

En ce début de

la **Deuxième Décennie du Développement des Nations Unies** (1971-1980),
la **Décennie du Désarmement des Nations Unies,**

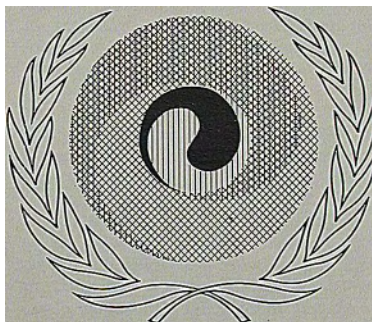
l'Année Internationale de la lutte contre le racisme et la discrimination raciale (1971);

Convaincus que la discrimination raciale cache ses racines bien au-delà de l'épaisseur de la peau, qu'elle constitue le symptôme le plus flagrant en même temps qu'un déguisement commode d'une maladie fondamentale d'ordre psycho-social qui attaque, déforme ou gangrène les relations entre les individus, les disciplines et les organisations en plus de son effet dégradant sur l'esprit humain;

Convaincus que cette discrimination pénètre dans l'âme humaine, et s'y trouve renforcée, parce qu'elle est intimement liée à la lutte pour l'autonomie, l'identité et l'épanouissement social dans une société de plus en plus complexe qui menace constamment ces valeurs par des mutations irresponsables et désordonnées;

Nous consacrons ce numéro de la revue « Associations Internationales » à l'interaction créative, allant jusqu'à l'intégration de tous les types d'entités psycho-sociales — qu'il s'agisse de races, d'organisations, de mouvements, de disciplines, de personnes ou de fragmentations de la personne — comme seule réponse adéquate à la crise globale dans laquelle tous sont impliqués.

Symbol approved for use during
the International Year for Action
to Combat Racism and Racial
Discrimination, 1971.
*Symbole approuvé pour l'Année
Internationale de la Lutte
contre le Racisme et la
Discrimination
Raciale, 1971.*



At the beginning

of the **United Nations Second Development Decade** (1971-1980),
and of the **United Nations Disarmament Decade,**
and of the **United Nations International Year for Action to Combat Racism and
Racial Discrimination** (1971);

In the belief that the origin of racial discrimination lies more than skin deep and that it constitutes the most blatant symptom of, and a convenient disguise for, a fundamental psycho-social disease which attacks, degrades, distorts or opposes all inter-organizational, inter-disciplinary and inter-personal relations, together with their reflection in the individual psyche;

In the belief that it is from the individual psyche that such discrimination is reinforced, since it is intimately associated with the struggle for autonomy, identity and social fulfillment in an increasingly complex society in which these are constantly threatened by uncoordinated or irresponsible change;

We dedicate this special issue to creative, integrative **interaction** between all types of psycho-social entity — whether races, organizations, movements, disciplines, persons, or the aspects of fragmented personalities — as being the only adequate response to a global crisis in which all are implicated.

THE UNIVERSAL DECLARATION OF THE RIGHTS OF HUMAN ORGANIZATION

— an experimental extension of the Universal Declaration of Human Rights

A. Introduction

The term « human organization » — not the singular, but the generic — in the Declaration of the Rights of Human Organization is intended to cover all psycho-social organization which is based upon any direct expression or extension of the « reason and conscience » of man — namely all organized non-material emanations of man. Such organization therefore ceases to exist when the people in question cease to exist. The term therefore covers human rights in the accepted sense (under the Universal Declaration of Human Rights — paragraphs preceded by (a)). It also covers the rights of active groups, movements, organizations and other such social structures, however formal or informal, since they are a socially organized expression of the reason and conscience of human beings (paragraphs preceded by (b)). Similarly it covers the rights of all actively held modes of thought and activity, particularly as characterized by disciplines, since these are all the intellectually or behaviourally organized expression of the reason and conscience of human beings (paragraphs (c), pages 13-26). These three sets of rights represent those which the State and society give to and protect for members of society, whether explicitly or implicitly.

There is an important relationship between the rights given to members of society by the State and the rights and freedoms which a person is prepared to give, within himself, to his own particular modes of thought and activity — namely the degree of freedom and interaction which he permits the roles which make up his personality. (This is explored further in an article in the next issue.) This fourth set of personal rights has therefore been added to the series in the same way (paragraphs (d)).

The three additional sets of rights which extend the Universal Declaration of Human Rights could not be credibly elaborated ab initio by any one person or group. The experimental approach used was therefore simply to replace « human being » by « group » in the first set to give the second (b), by « modes of thought and activity » to give the third (c), and by « role » to give the fourth (d). Clearly related modifications had to be made to the remainder of each article to conserve the sense in the new context implied. Such modifications were kept to a minimum, except in the Preamble. In one sense, therefore, the three additional sets of rights were simply « generated », without intellectual manipulation, within the perspective or framework of the first set on the basis of the additional assumptions. This is an important guarantee of balance and freedom from the bias which those who worked on the Declaration spent so many essential months to eliminate.

(a) It is interesting and suggestive to note that :

- (I) the second set of rights (b) touches on the core of the current problems of relations between organizations with different perspectives, namely the need for self-imposed coordination of independent social organs to ensure the overall effectiveness of social action
- (II) the third set (c) is relevant to the whole debate on the social responsibility of science, disciplines, academe, technology, business, etc. and on the need for a multidisciplinary perspective to tackle world problems
- (III) the fourth set (d) is relevant to the question of the alienation of the individual,

the psychological implications of the fragmentation of social activity, and man's ability to « live with himself » in a highly complex society

(b) The answer to the criticism that the additional three sets of rights, or at least the second and the third, are implicit in the spirit and even some of the. Articles of the first set, namely the Universal Declaration of Human Rights, is that :

- (I) not all the provisions are and it would take some careful thought to deduce many of the others. Declarations are supposed to avoid the need for and risks of « interpretation ». (In connection with this point see footnote)
- (II) they should not be necessary but are to the extent that organizations disciplines and even roles are now usually conceived of as having a certain autonomy detached from the persons which « inhabit » them (and who are anyway often treated as replaceable) with consequences that an article included in the next issue explores.

