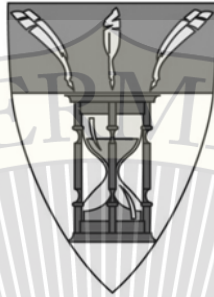


Les travaux personnels du Lycée Ermesinde Mersch



# Human rights : universalism of human rights and cultural relativism

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# Human rights

Universalism of human rights and cultural  
relativism

Travail Personnel

# Summary

1. Introduction
2. History and development of Human Rights
3. Simple explanation of Human Rights
4. Universalism of Human Rights and Cultural Relativism
  - 4.1 Universalism of Human Rights
  - 4.2 Cultural Relativism
  - 4.3 Problem of Cultural Relativism
  - 4.4 Personal on Universalism of Human Rights and Cultural Relativism
5. Eternity Clauses
6. Interview with François Biltgen
7. Interview with Dean Spielmann
8. Outro

# Introduction

Our earth inhabits nearly 8 billion people. Everybody of these 8 billion people is different, but there is one thing they all share, all of us have the same rights. Human rights are those rights, that everyone has, that everyone has for being a human. They were written down in the year 1948 in the United States of America, as the Universal Declaration of Human Rights. Human Rights are the same for everyone on earth. They are a part of the most important ideas of human history. We all share the same rights for the simple reason of belonging to the same species, namely homo sapiens. We are born with those rights and from that very moment they are inherent without any exceptions.. This conception bears its' origins in the legal philosophy of *ius naturale*.<sup>[0]</sup> The sexual, the religious or the gender orientation, the skin colour, age or any other difference in theory does not matter. Human rights are entrenched in the corpus of international rights. Even the UNO-Charter of the year 1946 went into it. The first written agreement was concluded in 1948, the aftermath of the Second World War. It was called the Universal Declaration of Human Rights. 18 years later, the UNO passed two other international agreements, one about civic and political rights and a second one about cultural, social and economic rights. Together those three are called the International Bill of Human Rights. They make the most essential part of human rights. Alongside there is a whole series of UNO Conventions: The Geneva Convention for Refugees, the Children's Rights Convention, the Convention against Torture and the Convention on Disability. There are three different dimensions of human rights. The first one is the Political and Civic Freedom Rights, which includes the right to live, the right to live with corporal integrity, the prohibition of slavery and compulsory labour, the protection against torture, the freedom of expression, opinion, speech and religion, the right against discrimination and the right to vote. The second dimension consists of the economic, social and cultural human rights, such as the right to labour\*<sup>1</sup>, adequate wages\*<sup>2</sup> and the right to found a labour union\*<sup>3</sup>, the equality between genders, the protection of families, pregnant women and children, the right to have an adequate standard of living, the right to the best possible healthy state, among others the right to education and finally the right to be a part of cultural life. The third dimension is about self-determination in the population, the right to development, the right to a clean environment and the right to peace.

A very important principle of the human rights is the indivisibility, which means that it is not possible to build up any hierarchy of human rights, they can only work if they are respected by everyone. Responsible for the practice of human rights are the countries. They have to prevent violations of human rights and they have to create conditions in which it is possible to



make human rights become real. The central council of the UNO is the human rights council in Geneva. It regularly reviews the human rights situation in all the UNO member states. The problem of this council is that some of the 47 represented member states don't observe the human rights themselves. The UNO safety council takes care of the protection of human rights in warzones or in violent conflicts.

There also exist human rights conventions for regional groups of states, like for example the European Human Rights Council and the European Human Rights Courthouse, the African Charter of Human Rights and Civic Rights, the American Convention of Human Rights. A very important part of the control system of human rights observations are the different NGO's (non-governmental organizations). They are a part of the civic society and they supervise if human rights are respected worldwide. They build up political pressure on governments, by organising public demonstrations and they reveal cases of violated human rights. Human rights are essential rights, but they are still not respected everywhere.

There is one thing that is questioned worldwide. Is it possible to implement human rights without interfering fundamentally with old cultural traditions? Does cultural relativism exist?

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\*1: labour; practical work <sup>[1]</sup>

\*2: wages; the money earned by an employee <sup>[1]</sup>

\*3: labour union; organization of representatives who work in a particular industry to protect their labour rights <sup>[1]</sup>

<sup>[0]</sup> *Libertés Fondamentales* vum Frédéric Rouvillois édition Champs d'Université Flammarion 2012 ISBN-9782081290044

<sup>[1]</sup> <https://www.youtube.com/watch?v=12uKuORCyBM>

# History and development

Kyros was the first to write down civic rights in 539 B.C. After conquering Babylon, he declared that every slave would be free, all citizens would be free to choose their religion and that all humans would be valued equally. His words were written down on the famous Kryptos-cylinder (this is a simple clay cylinder) and the first Human Rights were practically born. The idea of citizens' rights spread to India, Greece and Rome. There people started following an unwritten law they called natural rights. Natural rights are those rights that humans followed, they were not spoken out and nobody told them that those rights had to be respected, but these natural rights were not respected by the hegemony.

The second edition of human rights was the Magna Charta Libertatum (The Great Deed of Liberties). It was written down by the English king John the First in 1215. The final version had 63 articles and was finished in 1225 by Henry the Third. These 63 articles concerned the feudal law and the feudal duties. As time passed, Magna Charta became a part of the most important and basic of English constitutional laws which are unwritten until now. It was even called: "Bible of constitution". It stated that nobody, not even a King, could repeal human rights. In Hungary, in 1222 under the reign of King Andrea II, fundamental rights for nobles were established. This constitution secured the tax exemption of nobles and of the church. Nobles could neither be forced to go to war, nor to finance it. This constitution was the base of the Hungarian basic law until 1848. Also after the Middle Ages, similar constitutions (Tuebinger agreement, Leyes Nuevas, ...) were established. In 1628, a petition on rights was presented to King Karl I, which asked for the recognition of citizens' rights like the Magna Charta. It criticized tax increases without confirmation from the parliament. In England, when King James was forced out of his position in 1689, the British Bill of Rights was drafted under the new reign of William III and Mary II, in order to secure freedom of speech and make tax increase dependent on a sanction by the parliament. This paper was directed against Catholicism and absolutism, and created together with the basic law of England, the basis for the parliamentary regimes in the United Kingdom.

