

WORLD OF UNIVERSAL INCOME

A global survey on the diversity of Universal Income based societies from around the world, past though present: a study on sustainable societies from an integrated social, environmental, human development, and economic rights perspective

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World of Universal Income

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WORLD OF UNIVERSAL INCOME

1 What are Universal Income Systems

Universal Income Systems are those economic systems compliant with, and/or are expressions of, the legal minimum economic and human rights standards as defined by the United Nations "International Bill of Human Rights [IBHR]."¹ These rights have been ratified and put into force by Aotearoa NZ back in 1979. The laws, as specified in these economic rights instruments and components thereof, form the essential basis of what the world now recognises as international economic rights laws which are legally binding on all member states/countries.

With the comparative fast-tracking of international environmental sustainability conventions--grounded in principles of the "human environment"² emphasising human needs, including poverty eradication, which are defined by human rights laws--juxtaposed with "social development" and internationally recognised economic "rights to development"³ are all brought together, they form an integrated, interdependent, and indivisible core of internationally recognised accepted best practices for these unified domains. And when further combined with both ratified antecedent and subsequent international human rights conventions and resolutions—which further help to delineate and define the IBHR—Universal Income Systems, as a label, become the direct expression of the meaning, intent, and parameters of international economic rights laws as well as their concomitant legal applications within the social, economic, and environmental domains of sustainability issues⁴.

These laws guarantee, as a legal right, an amalgamated type of unconditional income level defined via a diversity of interrelated rights and responsibilities. These include, but are not limited to, the following:

- a) a right to at least a minimum wage for any and all jobs set at a level whereby one person's income should be sufficient to provide for a household,

¹ The two phrases "*compliant with*" and "*expressions of*" can be interpreted as referring to two types of systems: one specific and the other in more general terms as follows:

- a. "*Compliant with*"
 - i. Refers to those economic systems of any given country or society that are operating in direct compliance with existing international human and economic rights laws as part of honouring their legal commitments to the ratification thereof.
- b. "*Expressions of*" can have a dual meaning depending on the context used
 - i. It can be a re-echoing of the definition above; that a Universal Income System can be used as a direct synonym for any economic system of a given society that is operating in direct accordance with those laws and principles delineated by the international human and economic rights laws as summarily defined by the IBHR.
 - ii. It can also refer more generically to those countries or societies—and/or sub-sects thereof--past and present, that do not have their human and economic rights laws expressly drafted and derived from the United Nations Human Rights Conventions; but rather, have arrived at a system that is compliant with all of these laws and standards just the same, as a result of their own developmental maturity.

² UN General Assembly, "United Nations Conference on the Human Environment", 15 December 1972, A/RES/2994, available at: <http://www.refworld.org/docid/3b00f1c840.html>

³ UN General Assembly, "Declaration on the Right to Development": resolution / adopted by the General Assembly, 4 December 1986, A/RES/41/128, available at: <http://www.refworld.org/docid/3b00f22544.html>

⁴ Transforming our world: the 2030 Agenda for Sustainable Development; Preamble; United Nations General Assembly A/RES/70/1; 21 October 2015

- b) a right to a sufficient income if out of a job,
- c) a right to free education through tertiary levels, [the word “free” is understood to mean the following: after everyone has paid the equivalent of an equal percentage of their income or resources in taxes, education--through tertiary levels--requires no additional expense by anyone and is open to all on equal terms without any economic constraints or limitations].
- d) a right to adequate housing
- e) the right and responsibility to freely engage in the management and decision making practices of public affairs (especially as it relates to potential impacts on one’s own interests, rights, family/whanau, environment, community, and/or the “just” sustainability of society at large) without one’s involvement being limited by either economic or any other imposed discriminative constraints.
- f) a right to a free or an equal access health system,
- g) a right to be free from poverty and the fear thereof
- h) a right to be free from forced or compulsory labour otherwise known as “slave labour”
- i) as well as the right to life, security of person, and the ability--without economic or other discriminative constraints--to freely share in, or participate in, the cultural activities along with the scientific advancements of that society.

2 The Primary Purpose of a Universal Income

2.1 Job Responsibilities of Citizenship [including Permanent Residency]: the role of shared sovereignty and the rights of participation

The unconditional income and resources are provided not as a hand-out; but rather, for the civic responsibilities all share as equal citizens and permanent residents living in a democratic society. That is, for every person’s role or “job” in the shared sovereignty over their society, with all the responsibilities and work that job really entails. Democracy means [Gr “*demos*” = people--combined with--Gr “*kratos*”= rule or ruler]: “Government by the people, a form of government in which the sovereign power resides in the people [...]”¹. Without the requisite knowledge, time, skills and resources, no one can expect to perform their responsibilities in their job of the shared ruler-ship over their society effectively. Human rights are intimately affiliated with recognised human needs; without those basic needs being met we cannot act effectively on our responsibilities to make a more peaceful, safer, healthier, and just sustainable society for all. They are inherent to the human species and have been recognised throughout history and the diversity of cultures.