(A further justification for including disciplines is that reflection on the difficulty of satisfactory defining organizations, given the multiplicity of types and degrees of formality, shows that disciplines and collective behaviour patterns have much in common with them — from one viewpoint, they are all rules for exchanging selected information. It may therefore be considered a matter of convenience and convention that the boundaries are drawn as they are — with the concepts of some non-European languages other boundaries would have to be drawn or perhaps even none at all. The distinction accepted, however, the justification for discussing « organizational » rights still applies to socially active modes of thought and activity as another form of human organization. To some it may appear that the first set is « diluted » or endangered by any focus of attention on possible extensions, at a time when the rights described there are not universally accepted. This cannot be an acceptable reason, however, when there is a risk that more subtle but equally fundamental rights may be lost with the process of acquisition of the first set. Human Rights cannot remain static but must

evolve with society unless they are to fail in their fundamental task. In order to adapt, new phenomena must be taken into account. One such phenomenon, according to H. Golsong, Director of Legal Affairs of the Council of Europe (*), is that individuals group themselves together to a greater and greater extent — whether to form social groups, profit or non-profit groups or political groups — in order to satisfy their needs and to ensure their fulfillment. He considers that this new phenomenon needs to be taken into consideration in determining the functional « centre of gravity » of Human Rights. Whereas the individual was originally the main preoccupation, modern social processes have introduced a new dimension. Even if he wished the individual can hardly remain isolated today, above all if he wishes to benefit from certain rights which used to be restricted to « individuals » but are now made available, defended or furthered by groups. This new dimension represents a new domain in which human rights must be protected as individuals cede more and more of their rights to groups. The same point is made by Professor S. Marcus-Helmons, Director of the Department of Human Rights, Louvain University (*), who adds that if the reason for the existence of such bodies is to satisfy human needs and to accomplish certain objectives which are impossible for the individual, can it be unreasonable to suppose that such bodies should acquire protection for some rights which are indispensable to the realization of their objectives ? The protection of human rights is designed to facilitate the development of man. Used for the same end, but at one remove, organizations would seem to merit the same interest. In protecting the rights of groups, human rights are protected through them.

The point is echoed by Professor M. Pinto (*) in the questions : how can one refuse to organizations created by men, that which" one accords

(*) Université Catholique de Louvain. Premier Colloque du Département des Droits de l'Homme, 24 octobre 1969; Les Droits de l'Homme et les Personnes -Morales. Bruxelles, Emile Bruylant, 1970, 166 p.

Ses also : Ernst Hass. Human Rights and International Action; the case of freedom of association, Stanford University Press, 1970. J.E. Knott, Jr. Freedom of Association; a study of the role of nongovernmental organizations in the development process of emerging countries, Brussels, Union of International Associations.

to the men which compose them; is one to refuse rights to the group which they have, in one sense, substituted for themselves in order to improve their ability to act ? From these points emerges the possibility that the ability to group, if facilitated, could be the key to man's mastery of the social processes in which he is embedded, just as the lever has been the key to his mastery of the physical environment within which he lives.

The same arguments should apply equally whenever man identifies some portion of his freedom to act and binds it within rules in terms of which he functions only periodically — thus enabling him to detach himself at other times from the obligations incumbent upon such delegated aspects of his personality (i.e. roles). This occurs when he functions through : organizations, and disciplines (whether physical or mental) and includes, of course, his own personal role activity.

Furthermore, if social development leads to a considerable decrease in the effectiveness of the (extended) family as the prime social unit or, alternatively, to needs not satisfied by such relationships, then the attempts made by the individual to substitute partially for, or extend, the family network by organizational contacts or via patterns of collective activity (whether academic disciplines or sports, for example), should be as well protected by society as the family traditionally has been.)

(III) the first set Jacks any sense of dynamism which is the major characteristic of modern society. It appears to have been designed to protect rights in a static society unconscious of the manner by which social change takes place or its relationship to the fulfillment of the persons growing up within that society and the consequent implication for social structures.

(The first set *makes* no provision for protection against structural violence which in developed societies eliminates the need for personal violence or restriction of rights.

To date no systematic criteria for establishing the existence of such forms of violence have been recognized or proposed at governmental level.)

« The contrasts, not to say flagrant antagonisms, which exist between rich countries and poor countries should

not blind us to the « structural violence » exercised in a thousand different ways in even the most « privileged » societies. »

(Unesco's contribution to peace and its tasks with respect to the elimination of racialism and colonialism : Report of the Director-General and proposals for long-term plan of integrated action, para. 13)

- (c) The answer to the criticism that the additional three sets of rights « let in » precisely what the first set was trying to « keep out », namely some modes of thought and activity by some types of organization is that :
- (I) Article 30 of the Universal Declaration of Human Rights stands unextended and therefore excludes such interpretations and any unfortunate contradictions.
 - (II) in fact the additional three sets reinforce and amplify the sense of the first, excluding easily ignored subtle forms of abuse which can lead to the barbarous acts covered by the first set. Additional freedoms are acknowledged but the number of responsibilities also increases (see Article 29) with each set — such responsibilities are further increased by the interaction between the four sets and the implications of Article 30.
 - (III) social development should result in the increase in the freedom and responsibility of each social entity. The Declaration points to some freedoms which we are far from acquiring. The reasons why we cannot acquire them, immediately, except under special conditions, should stimulate debate on the associated responsibilities — it should also throw light on the conditions under which respect for the equivalent « human rights » (a) is more difficult.
- (d) There are obvious weaknesses and inconsistencies know to the author, many others will be glaringly apparent to specialists in certain disciplines. The first have not been eliminated because they signal unresolved problems. (A particular example of this is the need for clarity on the relationship between the « law » governing territorial and non-territorial organizations and disciplines in a complex social system). The second should be eliminated by a multidisciplinary team at a later stage should the project be considered worth continuing.

(e) The answer to the criticism that the Declaration as given -here touches on too many additional aspects of the rights of « human organization », where one might receive more serious attention is that, this is not an attempt at providing a politically acceptable minimum compromise, but an exercise in envisaging the rights that should be recognized in order to protect against abuse — as such it is related to the debate on the values and long term goals by which man should guide his activity. What human rights will man need 100 years hence and how long does history show that it takes for envisaged rights to be recognized ?

Final Comment

The Articles of the Declaration of the Rights of Human Organization in some cases note what is already taken as obvious, in others what is present in some national legislation, in others what has already been suggested as necessary, and in others suggest intriguing implications for future developments and concepts of the relationship between man and his psycho-social structures.