The Virginia Declaration of Rights was elaborated and adopted on 12 June 1776 at the Convent of Virginia and it was accepted as the Declaration of Human Rights, which later served as an example for the first sentences of the Declaration of Independence in the US-American Bill of Rights of their constitution. With this Declaration, Virginia was the first American state to replace their colonial statute with a constitution. This constitution was a warranty for democratic fundamental rights and secured popular sovereignty, a public vote for

all government office and the detachment of church and state. In the battle for independence of the Americas from Great Britain, Virginia became an example for the remaining US States. The French "Déclaration des droits de l'homme et du citoyen" (Declaration of Human and Citizen Rights) was written down in 1789 after the Great French Revolution. This declaration was longer than those before, and was based on the Roman Natural Rights, so they became Natural Rights, that made claims for personal freedom, equality of rights and cosmopolitanism - "Liberté, Egalité, Fraternité". But unfortunately not everyone agreed with these Natural Rights. In the year 1800, Napoleon Bonaparte invaded Europe. He decided to topple the new French democracy and appointed himself the Emperor of the whole world. In 1814 his reign ended and Human Rights became a topic of debate once again. New international laws were established, they accorded many rights in Europe, however only in Europe. Meanwhile in the rest of the world, Human Rights weren't enforced for everyone at this point, Human Rights were seen as rights for white males of European descent and thus women and the colonies' inhabitants couldn't benefit from them.. People in the rest of the world were raided, conquered and exploited by European imperial states, until a young lawyer whose name was Mahatma Gandhi was born in India. He led the May protests in 1915 and he claimed for universal rights, not just for people in Europe. In the end even Europe agreed to this. But it wasn't so easy to implement this claim. Two great world wars broke out and Adolf Hitler eliminated half the Jewish population. Human rights suffered an immense blow and never before had humanity been in need as much as right after the second world war. In 1945 the world's countries founded the United Nations (UN). The main goal of the UN was "[...] to reaffirm faith in fundamental human rights, in the dignity and worth of the human person." Under the administration of Eleanor Roosevelt, the Commission of the United Nations arranged to establish a series of rights that should be applied to all humans. In 1946 the Universal Declaration of Human Rights was made. And so the Roman idea of Natural Law changed from Natural Rights to Human Rights.

But, as we can see, Human Rights aren't respected worldwide, even if most people agree on the idea of Human Rights. The Universal Declaration of Human Rights had the goal to become the foundation of all national constitutions. But this isn't achieved yet. Even with a series of other documents, agreements and contracts, these often appear to be only words on a sheet of paper. <sup>[2] [3]</sup>

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<sup>[2]</sup>[http://www.global-ethic-now.de/gen-deu/0c\\_weltethos-und-politik/0c-pdf/chronologie\\_mr.pdf](http://www.global-ethic-now.de/gen-deu/0c_weltethos-und-politik/0c-pdf/chronologie_mr.pdf)

<sup>[3]</sup>[https://www.youtube.com/watch?v=fjagWFE\\_mnpg](https://www.youtube.com/watch?v=fjagWFE_mnpg)

## Simple explanations of the 30 paragraphs of the Universal Declaration of Human Rights

*Article 1:* Every born human, is born free and equal.

*Article 2:* Every human has the same rights without any exception.

*Article 3:* Every human has the right to live, to be free and to live safely.

*Article 4:* Nobody shall be enslaved

*Article 5:* Nobody shall be tortured or shall be degraded in any other way.

*Article 6:* Everyone has the right to be recognized as a legal person.

*Article 7:* Everyone is equal in front of the law and has the same claim to protection by the law.

*Article 8:* Each human has the right to an efficient legal protection, in the case of contraventions of his human rights.

*Article 9:* Nobody shall be arrested arbitrarily, or driven from his country.

*Article 10:* Everyone has the right to a fair trial.

*Article 11:* Every human shall be deemed innocent, until his guilt has been proved.

*Article 12:* Everyone has the human right to a private or familial live.

*Article 13:* Every human has free choice of abode, such as the right to leave a country and to return to this country.

*Article 14:* Everyone has the right to asylum in case of persecution.

*Article 15:* Everyone shall have the right to citizenship.

*Article 16:* Women and men have the same rights during marriage and in case of divorce.

*Article 17:* Every human has the right to property.

*Article 18:* Every human has the human right to freedom of thought, of conscience and of religion.

*Article 19:* Everyone has the human right to freedom of opinion and to a free expression of it.



*Article 20:* Every human has the right to freedom of assembly and of association.

*Article 21:* Everyone has the right to vote, and to be voted if he wants.

*Article 22:* Every born human, has the human right to live in social security and the right to the dignity of indispensable cultural, social and economic rights.

*Article 23:* Everyone has the human right to an adequate wage, which covers the basic needs of the worker and his family and which allows the worker to have human living conditions.

*Article 24:* Everyone has the human right to recovery and leisure.

*Article 25:* Every human has the human right to health and to wellbeing in which clothing, housing, food, medical and social support to a necessary degree is included.

*Article 26:* Everyone has the rights to education, to a primary and human rights education.

*Article 27:* Everyone has the human right to participate in cultural life and as well as scientific progress, as also the protection of his scientific, literary or artistic works.

*Article 28:* Everyone has a right to a social and international regime. In which these human rights can be realized.

*Article 29:* Every human has duties towards the community.

*Article 30:* None of these human rights of this declaration should be literalized in a way that the violation of another human right can be justified. <sup>[4]</sup>

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[4] [http://www.etc-graz.at/typo3/fileadmin/user\\_upload/ETC-Hauptseite/Menschenrechte\\_lernen/POOL/Allge\\_Erklaerung\\_der\\_MR\\_Kurzfassung\\_29\\_12.pdf](http://www.etc-graz.at/typo3/fileadmin/user_upload/ETC-Hauptseite/Menschenrechte_lernen/POOL/Allge_Erklaerung_der_MR_Kurzfassung_29_12.pdf)

# Universalism of human rights

Human rights in themselves are universal. They should be applicable to every human from every culture because all of us are entitled to the Universal Declaration of Human Rights, regardless of religion, physical appearance or cultural background. Former Judge of the European Court of Human Rights Dean Spielmann says: "Human rights should also be applied in Asia because they are universal."

The universalism of Human Rights is a very important quality of the International Human Rights Law. The Vienna Declaration states that the national particularities and values of historical, cultural and religious

backgrounds have to be respected actively. The IHRL (International Human Rights Law) is reticent about its philosophical foundations. This is necessary to secure the wide spread of its norms. Even the Vienna Declaration affirmed that the universalism of the HR is beyond question. "Human rights, are clearly universal and the reason why is that they are easy to understand because you enjoy human rights because you are a human being and because your dignity is at stake and the dignity of a human being is the same in Asia, here, in Iraq and wherever in the world. [...] It is the dignity of a human being that creates human rights" \*

The UDHR (Universal Declaration of Human Rights) shouldn't go against old cultural principles and traditions; they should just ensure human needs. Humans don't want to get hurt, don't want to be subjected to torture or to slavery wherever they live and wherever they come from.

