

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

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

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

preambol

welaz rekognishin ov til inherent dignite and ov til ekwöl and inaelelbööl rias ov al membiz ov til hyumin famle iz til faondaeshin ov fredim, jalsdis and pes in til wuld,

welaz disrigad and kontemt for hyumin rias hav rizowtid in babaris akas wich hav aotraejd til konshins ov mankind, and til advent ov a wuld in wich hyumin begz shal injare fredim ov sbekh and bilef and fredim from fel and wont haz ben proklaemd az til hist aspiraeshin ov til komin pepöl,

welaz it iz isenchöl, if man iz not tu be kimpald tu hav rekors, az a last rizart, tu ribalyin agenst tirane and opreshin, that hyumin rias shod be pritektid bi til rol ov lar,

welaz it iz isenchöl tu primot til divalipmint ov frendle rilashinz bitwen naeshinz,

welaz til pepölz ov til yunited naeshinz hav in til chatal reafurmd the fael in fndamentöl hyumin rias, in til dignite and wül ov til hyumin pusin and in til ekwöl rias ov men and wömin and hav diturmind tu primot söshöl produrs and beta sandias ov lif in lajal fredim,

welaz membla sdaeas hav plejd tiemsaovz tu lchev, in kö-opiraeshin wiil til yunited naeshinz, til primoshin ov yunlvrsöl risbekt for and obzurvins ov hyumin rias and fndamentöl fredimz,

wełaz a komin andasdanđę ov tıez rıas and fredimz iz ov tıa graetist impörtins for tıa fól relıazeshın ov tıs plej,

nao, tıefor tıa genröl asemble pröklæmz tıs yunlvursöl deklaraeshın ov hyumin rıas az a komin sdandid ov lchevmint for al pępölz and al naeshinz, tu tıa end tıat evre indlvıjöl and evre şgin ov sasılate, kepię tıs deklaraeshın konstintle in mind, şhal sjrıv bı techeę and ejlkaeshın tu primöt risbekt for tıez rıas and fredimz and bı prögresiv mejtız, nashnöl and intlanashnöl, tu sikyul tıe yunlvursöl and afektiv rekognishın and obzurvins, bötı amlaę tıa pępölz ov membla sdaes tiemsavoz and amlaę tıa pępölz ov teridrez and tıe jurisdikshın.

Atiköl 1.

al hyumin beęz a barn fre and ekwöl in dignite and ris. tıae a indaad wił rezin and konshins and şhod akt tiwās wln anıtıa in a sbirit ov brıtıahöd.

Atiköl 2.

evrewlan iz entıitild tu al tıa rıas and fredimz set forı in tıs deklaraeshın, wiłtaot distinkshın ov ene kind, sach az raes, kala, seks, laggwıj, rilijin, pölitical or tıa lpinyin, nashnöl or sōshöl orijin, propate, bötı or tıa sdaetis. furıtıama, nō distinkshın şhal be maed on tıa baesıs ov tıa pölitical, jurasdikshınöl or intlanashnöl sdaetis ov tıa klanşre or teratşre tu wıch a pursin bilogz, wetıa it be indlvpendint, şırst, non-self or andl ene tıa limitaeshın ov sovrinte.

Atiköl 3.

evrewlan haz tıa rıt tu lif, libite and sikyurrate ov pursin.

Atiköl 4.

nō wln şhal be haod in slavnare or şurvıchud; slavnare and tıa slæv şıraed şhal be pröhibatid in al tıe farmz.

Atiköl 5.

nō wln şhal be sabjektid tu tıaşıl or tu kröwl, inhyumin or digraedeę şıretmint or pınishmint.

Atiköl 6.

evrewlan haz tıa rıt tu rekognishın evrewel az a pursin bifor tıa lş.

Atiköl 7.

α) Α εκχώλ βίβα τὴλ λσ and Α entItild wίτλαot ene disgriminaeshin tu ekwλl pritekshin ov τὴλ λσ. α) Α entItild tu ekwλl pritekshin λgenst ene disgriminaeshin in vίλλαeshin ov τὴs deklaraeshin and λgenst ene insItmint tu sλch disgriminaeshin.

Atikwλ 8.

evrewλn haz τὴλ rIt tu an λfektiv remλde bί τὴλ kompitint nashnλl chrIbyunwλl fσ akas vίλλαetεg τὴλ fλndλmentλl rίas grAntid him bί τὴλ konsdichushin σ bί λσ.