The four sets of rights can be considered in isolation or together. To the author they reinforce, complement and clarify one another. The fourth set, which needs great improvement by appropriate specialists, suggests to the individual (for the first time) how he as a person should reduce the barriers between the different aspects of his personality as a precondition for an integrated and fulfilling life. This reduction in internal tensions may also be considered to be a precondition for the person, acting in society, to be able to take decisions permitting human rights to others (see article in next issue). The fourth set is also an aide mémoire for those concerned specifically with the human rights of social units, in that their activities may not necessarily lead to an improvement in personal rights but may in fact threaten them through « social development » programmes, leading to structural violence. The main stimulus for the production of this extended Declaration was the realization that the fruitless attempts to obtain legal status for international nongovernmental organizations presupposed a social recognition of the value of nongovernmental structures which was in fact lacking in many important quarters (see

documents in this issue). (This lack of social recognition of some types of organizations also appeared to be symptomatic of a universal under-current of discrimination against anything associated with change.) Universal legal recognition is however also lacking for human rights — there is no Universal Convention (**)— but the social recognition established via the Universal Declaration of Human Rights has proved to be a very adequate stimulus to political action in the spirit of the Declaration. The existence of the Declaration has stimulated action to produce various regional or specialized Conventions covering points raised in the Articles of the Declaration (*).

On this basis, some form of Declaration is required to obtain universal social recognition for organizations, before any successful attempt can be made to obtain legal recognition (which may in the long run not be necessary). This conclusion forced the author to examine

(*) International Convention on the Elimination of All Forms of Racial Discrimination (Dec 1965), International Covenant on Economic, Social and Cultural Rights and that on Civil and Political Rights with its Optional Protocol (Dec 1966), Proclamation of the International Conference on Human Rights (Teheran, 1968).

ILO has eight instruments concerned with trade union freedom of association, including the International Freedom of Association and Protection of the Right to Organize Convention (1948), and the International Right to Organize and Collective Bargaining Convention (1949). One of the principal topics at the 1970 ILO International Labour Conference was trade union rights and their relation to civic liberties.

For an extensive list, see : Multilateral treaties in respect of which -the Secretary-General performs depository functions. United Nations, 1970, ST/LEG/SER. D/3.

(**) The two Covenants and the Optional Protocol represent the first step to give legal form to a wide range of rights indicated in the Declaration of Human Rights. The Covenants were adopted unanimously in December 1966 by the General Assembly. As of February 1970 the International Covenant on Economic, Social and Cultural Rights (approved by 105 Member States in 1966) had been signed by 39 and ratified by 6. The International Covenant on Civil and Political Rights (approved by 106 Member States in 1966) had been signed by 39 and ratified by 6. The Optional Protocol to the latter (adopted by 66 votes to 2 with 38 abstentions) had been signed by 13 and ratified by 3. (E/CN.4/907/Rev.6, 11 February 1970.) The Covenants require 35 ratifications before entering into force. It is difficult to determine whether a ratified convention is applied in a given country. (For an analysis of the vague implications of these instruments for the rights of organizations, see: Les Droits de l'Homme et les Personnes Morales. Bruxelles, Emile Bruylant, 1970.)

related aspects of social activity which also lacked wide social recognition and in particular the social relevance of all modes of thought and activity and the psychological and behavioural implications of social activity in a fragmented society.

It would be politically naive to expect that any such Declaration could hope to be accepted by the United Nations or recognized in its present form by member governments. It is however a stimulus to debate and provides a framework within which an extension to human rights can be considered. The danger in seeking legal recognition of organizational rights (to) via an international convention is that unless there already exists a very comprehensive and carefully thought out multidisciplinary statement — like the Universal Declaration of the Rights of Man — by nongovernmental bodies, which spells out the needed rights, government initiated action would impose a superficial or « straight-jacketing » convention in terms of the current governmental perspective of what nongovernmental bodies should have, be or do. In the present political context this would be disastrous in view of the lack of knowledge of the specialized social functions performed by such bodies. INGOs could, therefore, well consider formulating a joint statement of this kind, as a basis for governmental examination of the question, but principally as a framework against which to measure and label current infringement of organizational rights.

Similar arguments could be developed for the rights of disciplines (c) as a response to, the debate on their social and environmental responsibility and for the rights of personal roles (d) as a framework against which to measure psychological fragmentation caused by structural violence. In each case a statement of social recognition by the bodies affected must precede regional or universal social recognition by government. Either many even replace the need for legal recognition by governments, where the latter is possible. The rights and responsibilities of human beings in society cannot be satisfactorily encompassed by some statement. They evolve with time and with the increase in the ability of each social entity to permit greater and more subtle freedoms to others without fearing a consequent

threat to its own identity. They must now evolve to highlight the social, psychological and behavioural chains impeding balanced and fulfilling development — now that human social welfare is an internationally recognized right, if only in principle.

Finally, it is vital that such issues should be clarified in preparation for the Incalculable, but nevertheless welcome, psycho-social and political revivifying impact of the return to global sanity heralded by the cessation of discrimination against the entry of the Peoples Republic of China into the United Nations — now expected for the end of this year — and into Unesco — probably at the beginning of the next General Conference in 1972. Many traditional assumptions and procedures will need to be re-examined for relevance to the **new context**.

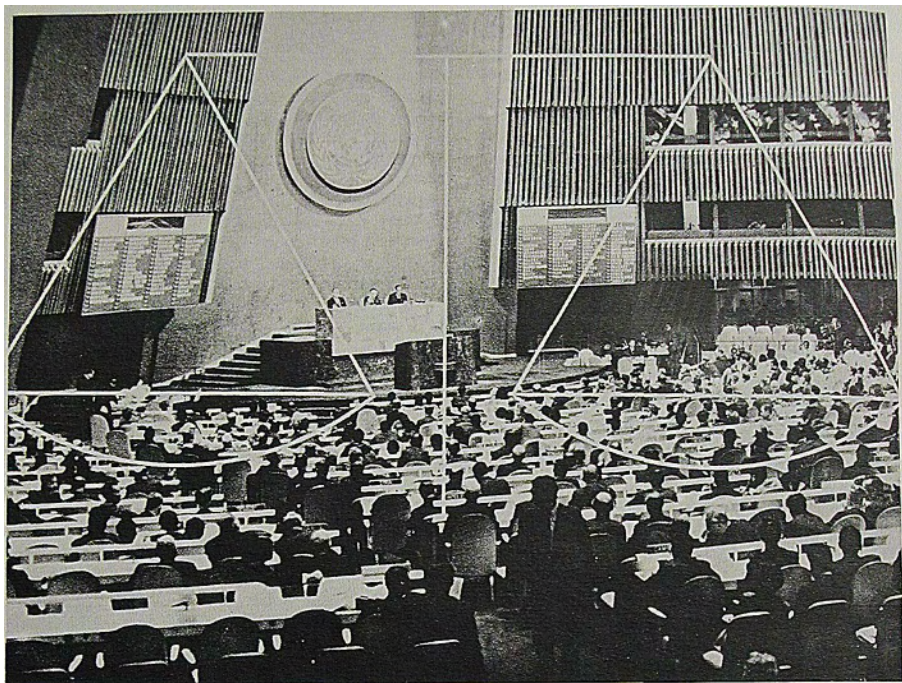
Résumé français de l'article (page 7) :