## universal

[yoo-nuh-vur-suh l]

Spell Syllables

Synonyms Examples Word Origin

See more synonyms on Thesaurus.com

adjective

1. of, relating to, or characteristic of all or the whole:  
*universal experience.*
2. applicable everywhere or in all cases; general:  
*a universal cure.*
3. affecting, concerning, or involving all:  
*universal military service.*
4. used or understood by all:  
*a universal language.*
5. present everywhere:  
*the universal calm of southern seas.*
6. versed in or embracing many or all skills, branches of learning, etc.:  
*Leonardo da Vinci was a universal genius.*
7. of or relating to the universe, all nature, or all existing things:  
*universal cause.*

\*5: unwilling to speak

[5] Universalism of Human rights and Cultural Relativism by Michael Freeman

[6] <http://de.humanrights.com/what-are-human-rights/international-human-rights-law-continued.html>

[7] <https://www.youtube.com/watch?v=uxzMtjjUjG>

[8] Cultural Relativism and Universal Human Rights by Jack Donnelly

[9] <http://www.e-ir.info/2013/12/01/can-and-should-human-rights-be-universal/>

[9] Human Rights in Practice by Peter R.Baehr; Universalism versus Cultural Relativism

# Cultural relativism

Cultural relativism is the principle, that individual people, their beliefs and activities should be understood by others in terms of their own individual cultural backgrounds. One of the main principles of cultural relativism is the respect and dignity of all cultures.

The anthropologist Franz Boas was the first man to extend the idea of cultural relativism. Franz Boas was born on 9<sup>th</sup> July 1858 in Germany. In his early life he was interested in natural science. He learned about the Canadian Inuit culture and got interested in cultures and anthropology. When he moved to New York later on, he was involved in projects bringing Native Americans to the attention of the general public. He formulated first theories on cultural relativism. He made clear that: "Civilization is not something absolute, but [...] relative, and [...] our ideas and conceptions are true only as far as our civilization goes." In 1896 he became the first professor of anthropology at the University of Columbia and brought his ideas to his students. He is considered as the most influential figure in anthropological studies in the 20<sup>th</sup> century. In 1911 Boas published a series of lectures on culture and race, which was named: *The Mind of Primitive Man*.<sup>10][11][12]</sup> However, this work was burnt by the Nazis in the Second World War. The point to F. Boas revolutionary thoughts was that, different as conventional anthropology in his lifetime, he believed, that every human made a single and individual species. His life took end in 1942.

The point to F. Boas's revolutionary thoughts was that, unlike conventional anthropologists in his lifetime, he believed, that every human made a single and individual species. His life ended in 1942.

The American, Anthropological Association (AAA) was the first association questioning human rights in 1947. They asserted that values and standards are relative to the culture from which they derive. Anthropologists gave voice to the fear that the promotion of human rights would lead to a hegemony of the dominant power. They don't accept human rights, but extend the collective rights of global cultures.



The rationale of cultural relativism entails the respect of all cultures, which is even stated in the UDHR, article 22 and 27.



In its development, cultural relativism had a big influence on moral relativism and became a “creed” in anthropology that denies all forms of imposition of norms, which human rights might be regarded as. From the point of view of cultural relativists, a law or an international resolution like human rights, that were written down by people of a unilateral cultural background cannot be enforced on other cultures because it steals the cultures’ liberty, independence or even the existence of a culture. Strong cultural relativism holds that culture is a principle source of validity for a moral right or rule. Cultural relativists accuse universalists of being ethnocentric and cultural imperialists. The IRHL is in fact a modern product that is worldly, open minded and lawful and derives from a Western principle, that considers rights superior to culture. IHRL also allows ‘experts’ (delegates) to adduce the IHRL-standards to cultures that before weren’t able to apply them. But this may break up primal local cultural traditions and practices. All the principles of cultural relativism follow the goal to protect old cultures, and let them evolve without influence of hegemony. It says that cultures, with their practices and beliefs, value individuals. They have different historical backgrounds and each individual should be free to act according to their history, as there is no universal way to do this. Relativists also support the belief that all values derive from socialization and power.<sup>[13][14] [15] [16]</sup>

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\*4: Strongest and most powerful position able to control others

<sup>[10]</sup> [https://en.wikipedia.org/wiki/Cultural\\_relativism](https://en.wikipedia.org/wiki/Cultural_relativism)

<sup>[11]</sup> <https://archive.org/stream/jstor-1762644/1762644#page/n0/mode/2up>

<sup>[12]</sup> <http://www.biography.com/people/franz-boas-9216786>

<sup>[13]</sup> <http://www.e-ir.info/2013/12/01/can-and-should-human-rights-be-universal/>

<sup>[14]</sup> Human Rights in Practice *by* Peter R.Baehr; Universalism versus Cultural

Relativism

<sup>[15]</sup> Cultural Relativism and Universal Human Rights *by* Jack Donnelly

<sup>[16]</sup> Universalism of Human rights and Cultural Relativism *by* Michael Freeman



## Problem of Cultural relativism

Universalism and its tolerant principles, is opposed to cultural relativism, which also says that cultures are valid. The idea of cultural relativism is ethically untenable, because it includes the tolerance of cultures which are cruelly dysfunctional or discriminate people for different causes. Cultural relativism also offers only little protection to culture. It provides the reasons why some cultures destroy others. The advantage of universalism is that it also gives value to cultural-friendly principles. There isn't an agreement of validity, neither for the philosophical foundation of human rights, nor for cultural relativism. <sup>[17]</sup>

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<sup>[17]</sup> Universalism of Human rights and  
Cultural Relativism *by* Michael Freeman

# My personal opinion on cultural relativism and universalism of human rights

We are all humans telling our stories and pursuing our dreams, the only thing that unites us all, is our human condition. Worldwide the subject of universalism of Human Rights and cultural relativism is seen in black and white. There are no, or little nuances, which makes it very difficult to have a debate.

Cultural relativism will justify everything with the argument of cultural traditions. In my opinion, however, human rights should not merge with cultural principles; they should secure the wellbeing of every human. If a culture tolerates the abuse or discrimination of women, this, in my view, cannot be justified by a cultural ritual. It is discrimination, and no matter what culture. If culture tolerates everything, everything can be justified by cultural history, which, to me, seems quite dangerous. Culture is something changeable, it is dynamic, fluid, lively. It changes throughout history. To implement human rights, which cover human needs, one can't depend on a changeable, fluid and dynamic culture. Anyway this isn't adaptable to our modern, globalized and multicultural society with different cultures, different beliefs and also different religions. Cultural relativism fails on this point, because culture is fluid. In our globalized world the adoption of human rights is the first step to guarantee the safety and dignity of every human being on earth.

