

1: Introduction to Economic, Social, and Cultural Rights | ESCR-Net

Economic, social and cultural rights are socio-economic human rights, such as the right to education, right to housing, right to adequate standard of living, right to health and the right to science and culture.

But the Declaration is an incomplete guide to designing the programs to meet these goals: Pragmatists and policy makers need to read the Universal Declaration through the lens of economists, rather than don the robes of lawyers. If the economic method is a science, then many have, with good reason, called it the dismal science, but if it were theatre then it would surely be a tragedy. The idea that social and individual decisions involve trade-offs between competing ends is one of the first principles of this dismal science, the core subtext of its script. We cannot have it all, and tragically have to choose. Human rights advocates may do a disservice to their goals by ignoring this lesson. When they argue that the courts should enforce social and economic rights and pursue their objectives solely through adjudication, they risk not only wasting important political capital, but just as importantly implementing wasteful and unsustainable programs. Scarcity defines the economic way of thinking. Scarcity is a simple idea, yet it has major implications. If, as individuals or as a society, we have multiple objectives, and if our desires for these goals exceed the time and resources that can be used to attain them, then given that these resources can be used in different ways it matters how we allocate them. It matters because our goals differ in their significance. We have to choose, we have to recognize the terms of the trade-offs between the choices available to us, and we have to do this in a way that gets us as much as we possibly can from the scarce resources available to us. The economic way of thinking gives us guideposts for making these choices, most notably that we should pursue an objective up to the point that the additional benefit we get from taking an extra step toward it just equals the additional cost in all the things we have to give up in making that step. Economics certainly should not inform all public policy discussions. Civil and political rights are matters for the courts, not the economist. Economic reasoning should not inform public policy if the issue is fundamentally not one of scarcity. Human rights are a case in point when they are defined as civil and political rights, as for example in parts of the Universal Declaration on Human Rights. For example, Articles 3 to 21 of the Declaration deal with political and civil rights to which everyone is entitled. These range from rights to life, liberty, and security—prohibiting slavery, servitude, the slave trade, torture and cruel, inhuman, or degrading treatment or punishment—to rights to a fair trial, freedom from arbitrary arrest, and rights to freedom of movement, privacy, and freedom of thought and religion as well as rights to political participation. A right entails a duty, and therefore involves not just the right holder, but also an agent who is responsible and held accountable for upholding the right. The right is inherent to the individual, the duty is required of the state. The International Covenant on Civil and Political Rights accompanies the Universal Declaration, and is the legally binding instrument associated with these rights. As such there is no preferential ranking among them: It is not as if a government can permit arbitrary arrest and torture because, for example, security is more of a priority, and still claim it is respecting human rights. So in a sense we are not talking about multiple goals, but rather confront only a single objective. As such the resources required to undertake these duties are in comparative abundance. In the extreme no resources are required to refrain from undertaking an activity. Negative duties can be performed simultaneously without being limited by scarce resources. In other words, none of the conditions motivating choice as an economic problem seem to hold. This is not an exercise in trade-offs. It does not entail opportunity costs. As a result, if a right is compromised it is a matter of adjudication, there is a need to make the duty-holder accountable through the law. Economic, social, and cultural rights entail the duty-holder to undertake actions, to offer assistance or aid. For example, the International Covenant on Economic, Social, and Cultural Rights states that, among other things, governments will recognize the right of everyone to health care, to education, and to an adequate standard of living. In some cases it is very specific about the actions that governments must undertake as, for example, in Article 13, which addresses the right to education: The States Parties to the present Covenant recognize that, with a view to achieving the full realization of this right: In fact, the framers of the Covenant recognize that it may not be feasible to simultaneously fulfill all positive obligations, and that they may be subject to resource