Atikwλ 9.

nō wλn shal be sλbjektid tu Abichre λrest, ditenshin σ eksίil.

Atikwλ 10.

evrewλn iz entItild in fλl iqolite tu a feλ and pλblik hereg bί an indλpendint and impAshwλl chrIbyunwλl, in τὴλ diturminaeshin ov hiz rίas and obligαeshinz and ov ene krimλnwλl chAj λgenst him.

Atikwλ 11.

(1) evrewλn chAjd wίτ a penwλl λfens haz τὴλ rIt tu be prizyumd inλsint λnles pruvd gilte λkαrdeg tu λσ in a pλblik chrίil at wích he haz had αl τὴλ garintez nesλsere fσ hiz difens.

(2) nō wλn shal be haod gilte ov ene penλl λfens on λkaont ov ene akt σ omishin wích did not konsdichut a penλl λfens, λndλ nashnλl σ intλnashnλl λσ, at τὴλ tIm wen it woz kimitid. nσ shal αe hevel penilte be impōzd τían τὴλ wλn τíat woz λpλikλbλl at τὴλ tIm τὴλ penλl λfens woz kimitid.

Atikwλ 12.

nō wλn shal be sλbjektid tu Abichre intλferins wίττ hiz prIvλse, famle, hōm σ korisbondins, nσ tu λtaks λpon hiz onλ and repyutαeshIn. evrewλn haz τὴλ rIt tu τὴλ pritekshin ov τὴλ λσ λgenst sλch intλferins σ λtaks.

Atikwλ 13.

(1) evrewλn haz τὴλ rIt tu fredim ov muvmint and rezλdins wίττín τὴλ bσrdiz ov ech sdαet.

(2) evrewλn haz τὴλ rIt tu lev ene kλnchre, inkludeg hiz ōn, and tu riturn tu hiz kλnchre.

Atikwλ 14.

(1) evrewλn haz τὴλ rIt tu sek and tu injσe in λτíλ kλntrez λsίlim from pσrsλkyushin.

(2) tis rIt mæ not be invōkd in tɪl kæs ov prosikyushinz jenyuinle ʌrɪzɛg from non-pʌlitikʊl krɪmz ɔ from akəs kondrɛ tu tɪl pʊrɪsɪz and prinsʌpʊlz ov tɪl yunɪtɪd næshɪnz.

Atikʊl 15.

(1) evrɛwʌn haz tɪl rɪt tu a nʌʃʌnʌlɪtɛ.

(2) nō wʌn ʃʌl bɛ Abɪdrɛrɪlɛ dɪprɪvd ov hiz nʌʃʌnʌlɪtɛ nɔ dɪnɪd tɪl rɪt tu ʃʌɛnj hiz nʌʃʌnʌlɪtɛ.

Atikʊl 16.

(1) mɛn and wʊmɪn ov fʊl æj, wɪtʌot ɛnɛ lɪmɪtʌɛʃɪn ju tu ræs, nʌʃʌnʌlɪtɛ ɔ rɪlɪjɪn, hʌv tɪl rɪt tu mæɛ and tu fʌʊnd a fʌmlɛ. tɪæ A ɛntɪtɪld tu ɛkwʊl rɪɪs az tu mʌrɪj, jʊrɛg mʌrɪj and at ɪts dɪsʌlʊʃɪn.

(2) mʌrɪj ʃʌl bɛ ɛntɪd ɪntu ðnle wɪt tɪl frɛ and fʊl kɪnsɛnt ov tɪl ɪntɛndɛg sbaʊs.

(3) tɪl fʌmlɛ ɪz tɪl nʌʃrʊl and fʌndʌmɛntʊl grʊp yunɪt ov sʌsɪʌtɛ and ɪz ɛntɪtɪld tu prɪtɛkʃɪn bɪ sʌsɪʌtɛ and tɪl sɔæɛt.

Atikʊl 17.

(1) evrɛwʌn haz tɪl rɪt tu ðn prɒpʌtɛ ʌlðn az wʌl az ɪn ʌsʊʃɪɛɛʃɪn wɪt ʌtɪʌz.

(2) nō wʌn ʃʌl bɛ Abɪdrɛ dɪprɪvd ov hiz prɒpʌtɛ.

