

## Intersections: Human Rights, Fair Trade Principles, and Jewish Values

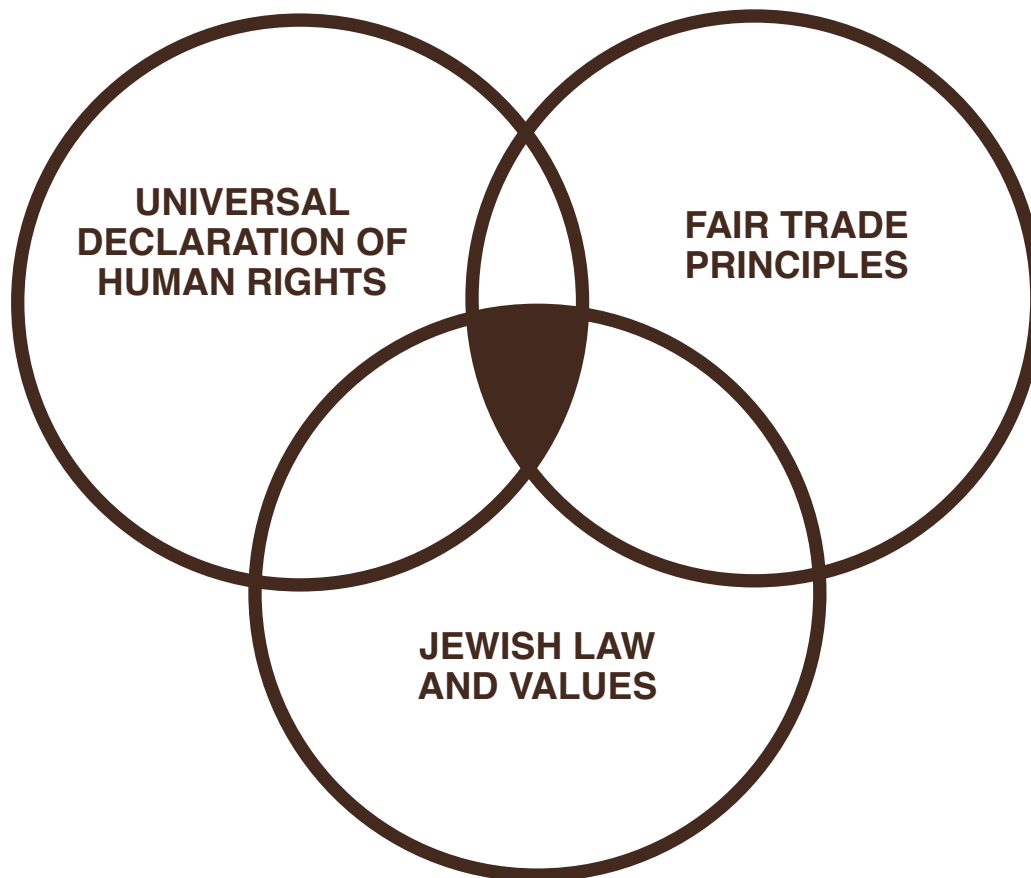
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**Fair Trade Judaica**

Crafted with Jewish Values

Fair Trade Judaica is building a fair trade movement in the Jewish community, linking Jewish values of human dignity, self-sufficiency, and environmental sustainability with fair trade standards assuring fair and livable wages, no child labor, healthy and safe working conditions. We accomplish this through outreach/education, and expanding the production, distribution, and sale of Fair Trade Judaica products. <http://www.fairtradejudaica.org>



## Introduction

Fair trade, human rights, and Judaism are three values systems or lenses through which to view the world. They have many overlapping elements, though there are also places where they diverge. This activity presents select elements from the three systems and invites participants to reflect on the intersection of the three systems, especially as they pertain to the participants' own lives.

The Universal Declaration of Human Rights (UDHR), proclaimed on December 10, 1948, is an incredible collective statement of human values. Developed on feedback from societies around the world, it is humankind's best attempt to describe the rights that we all share. It is unique in its coverage of the many types of rights: social, economic, political, civil, and cultural rights all find a place in the UDHR. Though the UDHR itself is not binding as law, its concerns have been concretized in international law and the human rights codes of many nations, especially those that gained independence since 1948. The UDHR consists of a number of preamble clauses followed by 30 articles, each focused on a specific right.

Fair trade is an international trading system that promotes economic partnerships based on equality, justice and sustainable environmental practices. Fair trade supports farmers and craftspeople in developing countries who are socially and economically marginalized, by emphasizing fair value return, environmental protection, and human and workers' rights. Fair trade is much more than just trade – it is a direct, cooperative, and in-depth relationship between buyers and sellers that keeps all ten of the World Fair Trade Organization principles of fair trade at the forefront (e.g. livable wages, no child labor, safe working conditions, etc.).

