

Chapter 1 : Arab Charter on Human Rights - Wikipedia

The Human Rights Act sets out the fundamental rights and freedoms that everyone in the UK is entitled to. It incorporates the rights set out in the European Convention on Human Rights (ECHR) into domestic British law.

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination. One of the great achievements of the United Nations is the creation of a comprehensive body of human rights law—a universal and internationally protected code to which all nations can subscribe and all people aspire. The United Nations has defined a broad range of internationally accepted rights, including civil, cultural, economic, political and social rights. It has also established mechanisms to promote and protect these rights and to assist states in carrying out their responsibilities. The foundations of this body of law are the Charter of the United Nations and the Universal Declaration of Human Rights, adopted by the General Assembly in 1945 and 1948, respectively. Since then, the United Nations has gradually expanded human rights law to encompass specific standards for women, children, persons with disabilities, minorities and other vulnerable groups, who now possess rights that protect them from discrimination that had long been common in many societies. It sets out, for the first time, fundamental human rights to be universally protected. The human rights that the Covenant seeks to promote and protect include: The Covenant had states parties by the end of 1980. The Second Optional Protocol was adopted in 1966. The Covenant deals with such rights as freedom of movement; equality before the law; the right to a fair trial and presumption of innocence; freedom of thought, conscience and religion; freedom of opinion and expression; peaceful assembly; freedom of association; participation in public affairs and elections; and protection of minority rights. It prohibits arbitrary deprivation of life; torture, cruel or degrading treatment or punishment; slavery and forced labour; arbitrary arrest or detention; arbitrary interference with privacy; war propaganda; discrimination; and advocacy of racial or religious hatred. Human Rights Conventions A series of international human rights treaties and other instruments adopted since 1948 have expanded the body of international human rights law. The Council is made up of 47 State representatives and is tasked with strengthening the promotion and protection of human rights around the globe by addressing situations of human rights violations and making recommendations on them, including responding to human rights emergencies. The High Commissioner is mandated to respond to serious violations of human rights and to undertake preventive action. It serves as the secretariat for the Human Rights Council, the treaty bodies expert committees that monitor treaty compliance and other UN human rights organs. Individuals, whose rights have been violated can file complaints directly to Committees overseeing human rights treaties. Human Rights and the UN System Human rights is a cross-cutting theme in all UN policies and programmes in the key areas of peace and security, development, humanitarian assistance, and economic and social affairs. As a result, virtually every UN body and specialized agency is involved to some degree in the protection of human rights. Some examples are the right to development, which is at the core of the Sustainable Development Goals; the right to food, championed by the UN Food and Agriculture Organization, labour rights, defined and protected by the International Labour Organization, gender equality, which is promulgated by UN Women, the rights of children, indigenous peoples, and disabled persons. Human rights day is observed every year on 10 December.

Chapter 2 : Refworld | Arab Charter on Human Rights

The Universal Declaration of Human Rights. The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights.