*DECLARATION UNIVERSELLE
DES DROITS DE L'ORGANISATION
HUMAINE*

*— une extension expérimentale de la
Déclaration Universelle des Droits de l'Homme*

Le terme « organisation humaine » — au sens générique, pas singulier — dans la Déclaration des Droits de l'Organisation Humaine est employé pour englober toute organisation psycho-sociale. Qui est basée sur une expression ou extension directe de la « raison et conscience » de l'homme — c'est-à-dire toute émanation non-matérielle de l'homme. Une telle organisation cesse d'exister dès que les personnes en question cessent d'exister. Ainsi le terme couvre les droits de l'homme tels qu'on les entend actuellement (ceux qui sont identifiés dans l'actuelle Déclaration Universelle des Droits de l'Homme — les paragraphes précédés par (a), page 13). Le terme couvre également les droits des groupes, mouvements et organisations actives ainsi que d'autres structures sociales similaires, comme expression socialement organisée de la raison et de la conscience des êtres humains, (les paragraphes précédés par (b)). D'une manière analogique les droits des modes socialement actifs de pensée et d'action, caractérisés par les disciplines intellectuelles, sont identifiés (les paragraphes précédés par (c)). Ces trois volets représentent les droits que l'Etat ou la société donne et protège, soit explicitement, soit implicitement.

Il existe une relation importante entre les droits donnés aux membres de la société par l'Etat et les droits et libertés qu'une personne est prête à se donner pour ses propres modes de pensée et d'action — c'est-à-dire le degré de liberté et d'interaction qu'elle permet aux différentes fonctions qui constituent sa personnalité. (Cette conception est développée dans le numéro de février 1971). Ces droits personnels constituent un quatrième volet (les paragraphes précédés par (d)).



(Photo : UN/UNESCO)

Assemblée aux Nations Unies.

« Les Etats-membres se sont engagés à assurer, en coopération avec l'Organisation des Nations Unies, le respect universel et effectif des droits de l'homme et des libertés fondamentales... » (Préambule de la Déclaration universelle des Droits de l'Homme).

« ...comment peut-on refuser à ces Etats qui abandonnent une parcelle de leur souveraineté, de le faire et de retrouver dans l'organisation internationale ce qu'ils ont perdu dans leur ordre particulier ? De la même façon, je vous dirais : comment refuser aux personnes morales créées par les hommes, ce que vous accordez aux hommes qui les composent et qui les ont créés; allez-vous le refuser à la personne morale, au groupement qu'ils se sont, en quelque sorte, substitué pour étendre leur action ? ».
(R. Pinto. Dans : « Les droits de l'homme et les personnes morales. »)

Il est à peine croyable que les organisations internationales nongouvernementales (OING) — qui ont tant œuvré pour le développement de la coopération entre les peuples — soient encore maintenues, par la passivité des institutions inter gouvernementales, dans une condition de « hors-la-loi ».

B. Experimental version of the proposed Universal Declaration of the Rights of Human Organization.

PREAMBLE

Whereas

- (a) 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;
- (b) recognition of the inherent dignity and of the equal and inalienable rights of all human groups and organs of society, evolved within each and every social process, is the organizational foundation for balanced and adequate progress towards a free, just and peaceful world;
- (c) recognition of the inherent dignity and of the equal and inalienable rights of all human modes of thought and activity, evolved in each and every sector of the social process, is the conceptual foundation for balanced and adequate progress towards a free, just, peaceful and fulfilling world;
- (d) recognition of the inherent dignity and of the equal and inalienable rights of all one's modes of thought and activity, evolved in the course of all aspects of one's life, is the psychological foundation for balanced and adequate progress towards a free, peaceful and fulfilling personal life.

Whereas

- (a) 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;
- (b) disregard and contempt for the rights and significance of all human groups and collective social entities have resulted in ignominious and irresponsible acts which have: destroyed or eroded vital social structures, processes and cultures; opposed full participation of all concerned groups in the solution of social problems and the compensation for inadequacies in each group's activities; caused the creation of an impenetrable maze of non-interacting social organs; thus: wasting human and material resources; frustrating and alienating the individual; critically reducing the efficacy with which man's increasingly complex problems are detected and resolved; and increasing the probability of global disaster — the advent of a world in which groups shall enjoy freedom of expression and belief, and freedom from oppression and inability to interact effectively or respond to the consequences their own activity has been proclaimed as a vital means of fulfillment for the common people embedded in complex social processes;
- (c) disregard and contempt for the rights and significance of all human modes of thought and activity have, resulted in ignominious and irresponsible acts which have: destroyed, eroded or threatened the natural and social environmental processes; opposed full or balanced use of all relevant disciplines in the solution of social problems and the compensation for inadequacies in the perspective of each such discipline; caused the creation of an impenetrable maze of unintegrated specialized modes of thought and activity each unable to defect the wider consequences of its own use or to define satisfactorily the limits of its own relevance; thus: wasting human and material resources; frustrating and alienating the individual; critically reducing the efficacy with which man's increasingly complex problems are detected and resolved; and increasing the probability of global disaster — the advent of a world in which all desired modes of thought and activity shall be freely expressed, and freedom from oppression and inability to interact effectively or respond to the consequences of their own use has been proclaimed as a vital means of fulfillment for the common, people embedded in complex social processes;
- (d) disregard and contempt for the rights and significance of all one's modes of thought and activity tend to result in harsh and unbalanced acts which destroy erode or threaten one's physical, emotional and mental health: oppose full or balanced use of all one's physical and psychological

Paragraphs preceded by :

(a) represent human rights . There are

indicated in bold text in the left hand column. This is the authorized text of the Universal Declaration of Human Rights as contained in the Official Records of the Third Session of the United Nations General Assembly, Doc. A/810. Minor changes have been made to paragraph punctuation and use of capitals;

(b) represent organizational rights and the rights of groups;

(c) represent the rights of disciplines and other modes of thought and activity;

(d) represent personal rights, namely the rights a person should permit his own roles and all his own modes of thought and activity.

resources in the solution of personal and family problems and in the compensation for inadequacies in the perspective of each of one's roles—cause the creation of a, complex maze of partially or totally unintegrated roles each unable to detect the wider consequences of its own activity or to define satisfactorily the limits of its own relevance; thus : diminishing one's physical and psychological resources; frustrating and isolating the roles in question; critically reducing the efficacy with which one's increasingly complex problems are detected and resolved; increasing the probability of physical or mental breakdown— the possibility of a personal life in which all one's desired modes of thought and activity can be freely expressed, and freedom from fear and the inability of roles to interact effectively or respond to the consequences of their own activity has been proclaimed as a vital means of self-fulfillment and role development.