Judaism does not discuss many human rights directly. Judaism tends, rather, to speak from the voice of obligation or mitzvah rather than the language of rights, i.e. the obligation to feed the hungry rather than the right of an individual to eat. (Though many argue that the obligation implies the right—these go hand in hand.) Not all of the UDHR's 30 articles fit neatly into the Jewish legal system. These points of conflict become opportunities for struggle and interpretation, which are deeply Jewish behaviors. When does a human rights concept call for a change in Jewish practice? When do Jewish teachings highlight something important that the UDHR doesn't seem to cover? Also, the choice of texts here is a work in progress. If you think of other texts that better fit the topics, feel free to bring them into your conversation.

## Teaching the Universal Declaration of Human Rights with Fair Trade Principles and Jewish Text

After introducing the text, divide the room into pairs of students (*chevruta*). Give each chevruta group a copy of the materials.

*Chevruta* is an ancient method of Jewish text study with origins in the Talmud, a fifth century compendium of Jewish oral law, rabbinic discussion, and analysis. The approach relies upon two people grappling together with a text and the essential ideas and issues it raises.

1. *Sit face to face with a partner.*
2. *Read the text out loud.* As you hear the words, mentally note anything that jumps out at you. Consider possible inconsistencies and “problems” in the text
3. *Ask questions out loud.* In *Chevruta*, thinking takes place “out loud” and questions are as important as answers. Ask questions, and explore the answers the text offers. General questions might include:
  - What values are being expressed by the UDHR, the fair trade principles, and the Jewish text?
  - What is the text about? How do you know?
  - What stands out for you? In particular, are there areas of the text that appear to convey double meanings? Are there ideas that appear not to correlate?
  - Are certain words repeated? Why?
  - What are the messages conveyed through the text? Do you agree with the authors’ perspectives? Why or why not?
  - What is the historical context behind the text? How might this affect the meaning of the text?
4. *Consider different interpretations of the text.* What is the literal meaning? Are there deeper or more metaphorical readings? What is your personal interpretation?
5. *Bring your own experience to the text.* Texts are often seen as authoritative, and therefore intimidating; however, we should never be afraid to bring our own lived experience to textual interpretation.
6. *Take responsibility for your partner’s learning.* Engage your partner with questions. Encourage your partner to share his or her ideas. It is not enough for only one person to understand the material.
7. *Come together as a class to share your insights.* If you are studying the same text as other pairs in the room, come together to share your insights. This will add additional layers to your understanding of complex texts. Some guiding questions for the larger group discussion could include:
  - What were common themes in the Jewish texts?
  - What rights were you surprised to see in the UDHR? What might be missing?
  - Are any of these rights antithetical to Jewish values?
  - What other texts could one use to describe the Jewish connection to human rights?

### Additional Resources

T'ruah's "Teaching *Masekhet Zechuyot Ha'Adam*", [http://www.truah.org/documents/MZA%20Text%20Study\\_0.pdf](http://www.truah.org/documents/MZA%20Text%20Study_0.pdf)  
 "What's Jewish about Fair Trade": <http://fairtradejudaica.org/learn/whats-jewish-about-fair-trade/>

### Acknowledgements

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 Ilana Schatz is Founding Director of Fair Trade Judaica, [www.fairtradejudaica.org](http://www.fairtradejudaica.org)

## Text Study on Fair Trade Principles and Universal Declaration of Human Rights

by Ilana Schatz, Fair Trade Judaica

### 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.

**Genesis 9:6** *“Beloved is all humankind for they were made b’tzelem Elohim (in the image of God). Doubly beloved are they, for they were told that they were made in the image of God. As it says: “In the image of God was humankind made.”*

#### Text Study Questions:

1. What are the values inherent in being created in God’s image?
2. How would you define “dignity”?

### 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

#### FAIR TRADE PRINCIPLE *Commitment to Non Discrimination and Gender Equity*

**Genesis 1:27-28** *“God created the human in God’s image. In the image of God., God created him, male and female he created them. And God blessed them.”*

#### Text Study Questions:

1. Do you agree with the forms of discrimination mentioned in both Article 2 and the fair trade principle? Are there other forms of discrimination that you would include?
2. How do you interpret being created in God’s image as the basis for non-discrimination?

