effort to translate the document into as many languages as possible. In 1999, the Guinness Book of Records described the Declaration as the World's Most Translated Document with 298 translations; the record was re-certified a decade later, when the text reached 370 different languages and dialects. In 2016, UDHR reached the milestone of more than 500 translations, and since 2020 has been translated into 524 languages, remaining the most translated document. In their preamble, Governments also commit their people to progressive measures that ensure universal and effective recognition and respect for the human rights established in the Declaration. Eleanor Roosevelt supported the adoption of the text as a declaration rather than a treaty, as she believed that it would have the same impact on world society as the United States Declaration of Independence in the United States. Although the Declaration is not legally binding, it has been included in and influenced by most national constitutions since 1948. It also provides the basis for a growing number of national laws, international laws and treaties, as well as a growing number of regional, sub-national and national institutions that protect and promote human rights. The Comprehensive Provisions of the Declaration serve as a criterion and a reference point for judging countries' human rights obligations, for example through treaty bodies and other mechanisms of various human rights treaties that monitor implementation. The legal effect in international law, the declaration differs from in that it generally speaks of aspirations or understanding between the parties rather than binding obligations. The Declaration was explicitly adopted in order to reflect and elaborate on customary international law reflected in the fundamental freedoms and human rights referred to in the Charter of the United Nations, which is binding on all Member States. For this reason, the Universal Declaration of Human Rights is a founding document of the United Nations and, therefore, of all 193 parties to the UN Charter. Many international jurists believe that the Declaration is part of customary international law and a powerful tool for exerting diplomatic and moral pressure on Governments that violate its articles. A prominent international lawyer described UDHR as universally regarded as setting out generally accepted norms. Other legal scholars have also argued that the Declaration is jus cogens, the fundamental principles of international law from which no State can deviate or shrug off. The 1968 United Nations International Conference on Human Rights reported that the Declaration represents a commitment to the members of the international community to all individuals. Courts in various countries have also affirmed that the Declaration is the basis of customary international law. The Declaration served as the basis for two binding UN human rights pacts: the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. The Principles of the Declaration are developed in other binding international treaties, such as the International Convention on the Elimination of All Forms of Racial Discrimination, the International Convention on the Elimination of Discrimination Against Women, the United Nations Convention on the Rights of the Child, the United Nations Convention against Torture and many others. The Declaration continues to be widely cited by Governments, scholars, advocates and constitutional courts, as well as by individuals who appeal to its principles of protecting their recognized human rights. According to the National Law, one scholar estimates that at least 90 national constitutions drafted after the declaration in 1948 contain statements of fundamental rights that, when they do not reproduce precisely the provisions of the Universal Declaration, are at least inspired by it. At least 20 African countries that achieved independence in the decades following 1948 explicitly referred to the UDHR in their constitutions. By 2014, the constitutions that still directly refer to the Declaration are the constitutions of Afghanistan, Benin, Bosnia and Herzegovina, Burkina Faso, Burundi, Cambodia, Chad, Comoros Ivory Coast, Equatorial Guinea, Ethiopia, Democratic Republic of the Congo, Gabon, Guinea, Guinea, Mali, Mauritania, Nicaragua, Niger, Portugal, Romania, Rwanda, San Tome and Principe, Senegal, Somalia, Spain, Togo and Yemen. Moreover, the constitutions of Portugal, Romania, San Tome and Principe, as well as Spain, force their courts to interpret constitutional norms consistently with the Universal Declaration. Judicial and political figures in many countries explicitly referred to UDHR as influence or inspiration on their courts, constitutions or legal codes. The Indian courts have ruled that the Indian Constitution embodies most of the articles contained in the Declaration. Countries as diverse as Antigua, Chad, Chile, Kazakhstan, St. Vincent and the Grenadines, as well as Zimbabwe, have removed constitutional and legal provisions from the Declaration. In some cases, the specific provisions of UDHR are incorporated or otherwise reflected in national law. The constitutions of Belgium, Kyrgyzstan, Paraguay, Peru, Thailand and Togo have the right to health or health protection; Constitutional obligations to the government to provide health services exist in Armenia, Cambodia, Ethiopia, Finland, Korea, Kyrgyzstan, Paraguay, Thailand and the Yemeni region. A 1988 U.S. review of cases found five references to the United States Supreme Court Declaration; sixteen references to federal appeals courts; 24 references to the Federal District Courts; One link of the Bankruptcy Court; and several references to five state courts. Similarly, a 1994 study found 94 references to the Declaration by U.S. Federal and State Courts in 