constraints. At its core this is describing an economic problem: The economic way of thinking accepts the validity of these rights as an expression of a social goal, but not as a method to attain them. A right is a right, for all people, in all places, at all times. But in the face of multiple priorities and limited resources passing a law does not make it so immediately and everywhere. These goals still require the design of effective and sustainable programs. The wrong way to think about social and economic rights Yet when it comes to acts of public policy informed by this objective it is sometimes the case that the lessons and implications of decision-making under scarcity are not appreciated. Consider an example involving investments in education in a document published by the United Nations Development Program. After outlining the principles underlying a human right-based approach to poverty reduction—one of which is universality and indivisibility—it offers the following practical example concerning human rights and support for education. Studies have traditionally shown that the rate of return on public investment in primary education is higher than on post-primary schooling. Government and donors have a limited amount of funds available to support the education sector. If new studies would to [sic] show that post-primary education yields higher returns, would they make a difference? The market logic would re-direct funds toward higher levels of education, as this provides the highest rate of return. The human rights-based logic, on the other hand, would be unaffected by these results. Government has the responsibility—the International Covenant on Economic, Social and Cultural Rights article 13 —to respect, protect and fulfil the right to basic education. Hence, the results of the new studies would not really matter as to the priority objective. Primary education is a fundamental right and entitlement; it would keep the highest level of priority focused on basic education even if the rate of returns to such public investment would be lower than other options. This can only make any economic sense if society has one goal, or if resources are unlimited. But it makes no economic sense in the context defined by the authors: That we have to choose between primary and higher education, between the rights of children and others, or that we do not have sufficient resources to meet these rights immediately is unfortunate and some would say even a tragedy, but to do otherwise and not make these choices in a rational way is not only a tragedy but also a waste.

2: ECONOMIC, SOCIAL, AND CULTURAL RIGHTS AS HUMAN RIGHTS: HISTORICAL BACKGROUND

Economic and social rights guarantee that every person be afforded conditions under which they are able to meet their needs. In particular, economic and social rights include: The Right to Education enabling all persons to participate effectively in a free society and is directed to the full development of the human personality.

The earliest attempts of literate societies to write about rights and responsibilities date back more than 4,000 years to the Babylonian Code of Hammurabi. In addition, the Inca and Aztec codes of conduct and justice and the Iroquois Constitution are Native American sources dating back well before the eighteenth century. They concentrated on the rights of citizens to equality, liberty, and due process and of participation in the political life of their community and society through activities such as voting. At the end of World War II, citizens working through nongovernmental organizations urged the creators of the United Nations system to include the promotion of a spectrum of human rights in the UN Charter. These are rights to which all people are entitled, regardless of who they are or where they live. It includes fundamental rights to life, liberty, and security as well as a broad range of civil, political, economic, social, and cultural rights. On December 10, 1948, the Universal Declaration of Human Rights was adopted unanimously by 48 members of the United Nations, with eight countries abstaining. Today, the promotion of human rights is guided by what is referred to as the International Bill of Rights. These treaties elaborate on rights identified in the UDHR and, when adopted by individual states, have the force of law. Each treaty provides for independent experts who monitor governments and requires periodic reporting by governments to ensure that they are following treaty provisions. They identify an impressive list of human rights concerns and refer to: The United States has long attended to some of these economic, social, and cultural rights. For example, during the Great Depression, President Franklin Delano Roosevelt FDR sought to save our struggling economic system and implement his vision of economic and social justice. The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little. These have included health insurance programs, social security insurance, unemployment insurance, public works projects, farm supports, expanded educational opportunities, and laws supporting worker rights to organize and strike. However, US government leaders have never presented these to the American people as human rights to which everyone is entitled. During the years after World War II, the Cold War polarized capitalist and communist countries into East and West, with each emphasizing different types of rights. The United States, proud of its achievements in the areas of civil and political rights, criticized its communist rivals, particularly the Soviet Union, for denying these to their citizens. On its part, the USSR asserted the importance of government in ensuring that all citizens have adequate food, health care, employment, social insurance, and education. Members of the Soviet Union accused the USA of refusing to guarantee these economic and social rights to its citizens. These political stances, however, did not adequately capture the reality that both sides of the East-West conflict were struggling with issues related to the full range of rights. Other nations, such as Sweden and Denmark, sought to promote both clusters of rights through the establishment of social welfare states. They have sought to establish development strategies reflecting a commitment to these rights. However, as we look across the globe, it is evident that we are far from achieving the goals of justice and human dignity for all. Yes, there have been popular movements towards democratization in many parts of the world, with elected leaders replacing dictators. Yes, there have been advances in education, health care, and sanitation. Nevertheless, among the 4. The United States has not; it appears unwilling to conduct the self-scrutiny that would be required. The results of this lack of commitment leave the United States with much to do. One US child in five lives in official poverty, between 1. Human rights are universal, indivisible, interdependent, and inalienable.