#### **ARTICLE 4**

NO ONE SHALL BE HELD IN SLAVERY OR SERVITUDE; SLAVERY AND THE SLAVE TRADE SHALL BE PROHIBITED IN ALL THEIR FORMS.

#### **FAIR TRADE PRINCIPLE** Ensuring no Child Labor and Forced Labor

**Maimonides, Laws of Slaves 9:8** *“It is appropriate for a person who is merciful and pursues justice, to not make their slaves carry a heavy yoke, nor cause them distress. One should allow them to partake of all food and drink one serves. Similarly it is forbidden to embarrass a slave with one’s deeds or with words, for the Torah prescribed that they perform a service and not that they be humiliated. Nor should one shout or vent anger upon them. Instead, one should speak to them gently and listen to their claims.”*

**Maimonides, Laws of Torah Study, 2:1** *“The breath of school children is the reason for the world’s existence.”*

#### **Text Study Questions:**

1. Does the Torah prohibit slavery? Would modern Jewish values prohibit slavery?
2. What is the relationship between child labor and forced labor/slavery?

#### **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

#### **FAIR TRADE PRINCIPLE**

##### **Commitment to Freedom of Association and Transparency and Accountability**

**Deuteronomy 29:9-11, 13-14** *“You stand this day, all of you, before Adonai your God – your tribal heads, your elders and your officials, all the men of Israel, your children, our wives, even the stranger within your camp, from woodchopper to water drawer to enter into the covenant of Adonai your God, which Adonai your God is concluding with you this day...I make this covenant, with its sanctions, not with you alone but with both those standing here with us this day before Adonai our God and with those who are not here this day.”*

#### **Text Study Questions:**

1. What is important about the right to choose to participate or not participate in groups?
2. What is the balance between protecting the rights of the individual vs. the group?
3. How does this relate to the Jewish people being part of a group covenant?

## 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 ITS ECONOMIC, SOCIAL AND CULTURAL RIGHTS INDISPENSABLE FOR HIS DIGNITY AND THE FREE DEVELOPMENT OF HIS PERSONALITY.

### Fair Trade Principle Fair Trading Practices and Providing Capacity Building

**Rambam, Laws of Gifts to the Poor 7:3** *“You are commanded to provide the needy with whatever they lack. If they lack clothing, you must clothe them. If they lack household goods, you must provide them... You are commanded to fulfill all of their needs, though not required to make them wealthy.”*

#### Text Study Questions:

1. What are the limits of the social support network, both in Jewish law and according to Article 22?
2. Whose responsibility is it to provide social security, governments, individual tzedakah, or communal funds?
3. What does according to “the free development of his personality” mean to you?
4. How do you determine the line between providing someone with what they lack vs. making them wealthy?

## 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 FAVORABLE REMUNERATION ENSURING FOR HIMSELF AND HIS FAMILY AN EXISTENCE WORTH 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.

### Fair Trade Principle Payment of a Fair Price and Fair Trading Practices

**Deuteronomy 24:14-15** *“You shall not abuse a needy or destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay his wages on the same day, before the sun sets, for his needs and his life depend on it.”*

**Maimonides, Laws of Sale 18:1** *“It is forbidden to cheat people in buying or selling or to deceive them, whether they are Jewish or gentile – they are equal in measure.”*

**Talmud, Baba Mezia 112a** *“Whoever withholds an employee’s wages, it is as though he had taken the person’s life from him.”*

#### Text Study Questions:

1. What does it mean to “deceive” one another?
2. Why is the issue of deception raised around buying and selling?
3. Why is it important to be “as careful as one can”?
4. Have you been in a situation where you interpreted someone’s behavior as suspicious?
5. How can one behave to find favor in the eyes of God and humanity?

## ARTICLE 24

EVERYONE HAS THE RIGHT TO REST AND LEISURE, INCLUDING REASONABLE LIMITATION OF WORKING HOURS AND PERIODIC HOLIDAYS WITH PAY.

### Fair Trade Principle Ensuring Good Working Conditions

**Shulchan Aruch, Choshen Mishpat 427:8** “It is a positive commandment to eliminate every hazard that endangers life... If one did not eliminate it, but preserved the hazards that cause danger, one has overlooked a positive commandment and transgressed “you shall not bring blood-guilt into your house.”

**Deuteronomy 22:8** “When you build a new house, you shall make a parapet for your roof, so that you do not bring blood-guilt on your house if anyone should fall from it.”

**Deuteronomy 5:11-15** “Observe the Sabbath day and keep it holy, as Adonai your God has commanded you. Six days shall you labor and do work, but the seventh day is a Sabbath of Adonai your God; you shall do no work – you, your son or daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and Adonai your God freed you from there with a mighty hand and an outstretched arm; therefore Adonai your God has commanded you to observe the Sabbath day.”