Atikʊl 18.

evrɛwʌn haz tɪl rɪt tu frɛdɪm ov tɪɔt, kɒnʃɪns and rɪlɪjɪn; tis rɪt ɪnkluʊs frɛdɪm tu ʃʌɛnj hiz rɪlɪjɪn ɔ bɪlɛf, and frɛdɪm, ɪtɪʌ ʌlðn ɔ ɪn kʌmjunʌtɛ wɪt ʌtɪʌz and ɪn pʌbɪk ɔ prɪvɪt, tu mʌnɪfɛst hiz rɪlɪjɪn ɔ bɪlɛf ɪn tɛʃtɛg, prʌktɪs, wʊʃɪp and ɒbzʊrvɪns.

Atikʊl 19.

evrɛwʌn haz tɪl rɪt tu frɛdɪm ov ʌpɪnɪn and ɛprɛʃɪn; tis rɪt ɪnkluʊs frɛdɪm tu hɒwd ʌpɪnɪnz wɪtʌot ɪntʌfɛrɪns and tu sɛk, rɪsɛv and ɪmpʌt ɪnfʌmʌɛʃɪn and ɪdɛɪz tɪrʊ ɛnɛ mɛdɛʌ and rɪgʌdlɪs ov frʌntɛɪz.

Atikʊl 20.

(1) evrɛwʌn haz tɪl rɪt tu frɛdɪm ov pɛsfʊl ʌsɛmblɛ and ʌsʊʃɪɛɛʃɪn.

(2) nõ wlan mæe be kimpald tu blllog tu an lsdshææshin.

Atikool 21.

(1) evrewan haz til rIt tu tæek pAt in til gvlvmint ov hiz klndhre, direktle æ Tirõ frele dhõzin reprizentativz.

(2) evrewan haz til rIt ov ekwool akses tu pablik survis in hiz klndhre.

(3) til wil ov til pæpoul shal be til bæesis ov til æTlogæte ov gvlvmint; tis wil shal be eksprest in pereodikle and jenyuwint ilekshinz wih shal be bI yunlvursoul and ekwoul slflrij and shal be haod bI sekrit vôt æ bI iqivallint fre vôtæg prisejiz.

Atikool 22.

evrewan, az a membla ov sasIæte, haz til rIt tu sôshoul sikyuræte and iz entItild tu relIzæshin, Tirõ nashnoul efitt and intlnashnoul kô-opiraeshin and in lkdins wiTl til ærgvlvlzæshin and rizærsiz ov ech sdæet, ov til eklnomik, sôshoul and kowdhroul rIæs indispensæboul fæ hiz dignite and til fre divalipmint ov hiz pûrsænlite.

Atikool 23.

(1) evrewan haz til rIt tu wurk, tu fre chæes ov implæemint, tu jæst and fæevræboul kindishinz ov wurk and tu pritekshin ægenst ænimplæemint.

(2) evrewan, wiTlaot ene disgriminaeshin, haz til rIt tu ekwoul pæe fæ ekwoul wurk.

(3) evrewan hu wurks haz til rIt tu jæst and fæevræboul rinyumiraeshin inshærræg fæ himself and hiz famle æn existins wurte ov hyumin dignite, and slplimentid, if nesæseræ, bI ætil menz ov sôshoul pritekshin.

(4) evrewan haz til rIt tu færm and tu jæen chææed yunyinz fæ til pritekshin ov hiz indhrisæs.

Atikool 24.

evrewan haz til rIt tu rest and lejhl, inkludæg reznlæboul limitæshin ov wurkig æoiz and pereodik holidæez wiTl pæe.

Atikool 25.

(1) evrewan haz til rIt tu æe sdandid ov liveæg ædikwit fæ til haoTl and wal-beig ov himself and ov hiz famle, inkludæg fud, klõthæg, haozæg and medækoul keæ and nesæseræ sôshoul survasiz, and til rIt tu sikyuræte in til ivent ov ænimplæemint, siknis, disæbilæte, widõhæod, owd æej æ ætil lak ov livlethæod in srkimsdansiz beyond hiz kinchrowl.

(2) matillhøð and chıldhøð A entItild tu sbeshøð keð and ðsıdını. ırl chiljrin, weþıl bərn in ı aot ov wedlok, şhal injəre þıl səem sōshøð pritekşin.

Atikøð 26.