Torture, political or military dictatorships, rigged elections or the concentration on money instead of food for people doesn't come from cultural bases or negative indigenous cultures. To stop discrimination, slavery or torture we cannot depend on cultural traditions, but need to depend on humanity.<sup>[18]</sup>

I believe that a universal application of human rights is possible, because human rights in themselves are universal. A man from Bangladesh, a woman from Mexico or a teenager from Luxembourg derive from different cultures, grow up with different traditions, but they share their humanity, they have the same needs. The fact that a person comes from Saudi Arabia doesn't mean that this person can be subjected to torture. A woman born in a Turkish village should be able to go to school or to work. We all need food, education, protection from torture, freedom to express our thoughts, and no matter our origin.

48 states are represented at the European Council of Human Rights and 48 member states are responsible for an implementation of all human rights to all humans. These member states all have different cultural backgrounds and traditions. Yet it is their mission to protect and promote human rights. So the delegation of the promoters of human rights is made up by people of different cultural backgrounds and all indigenous traditions, who all believe human rights should be respected and defended by the representatives.

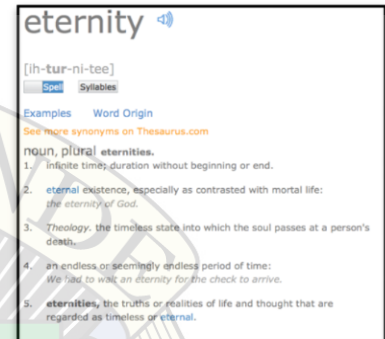
Another very dangerous aspect of cultural relativism is that culture is something fluid and that according to the principles of cultural relativism everything is tolerated in the name of culture. I believe that this undermines the human right that culture should be protected and promoted. But the subjection to torture or to slavery, or discrimination cannot be justified by any cultural tradition. The dignity of the individual validates human rights. Wherever we come from, whatever the colour of our skin is, we are all humans and have the same dignity wherever we live.

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[18] <https://www.youtube.com/watch?v=uxzMtjjUjG>

# Eternity clauses

Many countries have experienced hard times in which Human Rights were violated and people had very hard living conditions. To avoid this happening again, some countries fixed this eternally, by writing down an eternity clause. These clauses are designed to ensure that a law or a constitution cannot be changed by amendment. They are included in the basic set of laws of the country. They do not always concern Human Rights and they exist in the constitutions of the Czech Republic, Germany, Turkey, Greece, Italy, Morocco, the Islamic Republic of Iran, the Federative Republic of Brazil, Norway and Spain. In the constitution of Colombia and the constitution of India, there are similar clauses, which are not impossible but difficult to change.



## Germany

In the Basic Law of the Federal Republic of Germany (Grundgesetz) an eternity clause is included, which cannot be changed by anyone. Whatever happens the fundamental principles of the German democracy have to persist.

- The first paragraph says that: *"The dignity of man is inviolable. To respect and protect it is the duty of all state authority"* <sup>[19]</sup>
- The first article of this clause emphasizes in the second paragraph that in every case Human Rights have to be acknowledged to make sure to that the people live in a community of peace and justice. <sup>[20]</sup>
- Enforceable law: "The following basic rights bind the legislature, the executive and judiciary as directly enforceable law." <sup>[21]</sup>

In order to prevent dictatorship, the eternity clause was included into the basic law by the parliamentary council. In this clause some articles of the Universal Declaration of Human Rights are assumed. The eternity clause also includes the resolution that the Republic of Germany is considered as a federal state. <sup>□</sup> This means that the different states make up together a federal republic (the Federal Republic of Germany) and that this has to stay. They were written down in order to make sure Germany will never face another period of nationalism in which civil rights and liberties of the basic law are abrogated. Liberty,



democracy and the federal form of government are inviolable in Germany. At the beginning, the first version of the constitution was only planned as a provisional measure for a limited time. That it would persist for nearly 60 years was unthinkable at the time of drafting. <sup>[24]</sup>

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<sup>[19]</sup> Article 1, Paragraph 1; Basic Law of Federal Republic of Germany

<sup>[22]</sup> <http://www.bpb.de/nachschlagen/lexika/das-junge-politik-lexikon/161075/ewigkeitsklausel>

<sup>[20]</sup> Article 1, Paragraph 2; Basic Law of Federal Republic of Germany

<sup>[23]</sup> <http://www.bpb.de/nachschlagen/lexika/handwoerterbuch-politisches-system/201998/bundesstaat-foederalismus>

<sup>[1]</sup> Article 1, Paragraph 3, Basic Law of Federal Republic of Germany

<sup>[24]</sup> <http://www.bpb.de/apuz/32023/das-grundgesetz-eine-verfassung-auf-abruf>

<sup>[21]</sup> Article 79, Paragraph 3; Basic Law of Federal Republic of Germany



# Charter of Fundamental Rights

The European Charter of Fundamental Rights unites all fundamental rights that are protected by the European Union (EU). In 2000 the decision was taken, that the Charter of Fundamental Rights would commence in 2009 and since December of this year the Charter is officially applied.

The EU wanted to summarize all the rights, European citizens have and clarify the situations of rights. It was done, to adapt the papers on human rights to social change and progress and to adapt it to the scientific and technological evolution and modernization. And so the Charter of Fundamental Rights was born. The charter contains all the rights that follow from a jurisdiction of the European Court, such as all the rights and liberties of the European Convention of Human Rights and some other rights and fundamentals that result from constitutional traditions of the member states and other internationally binding instruments.

The Charter of Fundamental Rights is considered as a third generation paper of human rights, which entails data protection and warranties in the domain of bioethics and transparent negotiations. The charter is in harmony with the EU Instrument and the European Convention of Human Rights.

When the charter took effect on 1<sup>st</sup> December 2000, it was still not legally binding. Only on 1<sup>st</sup> December 2008, when the Lisbon Agreement came into force, did the Charter of Fundamental Rights become a legally binding contract, just like all other European documents. In May 2010 the European commissioners finally took an oath on the European Charter of Fundamental Rights and should from this point forth be considered binding by the commission, as its implementation and its protection is enforced by the European Court of Justice. <sup>[25][26]</sup>

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<sup>[25]</sup> [http://ec.europa.eu/justice/fundamental-rights/charter/index\\_de.htm](http://ec.europa.eu/justice/fundamental-rights/charter/index_de.htm)

<sup>[26]</sup> [http://ec.europa.eu/justice/fundamental-rights/charter/index\\_de.htm](http://ec.europa.eu/justice/fundamental-rights/charter/index_de.htm)

# Dean Spielmann

Dean Spielmann was born in October 1962 in Luxembourg. In 1988 he studied law at the Université Catholique de Louvain. In the following year Dean Spielmann joined the Luxembourgish bar association. He continued his studies at the University of Cambridge and, after his studies, he worked as a lawyer in Luxembourg. Between 1991 and 1997 he taught as an assistant professor for criminal policy at the university of Louvain and later at the Centre Universitaire de Luxembourg and the University of Nancy. In 2004 he was elected judge to the European Court of Human Rights. In 2011 he became a member of the committee and on 1<sup>st</sup> November 2011 he became President of the Court of Human Rights. In October 2015 his term as president took an end. Now he acts as judge at the European Court of Justice.