#### Text Study Questions:

1. What do you think “blood guilt” means?
2. Why do you think that it is a positive commandment to provide safe conditions?
3. How does the observance of Shabbat relate to labor conditions?

## ARTICLE 25

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, 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.

### Fair Trade Principle Creating Opportunities for Economically Disadvantaged Producers

**Midrash Exodus Rabbah 31:12** “There is nothing in the world more grievous than poverty – the most terrible of sufferings. Our teachers have said: if all the troubles of the world are assembled on one side and poverty on the other, poverty would outweigh them all.”

**Maimonides, Laws of Gifts to the Poor 10:7** “The highest level of *tzedakah* is when you support someone by giving a gift, or a loan, entering into partnership, or creating a job for them so that they can support themselves until no longer needing to depend upon others.”

#### Text Study Questions:

1. What makes poverty the most grievous of all things? What are the ways that poverty affects someone’s life?
2. How does fair trade reflect Maimonides’ highest level of *tzedakah*?
3. How do you define an adequate standard of living?

## 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.

### **Fair Trade Principle Recognize, Promote and Protect Cultural Identity**

**Talmud, *Brachot 17a*** “A gem in the mouths of the Rabbis of Yavneh: I am God’s creature and my fellow is God’s creature. My work is in the city and their work is in the field. I rise early for my work and they rise early for their work. Just as they do not presume to do my work, so I do not presume to do their work. Will you say, I do (learn) much and they do (learn) little? We have a tradition: One may do much or one may do little; it is all the same, provided one directs one’s heart to heaven.”

**Talmud, *Brachot 19b*** “Come and learn. Human dignity is so important that it supersedes even a Biblical prohibition.”

### **Text Study Questions:**

1. What does it mean to direct one’s heart to heaven? Give examples of actions directed towards heaven.
2. What does it mean to not presume to do another’s work, and how does that inform your understanding of respecting other cultural identities?
3. Have you had the experience of someone making presumptions about your work? How did that make you feel?
4. Why do you think it’s important to protect cultural identity and traditional skills?



## **The World Fair Trade Organization (WFTO) prescribes 10 Principles that Fair Trade Organizations must follow in their day-to-day work and carries out monitoring to ensure these principles are upheld:**

### **Principle One: Creating Opportunities for Economically Disadvantaged Producers**

Poverty reduction through trade forms a key part of the organization's aims. The organization supports marginalized small producers, whether these are independent family businesses, or grouped in associations or co-operatives. It seeks to enable them to move from income insecurity and poverty to economic self-sufficiency and ownership. The organization has a plan of action to carry this out.

### **Principle Two: Transparency and Accountability**

The organization is transparent in its management and commercial relations. It is accountable to all its stakeholders and respects the sensitivity and confidentiality of commercial information supplied. The organization finds appropriate, participatory ways to involve employees, members and producers in its decision-making processes. It ensures that relevant information is provided to all its trading partners. The communication channels are good and open at all levels of the supply chain.

### **Principle Three: Fair Trading Practices**

The organization trades with concern for the social, economic and environmental well-being of marginalized small producers and does not maximize profit at their expense. It is responsible and professional in meeting its commitments in a timely manner. Suppliers respect contracts and deliver products on time and to the desired quality and specifications.

Fair Trade buyers, recognizing the financial disadvantages producers and suppliers face, ensure orders are paid on receipt of documents and according to the attached guidelines. An interest free pre-payment of at least 50% is made if requested.

Where southern Fair Trade suppliers receive a pre payment from buyers, they ensure that this payment is passed on to the producers or farmers who make or grow their Fair Trade products.

Buyers consult with suppliers before canceling or rejecting orders. Where orders are cancelled through no fault of producers or suppliers, adequate compensation is guaranteed for work already done. Suppliers and producers consult with buyers if there is a problem with delivery, and ensure compensation is provided when delivered quantities and qualities do not match those invoiced.

The organization maintains long term relationships based on solidarity, trust and mutual respect that contribute to the promotion and growth of Fair Trade. It maintains effective communication with its trading partners. Parties involved in a trading relationship seek to increase the volume of the trade between them and the value and diversity of their product offer as a means of growing Fair Trade for the producers in order to increase their incomes. The organization works cooperatively with the other Fair Trade Organizations in country and avoids unfair competition. It avoids duplicating the designs of patterns of other organizations without permission.

Fair Trade recognizes, promotes and protects the cultural identity and traditional skills of small producers as reflected in their craft designs, food products and other related services.

