

Human rights and the United Nations

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Abstract

Human Rights are universal supreme rights which are possessed by all human being irrespective of their race, caste, Nationality, Sex, Language etc. It is provided in the charter that the General Assembly shall initiate studies and make recommendations for the purpose of promoting International co-operation in the economic, social, cultural, educational and health fields and assist in the realisation of the human rights and fundamental freedoms for all. The United Nations shall promote universal respect for and observance of human rights and fundamental freedom for all without distinction as to race, religion, Sex, Language. The United Nations many specialised Agencies directly human rights work in the world of every places. The humam rights occupy a significant place under the character, but it is divided as to whether human rights have become legal rights under the law of United Nations.

Key Word: Human rights, Fundamental Rights, United Nations, UN Agencies Work.

Introduction

Human rights are the rights which are possessed by all human beings irrespective of their race, caste, nationality, sex, language etc. simply because they are human beings. As pointed out by Fawcell, "Human rights are sometimes called fundamental rights or basic rights; they are those which must not be taken away by any legislature or any act of government and which are often set out in a constitution. As natural rights they are seen as belonging to men and women by their very nature. Another way to describe them would be to call them 'common rights', for they are rights which all men and women in the world should share, just as the common law in England, for example, was the body of rules and customs, which, unlike local customs governed the whole country".

The idea of human rights is at this time so well accepted and internationally utilised that it is difficult to acknowledge just how flimsy are its philosophical foundations. While it can hardly be politically correct to express grave doubts about such a venerated aspect of western political tradition, we cannot evade conforming the practical fall-out of this philosophical weakness. In particular, the absence of any reputable methodology for determining the content and scope of human rights means that it is rash to subject ourselves to the largely unchallengable authority of courts by giving them the power to decide on our behalf some of the most important moral and political issues affecting modern life.

The standard view is that rights are moral entitlements and human rights are those moral entitlements which are the possession of all persons everywhere. Traditionally it is argued that either through a careful examination of what it means to be human or by attending to allegedly self-evident moral truths about what is it to be a moral agent, it is feasible to come up with a specification of such rights, rights which are seen as indefeasible moral claims against all other persons and more especially against go-

vernments. These claims are held to be so strong that there is scarcely any reason for failing to respect them absolutely, and to give rise to duties so basic that their neglect denies any government, even a formally democratic one, its legitimacy.

1. What are Human Rights?

Human rights, understood as universal, supreme rights, conflict with the central norm of sovereignty within the system of states as we know it. Careful reflection is required in order to provide a justification of human rights which respects variation among societies concerning world views and religion. Well grounded toleration of the views and arrangements of others is important to alleviate fear of intervention, to ensure a stable world order. In a world where the role of the nation state is undergoing change, it is also important to clarify the grounds and thus limits to toleration, eg. as expressed in international human rights. In the following sections I sketch a resolution to the challenge of toleration. I shall suggest how the broad range of human rights as established in international law can be justified by a theory of human rights including political rights and freedom of religion without being unduly intolerant or threatening world order (pace Rawls 1994). Such a theory of human rights recognizes cross cultural difference, and allows that human rights play several roles in the world order of sovereign states.

The idea of human rights as indefeasible moral rights, the valued moral entitlements of all persons, expresses the vision of individual pre-political rights which dates from the beginnings of the modern state and serves as its legitimating and limiting basis. In this tradition, the state is formed to protect human (or natural) rights and is restricted by this remit both with respect to its objectives and its methods. The idea of knowable basic moral entitlements for all persons is immensely attractive even if its attempted instantiations have proved distressingly vacuous on both historical and geographical parameters. Inconveniently, what has see-

med evidence at least to some people at particular times and places does not appear that way to others, particularly if they are spatially or temporally disparate. Moreover these "self-evident" moral rights have been recruited in the service of repression and reaction as well as of reform. Thomas Hobbes was only the first to start with hopeful looking premisses about individual inalienable rights only to end up with almost total subservience to political authority. Even his residual natural right of self-defence is one which it now frequently used to legitimate acts of war under international law.