## What is a right for you?

A right can be defined, maybe as a prerogative, a prerogative to do something or to get something through a legal source, that is provided for either by law, legislative provision, a contract, a unilateral act by somebody else or even an international treaty. Human rights are rights for the benefit of an individual and those rights are enshrined in an international treaty. So, in other words, it is not a mere interest. It is something that has been provided for in a legal source, a "source juridique". This source can be a private source, like a contract between you and me. I sell you my car, you have the right that I give you my car and I have the right that you pay me the price. A right inevitably engenders a correlative obligation to someone else. If I have a right to not be subjected to an unhuman treatment, someone else has the obligation not to subject me to an unhuman treatment. If I have the right to get a certain amount of money, someone has the obligation to give me this amount of money. So rights inevitably also entail the obligation of someone else. A right is not just a mere interest. You can have the interest that the sun will shine tomorrow, but you don't have a right that the sun will shine tomorrow. What distinguishes a right from an interest is that a right is provided by a source, a legal source that is binding. This source can be a law, a contract or a unilateral act by someone else: If somebody decides that, after his death, he will give you his whole fortune, then this is a unilateral act: your right to get this fortune and his obligation to give you his fortune. So this is a will that creates a right to get something or the obligation that someone should not do something, so this is a right.



*Are human rights different from other rights? Are they special rights?*

Yes, human rights are special rights, they are fundamental rights that are provided by instruments that are superior to other legal instruments. For instance, fundamental rights or human rights can be enshrined in a constitution that has a higher legal status than a simple act of parliament. This means that, if an act of parliament, i.e. a law is not consistent with a right provided by a constitution, the constitution takes precedence and the law should not be applied because it is unconstitutional. Historically, human rights are a relatively new phenomenon, because those fundamental rights provided by the constitution were introduced on the international level only after the Second World War. Those rights were considered to be so fundamental that not only states should respect them, but there should be an international mechanism to protect them. Those states that entered into a treaty obliged themselves to each other. In other words, states that sign a treaty accept that others can have a look into what they are doing in terms of non-respect of human rights.

So it is like an international contract in which the states agree to protect the human rights and the well-being of all humans, not only of their own country. This is something new when it comes to human rights. They have to protect the rights of any human being within their jurisdiction. If they do not do that, any other state that is a part of the agreement can then bring a case against this state before an international court. An individual whose rights are violated can also bring a case against a state before an international court. In the European Court of Strasbourg there are two kinds of cases: the interstate cases brought by any state party to the agreement against another state that violates human rights of any human being or of one human being or of more human beings. There is a second type of cases that are called the individual application. The individual application is the great majority of the applications in Strasbourg. They are brought by individuals who claim that one or two states party to the European Convention of Human Rights violate a specific right of the convention. Human Rights are fundamental rights and they are special rights, because they exist independent of your nationality. They exist just because you are a human being. It is the dignity of a human being that creates human rights. Human rights must be respected, the dignity of mankind should be respected and they are those rights you find in the European Convention of Human Rights. Within these Human Rights you can distinguish the traditional civil and political rights for instance: the right not to be subjected to torture, the right to a fair trial, the right to life, the right not to be subjected to slavery, freedom of expression, private life and so on, and they are the traditional, political and civil rights. And then, there is another category you do



not find necessarily in the human rights convention, I mean you find them in additional protocols or subsequent instruments, for instance the European Charter of Human Rights, which is much more modern than the convention. The social economic rights are not a part of the civic and political rights, so you cannot bring a case against a state to the court of Strasbourg saying that your right to work has been violated, which is a socio economic right. And this is a distinction that is very important. That does not mean that social economic rights are not important, but they are not provided for by the convention.

One thing I should add here; the European Court of Human Rights has its catalogue of rights in the convention. Let's take the right to private life for instance; it has interpreted this right, like all the other rights, in the light of present conditions, because this convention was drafted in the 1950s and now we have internet and we have to adapt this old text to the new situation. The court said, at some stage, that there is no watertight division between traditional civil rights and socio-economic rights, even if the court does not create new rights or does not apply socio-economic rights, because they are not in their convention, it applies the traditional civil rights in their new socio-economic dimension, giving them a more modern acceptance. For instance, private life is not only the life you enjoy at home. It is also the life you enjoy in relation with your friends and in your professional life, which are also covered by private life in the large sense of the word. The socio-economic dimension comes into play, although the social economic rights are not provided for by the convention. There is no right to work, but your private life might be violated if you lose your work. The court has extended its interpretation by also embracing economic aspects.

*How far do you think human rights can be applied? Do you think a universal application of human rights is possible?*

Well let me ask the question differently: Are human rights universal? Because, yes, of course they are. Sometimes I hear things like "Human Rights derive from a western ideology", and "you cannot apply them in Asia". But they should also be applied in Asia, because they are universal. The first international instrument, it does not have to be a treaty, it has no binding obligations, because it is a resolution of the UN (United Nations), the Universal Declaration of Human Rights, it is not a treaty, not a contract, it is a resolution of the general assembly of the United Nations. The UDHR (Universal Declaration of Human Rights) was the first international text, not a legally binding text, but an international text. In this paper the idea of

universality was included. So human rights are clearly universal and the reason why is that they are easy to understand, because you enjoy human rights, because you are a human being and because your dignity is at stake, and the dignity of a human being is the same in Asia, here, in Iraq and wherever in the world.

*What should happen so that human rights are ensured for everyone?*

First of all, the international treaties and the constitution have to be respected – this is one thing. It was quite a revolution after the Second World War that the states agreed to abandon their sovereignty to certain extent and to submit themselves to an international treaty, to accept an international treaty, to engage in an international contract, to accept human rights, and that they agreed, that someone can bring a case against a state to the European Court of Human Rights. And if those treaties and other conventions and constitutions are respected, this is already something. We know that human rights are violated every day, and I think that an efficient protection of human rights goes hand in hand with the prosecution of those who violate these rights. And here again we have a major development in the last thirty years concerning those international criminal courts. They are in the controversy, things are a bit tangled, human rights on the one hand and on the other hand other international treaties provided for by another court, to hear cases and serious human rights violations, because there the individual may be prosecuted. Human rights violations always occur through other human beings. So criminal responsibility of those who violate human rights is very important to implement them.