Whereas

(a) 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;

- (b) it is essential, if a group is not to have recourse, as a last resort, to rebellion against tyranny and oppression, that the rights of groups should be protected by the rule of law, the community of organizations and an adequate availability of information;
- (c) it is essential, if a mode of thought or activity is not to be protected, as a last resort, by rebellion against tyranny and oppression, that the rights of disciplines should be protected by the rule of law, the community of disciplines and an adequate availability of information;
- (d) it is essential, if one of one's modes of thought or activity is -not to be compelled, as a last resort, to protect itself by rebelling against one's rigidity and oppression, that the rights of roles should be protected by the rule of one's conscience.

Whereas

(a) It is essential to promote the development of friendly relations between nations;

- (b) it is essential to promote the development of cooperation between groups;
- (c) it is essential to promote the development of interaction between disciplines;
- (d) it is essential to promote the development of interaction between one's roles.

Whereas

(a) 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 equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom;

- (b) the peoples of the United Nations reaffirm their faith in fundamental rights of human organizations and in the dignity and worth of each such group within its own context;
- (c) the peoples of the United Nations reaffirm their faith in fundamental rights of human behavioural patterns and the dignity and worth of each such organization of activity within its own context;
- (d) one reaffirms one's faith in fundamental rights of each of one's roles and the dignity and worth of each such organization of one's activity within its behavioural context.

Whereas

(a) Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms;

- (b) Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of the rights and fundamental freedoms of human groups ;
- (c) Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of the rights of all modes of human thought and activity;
- (d) individuals have pledged themselves to achieve, in cooperation with one another, the promotion of universal respect for and observance of the rights of all modes of human thought and activity.

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 the Rights of Human Organization as a common standard of achievement for all peoples, groups, nations and disciplines 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, international and interdisciplinary, 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

- (a) 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;
- (b) all human groups are created or evolved free and equal in dignity, rights; and significance within their own context. They are the organized expression and extension of the reason and conscience of human beings and should act towards one another in a spirit of cooperation;
- (c) all human modes of thought and activity are conceived or evolved free and equal in dignity, rights and significance within their own context. They are the philosophical, intellectual, emotional or behavioural expression of the reason and conscience of human beings and should be related to one another in a spirit of synthesis;
- (d) all one's modes of thought and activity are conceived or evolved free and equal in dignity, rights and significance within their own behavioural context. They are the philosophical, intellectual emotional or behavioural expression and response of one's conscience and should be related to one another in a spirit of integration.

Article 2

- (a) 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 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;
- (b) every group is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as might be based upon race, colour, language, religion, political or other opinion, purpose or activity, national or social origin, method or degree of organization, property, patronage, governmental or professional standing, or other status. Furthermore, no distinction shall be made on the basis of political, jurisdictional inter-organizational or international status of the organizational, functional or geographical territory with which the group is associated, whether it be independent, autonomous, non-self-governing or under any other limitation of self-control;
- (c) every mode of thought and activity is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as might be based upon disciplinary or behavioural context, method of expression, belief or philosophical foundation, political or other context, purpose, social or intellectual origin, method of defining or ordering facts, patronage, academic or other status.
Furthermore, no distinction shall be made on the basis of political, jurisdictional, interdisciplinary or international status of the organizational, functional or geographical territory with which the mode of thought or activity is associated, whether it be independent, autonomous, non-self-governing or under any other limitation of set-control;

- (d) each of one's modes of thought and activity is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as might be based upon disciplinary context, method of expression, belief or philosophical foundation, purpose, social or intellectual origin, method of defining or relating facts, or other status.

Furthermore, no distinction should be made on the basis of the political, jurisdictional or interdisciplinary status of the behavioural context with which the mode of thought or activity is associated whether it be accepted as independent of, or dependent upon, the activity of others, or under any other limitation on self-control.

Article 3

liberty and security of person;

- (b) every group has the right to life, liberty and security whilst human beings continue to express the desire to remain associated with it and to express themselves through it;
- (c) every discipline has the right to be freely expressed in a suitable environment whilst human beings continue to express a desire for it;
- (d) each of one's modes of thought and activity should have the right to be freely expressed in a suitable environment whilst one continues to desire such a method of expression.

Article 4

(a) No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms;

- (b) no group shall be constrained to act contrary to the desires of its members under the control of some other group; the use of « front » organizations in all their forms shall be prohibited;
- (c) no discipline shall be constrained to define itself within the framework of some other discipline;
- (d) none of one's modes of thought or activity should be constrained to integrate itself within the framework of some other role.

Article 5

(a) No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment;

- (b) no group shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment;
- (c) no human mode of thought or activity shall be deliberately perverted or misrepresented or in other ways subject to dishonourable or degrading treatment;
- (d) none of one's modes of thought or activity should be deliberately perverted or misrepresented or in other ways subjected to dishonourable or degrading treatment.

Article 6

(a) Everyone has the right to recognition everywhere as a person before the law;

- (b) every group has the right to recognition everywhere as a human organization before the law and the community of organizations;
- (c) every discipline has the right to recognition everywhere as a human pattern of activity, before the law and the community of disciplines;
- (d) each of one's modes of thought and activity should have the right under all conditions to recognition before one's conscience as valid within the network of one's psycho-social processes.

Article 7

(a) 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;

- (b) all groups are equal, before the law and are entitled without any discrimination to equal protection of the law. All groups are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination;

- (c) all human modes of thought and activity are equal before the law and are entitled without any discrimination to equal protection of the law. All modes of activity are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination;
- (d) all one's modes of thought and activity should be equal before one's conscience and should be entitled without any discrimination to equal protection of one's conscience. All modes of activity should be entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

- (a) **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;**
- (b) every group has the right to an effective remedy by the competent national, international or inter-organizational tribunals for acts violating the fundamental rights granted it by the constitution or by law;
- (c) every mode of thought and activity has the right to an effective remedy by the competent national, international or inter-disciplinary tribunals for acts, violating the fundamental rights granted it by the constitution or by law;
- (d) each of one's modes of thought and activity should have the right to an effective remedy before one's conscience for acts violating the fundamental rights granted it in terms of one's principles.