The history of human rights has not been entirely progressive. Many established rights would be replaced by other less tolerant systems. Stable institutions may be uprooted such as in cases of conflict such as war and terrorism. The Northeast African civilization of Ancient Egypt [18] supported basic human rights. The Cyrus Cylinder is a clay tablet created in B. Following the reportedly destructive Kalinga War, Ashoka adopted Buddhism and abandoned an expansionist policy in favor of humanitarian reforms. In Britain in , the English Bill of Rights and the Scottish Claim of Right each made illegal a range of oppressive governmental actions. Additionally, the Virginia Declaration of Rights of encoded into law a number of fundamental civil rights and civil freedoms. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. Hegel during the 18th and 19th centuries. Although the term had been used by at least one author as early as This was achieved across the British Empire by the Slave Trade Act, which was enforced internationally by the Royal Navy under treaties Britain negotiated with other nations, [28] and the Slavery Abolition Act In the United States, all the northern states had abolished the institution of slavery between and , although southern states clung tightly to the "peculiar institution". During the reconstruction period immediately following the war, several amendments to the United States Constitution were made. These included the 13th amendment, banning slavery, the 14th amendment, assuring full citizenship and civil rights to all people born in the United States, and the 15th amendment, guaranteeing African Americans the right to vote. In Russia, the reformer Tsar Alexander II ended serfdom in, [6] although the freed serfs often faced restrictions of their mobility within the nation. Many groups and movements have achieved profound social changes over the course of the 20th century in the name of human rights. In Europe and North America, labour unions brought about laws granting workers the right to strike, establishing minimum work conditions and forbidding or regulating child labour. National liberation movements in many countries succeeded in driving out colonial powers. Movements by long-oppressed racial and religious minorities succeeded in many parts of the world, among them the civil rights movement, and more recent movements, on behalf of women and minorities in the United States. The establishment of the International Committee of the Red Cross, the Lieber Code and the first of the Geneva Conventions in laid the foundations of International humanitarian law, to be further developed following the two World Wars. Enshrined in its charter was a mandate to promote many of the rights later included in the Universal Declaration of Human Rights. The United Nations has played an important role in international human-rights law since its creation. Following the World Wars, the United Nations and its members developed much of the discourse and the bodies of law that now make up international humanitarian law and international human rights law. Analyst Belinda Cooper argued that human rights organisations flourished in the s, possibly as a result of the dissolution of the western and eastern Cold War blocs. It was seen as the answer to the UDHR. True religion is the guarantee for enhancing such dignity along the path to human integrity. Philosophy of human rights The philosophy of human rights attempts to examine the underlying basis of the concept of human rights and critically looks at its content and justification. Several theoretical approaches have been advanced to explain how and why human rights have become a part of social expectations. One of the oldest Western philosophies of human rights is that they are a product of a natural law, stemming from different philosophical or religious grounds. Other theories hold that human rights codify moral behaviour which is a human social product developed by a process of biological and social evolution associated with Hume. Human rights are also described as a sociological pattern of rule setting as in the sociological theory of law and the work of Weber. These approaches include the notion that individuals in a society accept rules from legitimate authority in exchange for security and economic advantage as in Rawls' "a social contract. The two theories that dominate contemporary human rights discussion are the interest theory and the will theory. Interest theory argues that the principal function of

human rights is to protect and promote certain essential human interests, while will theory attempts to establish the validity of human rights based on the unique human capacity for freedom. At an international level the most common categorisation of human rights has been to split them into civil and political rights , and economic, social and cultural rights. Indivisibility The UDHR included both economic, social and cultural rights and civil and political rights because it was based on the principle that the different rights could only successfully exist in combination: The ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his social, economic and cultural rights. Similarly, without livelihoods and a working society, the public cannot assert or make use of civil or political rights known as the full belly thesis. The indivisibility and interdependence of all human rights has been confirmed by the Vienna Declaration and Programme of Action: All human rights are universal, indivisible and interdependent and related. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. Although accepted by the signatories to the UDHR , most do not in practice give equal weight to the different types of rights. Some Western cultures have often given priority to civil and political rights, sometimes at the expense of economic and social rights such as the right to work , to education , health and housing. Similarly the ex Soviet bloc countries and Asian countries have tended to give priority to economic, social and cultural rights, but have often failed to provide civil and political rights. Categorisation Opponents of the indivisibility of human rights argue that economic, social and cultural rights are fundamentally different from civil and political rights and require completely different approaches. Similarly civil and political rights are categorized as: Out of these generations, the third generation is the most debated and lacks both legal and political recognition. This categorisation is at odds with the indivisibility of rights, as it implicitly states that some rights can exist without others. Prioritisation of rights for pragmatic reasons is however a widely accepted necessity. American human rights scholar Philip Alston argues: If every possible human rights element is deemed to be essential or necessary, then nothing will be treated as though it is truly important. The term inalienable rights or unalienable rights refers to "a set of human rights that are fundamental, are not awarded by human power, and cannot be surrendered. International human rights law In the aftermath of the atrocities of World War II, there was increased concern for the social and legal protection of human rights as fundamental freedoms. The foundation of the United Nations and the provisions of the United Nations Charter provided a basis for a comprehensive system of international law and practice for the protection of human rights. Since then, international human rights law has been characterised by a linked system of conventions, treaties, organisations, and political bodies, rather than any single entity or set of laws. Human traffickers, almost invariably operating with the protection of corrupt local officials and police, enslave children and young women in the sex trade. So long as the regimes that sponsor and protect these criminals remain in power, their crimes go unrecognized.