(1) evrewan haz þıl rIt tu ejlkæşin. ejlkæşin şhal be fre, at lest in þıl alimendıre and fındamentøð sdæjiz. alimendıre ejlkæşin şhal be kimpolsıre. teknlkøð and prifeshinøð ejlkæşin şhal be mæed jenrøle lvaelabøð and hıa ejlkæşin şhal be eqle aksesabøð tu ırl on þıl bæsis ov merit.

(2) ejlkæşin şhal be direktid tu þıl føð divalıpmint ov þıl hyumin pırsnalite and tu þıl sjregþılneğ ov risbekt fə hyumin rıas and fındamentøð fredimz. it şhal primøt andısdandeg, tolırs and frendship amalğ ırl næşinz, ræşøð ı rilijis grups, and şhal fırþıl þıl aktivıtez ov þıl yunıtid næşinz fə þıl mæntinins ov pes.

(3) perinas hav a pıa rIt tu chuz þıl kınd ov ejlkæşin þat şhal be givin tu þıl chiljrin.

Atikøð 27.

(1) evrewan haz þıl rIt frele tu pAtısræet in þıl kowchrøð lıf ov þıl kamyunıte, tu injəre þıl Aas and tu şhel in sİintifik advAnsınt and its benıfıas.

(2) evrewan haz þıl rIt tu þıl pritekşin ov þıl morøð and materøð indrisas rizowteğ from ene sİintifik, litire ı Atistik pridakşin ov wıch he iz þıl ıþıl.

Atikøð 28.

evrewan iz entItild tu a sōshøð and intlanashnøð ırdı in wıch þıl rıas and fredimz set fəþıl in þıl deklıraşin kan be føle relıızd.

Atikøð 29.

(1) evrewan haz jutez tu þıl kamyunıte in wıch lıøn þıl fre and føð divalıpmint ov hiz pırsnalite iz posabøð.

(2) in þıl eksııı ov hiz rıas and fredimz, evrewan şhal be sobjekt ønle tu sıch limıtaşınz az A ditırmınd bı lə sowle fə þıl pupis ov sikyuıreğ ju rekognışin and risbekt fə þıl rıas and fredimz ov lþıaz and ov meıteğ þıl jıst rıqııminas ov moralite, pıblık ırdı and þıl genrøð waofel in a demakratik sasııte.

(3) þez rıas and fredimz mæe in nō kæs be exırsızd konchıre tu þıl pırsııs and pırsıırlz ov þıl yunıtid næşinz.

Atikøll 30.

naltegg in tuis deklaraeshin maee be inturpritid az impliegg fa ene sdaet, grup a pusrin ene rit tu ingaej in ene aktivate a tu pifarm ene akt aemd at til disjraekshin ov ene ov til rias and fredimz set fa til herin.

preombøll

weloz rekognishin ov til inherint dignite end ov til ekwøll end inaelebbøll rias ov al membiz ov til hyomin fomle iz til foondæshin ov fredim, jalsdis end pes in til wuld,

weloz disrigdd end kontemt fa hyomin rias hov rizowtid in bðbaris okas wih hov ootræjd til konshins ov monkind, end til ødvent ov ø wuld in wih hyomin begg shøl injæe fredim ov sbech end bilef end fredim from fea end wont hoz ben proklæmd øz til hist øspiræshin ov til komin pæpøll,

weloz it iz isendhøll, if mon iz not tø be kimpøld tø hov rekars, øz ø ldst rizart, tø ribølyin lgenst tirane end øpreshin, töt hyomin rias shød be pritektid bi til røll ov la,

weloz it iz isendhøll tø primöt til divølipmint ov frendle rilæshinz bit wen næshinz,

weloz til pæpølz ov til yonitid næshinz hov in til chdtal realfurmd tæl fæll in flandamentøll hyomin rias, in til dignite end wøll ov til hyomin posin end in til ekwøll rias ov men end wømin end hov diturmind tø primöt sōshøll prøðurs end betl sdøndias ov lif in lðja fredim,

weloz membla sdæas hov plejd tiemsøovz tø lchev, in kō- opiræshin wi til til yonitid næshinz, til primōshin ov yonlursøll risbekt fa end obzurvins ov hyomin rias end flandamentøll fredimz,

weloz ø komin andlstdøndegg ov tæz rias end fredimz iz ov til grætist impartins fa til føll relizæshin ov tuis plej,

nøø, tælfar til genrøll lsemble prøklæmz tuis yonlursøll deklaraeshin ov hyomin rias øz ø komin sdøndid ov lchevmint fa al pæpølz end al næshinz, tø til end töt evre indlvijøll end evre øgin ov slsilate, kerig tuis deklaraeshin konstantle in mind, shøl sjriv bi tæchegg end ejlkæshin tø primöt risbekt fa tæz rias end fredimz end bi prøgresiv mehtiz, noshnøll end intlnoshnøll, tø sikyøll tæl yonlursøll end lfektiv rekognishin end obzurvins, bōll lmalgg til pæpølz ov membla sdæas tiemsøovz end lmalgg til pæpølz ov teridrez andl tæl jørisdikshin.