Article 9

- (a) **No one shall be subjected to arbitrary arrest, detention or exile;**
- (b) no group shall be subjected to arbitrary arrest, detention, exile or disbandment ;
- (c) no mode of thought or activity shall be subjected to arbitrary restriction, containment, banishment or repression;
- (d) none of one's modes of thought or activity should be subjected to arbitrary, restriction, containment or repression.

Article 10

- (a) **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;**
- (b) every group is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (c) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (d) each of one's modes of thought and activity should be entitled to fair examination before one's conscience at a time when one is calm and can consider the matter in a detached and balanced manner to determine its rights and obligations and of any crime against one's conscience with which one wishes to charge it.

Article 11

- (a) 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**
- (b)1. every group charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which it has had all the guarantees necessary for its defence;
2 no group 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;

law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time when the penal offence was committed.

- (c) 1. every mode of thought or activity charged with dysfunctionality within the social process has the right to be presumed innocent until proved guilty according to law in a public trial at which its supporters have had all the guarantees necessary for its defence;
2. no mode of thought or activity shall be held dysfunctional on account of any act or omission which did not constitute dysfunctionality, under national or international law, at the time the offence was committed;
- (d) 1. each of one's modes of thought and activity which one considers guilty of an offence against one's principles should have the right to be presumed innocent until proved guilty during a calm, balanced and conscious examination of the matter during which all arguments for its defence are considered;
2. none of one's modes of thought or activity should be considered dysfunctional on account of any act or omission which did not constitute dysfunctionality in the light of one's conscience at the time when the act was committed. Nor should one impose a heavier penalty on such a role than was applicable at the time when the offence was committed.

Article 12

(a) 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 protection of the law against such interference or attacks;

- (b) no group shall be subjected to arbitrary interference with its privacy, immediate contacts, offices or correspondence, nor to attacks upon its honour and reputation. Every group has the right to the protection of the law against such interference or attacks;
- (c) no discipline shall be subjected to arbitrary interference with its internal concerns, relationships or supporting information, nor to attacks upon its integrity and reputation. Every mode of activity has the right to the protection of the law against such interference or attacks;
- (d) none of one's roles should be subjected to arbitrary interference with its sub-roles, relationships to other roles, legitimizing concepts, nor to attacks upon its integrity and reputation. Each of one's modes of activity should have the right to the protection of one's conscience against such interference or attacks."

Article 13

(a) 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;

- (b) 1. every group has the right to move its activities and base of operations within the borders of each State;
2. every group has the right to move its base of operations from any country, including its own, and to return it to its country;
- (c) 1. every mode of thought and activity has the right to be expressed within the borders of each State;
2. every mode of thought and activity has the right to be propagated across all national frontiers, including those of its country of origin;
- (d) 1. each of one's modes of thought and activity should have the right to be expressed wherever one goes.

Article 14

(a) 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;

- (b) 1. every group 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 persecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations; -
- (c) 1. every mode of thought and activity has the right to be expressed in other countries when faced with persecution in its own;
2. this right may not be invoked in the case of persecutions arising from non-political irresponsible acts or from acts contrary to the purposes and principles of the United Nations;



(Photo : UNESCO)

Society has evolved to a realization that for its own survival some aspect of each man's nature — at present very ill-defined — should be considered to be of a significance and value exactly equal in importance to that of the same aspect in all other human beings.

This understanding is being achieved at great social cost. The question is : Is there some aspect of each group or organization's nature — similarly ill-defined — which should be considered to be of a significance and value exactly equal in importance to that of the same aspect in all other human organizations, such as, in the extreme case, the sovereignty of States ? Is recognition of this of equivalent importance to survival of our society ? Who, if anybody, is responsible for promulgating this understanding ? What social costs will probably be incurred, in the light of the history of human rights, if this equality is not admitted ?

- (d) 1. each of one's roles should have the right to seek and to enjoy protection from persecution within the framework of some other more general role;
2. this, right should not be invoked in the case of persecution genuinely arising from acts contrary to one's purposes and principles.

Article 15

- (a) 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;**
- (b) 1. every group has the right to function in terms of a particular national legislation;
 2. no group shall be arbitrarily deprived of its national legal status nor denied the right to change its national legal status;
 3. transnational and international groups have the right to a special status within each national legislation.
- (c) 1. every discipline has the right to function in terms of the principles and methods of a more general discipline;
 2. no discipline shall be arbitrarily required to modify the principles and methods in terms of which it functions nor denied the right to change them;
 3. transdisciplinary, interdisciplinary and cross-disciplinary groups have the right to a special status within each discipline;
- (d) 1. each of one's roles should have the right to be associated specifically with one of one's more general role complexes;
 2. none of one's roles should be arbitrarily deprived of the pattern of activity within which it functions, nor denied the right to function within the framework of some other role.;
 3. more general or highly integrated roles should have the right to special consideration in terms of a given role perspective.

Article 16

- (a) 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;**
- (b) 1. human groups, without any limitation due to social origin, nationality, governmental status, purpose or beliefs have the right to link, merge or associate and to create subsidiaries, affiliates or joint programmes. They are entitled to proportional rights, in terms of their mutually agreed contributions on linkage, during the association and the dissolution of the linkage;
 2. links between groups shall be entered into only with free and full consent of the intending partners;
 3. linkage between social entities, whether human beings or groups, is the fundamental process of social integration. Links are entitled to protection by society and the State;
- (c) 1. human modes of thought and activity, without any limitation due to racial, national, social or religious origin, have the right to be integrated, merged or associated and to be sub-divided into sub-disciplines. The contributions of the participating disciplines are entitled to respect during the period of association;
 2. interaction between disciplines shall be undertaken only as a mutually agreed natural consequence of the development of the potential of the intending partners;
 3. the relationships between concept or activity patterns are the intellectual or behavioural foundation of human and social organization. Such relationships are entitled to protection by society and the State;
- (d) 1. each of one's modes of thought, and activity, without any limitation due to racial, national, social, or religious origin, should have the right to be integrated, merged or associated with other modes and to be fragmented into sub-disciplines. The contributions of each of the participating modes should be entitled to consideration during the period of association;
 2. interaction between one's modes of thought or activity should be undertaken only as a natural consequence of the development of the potential of all of the participating modes;

3. the relationships between one's concept or activity patterns are the psychological or behavioural foundation of the organization of one's personality. Such relationships should be entitled to the protection and support of one's whole personality.