And so, although some agreement can be reached on highly indeterminate affirmations of rights to such matters as life, liberty and happiness, even these allegedly timeless and placeless moral truths have nor withstood philosophical criticism of their epistemological base. Nothing within the functionalities of reason or sense has been identified as a reliable mode of moral apprehension of even these simple affirmations. This become evident as soon as we try to be specific as to what such basic rights actually involve. Little by way of detailed agreement has arisen to make the hypothesis of available moral truths plausible.

2. The Theory of Human Rights

A Theory of human rights seeks to resolved these disagreements by presenting and justifying an understanding of the functions and content of human rights. Such a theory must thus seek to march considered judgments eg. as expressed in the international human rights instruments, offering an explanation of why these rights are universal in a world system of states. The addressees of this justification are those who to a large extent accept the existing legal framework, and who are prepared to change their ri-vews in light of reasons. A theory of human rights thus does not need to justify human rights forwards individuals, groups or governments who deny the significance of human rights completely.

However, the theory must deal in a satisfactory way with the problems of pluralism of value.

Only part of what is natural to humankind has a clear claim to be good and right, and we disagree radically as to what part this is. Moral intuition has proved an elusive faculty with no identifiable reality beyond the personal subjective certainties that lead us to posit such mysterious paths to knowledge in the first place. Assertions of clear and comprehensive universal entitlements have not stood up well against the vast diversity and range of human belief systems and social practices. Long before we were caught up in the ironic detachments of postmodernism, universal moral rights seemed intellectually vacuous in their epistemological foundation and possibly morally suspect in their anti-pluralistic imperialism.

Whether or not human rights are intellectually defensible or culturally tolerant we do have need of them, at least at the edges of civilization and in the tangle of international politics. They now have an undeniably important role as the basis for international criticism of evil regimes and are a constant source of inspiration for the protection of individual liberty rights and increasingly for challenges to the inadequate responses of governments to soluble deprivations. The single most important impetus to our contemporary system of human rights was the Nuremberg war crimes trials from which emerged the United Nations framework that is now being brought to bear on the atrocities in Bosnia-Herzegovina. And increasingly it is to human rights that we look to provide a transnational basis for world order, a basis that cannot be had without a certain commitment to recognizing the internationally agreed systems of human rights within all national boundaries.

3. The Human Rights Commissions

The Commission on Human Rights was established by the Economic and Social Council in February 1946. It is the nearest approach to permanent machinery for the supervision of the

"problem of protection" of human rights. It is one of the six functional commissions established by the Economic and Social Council. Under its terms of reference the commission was directed to prepare recommendations and reports on (i) an International Bill of Human Rights; (ii) International Conventions or declarations on civil liberties; the status of women freedom of information and similar other matters; (iii) the protection of minorities; (iv) the prevention of discrimination on the basis of race, sex, language or religion, and (v) other matters concerning human rights. The commission's terms of reference are extensive; under them, it may deal with any matter concerning human rights. The commission makes studies and recommendations either on its own initiative or at the request of the General Assembly or the Economic and Social Council. The Commission consists of 43 members elected for three years terms and meets annually for a period of five or six weeks. At present there are 53 members of the Commission. All Commission decisions are made by a majority of the members present and voting. The Commission submits a report on each session to the Economic and Social Council. At its first session in 1947, the Commission established the Sub-Commission on Prevention of Discriminations and Protection of Minorities

4. The System of States Human Rights

Human rights, understood as universal, moral (and legally) supreme rights often conflict with the norm recognizing the legal sovereignty of states within a system of state. Individual states claim legal sovereignty of two kinds (Bull 1977). A government enjoys internal sovereignty over a population within a territory. It has a monopoly on the legitimate use of force, regulated by law, and is supreme over all other actors within the territory. The government also claims external sovereignty, to not be legally subordinate to any agent beyond state borders.