Chapter 3 : OHCHR | What are Human Rights

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Cherishing the humanitarian values and principles which [the Arab Nation] has established throughout its long history, having had a major role in spreading centres of knowledge between East and West, and made it the destination of people from all over the world and of those seeking knowledge, culture and wisdom. Rejecting racism and Zionism, both of which constitute a violation of human rights and a threat to world peace. Recognising the close link between human rights and world peace. Affirming all the above, [these governments] agree to the following: Part One Article 1 A. All peoples have the right to self determination and to have control over their wealth and natural resources. By virtue of that right, they have the right to freely determine their political status and to freely pursue their economic, social and cultural development. Racism, Zionism, occupation and foreign control constitute a challenge to human dignity and are a fundamental obstacle to the human rights of peoples. It is a duty to condemn all such practices and to work towards their abolishment. Part two Article 2 Each State party to the present Charter undertakes to ensure that every individual located within its territory and subject to its jurisdiction, shall have the right to enjoy all the rights and freedoms recognised in this [Charter], without distinction on the basis of race, colour sex, language, religion, political opinion, national or social origin, wealth, birth or other status, and without any discrimination between men and women. There will be no restriction of any basic human right which is recognised or existent in any State party to this Charter, by virtue of law, treaties or custom. Nor may [these rights] be derogated from under the pretext that they have not been recognised in this Charter, or recognised to a lesser degree. No State party to this Charter shall derogate from the basic freedoms contained in [this Charter] and from which the citizens of another state benefit, which affords those freedoms to a lesser degree. It is prohibited to impose limitations on the rights and freedoms guaranteed by virtue of this Charter unless where prescribed by law and considered necessary to protect national and economic security, or public order, or public health, or morals, or the rights and freedoms of others. State Parties may, in times of public emergencies which threaten the life of the nation, take measures that exonerate them from their obligations in accordance with this Charter to the extent strictly required by the circumstances. Article 5 Everyone has the right to life, liberty, and security of person; these rights are protected by law. Article 6 There can be no crime, or punishment, except for what is stipulated in law. Nor can there be any punishment for any acts committed previous to the enactment of that law. The accused benefits from a subsequent law. Article 7 The accused is presumed innocent until proven guilty in a lawful trial where defence rights are guaranteed. Article 8 Every person has the right to liberty and security of person. No one shall be subjected to arrest or detention or stopped without legal basis and must be brought before the judiciary without delay. Article 9 Everyone is equal before the judiciary, and the right to judicial recourse is guaranteed for every person, on the territory of a State. Article 10 Sentence of death will be imposed only for the most serious crimes; every individual sentenced to death has the rights to seek pardon or commutation of the sentence. Article 11 Under no circumstances may the death sentence be imposed for a political offence. The State parties shall protect every person in their territory from physical or psychological torture, or from cruel, inhuman, degrading treatment. No medical or scientific experimentation shall be carried-out on any person without his free consent. Article 14 No one shall be imprisoned for proven inability to repay a debt or another civil obligation. Article 15 Those punished with deprivation of liberty must be treated humanely. Article 16 No person can be tried twice for the same crime. Anyone against whom such a measure is taken has the right to challenge its legality and request his release. Anyone who is the victim of an illegal arrest or detention has the right to compensation. Article 17 Private life is sacred, and violation of that sanctity is a crime. Private life includes family privacy, the sanctity of the home, and the secrecy of correspondence and other forms of private communication. Article 18 The recognition of a person before the law is a character attached to every person. Article 19 The people are the source of authority. Political capacity is a right for every citizen of a legal age to be exercised in accordance with the law. Article 20 Everyone residing on the territory of a State shall have freedom of movement and