**Principle Four: Payment of a Fair Price**

A fair price is one that has been mutually agreed by all through dialogue and participation, which provides fair pay to the producers and can also be sustained by the market. Where Fair Trade pricing structures exist, these are used as a minimum. Fair pay means provision of socially acceptable remuneration (in the local context) considered by producers themselves to be fair and which takes into account the principle of equal pay for equal work by women and men. Fair Trade marketing and importing organizations support capacity building as required to producers, to enable them to set a fair price.

**Principle Five: Ensuring no Child Labor and Forced Labor**

The organization adheres to the UN Convention on the Rights of the Child, and national / local law on the employment of children. The organization ensures that there is no forced labor in its workforce and / or members or homeworkers.

Organizations who buy Fair Trade products from producer groups either directly or through intermediaries ensure that no forced labor is used in production and the producer complies with the UN Convention on the Rights of the Child, and national / local law on the employment of children. Any involvement of children in the production of Fair Trade products (including learning a traditional art or craft) is always disclosed and monitored and does not adversely affect the children's well-being, security, educational requirements and need for play.

**Principle Six: Commitment to Non Discrimination, Gender Equity and Freedom of Association**

The organization does not discriminate in hiring, remuneration, access to training, promotion, termination or retirement based on race, caste, national origin, religion, disability, gender, sexual orientation, union membership, political affiliation, HIV/Aids status or age. The organization provides opportunities for women and men to develop their skills and actively promotes applications from women for job vacancies and for leadership positions in the organization. The organization takes into account the special health and safety needs of pregnant women and breast-feeding mothers. Women fully participate in decisions concerning the use of benefits accruing from the production process.

The organization respects the right of all employees to form and join trade unions of their choice and to bargain collectively. Where the right to join trade unions and bargain collectively are restricted by law and/or political environment, the organization will enable means of independent and free association and bargaining for employees. The organization ensures that representatives of employees are not subject to discrimination in the workplace.

Organizations working directly with producers ensure that women are always paid for their contribution to the production process, and when women do the same work as men they are paid at the same rates as men. Organizations also seek to ensure that in production situations where women's work is valued less highly than men's work, women's work is re-valued to equalize pay rates and women are allowed to undertake work according to their capacities.

**Principle Seven: Ensuring Good Working Conditions**

The organization provides a safe and healthy working environment for employees and / or members. It complies, at a minimum, with national and local laws and ILO conventions on health and safety.

Working hours and conditions for employees and / or members (and any homeworkers) comply with conditions established by national and local laws and ILO conventions.

Fair Trade Organizations are aware of the health and safety conditions in the producer groups they buy from. They seek, on an ongoing basis, to raise awareness of health and safety issues and improve health and safety practices in producer groups.

### **Principle Eight: Providing Capacity Building**

The organization seeks to increase positive developmental impacts for small, marginalized producers through Fair Trade.

The organization develops the skills and capabilities of its own employees or members. Organizations working directly with small producers develop specific activities to help these producers improve their management skills, production capabilities and access to markets - local / regional / international / Fair Trade and mainstream as appropriate. Organizations which buy Fair Trade products through Fair Trade intermediaries in the South assist these organizations to develop their capacity to support the marginalized producer groups that they work with.

### **Principle Nine: Promoting Fair Trade**

The organization raises awareness of the aim of Fair Trade and of the need for greater justice in world trade through Fair Trade. It advocates for the objectives and activities of Fair Trade according to the scope of the organization. The organization provides its customers with information about itself, the products it markets, and the producer organizations or members that make or harvest the products. Honest advertising and marketing techniques are always used.

### **Principle Ten: Respect for the Environment**

Organizations which produce Fair Trade products maximize the use of raw materials from sustainably managed sources in their ranges, buying locally when possible. They use production technologies that seek to reduce energy consumption and where possible use renewable energy technologies that minimize greenhouse gas emissions. They seek to minimize the impact of their waste stream on the environment. Fair Trade agricultural commodity producers minimize their environmental impacts, by using organic or low pesticide use production methods wherever possible.

Buyers and importers of Fair Trade products give priority to buying products made from raw materials that originate from sustainably managed sources, and have the least overall impact on the environment.

All organizations use recycled or easily biodegradable materials for packing to the extent possible, and goods are dispatched by sea wherever possible.

[http://www.wfto.com/index.php?option=com\\_content&task=view&id=2&Itemid=14](http://www.wfto.com/index.php?option=com_content&task=view&id=2&Itemid=14)

## The Universal Declaration of Human Rights

### 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.

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.