There aspects of the system of states may conflict with human rights. External sovereignty is challenged, as least insofar as

other states or international organization may intervene in the internal affair of a state. Human Rights to International redistribution of resources, eg. according to a right to development, may also limit a state's right to dispose of resources as it wants. One might claim that such conflicts seldom occur.

Simply because to many states have ratified the human rights instruments, sovereignty has been transferred most markedly within the European human rights regime. Individuals may petition the European Commission on Human Rights, and the European Convention for the Protection of Human Right and Fundamental Freedoms(ECHR) has generated European constitutional case law (Moravesik 1994). Furthermore, the Human Rights Conventions of 1966 are accepted by many non-Western states. Many of the rights to the Declaration of Human Rights are repeated in regional documents, in African and Latin America, and many Non-Western constitutions include or incorporate the Declaration explicitly(Alston 1983, 63-64). However, many hold that human rights constitute a moral requirement, or customary international law, regardless of whether they are technically ratified by governments (Schachter 1985). And more to our point the documents are vague, and it is thus unclear which obligations states have taken on.

5. The Universal Declaration of Human Rights

On the 10th December 1948 in Paris the General Assembly passed the Universal Declaration of Human Rights. This has been hailed as a victory of individuals in respect of human rights. There are 30 Articles in Declaration which describe in detail human rights and fundamental freedoms. For example, Article 1 provides, "All human beings are born free and equal in dignity and rights, they are endowed with reason and conscience and should act to one another in spirit of brotherhood". There is a controversy in regard to the legal value of the Universal Declarations of Human Rights. Since General Assembly's Resolutions and Decla-

ration are generally recommendatory in nature, the Universal Declaration of Human Rights is said to have no legal force behind it. It is said that it has moral force behind it which inspires states and the people to enforce and observe human rights and fundamental freedoms. It has greatly influenced the practice of states in respect of human rights. Some writers have expressed the view that the Universal Declaration has now assumed legal value. For example, Dr. Nagendra Singh, has remarked... The Declaration, was not a mere resolution of the General Assembly but a continuation of the Charter and had the dignity for the Charter". This seems to be the correct view. Another eminent author. Prof. Louis B. Sohn has also remarked that the Declaration "constitutes an authoritative interpretation of the Charter, which is binding upon Members to the extent that the Charter is binding".

6. The Unversality of Human Rights

This theory of human rights does not hold that all individuals have human rights, regardless of their social relations and settings. Human rights hold, in the first instance, for individuals who live in states, within a system of states. Nevertheless, the theory presents universal human rights, because all human beings now live within such states that profess internal and external sovereignty. Previous societies distributed power in other ways, and this approach does not claim that the human rights as we know them would be efficacious and necessary to secure the satisfaction of basic needs then. But insofar as well all live in states, which centralized power, and hence similar threats, no government can reasonably claim that human rights need not, constrain them.

7. The Human Rights to the Environment

The theorization of the environment as a human right, as an object of protection takes on the human need for nature, the essentiality of nature to the humanity of man.

As a general moral claim, it is the unifying precondition for a

different hierarchization of freedoms a new, more concrete and less liberation qualification of the idea of liberty. But the right to the environment is no longer only a human aspiration, but has found legislative or jurisprudential recognition in many legal systems. While several constitutional charters state it explicitly in the Italian law, which has not codified it as "an extension of the sphere of personality" it is considered operating through Article 32 of the Constitution "La Repubblica tutela la salute come fondamentale, diritto dell'individuo e interesse della collettività". The Republic defends health as a fundamental right of the individual and interest of the collectivity.

The case of international law is different, where the right to the environment is for the moment an aspiration without effective recognition. The Rio Declaration on Environment and Development states baldly that "Human beings are at the center of concerns" and do not have a fundamental right "for sustainable development. They are entitled to a healthy and productive life in harmony with nature".

The reasons which testify in favor of a legal human right to the environment may be agreed on. Linking the environment to the value of the person is a guarantee against possible subordinations of it to other interests. In particular, it is said, it would make it possible to overcome the limits of a defense of the environment as an object of ownership and an economic reduction of the legal values, the new rights of personality are a category to set against property rights.