Everyone has the right and responsibility, if one so chooses, to engage--unfettered by economic or other imposed constraints--in the management and decision-making practices that affect the interests, lives, and wellbeing of their family/whanau and the just sustainability of their society: e.g. stakeholder’s rights. In most societies on our planet, it is the poor who pay the highest percentages of their income, labour, health, well-being, and resources for the development, maintenance, and operations of their society via a cacophony of local, regional, and national “toil-based” labour, compulsory labour and/or taxation type schemes: both overt and hidden². Not surprisingly therefore, the poor are the most disenfranchised from either direct or representational governance

¹ Oxford English Dictionary; Oxford University Press; copyright 2002

² See “Tax Transfer Calculator” on the Universal Income Trust’s website: uitrustnz.org

by themselves and/or their freely chosen economic peers. They have both the right and responsibility for selecting and working with their chosen representational peers as well as directly participating themselves in both the management and decision-making operations of their governments relative to actions that will further impact on their lives. As such, their poverty is largely now recognised as being caused--and further exacerbated by--the violation of their rights within this on-going structural feedback chamber of abuse.

1

As discrimination causes poverty, poverty also causes discrimination. In addition to other grounds of unequal treatment, the poor often suffer discrimination because they are poor.

(United Nations Office of the High Commissioner for Human Rights: OHCHR 2002)

Low-income earners are in “real” terms, primary stake-holders in the economic operations--including the tax and income systems--of their respective societies. This means that they have both a right to be consulted and a responsibility, to engage, if they, themselves, deem it necessary, in the management and decision-making practices concerning their shared resources that are being affected. The more we continue to systematically exploit and disenfranchise those already economically disadvantaged--the poor, working, and lower-middleclass--from having the requisite resources, skills, and time to engage effectively in the management of their society and the issues that concern them, the more our society will be hostage to this growing, corruptive, and criminal process with all its negative concomitant impacts on society. The violation of low-income people’s rights and the resultant instabilities reverberating therefrom—war, environmental degradation, corruption, socio-political-violence, disease, attack on human consciousness itself, with the further stratification, and fragmentation of our world--are central issues facing all humanity in its efforts to help create a more “just”, peaceful, and sustainable society for all our children’s future.

3 Revealing a timeless “*Universal rights based Global Communitas*”³

The study of Universal Income Systems over time, place, and people reveals a type of rights driven global “communitas” characterised by a practical form of universal consciousness based on an innate sense of *Divine, or Natural, Laws/Rights* that allows humanity as individuals or groups to actively participate as members of a type of “Universal Commonwealth”.

¹ The Office of the High Commissioner for Human Rights (OHCHR)
Human Rights, Poverty Reduction and Sustainable Development: Health, Food and Water, A Background Paper;
World Summit on Sustainable Development; Johannesburg, 26 August – 4 September, 2002

"[...I look on oneself as not confined within the walls of one city, or as the member of any particular community, but as a citizen of the whole universe, considered as a single Commonwealth" [Cicero: 1st Century BCE]

¹Cicero, Marcus, Tullius; On the Laws Bk1 Chpt. XXIII; P425 [First Century BCE]

All people have the legal responsibilities, written in law², to help educate, promote, maintain, and secure the human and economic rights of others as well as contribute to the establishment of a viable just sustainable society for all, both nationally and internationally. This is a tall order and something humanity, the common people, through the modality of objective science, reason, innate ethics, and “learned experience” paired with spiritual growth, compassion, understanding, mutual respect and equanimity have proven themselves quite adept at when given a real chance. The experiences they bring forward include:

1. acquired wisdom, knowledge, skill, insight, and true charity—true charity meaning here; the ability to willingly give of oneself to help others in need, especially those we don’t know, unconditionally, and without a desire or expectation of compensation or recognition;
2. the ability to act with others through equanimity, compassion, co-operation, mutual respect, and an internal sense of true justice (divine, or natural, rights and laws), with a dedication of acts to and/or through a type of universal “*communitas*”³

¹ Cicero, Marcus, Tullius; The treatises of M.T, Cicero; ISBN: 101202512097;1878; On the Laws Bk1 Chpt. XXIII; P425

² E.g. Preamble: *Universal Declaration of Human Rights* and reiterated throughout other ratified human rights instruments

"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."

³ A form of community Spirit that develops, encompasses, and emanates from a type of unstructured community in which people are viewed and treated as equal, and whose basis is the very spirit of that community. It can be further delineated here as follows: the sense (possibly characterised as an awareness, state, or stage of development) wherein all existence, with its symbiotic inhabitants/systems, are experienced as a form or type of shared spiritual-physical-transcendent and developing/evolving community. The basis of which operates on equanimity, interdependence, mutual respect, compassion, understanding, love, and responsibility to ease suffering and foster that community beginning from those greatest in need to those least in need.

3. a long history of skill development and effective practice utilising democratic consensus decision-making strategies and problem solving skills
4. a long enculturated history of respect for “just” regulations and processes to promote peace and prevent the overconsumption/destruction of natural resources in conjunction with the just or equitable distribution of those same resources.
5. Being able to live sustainably with each other via a deep rooted respect of others rights and needs

All of the above actions, abilities, skills, processes and behaviours can be found in humans universally, from all walks of life. That is to say, throughout history, culture, sex, customs, class, race, geographical location, socio-economic status, religion, and so on. These processes, behaviours, and skills form an important part of what we call “human growth and development.”