Atikøll 1.

al hyomin begg Δ barn fre end ekwøll in dignite end ris. tæe Δ indøod wi til rezin end konshins end shød økt tiwæas wlan anltil in ø sbitit ov brltilhøð.

Δtikωl 2.

evrewan iz entItild t● σl tīl rīas ond frēdimz set fαtī in tīs deklArēshin, wiTtoot distinkshin ov ene kīnd, sαch oz rēes, kAlA, seks, lōggwij, rilijin, pAlitikal α λtīl λpinyin, nōshnōl α sōshōl orijin, propAtē, bōtī α λtīl sdētis. furhAmα, nō distinkshin shōl be mēed on tīl bēsis ov tīl pAlitikal, jōrAsdikshinōl α intAnōshnōl sdētis ov tīl kAnchre α terAtōre t● wīch ē pūsin bilōgz, wētīl it be indlpendint, chRst, non-self α AndA ene λtīl limitēshin ov sovrintē.

Δtikωl 3.

evrewan hōz tīl rIt t● lIf, libitē ond sikyurAtē ov pūsin.

Δtikωl 4.

nō wAn shōl be hōod in slōvArē α survichōd; slōvArē ond tīl slēv chRēed shōl be prōhibAtid in σl tīel fōrmz.

Δtikωl 5.

nō wAn shōl be sAbjektid t● tōrchA α t● krōwl, inhyōmin α digrēdegz chretmint α pAnishmint.

Δtikωl 6.

evrewan hōz tīl rIt t● rekognishin evrewel oz ē pūsin bifα tīl lα.

Δtikωl 7.

σl Δ ekwōl bifα tīl lα ond Δ entItild wiTtoot ene disgriminēshin t● ekwōl pritekshin ov tīl lα. σl Δ entItild t● ekwōl pritekshin λgenst ene disgriminēshin in vīAlēshin ov tīs deklArēshin ond λgenst ene insItmint t● sαch disgriminēshin.

Δtikωl 8.

evrewan hōz tīl rIt t● on λfektiv remAdē bī tīl kōmpitint nōshnōl chRībyōnōl fōr okAs vīAlētegz tīl fAndlmentōl rīAs grΔntid him bī tīl kōnsdichōshin α bī lα.

Δtikωl 9.

nō wAn shōl be sAbjektid t● Δbichre λrest, ditenshin α eksīil.

Δtikωl 10.

evrewan iz entItild in fōl iqolite t● ē fēl ond pAblik herēgz bī on indlpendint ond impΔshōl

chrIbyonwλ, in tλ diturminæshin ov hiz rIas ond obligæshinz ond ov ene krimλnwλ chΔj λgenst him.

Δtikwλ 11.

(1) evrEWλλ chΔjd wiTt o penwλ λfens hōz tλ rIt t• be prizy•md inλsint λnles provd gilte λkαdæg t• lα in o pλblik chrIil ot wich hē hōz hōd αl tλ gōrintez nesλsere fα hiz difens.

(2) nō wλλ shōl be hōod gilte ov ene penwλ λfens on λkōont ov ene okt α ōmishin wich did not konsdichot o penwλ λfens, λndλ nōshnwλ α intλnōshnwλ lα, ot tλ tIm wen it woz kimitid. nα shōl æ heveλ penilte be impōzd tōn tλ wλλ tōt woz λplikwbwλ ot tλ tIm tλ penwλ λfens woz kimitid.

Δtikwλ 12.

nō wλλ shōl be sλbjektid t• Δbichre intλferins wiTt hiz prIvλse, fōmle, hōm α korisbondins, nα t• λtōks λpon hiz onλ ond repy•tæshIn. evrEWλλ hōz tλ rIt t• tλ pritekshin ov tλ lα λgenst sλch intλferins α λtōks.

Δtikwλ 13.

(1) evrEWλλ hōz tλ rIt t• fredim ov movmint ond rezλdins wiTtin tλ bōdiz ov ech sdæt.