But the legal positivization of the right to the environment arouses some perplexity. The first concerns the conceptual capacity of this right to take up and represent ecological questions. The idea of subjective right, it has been said, is loaded with atomistic premises, the priority of the subject regarding society and individualistic ones the indisputable prevalence of the individual over society as a whole. Those criticising the right to the environment

have a negative view of the parceling of an indivisible, collective good which such right suggests, fragmenting an object whose legal importance must be unitary concerning global changes taking place in society. Moreover, the idea of environment as a subjective re-vedication gives rise to an untenable logical alternative either to consider nature as a good which the State must make available to individuals, or indicate as rights what in fact is specified in a series of duties (not damaging, not polluting..). The first hypothesis takes to be correlated to a duty, the second emphasizes instead that the theory of rights has reached a paradoxical point, where situations of a compulsory nature are defined as rights.

A further doubt hinges lastly on the concerte characterization which the right to the environment has received in the legal systems which have included it as a right to a healthy environment.

And it is not by chance, but by necessity, that many legal systems have chosen precisely this kind of right. Healthiness a systemic idea of health represents, from an individualistic point of view, the only well defined, in some way materially possessed and quantified environmental value differently from aesthetic cognitive or existence values.

But this hygienistic, medicalized vision of ecological questions is inadequate to deal exhaustively with environmental issues the right to a healthy environment may give the reason for the problem of pollution, but it is silent in front of other ecological themes. It is for example not seen how healthiness may be capable of justifying the defense of endangered species, especially those not clearly useful; or the protection of ecosystems with an unhealthy climate (e.g. the wet lands, which the Ramsar Convention dealt with in 1973): or any other hypothesis in which a functional link with human interests be lacking.

The right to the environment therefore acquires a different meaning if seen as a moral right or as a legal right. If as a moral

claim it appears a unifying principle, as a legal claim, it instead gives rise to the reduction of a general interest to fragmented individual interests, mostly satisfied by an economic compensation, which may also allow the prejudice to the environment to remain. It has been observed that the "polluter payer principle easily shifts to a right to polluter, which is completely compatible with a right to a healthy environment conceived in terms of monetary compensation.