It is these types of developmental skills and behaviours that our societies—via Individuals and groups—need to continue to foster in order to creatively and adaptively live together sustainably and peacefully. The work described herein, and explored, represent a small portion of essential educational and job responsibilities of all citizens and permanent residents: or members of society.

This unconditional respect for all our fellow human beings and the “just” sharing of basic resources is part of what makes humanity thrive, our societies sustainable, a central goal of human development, and defines what we mean by the word “civilised”.

It is the exploration of this vast pervasiveness of Universal Income Systems—via the responsibilities of everyone’s shared sovereignty throughout history and on to the present—which forms the focus of these studies. It reveals these, as of yet, largely unexplored territories that are the dynamic relationships encompassed by this global communitas.

If this study helps to inspire the gaining of a better understanding of human development and the vital, innate positive, wisdom, and sheer wonder that all people—especially those who have been disenfranchised from current involvement in our present system—have brought, and continue to bring forward to the peaceful sustainability of our societies thus far, the object of this work will have been realised.

4 Universal Income Systems as expressed globally through the diversity of Traditional “Mutual Aid” societies past through present

4.1 An overview of the system

Universal Income Systems—international economic rights laws (see full definition in the previous section and the appendix for more in depth analysis)—can be found as legal standards in both monetary and nonmonetary based “Mutual Aid” or “traditional charity” type systems of almost all the world’s cultures and religions forming the basis of sustainable societies: past to present.

Mutual Aid economic systems are, in this study, described as consisting of three interdependent practices whose legal and/or authoritative basis can be traced back via statute laws to one of two

broad-based origins: either a) “Divine Laws/Rights¹” terms ascribed by people of more religious or spiritual persuasions or b) “Natural Laws/Rights²” terms ascribed by people of more secular persuasions. For the purposes of this study these practices have been *operationally* defined as follows:

- 1) Hospitality Rites (a Māori functional equivalent: manaakitanga)
- 2) Distribution rites, practices, and festivals (Rāhui is an example of one Māori equivalent practice among many)
- 3) Re-distribution rites, practices, and festivals (another Māori functional equivalent would include utu)

I. Hospitality Rites (a Māori functional equivalent: manaakitanga)

This involves the free care [including health care, education, housing], protection [including asylum and sanctuary for the persecuted], and provision of strangers, travellers, and poor by individuals, households, and society. Briefly it's a type of spiritual [or human developmental]-economic relationship between host and guest.

A. Host's perspective and status

From the host perspective, it consists of providing free food, shelter, health care, clothing, protection, and/or asylum for any wanderer, refugee, pilgrim, vagrant, stranger, and traveller whether rich or poor. It is frequently carried out in such a way that the host avoids asking about the guest's origins, destination, or beliefs until they are fed, clothed, and well-rested less that knowledge might taint their judgement and affect the warmth of the hospitality.

The responsibilities of the host are the same regardless of one's sex, age, physical/mental condition, house size [owned or rented], whether the abode is a cave, lean-to, tent, or palace. Noting, of course, that those with limited means could only be expected to provide lesser degrees of resources and quality of services than those with greater resources and requisite skill sets. This is similar to modern economic principles of equity in taxation. The average functional householder was required to have incredible resource management skills, ambassadorial, as well as psychological counselling types of communication skills [to diffuse conflicts, misunderstandings and the anguish of the distressed], wit, empathy, compassion, [true charity](#), and an astoundingly great disposition towards their fellow humans. It is no wonder then that the [householder](#) has traditionally been viewed as being of the highest status in society: the true sovereigns.

¹ Divine law is defined here as meaning a philosophy that certain rights or values are inherent by virtue of human nature, and is universally cognizable through that principle which animates and nurtures all life and the faculties of reason. Yet it is not dependent on the limitations of the constituent rules of reason designated for a given time period, existing paradigm, and/or cultural context. Divine law is often traced back for validation to one or more of the following, in addition to the existing rules of reason for that time and cultural context: written sacred literature, sacred Icons, sacred stories/teachings, morality, ethics, rights, sacred revelations, sacred rituals/customs, and one's own transcendent revelations when taken in context with the above.

² Natural law is defined here as meaning a philosophy that certain rights or values are inherent by virtue of human nature, and universally cognizable through human reason. Note, in certain contexts reason itself can appeal to all of the attributes defined by divine law above

B. Guest's perspective and status

The only people with a potentially higher status than the householder were guests: specifically strangers and the most vulnerable in society e.g. the poor, widows, orphans, single parents and their children, the elderly, the physically and mentally disabled. The answer to the apparent contradictions as to how people living at the bottom of the perceived status ladder in modern society could actually have been viewed as being at the top in real terms of status by the people in a more traditional society will be illustrated via examples throughout this study and concluded at the end.

On the guest's side, the responsibilities include being a respectful human being and help the host in any way one can if the opportunity arises. Additionally, one must defend the honour, reputation, and lives of one's hosts after leaving them to the best of his/her ability even if one's own country, family, and/or friends are at war or enmity with them. This has led to very interesting alliances and complex relationships throughout history illustrating again the bonds of shared sovereignty among the so-called "common people".