2004, the U.S. Supreme Court ruled in *Sosa v. Alvarez-Mahan* that the Declaration does not have its own power to impose obligations under international law, and that the political branches of the U.S. federal government can scrutinize the country's obligations to international documents and their enforcement. However, The United States courts and legislatures may continue to use the Declaration to inform or interpret human rights laws, a position shared by the courts of Belgium, the Netherlands, India and Sri Lanka. The reaction of Praise and support for the Universal Declaration received praise from a number of prominent activists, lawyers and political leaders. The Lebanese philosopher and diplomat Charles Malik called it an international first-order document of importance, while Eleanor Roosevelt, the first chair of the Commission on Human Rights (HRC), which helped draft the Declaration, said it could become an international Magna Carta for all men around the world. At the 1993 UN World Conference on Human Rights, one of the largest international meetings on human rights, diplomats and officials from 100 countries reaffirmed their governments' commitment to the goals and principles contained in the Charter The United Nations and the Universal Declaration of Human Rights also stressed that the Declaration was an inspiration and a basis for the United Nations to make progress in setting the standards contained in existing international human rights instruments. In a speech on 5 October 1995, Pope John Paul II called the Declaration one of the highest manifestations of the human conscience of our time, despite the fact that the Vatican had never accepted it. In a statement dated 10 December 2003 on behalf of the European Union, Marcello Spatafor stated that the Declaration has placed human rights at the centre of the framework of principles and obligations that shape relations within the international community. As a pillar of international human rights, UDHR enjoys broad support among international and non-governmental organizations. The International Federation of Human Rights (FIDH), one of the oldest human rights organizations, as its primary mandate, promotes respect for all rights established in the Declaration, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. Amnesty International, the third oldest international human rights organization, regularly celebrates Human Rights Day and organizes events around the world to attract the attention and support of UDHR. Some organizations, such as the United Nations Office of quakers, the American Friends Service Committee and Youth for Human Rights (YHRI), have developed a curriculum or training programme for young people in the Universal Declaration of Human Rights. The specific provisions of the UDHR are cited or developed by interest groups in relation to their specific area of attention. In 1997, the Council of the American Library Association (ALA) approved articles 18-20 on freedom of thought, opinion and expression that were codified in the ALA's Universal Law on Freedom of Expression and the Library Bill of Rights. The Declaration was the basis of the ALA's assertion that censorship, invasion of privacy and interference of opinion constitute human rights violations. See also the Criticism of Islamic countries: the Cairo Declaration of Human Rights in Islam Most Muslim-majority countries that were members of the United Nations at the time signed the Declaration in 1948, including Afghanistan, Egypt, Iraq, Iran and Syria; Turkey, which had an overwhelmingly Muslim population but an officially secular government, also voted in favor. Saudi Arabia was the only one to abstain from the Declaration among Muslim countries, claiming that it violated Sharia law. Pakistan, officially an Islamic republic, signed the declaration and criticized Saudi Arabia's position in strong support for the inclusion of freedom of religion. What's more, Muslim diplomats later helped develop the development of rights treaties. For example, Iraq's representative to the UN, India Afnan, insists on language that recognizes gender equality, resulting in Article 3 under the ICRC and ICESCR, which together with the UDHR form the International Bill of Rights. The Pakistani diplomat Shaista Suhrawardi Ikraamullah influenced the drafting of the Declaration, especially with regard to women's rights, and played a role in the preparation of the 1951 Genocide Convention. In 1982, the Iranian representative to the Un, representing the country's newly established Islamic republic, stated that the Declaration was a secular understanding of the Judeo-Christian tradition that could not be implemented by Muslims without conflict with Sharia law. On 30 June 2000, member States of the Organization of Islamic Cooperation, representing much of the Muslim world, formally decided to support the Cairo Declaration on Human Rights in Islam, an alternative document stating that people have freedom and the right to a dignified life in accordance with Islamic Sharia without any discrimination on the basis of race, colour, language, gender, religious beliefs, political affiliation, social status or other considerations. The Cairo Declaration is widely recognized as a response to the UDHR and uses similar universalist language, albeit derived exclusively from Islamic jurisprudence. A number of scholars in various fields have expressed concern about the West's perceived bias in the Declaration. Abdulaziz Sachedin notes that Muslims generally agree with the universal premise of the Declaration shared by Islam but differ in specific content, which many consider insensitive to specific Muslim cultural values, especially when it comes to individual rights in the context of collective and family values in Muslim society. However, he notes that