3: Economic, social and cultural rights - Wikipedia

Gauri analyzes contemporary rights-based and economic approaches to health care and education in developing countries. He assesses the foundations and uses of social rights in development, outlines an economic approach to improving health and education services, and then highlights the differences, similarities, and the hard questions that the economic critique poses for rights.

It recognizes the right to social security in Article 22, the right to work in Article 23, the right to rest and leisure in Article 24, the right to an adequate standard of living in Article 25, the right to education in Article 26, and the right to benefits of science and culture in Article 27. The Covenant recognized and protects the right to work and to just and favorable working conditions in Article 6 and 7, the right to join trade unions and take collective labor action in Article 8, the right to social security in Article 9, the right to protection of the family, including protection for mothers and children, in Article 10, the right to an adequate standard of living , including the right to food and the right to housing , in Article 11, the right to health in Article 12, the right to education in Article 13, as well as the right to participate in cultural life and the right to benefits of science and culture in Article 27. The International Covenant on Civil and Political Rights , adopted at the same time as the ICESCR, recognizes and protects a number of core economic, social and cultural rights, including the right to join trade unions in Article 22, and the right of ethnic, religious or linguistic minorities to engage in their culture, practice their religion and use their language in Article 27. Including the right to health in Article 24, the right to social security in Article 25, the right to an adequate standard of living in Article 27, the right to education in Article 28, and the right to protection from economic exploitation see child labour in Article 30. The Convention on the Elimination of All Forms of Discrimination Against Women affirms a range of economic, social and cultural rights to women. The European Social Charter protects a wide range of economic, social and cultural rights, including the right to work , to favourable working conditions, the right to join trade unions and to take collective labour action in Article 1 to 10, the right to health in Article 11, the right to social security , including the right to medical assistance and the right to social welfare services, in Article 12 to 14, protection of especially vulnerable groups are enshrined in Article 15 to 17 and 19, and right to housing in Article 31. The Protocol of San Salvador protects a range of economic, social and cultural rights within the Inter-American human rights system. The Committee issues guiding pronouncements in the form of general comments, and other human rights treaty bodies may also issue comments relevant to economic, social and cultural rights. The Limburg Principles have been extensively used in national legal systems as an interpretive tool for establishing violations of economic, social and cultural rights. The Maastricht Guidelines build on the Limburg Principles and identify the legal implications of acts and omissions which are violations of economic, social and cultural rights. For example, the Constitution of South Africa includes economic, social and cultural rights and the South African Constitutional Court has heard claims under these obligations see Grootboom and Treatment Action Campaign cases. Member states have a legal obligation to respect, protect and fulfil these rights. While immediate fulfilment may not be possible due to the economic situation of a country, postponement of proactive action is not permitted. The burden of proof for progressive action is considered on be with the state party. The prohibition on discrimination in relation to economic, social and cultural rights is regarded as having immediate effect. State parties must abolish laws, policies and practices which affect the equal enjoyment of economic, social and cultural rights and take action to prevent discrimination in public life. All state parties, regardless of the economic situation in the country or resource scarcity, are required to ensure respect for minimum subsistence rights for all. State parties must also ensure that available resources are accessed and used equitably. Therefore, government decisions on how to allocate resources should be subject to scrutiny. Legislative measures alone are not sufficient to ensure compliance with the ICESCR and state parties are expected to provide judicial remedies in addition to taking administrative, financial, educational and social measures. International enforcement mechanisms are strongest for civil and political rights, and their violation is considered more serious than that of economic, social and cultural rights. There are few international NGOs that focus on economic, social and cultural rights and there are few lawyers who