C. True status and their motivations

It is traditionally, in terms of most religions and philosophies, viewed as a true honour and blessing for a host to be able to help someone in need and have them over to serve as a guest. It is this intrinsic experience which serves as the reward, not financial or material gain. There are many theories that can be offered to "rationalise" or explain the motivations driving these behaviours. In the end they will still remain theories and rationalisations. The fact is that they are a demonstrable part of human behaviour and have contributed greatly to our understanding of what is termed consciousness, spirit, and human development or nature. They have played and continue to play an important role in the evolution of healthy human development and the civilisation process of our modern "civilised" society. They may be suppressed below the media and journalistic radars of modern academia and mass media but these behaviours are still there and have a vital role to play in the future of "just" sustainable societies.

II. Distribution rites practices and festivals-- promote the following:

- A. The free allocation of land, home and the means to provide for oneself and whanau as a certification of membership in that community. This certification of membership bestows the societal powers of one's shared sovereignty to engage as valued and respected members thereof: equal in dignity.
- B. Free provision of the education and/or skills required to contribute meaningfully to the community
- C. Reliance on people's contribution in decision-making, planning, and management relative to issues that will affect their lives and environment.
- D. Management of regulations on food/resource supply, production and procurement (a Māori functional equivalent would include rāhui).

III. Redistribution Rites practices and festivals-- (a Māori functional equivalent: utu)

- A. After time, through natural processes of adversities and chanced fortunes, certain people will accumulate wealth while others lose it--e.g. natural disasters, "acts of God" insurance type

issues, not all land is equally fertile: some is extremely rocky, swampy, and so on. As such, most societies have had regular festive means to redistribute excessive wealth back to the rest of its people, with special respect to the dignity, vital inclusion in decision-making/management, and well-being of those less fortunate. This has helped to foster the economic, environmental, and social requisites necessary for harmony and the just sustainable development of those societies.

Please note that the above divisions of these three categories of Mutual Aid systems are not only interdependent but in real-life practice they tend to seamlessly overlap and blend into each other. It can be quite difficult for an untrained observer, or anyone for that matter, to tell exactly where one ends and the other begins.

For example, a traveller or stranger may be staying at a host's house as a guest for more than one night, and depending on which culture we are talking about the guest may be fully adopted into that family, tribe, village, or societal state. As such in the following days the person may no longer be defined as a guest/stranger receiving hospitality but rather as an active member of that family/society partaking in the distributions or re-distributions of that society as the case may be and working as a full-fledged member.

4.2 A brief prologue to the study

When examining Universal Income Systems over time, and in general, it can often be more useful to look at societies with UIS's, rather than just countries as such [even though countries will be examined as well], in order to get a better grasp on the immense pervasiveness that UI systems have played over time including today on the economic and political systems/agendas of the hosting countries. These societies may be based on provinces, municipalities, communities, economic/social classes, religious organisations, tribal nations, and other organisational structures that have fully developed and realised universal income systems in operation for their members. Almost all countries have societies within them that have Universal Income systems today including places like the United States and Aotearoa NZ. It is just such long-term generalised recognition and understanding of these societal characteristics that have led to the development of establishing universal human and economic rights laws for everyone to begin with--see United Nations Declaration of Human Rights (UDHR) preamble. The withholding, limitations, or denial of these rights from certain people or sectors of society--along with their associated freedoms--have been recognised as a principle source for almost all of the world's preventable atrocities of tyranny, wars, violence, strife, poverty, fear, greed/over consumption of resources, and subsequent human made environmental disasters. The diversity of societies, and sub-sects thereof, having their rights fully realised are important models or sources for studies on basic income relative to issues of sustainability, economics/economic rights, and human/social development. It can readily answer obvious questions such as whether people will still work when their basic needs are taken care of. They can illustrate some of the different ways of funding and administering them that have withstood the test of time. Demonstrate functional models to explore, adapt, and develop as well as understanding the principles of dysfunctional models and what to avoid. A complete breakdown and analysis of all modern societies that have universal Income systems, much less than those of the past, would still be necessarily encyclopaedic and well beyond the scope of this author's present resources and time. However, there should be enough practical references cited here to give one an

idea of the vast scope of issues involved which are often incorrectly thought about since the relevant information is frequently not readily accessible and/or on the wrong side of the political—therefore, “not fundable for research”—fence. This omission of important information tempts us, if we are not careful, to accept what is being put before us as rational and true especially if it is by someone or organisation we believe is an accepted authority. In many cases those in authority positions themselves do not know the extent of what has been omitted from what they are purporting.

4.3 Characteristics of a UI to look for in the Mutual Aid samples:

- Sovereignty of the people: democracy.
 - Observe between the lines where the actual power lies in a given society. Often with “conventional conditioning or wisdom” we are told that if a society has a chief, chieftainess, king, and or queen it is a monarchy, or a type of totalitarian state. Yet this is often not the case. Chiefs can be elected directly by the people through vote or more often by direct consensus of the people. This means everyone has to agree to his or her appointment through debate and discussion. If someone doesn’t agree to their appointment then it doesn’t happen. They can be elected by a council of elected elders—who themselves are direct relatives of the people.
 - Council meetings in these societies frequently had all members of the society attend “direct democracy” or at least one representative member of the family “representative democracy” by one’s peers. Few people can say that about modern democracies. Many of our modern democracies due to various forms of corruptive practices-- e.g. only rich people can afford to run—are hard pressed to be called democracies
 - As such, many of these models are far more democratic than the so-called accepted democratic models we have today.
- Free distribution of key resources in order to live [Basic income as part of the traditional social welfare state]
 - Many early societies did not use money, or rely on exclusive use of money but rather traded in kind
 - In these societies often gifted or free land was used as a source for wealth and distributed to its members as a form of shared citizenship in that society: basic Income
 - Free food, shelter, home, education, health and etc. [an Unconditional Social Welfare type State often accompanied the basic income]
- The society values equally all people;
 - It was deemed a Special honour for one to be able to help and support the poor, strangers, orphans widows, and those in need