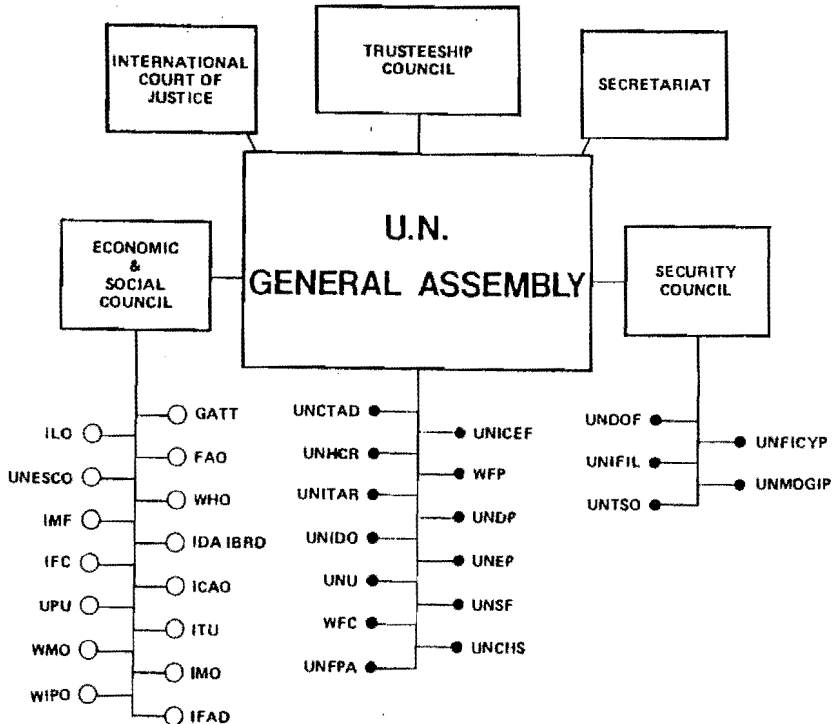
8. United Nations Organization

After the first World War the League of Nations was established but it failed to prevent the Second World War. The Second World War once again compelled the nations of the world to endeavour to establish an international organisation which could prevent future war and maintain peace and security in the world. During the Second World War itself the great powers had started making efforts in this direction. Their efforts led to the holding of the San Francisco Conference in which the United Nations Charter was adopted and signed by 51 nations of the world. After the Charter was ratified by the prescribed number of states, it came into force on October 24, 1945. Thus the United Nations was finally established. It may, however, be noted that it was the untiring efforts of a number of years which led to the establishment of the United Nations.

The Preamble of the Charter runs thus: We, the peoples of United Nations, determined to save succeeding generations from the scourge of war, which twice in our life-time has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of man and woman and the nations large and small and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom and the promotion and encou-

agement of respect for human rights and fundamental freedoms for all, without distinction of race, sex, language or religion.

Organization Chart of the United Nations



9. The United Nations System

(A). Principal Organs of the United nations:

(1) General Assembly, (2) Security Council, (3) The Economic and Social Council, (4) The Trusteeship Council, (5) The Secretariat, and (6) The International Court of Justice.

(B) Economic and Social Council:

- (1) GATT: General Agreement on Tariffs and Trade
- (2) ILO: International Labour Organization
- (3) FAO: Food and Agricultural Organization
- (4) UNESCO: United Nations Educational, Scientific and Cultural Organization
- (5) WHO: World Health Organization
- (6) IMF: International Monetary Fund
- (7) IDA: International Development Association
- (8) IBRD: International Bank for Reconstruction and Development
- (9) IFC: International Finance Corporation
- (10) ICAO: International Civil Aviation Organization
- (11) UPU: Universal Postal Union
- (12) ITU: International Telecommunication Union
- (13) WMO: World Meteorological Organization
- (14) IMO: Inter Governmental Maritime Organization
- (15) WIPO: World Intellectual Property Organization
- (16) IFAD: International Fund for Agricultural Development.

(C) Other United Nations Organs:

- (1) UNCTAD: United Nations Conference on Trade and Development.
- (2) UNICEF: United Nations Children's Fund
- (3) UNHCR: Office of the United Nations High Commissioner for Refugees
- (4) WFP: Joint UN/FAO World Food Programme
- (5) UNITAR: United Nations Institute for Training and Research
- (6) UNDP: United Nations Development Programme
- (7) UNIDO: United Nations Industrial Development Organization
- (8) UNEP: United Nations Environment Programme
- (9) UNU: United Nations University

- (10) UNSF: United Nations Special Fund
- (11) WFC: World Food Council
- (12) UNCHS: United Nations Centre for Human Settlements.
- (13) UNFPA: United Nations Fund to Population Activities
- (D) **Security Council**
- (1) UNDOF: United Nations Disengagement Observe Force
- (2) UNFICYP: United Nations Peace Keeping Force in Cyprus
- (3) UNIFIL: United Nations Interim Force in Lebanon
- (4) UNMOGIP: United Nations Military Observer Group in India and Pakistan
- (5) UNTSO: United Nations Truce Supervision Organization in Palestine

10. The united nations' specialised agencies directly work human rights

The United Nations' members are represented on its main deliberative organ, the general Assembly, on an equal basis, i.e. one member country - one vote. In addition to the general Assembly, there exist the Security Council, the International Court of Justice, the Secretariat, the Trusteeship Council and the Economic and Social Council.

Reporting to both the General Assembly and the economic and Social Council are such subsidiary organs as the Trade and Development Board, United Nations Children's Fund (UNICEF), and the High Commissioner for Refugees (UNHCR), while others, and the "Specialised Agencies" are responsible directly to the Economic and Social Council.