*Can you tell us about an interesting case you treated, concerning human rights?*

There are very interesting recent cases of the European Court of Human Rights, for instance the question if it is a violation of a woman's human rights to not allow her to cover her face totally. You might know that in France, for instance, it is forbidden to hide your face and just to leave your eyes uncovered. In such a case the Court of Human rights found that it is possible in certain cases to prohibit full-face scarfs, so no violation of human rights was found in this case. And this is the example of case S.A.S. This is the name of the lady, but the name was shortened, anonymized. Another very important case – it was one of my last cases – was whether the relatives of somebody who was dying could stop the nutrition of this person, if this person could never wake up because he/she had been in a coma for many, many years.

This was a dispute in a family and this case came to Strasbourg. One part of the family said, that it is a violation of the right to life if a law allows the machines to be switched off, even under very restrictive circumstances. The spouse of the man who was in this situation, on the other hand, wanted to do just that. So this case went to a French court and this French court examined the law and said the law has safeguards, considerable safeguards, to prevent abuse. The court said that it was not contrary to the convention and we in Strasbourg confirmed that the law is not contrary to the convention. These types of cases are high profile cases, really important and difficult cases. In Strasbourg we had many cases, thousands of cases, concerning interesting issues, linked to private life, freedom of expression, and so on.

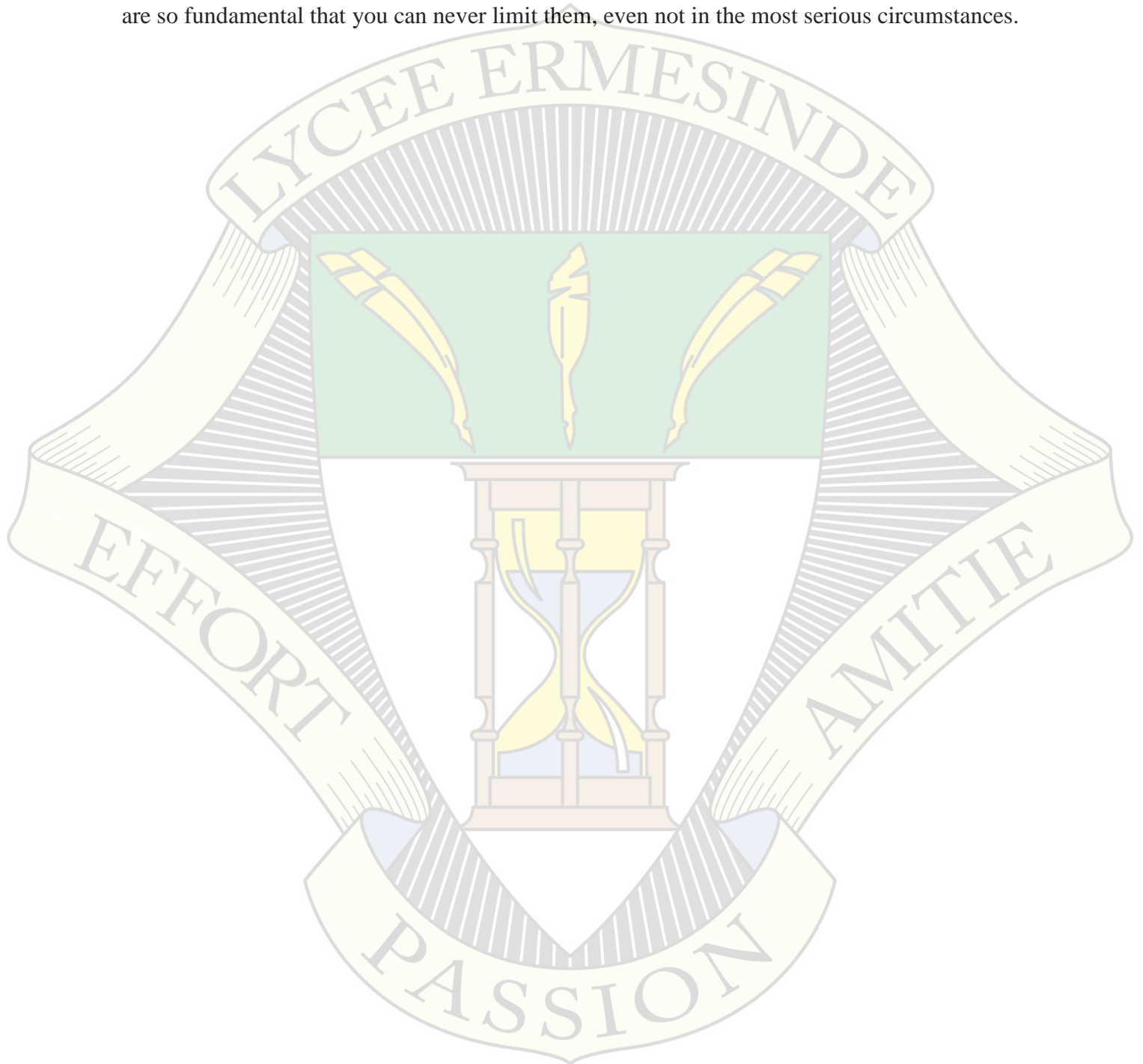
Further Judge Dean Spielmann says:

In principle all human rights are equal and so you can have a conflict between the right to private life, on the one hand, and the right to receive information, freedom of expression, on the other hand. What happens to a newspaper if it publishes information concerning your private life? We have to balance the right to private life and the right to freedom of expression and the right to access to information. If a private person hasn't paid his debts, for instance, the right to private life should prevail, but if a person of public interest hasn't paid his debts the court would decide in a different way. If you are a figure of public interest, your case is balanced differently. In Strasbourg we had a case concerning pictures of the Princess of Hanover. Pictures were taken with her family. The princess didn't want the pictures to be published.

So, in principle, Human Rights are equal and you have to balance. You should take the solution, looking if the court of your private life is touched by the interference or if it is in the periphery. But some human rights nevertheless have a special status, which means that they can never be limited. Freedom of expression can be limited, private life for instance can limit freedom of expression and private life can be limited by the right to receive information, so you have limitations that are possible under certain circumstances. Your private life should be respected, but if you are a potential terrorist, the law may interfere with listening to your phone conversations. There are possible limitations; they should be proportioned, they should be necessary in a democratic society and there are very strict conditions. Certain rights can never be limited. The right not to be subjected to torture, for instance. There can never be a justification to limit this right, even if you interview a terrorist, even if there is a ticking bomb, you can never torture a person. We call them the "non-delegable rights" and there are



half a dozen in the convention: the right to life, the right not to be subjected to torture, the right not to be subjected to forced labour or slavery, the right that a criminal law cannot be applied retrospectively, and so on. These are rights that can never be limited. In a certain sense I would say there is a certain hierarchy in the convention of human rights. Some rights are so fundamental that you can never limit them, even not in the most serious circumstances.