5 The world's religions and Mutual Aid Systems: Universal Income

The vast majority of the world's religions both mainstream and lesser recognised sectarian models have supported the principles of a UI in both theory/doctrine and practice. This will be a rapidly expanding section of this book: eventually becoming its own book(s)

Christianity, Gnosticism, Judaism, Islam, Buddhism, Taoism, Hinduism, Early Greek religions, and the like have numerous models from the past to present day. These will be documented and explored throughout this section. Note many of these religions are also covered under various UI or Mutual aid systems of varying countries. The divisions I am placing are arbitrary, and for convenience. Overlaps are almost impossible to avoid.

This study relies much on primary resources and source materials. As such early conditioned bigotries and ignorance's abound. They often taint what is viewed through the "zeitgeist" spectacles of perceptions worn by these early chroniclers: e.g. the age of racial slavery; the genocide both intended and unintended of various peoples, the suppression of women, and etc. These conditioned bigotries more often than not seriously distort the understanding and cloud the judgements of what they are experiencing, and hence our own if we are not careful. Religious, secular, academic, and political power structures throughout history to the present have destroyed, altered and suppressed information that they deemed might compromise their imposed authority. As such, it is something of a wonder that these types of resources still exist for the people to discover and learn from.

6 Universal Income (UI) Mutual Aid Systems: early hominid records of consciousness, compassion, and care

¹The most well-known early example of long term support for someone who couldn't look after themselves comes from a site in Kenya where KNM-ER 1808, a female *Homo Ergaster* dated to around 1.5 million years ago, was discovered having suffered from late stages of hypervitaminosis A. In order to survive as long as she had--with her extreme disabilities-- required "some form of mutual support."

²In [the] issue of PNAS, Gracia et al. provides new evidence on the survival of an abnormal individual with possible cognitive deficits from a group of pre-Neanderthal Pleistocene hunter-gatherers, currently assigned to a geological age of 500,000 yrs. The cranium SH14 from the Sima de los Huesos (Sierra de Atapuerca, Spain) is the earliest documented case of human neurocranial and brain deformity in the fossil record to date. Despite her/his pathological condition, this individual was not rejected at birth and survived until at least 5 years of age, apparently receiving the same attention as other children from the group.

¹ Spikins, P.A., Rutherford, H. E. and Needham, A. P. 2010; From Hominity to Humanity: Compassion from the earliest archaic to modern humans, *Time and Mind* , November 2010

² Gracia A, et al. (2009) Craniosynostosis in the Middle Pleistocene human Cranium 14 from the Sima de los Huesos, Atapuerca, Spain. *Proc Natl Acad Sci USA* 106:6573–6578

A Similar case is represented by the Middle Pleistocene hominin from Sale' (Morocco)¹. The Sale' individual was likely a female who reached adulthood even though she suffered cranial distortion and muscular trauma related to a congenital torticollis. This deformation likely resulted from shortage of amniotic fluid and confinement of the fetus during gestation. Congenital torticollis causes a variable degree of asymmetry of the skull and face with reduced mobility of the neck and is often associated with other deformities².

The Sale' and SH14 specimens demonstrate that individuals with congenital abnormalities or illnesses could survive for many years.

Numerous Neanderthal sites including Shanidar Cave, Iraq, and La- Chapelle-aux-Saints, France reveal long term care of elderly, infirmed youth, as well as physically and mentally disabled members of their society.

6.1.1 Neanderthal as vegetarian: stereotypes revisited

Neanderthal dental tartar reveals evidence of medicine 18:00 18 July 2012 by Colin Barras

The tartar on Neanderthal teeth has a tale to tell. The chemicals and food fragments it contains reveal that our close relations huddled around fires to cook and consume plants – including some with medicinal properties. The find is the earliest direct evidence of self-medication in prehistory.

Despite their reputed taste for flesh, we now know that at least some Neanderthals enjoyed a more varied diet. The latest evidence comes from an analysis of 50,000-year-old Neanderthal teeth from the El Sidrón site in northern Spain.

Karen Hardy at ICREA, the Catalan Institution for Research and Advanced Studies in Barcelona, working with Stephen Buckley at the University of York, UK, and colleagues, used a scalpel to scrape tartar off the teeth of five Neanderthals. They chemically analysed some of the tartar samples, and examined others using an electron microscope.

The microscope revealed cracked starch granules, which suggests the Neanderthals roasted plants before eating them. More evidence for the importance of fire was found in the chemicals within the tartar: there were aromatic hydrocarbons and phenols, which are associated with wood smoke.