The Specialised Agencies were established by inter governmental agreement and each has its own membership, secretariat,

budget, etc. Each is largely autonomous. By entering into an agreement with the Economic and Social Council however, each body has voluntarily limited its freedom of action. Some were old established agencies (International Telecommunications Union, 1865; Universal Postal Union, 1875); but the one set up in 1919, the International Labour Organization (ILO), was "taken over" by the UN as a going concern.

Those whose work directly involves human rights issues are now briefly examined. The are:

The International Labour Organization(ILO)

The United Nations Educational, Scientific and Cultural Organization(UNESCO)

The Food and Agricultural Organization(FAO)

The World Health Organization(WHO)

The United Nations Children's Fund(UNICEF)

The United High Commissioner for Refugees(UHCHR)

The United Nations Relief and Works Agency for Palestine (UN-RWA).

The United Nations Development Programme(UNDP)

(i) ILO

In its sixty-five years of existence to date, the International Labour Organization's Labour Code has become well-established and is based on 128 Conventions and over 130 Recommendations from its Annual Conferences. Almost all of its work is concerned with safeguarding the human rights of the worker and covers everything from hours of work and minimum wages to maternity protection from industrial accidents to night work for women.

Among the Conventions are:

1930 The forced Labour Convention

1948 The Equal Remuneration Covention

1957 The Abolition of Forced Labour Convention

1958 The Discrimination (Employment and Occupation) Convention

1964 The Employment Policy Convention

(ii) UNESCO

The Constitution of the United Nations Educational, Scientific and Cultural Organization states: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" Its function therefore is "to beat down those barriers of ignorance, prejudice and misunderstanding which divide nations and peoples from one another".

It adopted a Convention against Discrimination in Education: provides publications, centres for the training of teachers, training modern educational techniques and administration. It advises Governments and cooperates with other agencies in development projects in many diverse fields. It has also passed any Conventions and Declarations relating to Education, Natural and Social Sciences, Culture and Communications, Libraries, Copyright, etc. Particularly helpful was "The Universal Declaration of Human Rights, a Guide for Teacherts (1953) and its "Associated Schools Project in Educating for International Understanding". The Declaration of the Principles of International Cultural Co-operation was proclaimed on 4 November 1966.

(iii) UNDP

The United Nations Development Programme began with the Expanded Programme of Technical assistance (1950) and the UN Special Fund for 1959, these merging into UNDP in 1966. It works in partnership with 150 Governments of low-income countries and the family of UN Agnecies, and through it the United Nations has "progressively strengthened its capacity to participa-

te in the war on hunger, disease, ignorance and poverty throughout the world".

(iv) **FAO**

The Food and Agriculture Organization, initially with its United Nations Expanded Programme of Technical Assistance (1950), then the freedom from Hunger Campaign (1960), the World Food Programme (1961), the Indicative World Plan for Agricultural Development (1969), and the various Conferences, World Food Congress (1963), Young World Food and Development Conferences (1967), World Land Reform Conference (1966), all its current activities in Research and Technology Development, Agriculture, Fisheries, Forestry, Technical Cooperation Programmes, and its Office for Special Relief Operations, is heavily committed to the practical realisation of Articles 22,23 and 25 of the Declaration.

(v) **WHO**

The World Health Organization with its concern for Article 25, states in its Constitution: The enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic and social conditions.

In 1978 the International Conference on Primary Health Care declared that Primary Health Care is the key to "H/2000" - Health for all by the Year 2000. A "Global Strategy" was adopted in May 1981 and in May 1982, WHO adopted a Plan of Action for implementing this.

WHO has not merely to help countries to rid themselves of communicable diseases, but also develop and strengthen water supply and waste disposal programmes: it is also involved in health education and the protection and promotion of the health of the people at work. It co-operates closely with the ILO.

(vi) UNICEF

The United Nations Children's Fund is an integral part of the UN family although it is not a specialised agency. It is clear that it must be closely connected with the rights of the child (Article 25). Its activities cover health nutrition and the education of children.