have the knowledge or experience to defend economic, social and cultural rights at a national or international level. Economic, social and cultural rights are less likely than civil and political rights to be protected in national constitutions. The Protocol entered into force on 5 May Advocacy[edit] Networking groups such as ESCR-Net are working to create online resources and spread information about effective cases, initiatives, and working groups promoting ideals and celebrating victories of human rights initiatives and the Optional Protocol to the International Covenant on Economic, Social and Cultural Rights. Currently, human rights advocacy groups are working diligently to fine-tune rules, regulations and implementation schemes; little news of complaint successes or failures is available.

4: NESRI | National Economic & Social Rights Initiative | Human Needs | Human Rights

Economic, social, and cultural rights include the human right to work, the right to an adequate standard of living, including food, clothing, and housing, the right to physical and mental health, the right to social security, the right to a healthy environment, and the right to education.

An overview of economic, social and cultural rights ESCR , their history, and their continuing importance today. What are Economic, Social and Cultural Rights? Human rights provide a common framework of universally-recognised values and norms, and set out state obligations to act in certain ways or to refrain from certain acts. They are an important tool to hold states, and increasingly non-state actors, accountable for violations and also to mobilise collective efforts to develop communities and global frameworks conducive to economic justice, social wellbeing, participation, and equality. Human rights are universal, inalienable, interdependent and indivisible. Where are ESCR set out? In addition, many states have articulated their commitment to ESCR through national constitutions and domestic law. What are the key principles associated with ESCR? In particular, a state including its subnational levels has the obligations: States must guarantee ESCR without discrimination on the basis of grounds specified in the ICESCR, including race, colour, sex, language, religion, political or other opinion, national or social origin, property, and birth. In its work, the UN Committee on Economic, Social and Cultural Rights CESCR has identified additional prohibited grounds for discrimination, including disability, age, nationality, marital and family status, sexual orientation and gender identity, health status, place of residence, and economic and social situation. The elimination of discrimination, and certain minimum core obligations identified by CESCR in some of its general comments , are not subject to progressive realisation but are immediate obligations. Why are ESCR important? The articulation of ESCR in international law followed long-term demands for these basic rights by people worldwide, and reflects concern for the life of every individual, particularly the most vulnerable, as expressed in many philosophical, religious and other traditions. In an era of increasing economic globalisation and growing inequality within and between states, there is an urgent need for grassroots groups, NGOs, academics, and other organisations and individuals to unite to recognise connections between continuing, localised struggles and to realise the human rights of all persons in practice. In understanding instances and patterns of poverty and deprivation as violations of ESCR “ rather than mere misfortune, events outside human control, or the result of individual shortcomings “ an obligation is placed on states and, increasingly, on corporations and other non-state actors, to prevent and address such situations. Around the world, the ESCR framework is used to bolster actions for justice and against oppression, and amplify progressive alternatives to enhance the enjoyment of ESCR. Activists have brought legal cases before UN treaty bodies, courts and other dispute resolution bodies to demand change, documented and publicised recurring violations, mobilised communities, developed legislation, analysed domestic budgets and international trade agreements to ensure compliance with human rights, and built solidarity and networks between communities locally and across the globe. ESCR unite women and men, migrants and indigenous people, youth and elders, of all races, religions, political orientations, and economic and social backgrounds, in a common realisation of universal human freedom and dignity. The Economic, Social and Cultural Rights.

5: Economic and Social Rights | NESRI | National Economic & Social Rights Initiative

Economic, social and cultural rights are protected under various international and regional treaties as well as in national constitutions. International Covenant on Economic, Social and Cultural Rights is the most comprehensive treaty which provides protection of these rights at international level.