Unexpectedly, there were few lipids or proteins in the tartar, suggesting the Neanderthals of El Sidrón ate little meat. However, one Neanderthal consumed yarrow, a natural astringent, and camomile, an anti-inflammatory.

"It's very surprising that the plants we were able to securely identify were those with a bitter taste and no nutritional qualities – but known medicinal properties," says Hardy. Neanderthals were

¹ Hublin J-J (1984), *Ancestors: the hard evidence*, Proceedings of the Symposium held at the American Museum of Natural History April 6–10, 1984 to mark the opening of the exhibition "Ancestors: Four Million Years of Humanity," ed Delson E (Alan R. Liss, New York), pp 282–288

² Dunn PM (1976), *Congenital postural deformities*, Br Med Bull 32:71–76.

apparently able to select plants for medical use, she says. Non-human primates today are known to self-medicate, so the discovery is not unexpected, but finding strong evidence of the practice in prehistory is a challenge, says Hardy.

Amanda Henry at the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany, agrees. She says there have been hints since the 1970s that Neanderthals had medicinal know-how, but nothing as strong as the evidence from Neanderthal tartar. "To my knowledge this is the first direct evidence of self-medication," she says.

The finding also adds to the evidence of the importance of plants in Neanderthal diets. In 2010, Henry found starch granules and other plant microfossils in Neanderthal tartar from specimens found in Iraq and Belgium, suggesting they ate plants. The nature of preservation indicated the food had been baked or boiled in water rather than roasted

These findings were announced December 27, 2010, in the journal *Proceedings of the National Academy of Sciences*¹.

6.1.2 Mutual Aid and Chimpanzees

What seems to be lacking in the ape repertoire is the survival of individuals with serious congenital abnormalities which we find among early humans indicative of health care and compassion.

Boesch and Boesch-Achermann (14) have also described a case of a wild adult male chimpanzee adopting an unrelated orphan.

Cooperative hunting (Fig. 1), as described in the Tai forest, for example, can result in meat sharing between hunt participants and nonparticipants (14).

14. Boesch C, Boesch-Achermann H (2000) *The Chimpanzees of the Tai Forest: Behavioral Ecology and Evolution* (Oxford Univ Press, Oxford, UK).

7 Universal Income Systems: Traditional Mutual Aid Societies, A Global Survey

7.1 Mutual Aid: Native Americans—North America

7.1.1 The Paiutes: Hospitality Rites and connections with early democratic models illustrating aspects of the people's shared sovereignty

Sarah Winnemucca *LIFE AMONG THE PAIUTES [or PIUTES]*; 1883

Page 54 "The chiefs do not live in idleness. They work with their people, and they are always poor for the following reason. It is the custom with my people to be very hospitable. When people visit

¹ Henry, A.G., Brooks, A. S., Piperno, D.R., 2011. Microfossils in calculus demonstrate consumption of plants and cooked foods in Neanderthal diets (Shanidar III, Iraq; Spy I and II, Belgium), *Proceedings of the National Academy of Sciences* 108, 486-491.

them in their tents, they always set before them the best food they have, and if there is not enough for themselves they go without.

The chief's tent is the one always looked for when visitors come”.

“[...] neither sub-chief nor great chief has any salary. It is this which makes the tribe so united and attached to each other [...].”

Page 52-53 “The chief's tent is the largest tent, and it is the council tent, where everyone goes who wants advice. [...] The chiefs do not rule like tyrants; they discuss everything with their people, [...] if the women are interested they can share in the talks. If there is not room enough inside, they all go out of doors, and make a great circle. The men are in the inner circle, [...] the women sit behind them in another circle, and if the children wish to hear, they can be there too. The women know as much as the men do, and their advice is often asked. We have a republic as well as you. The council-tent is our Congress, and anybody can speak who has anything to say, women and all.”

Page 53 “[women and men as wives and husbands] not only take care of their children together, but they do everything together; and when they grow blind, which I am sorry to say is very common, for the smoke they live in destroys their eyes at last, they take sweet care of one another.”

7.1.1.1 *On Paiute education*

[Ibid Page 51]

“But the whites have not waited to find out how good the- Indians were, and what ideas they had of God; just like those of Jesus, who called him Father, just as my people do, and told men to do to others as they would be done by, just as my people teach their children to do. My people teach their children never to make fun of any one, no matter how they look. If you see your brother or sister doing something wrong, look away, or go away from them. If you make fun of bad persons, you make yourself beneath them. Be kind to all, both poor and rich, and feed all that come to your wigwam and your name can be spoken of by everyone far and near. In this way you will make many friends for yourself. Be kind, both to bad and good, for you don't know your own heart. This is the way my people teach their children.”

[Ibid page 52]

“Indian children really get education in [both] heart and mind [...]. They are taught a great deal about Nature; how to observe the habits of plants and animals [etc.].

7.1.2 *Hospitality Rites: Huron/Wyandot*

THE JESUIT RELATIONS AND ALLIED DOCUMENTS 1610-1791; VOLUME 08; CHAPTER IV

[Page 93] [...] this Nation above all others is exceedingly hospitable towards all sorts [141] of persons, even toward Strangers; and you may remain as long as you please, being always well treated according to the fashion of the country. On going away, one acknowledges their hospitality by a *ho, ho, ho, outoécti*, or "many thanks!"