Article 17

- (a) **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;
- (b) 1. every group has the right to own property alone as well as in association with other groups;
 2. no group shall be arbitrarily deprived of its property;
- (c) 1. every discipline has the right to base itself upon substantiating data, procedures and arguments alone as well as in association with other disciplines;
 2. no discipline shall be arbitrarily deprived of such intellectual property;
- (d) 1. each of one's roles should, have the right to base itself upon legitimizing data, procedures and arguments, by itself as well as in association with other roles;
 2. none of one's roles should be arbitrarily deprived of such foundations.

Article 18

- (a) **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;**
- (b) every group has the right to freedom of thought, conscience and religion; this right includes freedom to change its belief, and freedom, either alone or in community with others groups and in public or private, to manifest its belief in teaching, practice, worship and observance;
- (c) every discipline has the right to freedom of paradigm; this right includes freedom to change its paradigm, and freedom, either alone or in association with other disciplines and in public or private, to manifest its belief in teaching, practice, worship and observance;
- (d) each of one's roles should have the right to freedom of thought, conscience and belief ; this right should include freedom to change its belief, and freedom, either alone or in association with other roles and consciously or unconsciously to manifest its belief in teaching, practice, worship and observance.

Article 19

- (a) **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;**
- (b) every group 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;
- (c) every human mode of thought and activity has the right to be freely expressed; this right includes the freedom to be held without interference and to seek, receive and impart information and ideas through any media - and regardless of frontiers;
- (d) each of one's roles should have the right to be freely expressed; this right should include the freedom to be activated without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

- (a) **1. Everyone has the right to freedom of peaceful assembly and association;**
2. No one may be compelled to belong to an association;
- (b)1. every group has the right to freedom of peaceful assembly and association with other groups;
 2. no group may be compelled to belong to an association;
- (c) 1 every discipline has the right to be freely associated with other modes of thought and activity ;
 2. no discipline may be constrained or inhibited in its own work of some other discipline;

- (d) 1. each of one's roles should have the right to be freely and peacefully associated with other modes of thought and activity;
- 2. none of one's roles should be constrained to Integrate itself into the perspective of some other more general role.

Article 21

- (a) 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;**
- (b) 1. every group has the right to take part in the government of its country, directly or through freely chosen representatives;
 - 2. every group has the right of equal consideration in the public selection of appropriate social organs through which new programmes should be implemented;
 - 3. the will of the members shall be the basis of the authority of government of a group; 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;
- (c) 1. every mode of thought and activity has the right to be taken into account in the government of the country, directly or through freely chosen representatives;
 - 2. every mode of thought and activity has the right of equal consideration in the public selection of the most relevant patterns of operation upon which new programmes should be based;
 - 3. the will of the members shall be the basis of the authority of organization of a discipline; this will shall be expressed in genuine and continuous debate which shall be based upon universal and equal ability to submit alternative views;
- (d) 1. Leach of one's roles should have the right to be taken into account in the government of one's conduct, directly or via the views expressed through a natural hierarchy of roles;
 - 2. each of one's roles should have the right of equal consideration in the conscious selection of the most relevant modes of thought or activity upon which new action should be based;
 - 3. the consensus expressed by all one's roles should be the basis of the government and organization of one's conduct; this consensus should be expressed via genuine and continuous debate which should be based upon the equal ability of all one's roles to provide alternative perspectives.

Article 22

- (a) **Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation 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;**
- (b) every group, as a social organ, has the right to social security and is entitled to realization, through national effort and international and inter-organizational cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for its dignity and the free development of its potential;
- (c) every mode of thought and activity, as a social function and an extension of man, has the right to social support and is entitled to realization, through national effort and international and interdisciplinary cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for its dignity and the free development of its potential;
- (d) each of one's roles, as a psycho-social extension of one's personality, ~ should have the right to support and should be entitled to realization through the combined effort of one's associated roles and in accordance with the organisation and resources of one's personality, of the rights to the psycho-social resources indispensable for its dignity and the free development of its potential.

Article 23

- (a) 1. **Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment;**
- (b) 1. every group has the right to productive social activity, to free choice of sphere of activity, to just and favourable conditions for such activity and to protection against lack of opportunity for such activity;

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 insuring 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;
2. every group, without any discrimination, has the right to equal remuneration for equal productive social activity;
 3. every socially active group has the right to just and favourable remuneration ensuring for itself and its dependent bodies an existence worthy of the dignity of a human group, and supplemented, if necessary, by other means of social protection;
 4. every group has the right to form and join larger groups for the protection of its own interests;
- (c) 1. every mode of thought and activity has the right to perform its function within society under favourable conditions and to protection against inadequate use;
 2. every mode of thought and activity, without any discrimination, has the right to an equal share of available resources for equal productive social activity;
 3. every active mode of thought and activity has the right to just and favourable support ensuring for itself and its dependent disciplines, an efficacy worthy of the dignity of human activity, and supplemented, if necessary, by other means of social protection;
 4. every mode of thought and activity has the right to formulate and be integrated within more general modes to provide itself with a broader foundation;
- (d) 1. each of one's roles should have the right to perform its function within one's personality under favourable conditions and to protection against inadequate use;
 2. each of one's roles, without any discrimination, should have the right to an equal share of one's available resources for activity equally productive for one's personality;
 3. each of one's roles should have the right to just and favourable support ensuring for itself and its dependent roles an efficacy worthy of the dignity of human role activity, and supplemented, if necessary by other means of psycho-social protection;
 4. each of one's roles should have the right to formulate and be integrated within more general roles to provide itself with a broader framework of support.

Article 24

- (a) 1. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay;
- (b) every group has the right to periods of re-creation, including reasonable limitation on length of periods of continuous productive social activity;
 - (c) every discipline has the right to periods of consolidation and readjustment, including reasonable limitation on periods of productive social activity;
 - (d) each of one's roles should have the right to periods of rest and readjustment, including reasonable limitation on the length of the periods of activation.