CESR has prepared a Guide to the Legal Framework of economic, social, and cultural rights that elaborates on how those rights exist in international law. Click here for the Guide. Why are they called "rights"? The International Bill of Rights grew out of these traditions, and calls for all governments to make sure their citizens have human rights—civil, political, social, cultural and economic. Referring to economic, social and cultural issues as "rights" uses the legal framework developed under international law, and gives individuals legitimate claims against state and non-state actors for protection and guarantees. During the Cold War and within trickle-down economic theory, economic, social and cultural rights were frequently mislabeled as "benefits," meaning individuals had no basic claims to things like food and shelter. After the Covenant came into force in 1976, jurisprudence around economic and social rights began to develop and great progress followed the formation of the United Nations Committee on Economic, Social, and Cultural Rights. Economic and social rights require governments and other powerful actors to ensure that people have access to basic needs, and that people have a voice in decisions affecting their well-being. Poverty and injustice are neither inevitable nor natural, but arise from deliberate decisions and policies, and the human rights legal framework provides a way to hold public officials accountable for development policies and priorities. What are the minimum requirements? States are bound to ensure minimum human rights regardless of their resource constraints. For ESC rights, minimum core requirements include available foodstuffs for the population, essential primary health care, basic shelter and housing, and the most basic forms of education. The Nature of States Parties Obligations. How do states fulfill their minimum requirements? Every government in the world has certain responsibilities regarding its citizens. The human rights legal framework spells out those responsibilities with the following three obligations: Respect - the obligation to respect requires governments to refrain from interfering directly or indirectly with the enjoyment of economic, social and cultural rights Protect - the obligation to protect requires governments to prevent third parties, such as corporations, from interfering in any way with the enjoyment of economic, social and cultural rights Fulfill - the obligation to fulfill requires governments to adopt the necessary measures to achieve the full realization of economic, social and cultural rights What about non-state actors? Human rights treaties are signed by governments, and are the duty of governments to enforce. There are three main ways to apply human rights standards to non-state actors. First, governments have the primary responsibility to protect human rights, including from violations by non-state actors. Second, individuals may enforce their basic rights through judicial action. Finally, non-state actors are bound to respect human rights standards through the universal protection of human dignity. How are these rights enforced? At the international level, the most effective enforcement mechanism for all international human rights is political pressure. Those states that have ratified the ICESCR are required to submit regular reports every five years to the Committee on Economic and Social Rights that detail their human rights standards. When these reports are reviewed, it provides an excellent opportunity for civil society and the international community at large to put pressure on a country to adhere to its legal obligations. Larger bodies, like the Commission on Human Rights, can also be used to apply political pressure. Additionally, petitions in regional human rights commissions can also be effective in highlighting an issue and seeking remedy. At the domestic level, there are political and legal remedies for many ESC violations. Although these remedies are still far from comprehensive, they do demonstrate that economic and social rights are fundamentally justiciable. For example, a core part of every ESCR is a prohibition on discrimination, whether for employment, housing, or food. Anti-discrimination laws exist in most countries, and are fully enforceable in a court of law. Justiciability of economic, social and cultural rights Opponents of ESCR, regrettably including some in the human rights field, argue that ESCR are not judicially enforceable and that they are too vague to monitor effectively. Yet most sovereign states have enshrined ESCR in their constitutions, and there are

numerous examples of courts applying domestic and international law to protect ESCR. Vagueness has also not prevented international development agencies from producing immense volumes of research on global social and economic conditions. Historical neglect of ESCR cannot be attributed to methodological obstacles. While there is always a need for additional indicators to measure compliance in specific rights, it must be emphasized that the definition of all rights, even freedom from torture, changes and expands over time through concrete practice. The main obstacle to realizing ESCR remains a lack of political will and commitment on the part of states, international institutions and NGOs whose responsibility it is to respect, protect and promote these rights for the benefit of all human beings. The following list provides just a few examples of ESCR violations that are already being tried in courts around the world: Forcible evictions Terminating an employee without cause Deliberate poisoning of a water supply Discrimination in access to medical care, work, housing, education etc. Banning unions Depriving children of adequate food and water Failing to provide any primary level education Failing to provide basic health care facilities Educational institutions in such poor condition that they are a risk to safety Housing in such poor condition that it is a risk to safety.