[Page 127] “We see shining among them some rather noble moral [177] virtues. You note, in the first place, a great love and union, which they are careful to cultivate by means of their marriages, of their presents, of their feasts, and of their frequent visits. On returning from their fishing, their

hunting, and their trading, they exchange many gifts; if they have thus obtained something unusually good, even if they have bought it, or if it has been given to them, they make a feast to the whole village with it. Their hospitality towards all sorts of strangers is remarkable; they present to them in their feasts the best of what they have prepared, and, as I have already said, I do not know if anything similar, in this regard, is to be found elsewhere.”

[Page 129] “They never close the door upon a Stranger, and, once having received him into their houses, they share with him the best they have; they never send him away, and, when he goes away of his own accord, he repays them by a simple ‘thank you’.”

THE JESUIT RELATIONS AND ALLIED DOCUMENTS 1610-1791; VOLUME 35; CHAPTER IX; OF THE ESTABLISHMENT OF THE HURON COLONY AT KEBEC

“It is customary with these Peoples [Native Americans, emphasis on the Huron--Wyandat], that, when a nation seeks refuge in any foreign tribal country, those who receive them immediately distribute them over different households. Therein, they not only give them lodging, but the necessities of life as well, with a Charity savouring in nothing of the savage.

I have very often seen this hospitality practiced among the Hurons [or Wyandats], -- seven or eight hundred displaced people wandering--would find, from the time of their arrival, benevolent hosts, stretching out their arms, assisting them with joy, dividing among them a share in lands already sown, in order that they might be able to live though in a foreign land, as in their own.”

7.1.3 Omaha Indians

SMITHSONIAN INSTITUTION—Third Annual Report of the Bureau of Ethnology: Omaha Sociology 1881-1882

BY REV. J. OWEN DORSEY (Reports of the Smithsonian Institution), 1884

<http://www.biodiversitylibrary.org/bibliography/38077>

https://openlibrary.org/books/OL7187890M/Omaha_sociology

Right to Housing: distribution

[Page 366]

“(c) Household Property,--This consisted of the right of occupancy of a common dwelling, the right of each person to shares of fish, game, etc., acquired by any member of the household.” [Note, people living in a traditional household were often not what modern westerners would consider a genetic blood tied family.]

Right to the free use of arable land for cultivation to generate wealth for oneself, family and community: Distribution and redistribution of “land-based” Universal Income

[Page 366]

“(d) Personal Property,--[...] Each head of a household held a possessory right to such a tract of tracts of land as the members of his family or household cultivated; and as long as the land was thus cultivated, his right to its enjoyment was recognized by the rest of the tribe. But he could not sell his part of the land [The above comprises the basic income part of the Universal Income component. The land is not really owned by the individual or family; but rather, it is given or distributed as an endowment from the tribe or community—the land’s true caretakers, who are also not its owners--in order to cultivate and live on. If the land was not cultivated, it was returned back to the tribe to redistribute to those with enough energy to do so. Fertile arable land was always very valuable and not allowed to be hoarded, go idle, or be used against the interests of the tribe, people or community]. He also had a right to cultivate any unoccupied land, and add it to his own [This part comprised the additional amount that one could earn over and above the basic income component of the Universal Income]. “

Shared Sovereignty: equality of sexes and true status of the chief

[IBID Page 366]

“The husband and wife, who were at the head of the family or household, were the chief owners of the lodge, robes, etc. They were joint owners, for when the man wished to give away anything that could be spared; he could not do it if his wife was unwilling. So, too, if the wife wished to give away what could be spared, she was unable to do it if her husband opposed her. [...] The wife had control of all the food, and the man consulted her before inviting guests to a feast [...].”

[IBID Page 362]

“No chief had a right to interfere with the food or other property of private individuals, such as that belonging to the head of a household. So when visitors came from another tribe the chiefs could not compel members of their tribe to entertain them or make presents to them; all they could do was to ask such things of the people as favours. No chief had a right to deprive a hunter of an animal that he had killed, nor could he claim even a part of the animal.”

[IBID P292]

“Should only one buffalo be killed by a large party, say, thirty or more, the slayer always cut up the body in many pieces of equal size and divided among all the hunters. If a chief who had not been invited to sit down came and assisted in the carving, he too would get a share; but he had no right to demand a part, much less the whole body for himself as some writers assert.”

[IBID P292]

“When a chief approached a carcass the slayer, if he chose, could tell him to sit down. Then the slayer, after cutting up the body, might give a piece to the chief, saying, “Take that and carry it on your back.” Then the chief would thank the donor. If the chief could not tell in public of the kindness of his benefactor, the slayer would not give him a piece of the meat. When a man killed a buffalo, elk, deer, beaver, or otter, he might carry it to a chief, and say, ‘Wi’daha’, ‘I give it to you’.”

Interest free Borrowing

[IBID Page 367]

“When a man asked another to lend him anything, as a knife, kettle, and etc., the owner would not refuse. When the borrower had finished using it, he returned it to the lender, for he would be ashamed to keep it as his own. There never was a case of a refusal to return a borrowed article. If the use of the thing had impaired its value, the borrower always returned another article of the same kind, borrowed. There was no pay or interest on the loan. Sometimes, when the borrower was a kinsman or friend of the lender, and he returned to the latter his property, the lender would say to him, “keep it!”