(2) evrEWλλ hōz tλ rIt t• lev ene kλndhre, inkl•dæg hiz ōn, ond t• riturn t• hiz kλndhre.

Δtikwλ 14.

(1) evrEWλλ hōz tλ rIt t• sek ond t• injαre in λtλ kantrez λsIlim from pursλky•shin.

(2) tis rIt mæ not be invōkd in tλ kæs ov prosiky•shinz jeny•inle λrIzæg from non-pλlitikwλ krImz α from okas kondhre t• tλ purpisiz ond prinsλpōlz ov tλ yonItid næshinz.

Δtikwλ 15.

(1) evrEWλλ hōz tλ rIt t• o nōshλnōlite.

(2) nō wλλ shōl be Δbichrerile diprIvd ov hiz nōshλnōlite nα dinId tλ rIt t• chænj hiz nōshλnōlite.

Δtikwλ 16.

(1) men ond wōmin ov fōwλ æj, wiTtōot ene limitæshin j• t• ræs, nōshλnōlite α rilijin, hōv tλ rIt t• mōre ond t• fōond o fōmle. hæ Δ entItild t• ekwōwλ rIas oz t• mōrij, jurræg mōrij ond ot its disλ•shin.

(2) mörjij shöl be entid int● önlE wiTl tīl frE önd fœl kinsent ov tīl intendEg sböös.

(3) tīl fœmlE iz tīl nöchrœl önd fAndlmentœl grop yœnit ov sAsIAtE önd iz entItild tœ pritekshin bI sAsIAtE önd tīl sdœt.

Δtikœl 17.

(1) evrEwλn hœz tīl rIt tœ öñ propλtE λlœn œz wœl œz in λsœshEœshin wiTl λtīλz.

(2) nœ wλn shöl be ΔbichrE diprIvd ov hiz propλtE.

Δtikœl 18.

evrEwλn hœz tīl rIt tœ frEdim ov Tlart, konshins önd rilijin; tīs rIt inklœs frEdim tœ chœnj hiz rilijin α bilef, önd frEdim, I tīl λlœn α in kλmyœnλtE wiTl λtīλz önd in pλblik α prIvit, tœ mœnifest hiz rilijin α bilef in tEchEg, prœktis, wurship önd obzurvins.

Δtikœl 19.

evrEwλn hœz tīl rIt tœ frEdim ov λpinyin önd expreshin; tīs rIt inklœs frEdim tœ howd λpinyinz wiTlœot intλferins önd tœ sek, risev önd impΔt infλmœshin önd Ideiz Tlrœ ene medel önd rigΔdlis ov franteiz.

Δtikœl 20.

(1) evrEwλn hœz tīl rIt tœ frEdim ov pœsfœl λsemblE önd λsœshEœshin.

(2) nœ wλn mœ be kimpœld tœ bλlog tœ öñ λsœshEœshin.

Δtikœl 21.

(1) evrEwλn hœz tīl rIt tœ tœk pΔt in tīl glvλmint ov hiz kλndrE, direktlE α Tlrœ frElE chœzin reprizentλtivz.

(2) evrEwλn hœz tīl rIt ov ekwœl œkses tœ pλblik survis in hiz kλndrE.

(3) tīl wil ov tīl pœpœl shöl be tīl bœsis ov tīl αTlorgλtE ov glvλmint; tīs wil shöl be eksprest in pœrEodikle önd jenyœwin ilekshinz wich shöl be bI yœnλvursœl önd ekwœl sλfλrij önd shöl be hœd bI sekrit vœt α bI iqivλlint frE vœtEg prisEjiz.

Δtikœl 22.

evrewan, oz o membla ov saslate, hoz til rIt t● soshol sikyorate ond iz entitild t● relizeshin, Tirō neshol efit ond intlaneshol kō- opirashin ond in akardins wiil til arganizeshin ond rizarsiz ov ech sdæt, ov til eknomik, soshol ond kowdrol rIas indispensabwl fā hiz dignite ond til fre divolipmint ov hiz pusanolite.

Δtikwl 23.

(1) evrewan hoz til rIt t● wurk, t● fre dāes ov implāemint, t● jast ond fævrlabwl kindishinz ov wurk ond t● pritekshin āgenst ānimplāemint.

(2) evrewan, wiiloot ene disgriminashin, hoz til rIt t● ekwwl pæ fā ekwwl wurk.