6: OHCHR | Economic, social and cultural rights

economic rights, including, most importantly, the Universal Declaration of Human Rights (UDHR,) and the International Covenant on Economic, Social and Cultural Rights (ICESCR,). The International Convention on the Elimination of All Forms of Racial Discrimination (CEDAW.

The drafts were presented to the UN General Assembly for discussion in , and adopted in . It recognises a negative right of a people not to be deprived of its means of subsistence, [14] and imposes an obligation on those parties still responsible for non-self governing and trust territories colonies to encourage and respect their self-determination. It also requires the rights be recognised "without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status". These include rights to work, under "just and favourable conditions", [18] with the right to form and join trade unions Articles 6, 7, and 8 ; social security , including social insurance Article 9 ; family life, including paid parental leave and the protection of children Article 10 ; an adequate standard of living , including adequate food , clothing and housing , and the "continuous improvement of living conditions" Article 11 ; health, specifically "the highest attainable standard of physical and mental health" Article 12 ; education , including free universal primary education, generally available secondary education and equally accessible higher education. This should be directed to "the full development of the human personality and the sense of its dignity", [19] and enable all persons to participate effectively in society Articles 13 and 14 ; participation in cultural life Article 15 . Many of these rights include specific actions which must be undertaken to realise them. Part 4 Articles 16-25 governs reporting and monitoring of the Covenant and the steps taken by the parties to implement it. It also allows the monitoring body - originally the United Nations Economic and Social Council - now the Committee on Economic, Social and Cultural Rights - see below - to make general recommendations to the UN General Assembly on appropriate measures to realise the rights Article 21 . Part 5 Articles 26-31 governs ratification, entry into force, and amendment of the Covenant. Principle of progressive realisation[edit] Article 2 of the Covenant imposes a duty on all parties to take steps . It acknowledges that some of the rights for example, the right to health may be difficult in practice to achieve in a short period of time, and that states may be subject to resource constraints, but requires them to act as best they can within their means. The principle differs from that of the ICCPR, which obliges parties to "respect and to ensure to all individuals within its territory and subject to its jurisdiction" the rights in that Convention. The requirement to "take steps" imposes a continuing obligation to work towards the realisation of the rights. The Committee on Economic, Social and Cultural Rights also interprets the principle as imposing minimum core obligations to provide, at the least, minimum essential levels of each of the rights. The enacting of anti-discrimination provisions and the establishment of enforceable rights with judicial remedies within national legal systems are considered to be appropriate means. Some provisions, such as anti-discrimination laws, are already required under other human rights instruments, such as the ICCPR. The right implies parties must guarantee equal access to employment and protect workers from being unfairly deprived of employment. They must prevent discrimination in the workplace and ensure access for the disadvantaged. These are in turn defined as fair wages with equal pay for equal work , sufficient to provide a decent living for workers and their dependants; safe working conditions ; equal opportunity in the workplace; and sufficient rest and leisure, including limited working hours and regular, paid holidays. It allows these rights to be restricted for members of the armed forces, police, or government administrators. Several parties have placed reservations on this clause, allowing it to be interpreted in a manner consistent with their constitutions e. Social security Article 9 of the Covenant recognizes "the right of everyone to social security , including social insurance ". Benefits from such a scheme must be adequate, accessible to all, and provided without discrimination. The Committee on Economic, Social and Cultural Rights permits such restrictions, provided they are proportionate and reasonable. Finally, parties must take "special measures" to protect children from economic or social exploitation, including setting a minimum age of employment and barring children from dangerous and harmful occupations. Right to food , Right to water , Right to housing , and Right to clothing Article 11