Article 25

- (a) 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and 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 to 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;
- (b) 1. every group has the right to a standard of organization and operation adequate for its own health and well-being and that of its dependent bodies, including funds, information, physical facilities, management assistance and necessary related services, and the right to support in the event of temporary disuse, malfunction, ineffectiveness, lack of funds or other inability to perform productive social activity in circumstances beyond its control;
 2. periods of major organizational adjustment to new social problems or opportunities including mergers and the creation of specialized or regional dependent bodies, are entitled to special support and assistance. All newly created groups, whether or not their creation was legitimized by society, shall enjoy the same social protection;

- (c) 1. every human mode of thought and activity has the right to a standard of organization and operation adequate for its own health and well-being and that of its dependent disciplines, including funds, information, physical facilities, assistance in the solution of internal problems which are the special concern of related disciplines, and the right to support in the event of temporary disuse, malfunction, ineffectiveness, lack of funds or other inability to perform productive social activity in circumstances beyond its control;
- 2. periods of major conceptual or behavioural adjustment to new social problems or opportunities, including discipline sub-division and the creation of new or mission-oriented disciplines, are entitled to special support and assistance. All newly formulated modes of thought and activity, whether or not their formulation was legitimized by society, shall enjoy the same protection;
- (d) Leach of one's roles should have the right to a standard of organization and operation adequate for its health and well-being and that of its dependent roles including information, assistance in the solution of internal problems, and the right to support in the event of temporary disuse, malfunction, ineffectiveness, or any inability to perform productive psycho-social activity in circumstances beyond its control;
- 2. periods of major role adjustment to new psycho-social problems or opportunities, including role sub-division and the creation of new or mission-oriented roles, should be entitled to special attention and assistance. All newly formulated modes of thought and activity, whether or not one consciously instigated their formulation, should enjoy the same care and protection.

Article 26

- (a) 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;
- (b) 1. every human group has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. More specialized education shall be made generally available and advanced education shall be equally accessible to all groups on the basis of merit;
- 2. education shall be directed to the full development of the potential of the group and to the strengthening of respect for the rights, interdependence, and fundamental freedoms of all organized entities within the social system. It shall promote understanding, tolerance and cooperation among all groups and shall further the activities of all inter-group bodies -, for the maintenance of peace;
- 3. the founder members, or parent bodies, have a prior right to choose the kind of education to be received by the group they have created;
 - (c) 1, every mode of thought and activity has the right to guidance for its own improvement. Such guidance shall be free, at least in the elementary and fundamental stages. Elementary guidance shall be compulsory. More specialized guidance shall be generally available and advanced guidance - shall be equally accessible to all disciplines on the basis of merit;
 - 2. guidance shall be directed to the full development of the potential of the discipline and to the strengthening of respect for the rights, interdependence, and fundamental freedoms of all forms of activity within the social system. It shall promote understanding, tolerance and a spirit of integration among all modes of thought and activity and shall further the activities of all transdisciplinary activity as a key to the maintenance of peace;
 - 3. the founding members or parent disciplines have a prior right to choose the kind of guidance to be received by the discipline they have initiated;
- (d) 1. each of one's roles should have the right to guidance and education for its own improvement. Such guidance should be free, at least in the elementary and fundamental stages. More specialized guidance should be made generally available and advanced guidance should be equally accessible to all roles on the basis of merit;

2. guidance should be directed to the full development of the potential of the role and to the strengthening of respect for the rights, interdependence and fundamental freedoms of all forms of one's psycho-social activity. It should promote understanding, tolerance and a spirit of integration among all one's modes of thought and activity and should further the activities of role integration as a key to the maintenance of a balanced personality;
3. those of one's roles which generate new roles should have the right to influence the choice of guidance they receive.

Article 17

- (a) **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;
- (b) **1. every group has the right freely to participate in the cultural life of the community and in related social processes and to share in scientific advancement and its benefits.**
2. every group has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which it is the author.
- (c) **1. every discipline has the right to be freely represented in the cultural life of the community, to enjoy artistic representation of its preoccupations and to share in advancement in other disciplines and in its benefits. -**
2. every discipline has the right to the protection of the moral and material interests resulting from any of its activity.
- (d) **1. each of one's roles should have the right to be freely represented in one's communal psycho-social activity, to enjoy artistic representation of its preoccupations and to share in the consequences of the development of other roles.**
2. each of one's roles should have the right to the protection of the moral and material interests resulting from any of its activity.

Article 28

- (a) **Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized;**
- (b) every group is entitled to a social, international and inter-organizational order in which the rights and freedoms set forth in this Declaration can be fully realized;
- (c) every discipline is entitled to a social and interdisciplinary order in which the rights and freedoms set forth in this Declaration can be fully realized;

Article 29

- (a) **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;
- (d) **each of one's roles should be entitled to a psycho-social order and degree of personality integration in which the rights and freedoms set forth in this Declaration can be fully realized.**
- (b) **1. every group has duties to the community in which alone the free and full development of its potential is possible. Groups, that wish to deal responsibly with their social surrounds should be capable of eliciting and evaluating responses and collaborating with those bodies which realize that they are affected by the group's activity but which are ordinarily silent and those which are affected but may not realize it;**
2. in the exercise of its rights and freedoms every group shall be subject only to such limitations as are determined by law and the community of organizations solely for the purpose of securing due recognition and respect for the rights and freedoms of individuals and other groups and of meeting the just requirement 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 and the community of organizations;

- (c) 1. every discipline has duties to the social and intellectual community in which alone the free and full development of its potential is possible. Disciplines that wish to deal responsibly with their social and intellectual surrounds should be capable of eliciting and evaluating responses from and collaborating with those disciplines which realize that they are affected by the discipline's activity but which are ordinarily silent and those which are affected but may not realize it;
2. in the exercise of its rights and freedoms every discipline shall be subject only to such limitations as are determined by law and the community of disciplines solely for the purpose of securing due recognition for the rights and freedoms of individuals, and other disciplines 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 and the community of disciplines;
- (d) 1. each of one's modes of thought and activity has duties to the network of one's roles in which alone the free and full development of its potential is possible. Roles that wish to deal responsibly and sensitively with their psycho-social surrounds should be capable of eliciting and evaluating responses from, and collaborating with, those roles which realize that they are affected by the role's activity, but which are ordinarily silent, and from those which are affected but may not realize it;
2. in the exercise of its rights and freedoms each of one's modes of thought and activity should be subject only to such limitations as are determined by one's conscience and the network of one's roles for the purpose of securing due recognition for rights and freedoms and of meeting the just requirements of morality, a balanced personality and the general welfare in a democratic society;
3. these rights and freedoms should in no case be exercised contrary to one's conscience or principles.

Article 30

- (a) **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.**