(3) evrewan h● wurks hoz til rIt t● jast ond fævrlabwl rinyomirashin inshāreē fā himself ond hiz fōmle on existins wurte ov hōmin dignite, ond saplimentid, if nesāserē, bI ātil menz ov soshol pritekshin.

(4) evrewan hoz til rIt t● fārm ond t● jāen dāred yōnyinz fā til pritekshin ov hiz indrisas.

Δtikwl 24.

evrewan hoz til rIt t● rest ond lejil, inklodēē reznlabwl limitashin ov wurkig ooz ond perēodik holidæz wiil pæ.

Δtikwl 25.

(1) evrewan hoz til rIt t● æ sdōndid ov liveē odikwit fā til hōoπ ond wōl-beig ov himself ond ov hiz fōmle, inklodēē fōd, klōtēē, hōozēē ond medākwl kel ond nesāserē soshol survasiz, ond til rIt t● sikyurrate in til ivent ov ānimplāemint, siknis, dislablate, widōhōd, owd æj ā ātil lōk ov livlēhōd in surkimsdōnsiz beyond hiz kindrowl.

(2) mātilhōd ond dhildhōd Δ entitild t● sbeshol kel ond āsidsins. āl chiljrin, wētil bārn in ā oot ov wedlok, shōl injāre til sēem soshol pritekshin.

Δtikwl 26.

(1) evrewan hoz til rIt t● ejlkashin. ejlkashin shōl be fre, ot lest in til olimenchre ond fāndamentwl sdæjjiz. olimenchre ejlkashin shōl be kimpolsare. teknlkwl ond prifeshinwl ejlkashin shōl be mæd jenrōle āvælabwl ond hIā ejlkashin shōl be eqale oksesabwl t● āl on til bæsis ov merit.

(2) ejlkashin shōl be direktid t● til fōl divolipmint ov til hōmin pusanolite ond t● til sjregπlneē ov risbekt fā hōmin rIas ond fāndamentwl fredimz. it shōl primōt āndāsdōndēē, tolāris ond friendship āmlāē āl næshinz, ræshol ā rilijis grōps, ond shōl furtil til øktivātez ov til yōnitid næshinz fā til mæntinins ov pes.

(3) perinās hōv ē prīl rīt tō chōz tīl kīnd ov ejlakēshin tōt shōl bē givin tō tēl chiljrin.

Δtikōl 27.

(1) evrēwan hōz tīl rīt frēlē tō pΔtisapēt in tīl kowchōl līf ov tīl kamyonatē, tō injōrē tīl Δōs ond tō shēl in sīintifik odvΔnsmint ond its benlfiōs.

(2) evrēwan hōz tīl rīt tō tīl pritekshin ov tīl morōl ond materōl indrisōs rizowtēg from enē sīintifik, litirē α Δtistik pridakshin ov wīch hē iz tīl αtīl.

Δtikōl 28.

evrēwan iz entītild tō ē sōshōl ond intlanōshnōl αdλ in wīch tīl rīōs ond frēdimz set fōtīl in tīs deklarēshin kōn bē fōlē realīzd.

Δtikōl 29.

(1) evrēwan hōz jōtēz tō tīl kamyonatē in wīch alōn tīl frē ond fōl divōlipmint ov hiz pūrsanōlitē iz posabōl.

(2) in tīl eksasīz ov hiz rīōs ond frēdimz, evrēwan shōl bē sλbjekt ōnlē tō sλch limatēshīnz ēz Δ ditūmind bī lā sowlē fō tīl pōpis ov sikyōlragē jō rekognīshin ond risbekt fō tīl rīōs ond frēdimz ov λtīlz ond ov metēg tīl jλst rīqīlaminōs ov morōlitē, pλblik αdλ ond tīl genrōl wōofel in ē demākrotik sasīlatē.

(3) tīez rīōs ond frēdimz mōē in nō kōēs bē exursīzd konchrē tō tīl pūrsīz ond prinsapōlz ov tīl yōnītīd nēshīnz.

Δtikōl 30.

nλtīēg in tīs deklarēshin mōē bē intūprītīd ēz implīēg fō enē sdēt, grōp α pūrsin enē rīt tō ingōēj in enē ōktivΔtē α tō pīfōrm enē ōkt ēemd ēt tīl disjrakshin ov enē ov tīl rīōs ond frēdimz set fōtīl herin.