recognises the right of everyone to an adequate standard of living. This includes, but is not limited to, the right to adequate food, clothing, housing, and "the continuous improvement of living conditions". The right to adequate food, also referred to as the right to food, is interpreted as requiring "the availability of food in a quantity and quality sufficient to satisfy the dietary needs of individuals, free from adverse substances, and acceptable within a given culture". What is considered "adequate" has only been discussed in specific contexts, such as refugees, the disabled, the elderly, or workers. Right to health Article 12 of the Covenant recognises the right of everyone to "the enjoyment of the highest attainable standard of physical and mental health". Right to education Article 13 of the Covenant recognises the right of everyone to free education free for the primary level and "the progressive introduction of free education" for the secondary and higher levels. This is to be directed towards "the full development of the human personality and the sense of its dignity", [19] and enable all persons to participate effectively in society. Education is seen both as a human right and as "an indispensable means of realizing other human rights", and so this is one of the longest and most important articles of the Covenant. These include the provision of free, universal and compulsory primary education, "generally available and accessible" secondary education in various forms including technical and vocational training, and equally accessible higher education. All of these must be available to all without discrimination. Parties must also develop a school system though it may be public, private, or mixed, encourage or provide scholarships for disadvantaged groups. Parties are required to make education free at all levels, either immediately or progressively; "[p]rimary education shall be compulsory and available free to all"; secondary education "shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education"; and "[h]igher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education". It also recognises the right of parents to "ensure the religious and moral education of their children in conformity with their own convictions".

7: Economic And Social Rights | Jamaicans for Justice (JFJ)

civil and political rights, without improvements in social and economic conditions, offered little hope to ordinary people whose lives may be blunted by long working hours, low pay, harassment of union organizers, dangerous working.

8: Economic and Social Rights | Amnesty International Canada

It includes fundamental rights to life, liberty, and security as well as a broad range of civil, political, economic, social, and cultural rights. On December 10, , the Universal Declaration of Human Rights was adopted unanimously by 48 members of the United Nations, with eight countries abstaining.

9: What are Economic, Social and Cultural rights? | CESR

The Economic and Social Council may transmit to the Commission on Human Rights for study and general recommendation or, as appropriate, for information the reports concerning human rights submitted by States in accordance with articles 16 and 17, and those concerning human rights submitted by the specialized agencies in accordance with article

The Collegeville Bible time-line. God in the Midst of the City Sir John Woodroffe books Almost Everywhere Convergence From Pennsylvania to Massachusetts, Baguazhang (Emei Baguazhang) Joes Girl (Fortune Cookie, Book 4) Plasticity, attention, and the stabilization of hippocampal representations David C. Rowland and Clifford Oxford Advanced Learners Dict 4e Flexicover Excel vba print multiple worksheets to Dr. Tom Malone preaches on faith. Voyage to Corea, and the island of Loo-Choo. MODEL SHIPWRIGHT #87 An Act Making Appropriations for the Support of Government, for the Year One Thousand Eight Hundred and F Bricks Without Straw (A Novel) Mastering fundamental analysis Babys First Year Journal The Korean War and Me Fodors Bangkoks 25 Best, 4th Edition (25 Best) Clinical Companion for Maternity Nursing (Clinical Companion) Alcohol drug use among the Vietnamese in Western Australia Anatomy of flowering plants Brigade organization Western intellectual tradition, from Leonardo to Hegel Reconstructing Jury Instructions in Homicide Offenses Just another major crisis? Flowers and Fables Sermons on the Christian year Mammals: Whales, Panthers, Rats, and Bats Storeria: brown snakes Legends of Harry Cooke: including poems and sketches and autobiography 1894 to 1968 Designing and space planning for libraries Prophets and Their Times (Handbooks of Ethics Religion) Obiee 11g repository tutorial Oliver sacks whole work in Crime scene activity worksheets The spirit in the world Time Out Andalucia Vampire Hunter D Volume 1 (Vampire Hunter D) List of false friends english spanish