(vii) UNHCR

The work of the United Nations High Commissioner for Refugees, in spite of the original hopes that the refugee problem would soon be solved after the Second World War, is in fact, expanding. The number of refugees, stateless people or people seeking asylum, has increased enormously. The 1951 Convention and its supporting Protocol of 1966 as well as the agreement on Refugee Seamen of 1961, outlined the task of the High Commissioner for Refugees relative to the appropriate Articles of the Declaration (Numbers 13, 14 and 15).

The High Commissioner must also seek to improve the refugees' position by promoting measures at all levels, including those with the Council for Europe, the EEC, the Organization for African Unity and the Organization of American States.

(viii) UNRWA

The United Nations Relief and Works Agency for Palestine Refugees in the Near East, as a subsidiary organ of the General Assembly, was established in 1949 and strengthened in 1967, and in providing some essential services for nearly one and a half million refugees, is putting into practice many of the principles embodied in the Declaration, particularly those of Articles 23 and 25.

(ix) U.N. Fund for Human Rights

On 18 December 1991, the General Assembly of the United Nations resolved to establish a voluntary fund to provide financial assistance to individuals among others who are victims of contemporary forms of slavery and whose human rights have been viola-

ted by such practices. The Assembly also held a two week world conference on human rights in Berlin in 1993 and preparatory committees met in Geneva in 1992.

11. U.N. Charter and Human Rights

The Preamble of the Charter reaffirms faith in fundamental human rights and the dignity and worth of human persons and in equal rights of men and women. Besides this, it is provided in the Charter that the General assembly shall initiate studies and make recommendations for the purpose of promoting international co-operation in the economic, social, cultural, educational and health fields and assist in the realisation of the human rights and fundamental freedoms for all without distinction as to race, sex, language or religion (Art 13 (b)). Further with a view to the creation of the conditions of stability and well being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self determination of peoples, the U.N shall promote universal respect for and observance of human rights and fundamental freedoms for all. Articles 62 and 68 also reaffirm the commitment of the U.N to promote and encourage respect for human rights and fundamental freedoms for all. Article 55 charges the U. N to promote universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex language or religion. This provision is further strengthened by Article 50 under which "All members pledge themselves to take joint and separate action in co-operation with the organisation for the achievement of the purposes set forth in Article 55". The Articles 55 and 56 bind member states to observe and respect human rights. This view finds support from the interpretation of these provisions given by the world court.

Last but not the least, one of the basic objectives of the trusteeship in accordance with the purposes of the U.N laid down in article 1 of the Charter, shall be "to encourage respect for human

rights and fundamental freedoms for all without distinction as to race, sex, language or religion to encourage recognition of the interdependence of the peoples of the world (Article 76 (c)). Thus human rights occupy a significant place under the Charter. But it is divided as to whether human rights have become legal right under the law of United Nations or not. The correct view probably would be that human rights have now become legal rights. This is, *inter alia*, due to the adoption of Universal Declaration of Human Rights and coming into effect of the International Bill of human rights.

In the present age of international rivalries, the United Nations is a boon to humanity. It provides a forum at which the representatives of the various states of the world can meet together and give expression to their hopes and fears. It provides a meeting place for international understanding and co-operation. It is true that there are two camps in the United Nations and voting takes place usually on party lines, but still it cannot be denied that it is doing more good than harm to the world at large. Mankind would have been in a worse position if there had been no such organisation. However, it will be much better if the present grouping disappears and the nations start co-operating with one another in the larger and higher interests of humanity as a whole.

Conclusion

Human Rights and the United Nations occupy a significant place. It is one of the purpose of the United Nations to achieve International co-operation in solving International problems of economic, social, cultural or humanitarian character and in promoting and encouraging respect for human rights for all without distinction as to race, sex, language, religion. The United Nations Commission on Human Rights provides near Universal measures of implementation for the protection and enforcement of Human Rights. An individual of any member state of the U.N. Commission through the Secretary General of the U.N. The Commission

considers petition, call for the comments of the State Government concerned and makes recommendation for the protection of Human Rights.

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in principle that "(e) very form of life is unique, warranting respect regardless of its worth to man.

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