most Muslim scholars, speaking out against the original secular structure of the document, respect and recognize some of its fundamentals. Sachedina adds that many Christians also criticize the Declaration for reflecting secular and liberal bias in opposition to certain religious values. Riffat Hassan, a Muslim theologian of Pakistani origin, argues: What needs to be learned by those who support the Universal Declaration of Human Rights in order to be the ultimate or sole model of the Charter of Equality and Freedom for all people is that, given the Western origin and orientation of the Declaration, the universality of the assumptions on which it is based is, at least, problematic and subject to doubt. In addition, the perceived incompatibility between the concept of human rights and religion in general or specific religions, such as Islam, should be examined impartially. Faisal Kutli, a Muslim Canadian human rights activist, believes there can be a strong argument that the current formulation of international human rights is a cultural structure in which Western society is easily found at home ... It is important to recognize and appreciate that other societies may have similarly valid alternative concepts of human rights. Irene O., director of Georgetown University's Peace Studies Program, suggested that the Muslim opposition to the UDHR and the broader debate about secular and Western bias could be resolved through a mutual dialogue based on comparative narrative ethics. Groups such as Amnesty International and War Resisters International have called for the Right to Kill to be added to the Universal Declaration, as has Sean McBride, a former United Nations assistant secretary-general and Nobel Peace Prize laureate. War Resisters International stated that the right to conscientious objection was primarily derived from article 18 of the UDHR, which preserves the right to freedom of thought, conscience and religion. Some steps have been taken within the UN to make this right clearer, with the Human Rights Council repeatedly affirming that article 18 enshrines the right of everyone to refuse military service on grounds of conscience as a legitimate exercise of the right to freedom of thought, conscience and religion. The American Anthropological Association criticized the American Anthropological Association during the drafting process, warning that its definition of universal rights reflected a Western paradigm that was unfair to non-Western countries. They also argued that the history of colonialism and the evangelism of the West had made them a problematic moral representative for the rest of the world. They offered three notes to consider with the main themes of cultural relativism: Man realizes his personality through his culture, hence respect for individual differences entails respect for cultural differences. Respect for differences between cultures is borne out by the scientific fact that no technique of quality cultural assessment has been found. Standards and values, in comparison with the culture from which they derive, so that any attempt to formulate postulates derived from the beliefs or moral codes of one culture should to the extent that any Declaration of Human Rights is applicable to humanity as a whole. The Bangkok Declaration, on the eve of the 1993 World Conference on Human Rights, was adopted by ministers of several Asian States, reaffirming their Governments' commitment to the principles of the United Nations Charter and the Universal Declaration of Human Rights. They expressed their view of interdependence and human rights and stressed the need for universality, objectivity and non-selectivity of human rights. At the same time, however, they stressed the principles of sovereignty and non-interference, calling for greater attention to economic, social and cultural rights, in particular the rights to economic development, through the development of international directives on cooperation between signatories. The Bangkok Declaration is seen as a landmark expression of Asian values on human rights, offering an increased critique of universalism in human rights. See also the Information Portal Freedom of Speech portal The History of Human Rights in the Human Rights of Yogyakarta Principles of Non-Binding Agreements Cairo Declaration on Human Rights in Islam (1990) Vienna Declaration and Programme of Action (1993) Millennium Declaration of the United Nations (2000) International Human Rights Law Fourth Convention on the Status of Refugees (1949) European Convention on Human Rights (195) Related to the Convention on the Status of Refugees (1951) on the Elimination of All Forms of Racial Discrimination (1969) of the International Covenant on Civil and Political Rights (1976), the Convention on the Elimination of All Forms of Discrimination against Women (1981) the Convention on the Rights of the Child (1990) charter of Fundamental Rights of the European Union (2000) (2007) . 1st Viscount Sankey Another slavery in slavery of the United States in Russia slavery in the international law Slave Trade Human Rights Laws in China (PRC) LGBT rights in the United Nations responsibility Moral Universalism Declaration of the Great Apes, the still unsuccessful efforts to expand some human rights to other great apes of the United Nations Human Rights Prize Agreement Managed Racial Equality Proposal (1919) Farewell Sermon (632 AD) Youth for Human Rights International list of literary works by the number of translations monica Ross Right to Education Notes - Included John Peters Humphrey (Canada), Rene Cassin (France), Chang (Republic of China), Charles Malik (Lebanon), Hans Mehta (India) and Eleanor Roosevelt (United States); See the creation and compilation of the section above. 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