# François Biltgen

François Biltgen is a Luxembourgish judge on the European Court of Justice and member of the political party CSV (Chrëschtlech Sozial Vollekspartei). He studied law. In 1987 he was elected to his local council. For a few years he occupied a seat in the Chamber of Deputies. From 2003 to 2009 he was party chairman of the CSV. Between 2009 and 2013 Biltgen was Minister of Justice, Minister of Civil Service and Administrative Reform, Minister of University Policy as well as Minister of Media and Communication in Luxemburg. He took up a post at the European Court of Justice on 30<sup>th</sup> April 2013 and at the moment he is still on this post there and is responsible for the Charter of Fundamental Rights\*. <sup>[1]</sup>

\*see also page 15

## What is a right for you?

A right always has to be seen together with obligations. There are no rights without obligations. Normally a person has both rights and obligations. And rights, of course, are something you can claim for yourself. Claiming something for yourself, also has different meanings. Normally you say it's my right, so give it to me. Claiming means, that if you are not given the right you are entitled to you may go to a judge, have an independent judge, have access to an independent judge and claim the right, so that this decision of the judge can be enforced, so that you can have your right. In a democratic society two things are important to know: first rights must derive from legal bases, and these legal bases should normally be built by democratic legitimized forces. And the second thing, in a democratic society there is no way to have a dominant power, be it a state, without leaving you the right to go to a judge and to claim your right.

## Is this also your definition for Human Rights?

For me Human Rights are something different still; in fact, Human Rights mean that there are overarching rights, which are not only decided by a national state, but which are, as some may say "natural rights". But how can you claim natural rights? There are a certain number of instruments which are not national instruments. They are not national instruments, because in national constitutions often rights are included, above there are international binding instruments which give human rights to people. For Europe the two most important instruments, are the Convention of Human Rights of the Council of Europe and nowadays the

Charter of the Fundamental Rights of the European Union. Fundamental Rights mean that the national authorities have to respect them. Therefore these two instruments, both the Convention and the Charter of Human Rights, in different ways give citizens access to a judge in order to make sure these rights are enforced, in case they should not be respected.

*Do you think a universal application of human rights is possible?*

Of course we need international binding instruments and of course we need access to a judge. I think that one of the advantages of Europe compared to other continents, may be these two instruments, I have just mentioned. But remember that on other continents, too, there are movements, that try to introduce human rights to everyone.

Let me give an example, a universal example, the ILO (International Labour Organisation). This labour organisation, which is a tripartite organisation, brings together representatives of employers, of states and of trade unions. ILO has produced a lot of conventions which offer human rights in the labour law area. Of course, until now this ILO has no independent court of justice, but it can take decisions and these decisions are at least morally binding. ... The ILO, for instance has produced some poor human labour law rights and if a country member state does not respect them, the ILO may call, for instance, for a boycott. Exactly this happened, it happened for Miramar, and Miramar has changed. I don't want to say, that Miramar has changed its regime, only because of ILO, but even without having a court of justice, the ILO, with its moral influence on the world member states, has an impact on these states. What I have to say is that one of the goals of the ILO is to abolish child labour, unfortunately very often practiced in some countries. So you do not only have Europe, but you also have other movements all over the world. Coming back to the ILO, it is worth remembering that ILO is one of the organizations of the United Nations, which also has a charter that also has an instance to a court.

*You are treating the charter of fundamental rights, so how do you go about the interpretation, what are your reference points?*

I start by making a difference between the Convention of Human Rights and the Charter of Fundamental Rights. The Convention of Human Rights can directly be applied to every citizen. Every citizen has the right to go to the Court of Human Rights in Strasbourg and claim his rights. The condition for a claim in front of the Court of Human Rights is that the

citizen has to have tried all the legal instances to claim in front of the national courts, and only after this can he go to the Court of Human Rights. As far as the Charter of Fundamental Rights is concerned, the Court of Justice can only be engaged if European institutions are involved. If member states might be concerned, the charter is only applicable if the rights of the charter are implemented by a European law. If Europe has no competence to answer a question, we – the court of justice – cannot apply the charter of fundamental rights. But if there is a European right that is applied, and this is the case in a lot of areas, the Court of Justice can apply this Charter of Fundamental Rights. There is another difference between the Court of Human Rights in Strasbourg and the Court of Justice in Luxembourg; a citizen can go directly to the court in Strasbourg, the only condition being that he has tried all the legal instances in the national courts. For the court in Luxembourg this is different. Citizens cannot come directly to the Court of Justice. They may complain in front the commission and then the commission can come to the court. Or they can, in some cases, go to their national judge and then they can say: “Listen, this national disposition, does not conform to European law” and then the national judge can put this case forward and ask us how we interpret this European law. Our answer will not be an order; it will not say what the national judge can do, but we will help him to find a solution for citizens’ cases. Above this, the interpretation we give of this article will be binding to every other national judge in a similar case.

*Can you tell us about an interesting case you treated, concerning human rights?*

I can give you the example of the recent case concerning Google Spain in 2015, I think. A certain Mister Costera Gonzales, years ago had a problem paying some debt to the social security. The social security had one of his houses or his wife’s houses sold at auction. Because of this action, there was an article in a newspaper called *La Vanguardia*. Years later this newspaper put all its old editions online. On the other hand, Google created a hyperlink to the name of Mister Costera Gonzales for its search engine. When you searched for his name on Google, you found his ancient advertisement. Mister Gonzales was winced and he said that he had paid his debts a long time ago and people continue to think that he never pays his debts. The first thing he did was to ask the DATA-protection agency of Spain and later a Spanish judge to either get rid of the announcement in the newspaper or in the hyperlink search engine of Google Spain. The Spanish judge told him that it had nothing to do with this newspaper. Newspapers are about liberty of press and freedom to access information. Your case has something to do with DATA-protection in Europe. So the judge put forward this



ruling asking us whether a DATA-protection agency or a judge could force Google to rid Mister Gonzales of this link. We had to deal first with the question if there is a European law which is applicable and whether the European law – at that time it was the 95 DATA-protection directive – was applicable or not and there were long discussions. If it had not been applicable to a search engine, we could not have taken a decision. We, at the Court of Justice, decided, that it was applicable and then it was about balancing different fundamental rights. Because all the rights are on the same level, there is no right that is worth more than another. For Mister Costera Gonzales this was the right to protection of family and private life and the right to DATA-protection. For Google it was the right to entrepreneurship and the freedom of access to information. The court had to balance these different rights. This balancing can only be done case by case. The court decided that, in the case of Mister Costera Gonzales, it was quite obvious that the balancing is in favour of Mister Costera Gonzales to protect private life and guarantee DATA-protection. But the court added that, if Mister Costera Gonzales had been a person of public interest, the court would have decided differently. What happened to Mister Costera Gonzales? The judge gave him an answer. Moreover, the interpretations we make are legally binding everywhere. Without waiting for a new trial, Google decided to have an internal ruling giving people the right, in certain cases, to have a link to their name removed. In the beginning Google applied this new ruling only to Google Europe. Nowadays they also apply it to google.com.