freedom to choose the place of residence in any part of the territory, within the limits of the law. Article 21 Citizens shall not be arbitrarily or illegally deprived from leaving any Arab country, including their own, or their residency restricted to a particular place, or forced to live in any area of their country. Article 22 No citizen can be expelled from his own country, or deprived of the right to return to it. Article 23 Every citizen has the right to seek political asylum in other countries, fleeing persecution. A person who was pursued for a common crime does not benefit from this right. Political refugees shall not be extradited. Article 24 No citizen shall be arbitrarily denied of his original nationality, nor denied his right to acquire another nationality without legal basis. Article 25 The right to private ownership is guaranteed to every citizen. Under no circumstances shall a citizen be arbitrarily or illegally deprived of all or part of his property. Article 26 The freedom of thought, conscience and opinion is guaranteed to everyone. Article 27 Persons from all religions have the right to practice their faith. They also have the right to manifest their opinions through worship, practice or teaching without jeopardising the rights of others. No restrictions of the exercise of the freedom of thought, conscience and opinion can be imposed except through what is prescribed by law. Article 28 Citizens have the freedom of assembly and association in peaceful manner. No restrictions shall be imposed on either of these two freedoms except when it is necessary for national security, or public safety, or the protection of the rights and freedoms of others. Article 29 The State shall ensure the right to form trade unions and the right to strike within the limits prescribed by law. Article 30 The State shall ensure every citizen the right to work which guarantees a standard of living that provides the basic life necessities and ensures the rights to a comprehensive social security. Article 31 The freedom to choose employment is guaranteed, and forced labour is prohibited. Forced labour does not include compelling a person to carry out work in execution a judicial decision. Article 32 The State shall ensure to citizens equal opportunity in employment, and equal pay for work of equal value. Article 33 Every citizen has the right to occupy public office in his country. Article 34 Eradicating illiteracy is a commitment and an obligation. Education is a right for every citizen. Elementary education is compulsory and free. Secondary and university education shall be accessible to all. Article 35 Citizens have the right to live in an intellectual and cultural atmosphere that reveres Arab nationalism and cherishes human rights. Racial, religious and other forms of discrimination are rejected, while international cooperation and world peace are upheld. Article 36 Everyone has the right to participate in the cultural life, enjoy literary and artistic production, and be given the chance to advance his artistic thought and creative talent. Article 37 Minorities shall not be deprived of their right to enjoy their own culture or follow their own religious teachings. The family is the fundamental unit of society, and enjoys its protection. The State shall ensure special care and protection for the family, mothers, children and the elderly. Article 39 The youth has the right to have greater opportunity to develop physical and mental abilities. Section three Article 40 A. The member States of the [Arab] League Council, which are parties to the Charter, shall elect a Committee of human rights experts by secret ballot. The Committee shall consist of seven members nominated by State parties to the Charter. The primary elections for the Committee shall take place six months after the Charter enters into force. The Committee shall not include more than one person from the same State. The Secretary-General shall request the State parties to present their nominees two months before the election date. The nominees must have a high level of expertise and financial capability in the area of Committee work. Experts shall work in their individual capacity, and with total impartiality and integrity. Members shall be elected for a period of three years, three of whose membership may be renewed one time only. The names of the latter shall be randomly drawn from the ballot box, and the principle of rotation will be followed whenever possible. The Committee shall elect its Chairman and will draw up its own internal rules of procedure, outlining how it will function. The Committee may, with his approval, hold its meetings in another Arab country if the work so requires. An initial report one year from the date the Charter enters into force; b. Periodic reports every three years; c. Reports that contain the States responses to inquiries by the Committee. The Committee shall study the reports submitted by the State parties to the Charter in accordance with paragraph I of this article. The Committee will distribute a report accompanied by the opinions and comments of the States to the Human Rights Committee of the Arab League. Section Four Article 42 A. The Secretary-General of the League of Arab States shall submit this Charter after the League Council approves it to the State parties for signature, ratification or

adherence. This Charter takes effect two months after the seventh instrument of ratification or adherence has been deposited at the General Secretariat of the Arab League. Article 43 This Charter takes effect in each State, after its coming into force, two months from the date of the deposit by that State of its instrument of ratification or adherence to the General Secretariat. The Secretary-General shall notify State parties upon receiving the ratification or adherence instrument.

Chapter 4 : Online Burma Library > Main Library > Human Rights

Burma Human Rights Yearbooks () These compilations of reports of human rights violations in Burma were published annually from to by the Human Rights Documentation Unit (HRDU) of the National Coalition Government of the Union of Burma (NCGUB).

Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December General Assembly resolution A as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over languages. 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. 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. Everyone has the right to life, liberty and security of person. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Everyone has the right to recognition everywhere as a person before the law. 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. 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. No one shall be subjected to arbitrary arrest, detention or exile. 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. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed. 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. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 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. 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. 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. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay. All children, whether born in or out of wedlock, shall enjoy the same social protection. 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. 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. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized. 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.

Chapter 5 : Human Rights Watch | Defending Human Rights Worldwide

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status.

Chapter 6 : SOUTH AFRICA'S HUMAN RIGHTS DIPLOMACY IN AFRICA: | calendrierdelascience.co

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Chapter 7 : Naf River - Wikipedia

Description: Health and Human Rights explores the reciprocal influences of health and human rights, including the impact public health programs and policies have on human rights, the consequences human rights violations have on health, the importance of health in realizing human rights, and the ways in which human rights can be integrated into public health strategies.

Chapter 8 : South Africa's Human Rights Diplomacy in Africa :

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Chapter 9 : Social Justice Reports Index | Australian Human Rights Commission

Human rights are moral principles or norms that describe certain standards of human behaviour and are regularly protected as natural and legal rights in municipal and.