So you can see, that there are different texts, the Convention of Human Rights, and the Charter of Fundamental Rights with different courts and different procedures. You need the texts and the courts to have an implementation of human rights.

### *What does the European Court of Justice think of the European Court of Human Rights?*

The Charter of Fundamental Rights says that we always have to consult the Convention of Human Rights. Even before we had the Charter at the Court of Justice, we always looked at Fundamental Rights, because we also have to respect the Fundamental Rights, member states are also in there. The Court of Justice, even before it had to respect the Charter of Fundamental Rights, listened to what the Strasbourg Court was saying. Now the Charter of Fundamental Rights even goes further and says that standards of the Convention of Human Rights are the minimum standards for us, when we apply the Charter of Fundamental Rights.

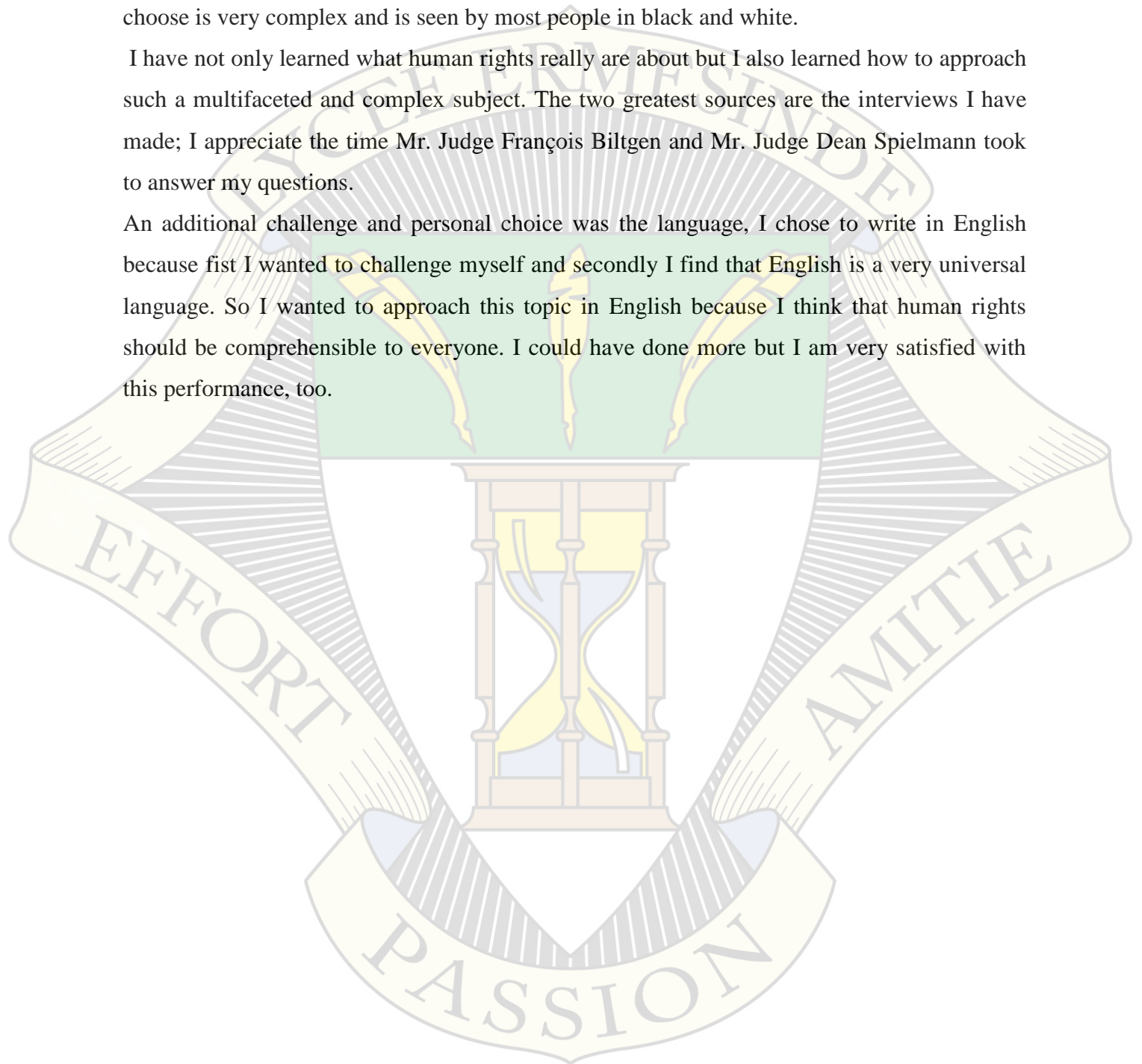
<sup>[28]</sup> [https://de.wikipedia.org/wiki/Fran%C3%A7ois\\_Biltgen](https://de.wikipedia.org/wiki/Fran%C3%A7ois_Biltgen)

## Outro

During five months I approached the subject “Universalism of Human Rights and Cultural relativism”, while I researched I read many very interesting documents, from which I learned a lot. This work only resumes what I have learned and summarizes my thoughts. The subject I choose is very complex and is seen by most people in black and white.

I have not only learned what human rights really are about but I also learned how to approach such a multifaceted and complex subject. The two greatest sources are the interviews I have made; I appreciate the time Mr. Judge François Biltgen and Mr. Judge Dean Spielmann took to answer my questions.

An additional challenge and personal choice was the language, I chose to write in English because first I wanted to challenge myself and secondly I find that English is a very universal language. So I wanted to approach this topic in English because I think that human rights should be comprehensible to everyone. I could have done more but I am very satisfied with this performance, too.



# Attachment

## 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, color, 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 defense.

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 honor 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 to 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 favorable 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 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. <sup>[29]</sup>

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<sup>[29]</sup> [http://www.ohchr.org/EN/UDHR/Documents/UDHR\\_Translations/eng.pdf](http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf)

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ÀRVAI Gina

BILTGEN François

SCHOOS Julie

CATENA Pace

RODRIGUES Isabel

FUNCK Ada

HARSCH Patrick

SPIELMANN Dean

BROERS Maurice

CATENA Karma