Treatment of prisoners of war: integrated into society if they wished

[IBID Page 332]

“222. Treatment of Captives,--Captives were not slain by the Omahas and Ponkas. When peace was declared the captives were sent home if they wished to go. If not they could remain where they were, and were treated as if they were members of the tribe; [...].”

Health Care: care for the aged and ill

[IBID Page 369]

[114] Old men do not work. They sometimes go after the horses, or take them to water, but the rest of the time they sit and smoke, or relate incidents of their youthful days, and occasionally they tell myths for the amusement of those around them. The Omahas and Ponkas never abandoned the infirm aged people on the prairie. They left them at home, where they could remain till the return of the hunting party. They were provided with a shelter among the trees, food, water, and fire. They watched the corn-fields, and when their provisions gave out, they could gather the ears of corn, and procure some of the dried pumpkins and (dried meat) that had been buried in caches by the people. They were not left for a long time, generally for but a month or two. The Indians were afraid to abandon their aged people, lest *Wakanda* should punish them when they were away from home. They always placed them near their village, where they made their home during the winter.

[IBID Page 271]

7.1.3.1 Hospitality rites: rights of sanctuary even for one's own enemies

“106. Hospitality—All who are present at meal-time receive shares of the food. Even if some who are not on friendly terms with the host happen to enter suddenly they partake. But only friends are invited to feasts. Should one arrive after all the food has been divided among the guests, the host gives part of his share to the new-comer saying, “Take that.” The new-comer never says, “Give it to me.” [...] Sometimes the host sees several uninvited ones looking on [or happening about]. Then he tells his wife to boil some food for them. Or if her wife was the first person to see them she asks her husband's permission. He replies, “Yes, do it!”

“Should an enemy appear at the lodge, and receive a mouthful of food or water, or put the pipe in his mouth, he cannot be injured by any member of the tribe, as he is bound for the time being by the rites of hospitality, and they are compelled to protect him, and send him to his home in safety. But they may kill him the next time they see him.

[IBID Page 274]

7.1.3.2 Hospitality rites and traditional concepts of charity

"113 Charities [and hospitality rites] — The word for generous is 'wacúce,' meaning also 'to be brave.' This is apparently the primary meaning, as a generous man is addressed as one who does not fear poverty. He is regarded as the equal of the man who fears no enemy. Generosity cannot be exercised to kindred who have a natural right to our assistance. All who wish to become great men [persons] are advised by their kindred to be kind to the poor and aged, and to invite guests to feasts. When one sees a poor man or woman, he [one] should make presents, such as goods or a horse, to the unfortunate being. Thus can he gain the good will of *Wakanda*, as well as that of his own people. When the Omahas had plenty of corn, and the Ponkas or Pawnees had very little, the former used to share their abundance with the latter. And so when the Omahas were unfortunate with their crops, they went on several occasions to the Pawnees, who gave them a supply. This was customary among these and other neighbouring tribes."

"Presents must be made to visitors, members of other tribes. To neglect this was a gross breach of good manners"

"Prior to the advent of the white man, the Omahas had a custom, which was told the writer by Frank La Fleche. When one man wished to favour another by enabling him to be generous, he gave him horses, which the latter in turn gave away, entitling him to have his ears pierced as a token of his generosity. The act of the first man was known as 'ni[q]a gibaq[f]uki[f]ě,[¹]' *causing another man to have his ears pierced.*"

- 1) Cannot confirm spelling

7.1.4 On Mandan society and General statements on the many Native North American people's that hosted Catlin in their societies

Letters and Notes on the Manners, Customs, and Conditions of North American Indians by George Catlin

IN TWO VOLUMES; VOL. I. NINTH EDITION LONDON; HENRY G. BOHN, YORK STREET, COVENT GARDEN; 1857

Page 122

"The pot is always boiling over the fire, and anyone who is hungry (either of the household or from any other part of the village) has a right to order it taken off, and to fall to eating as he pleases. Such is an unvarying custom amongst the North American Indians, and I very much doubt, whether the civilized world have in their institutions any system which can properly be called more humane and charitable. Every man, woman, or child in Indian communities is allowed to enter any ones lodge, and even that of the chief of the nation, and eat when they are hungry, provided misfortune or necessity has; driven them to it. Even so can the poorest and most worthless drone of the nation; if he is too lazy to hunt or to supply himself, he can walk into any lodge and everyone will share with him as long as there is anything to eat."

THE NORTHERN MAIDU INDIANS

The Huntington California Expedition THE NORTHERN MAIDU; BY ROLAND B. DIXON. Bulletin of the American Museum of Natural History; Vol. XVII, Part III; pp. 119-346, New York, May 1905

7.1.5 Democratic Structure of the Northern Maidu

[P.223]

Each village -or, in the case of small villages close together, each little group of villages - had a head man or chief. The position was in no case hereditary among the Northern Maidu [...].

The chief was chosen largely through the aid of the shaman, who was supposed to reveal to the old men the choice of the spirits. Generally some person of mature years was selected; and wealth, ability, and generosity were strong arguments in favor of a given man's choice. Once chosen, he held his place only so long as he gave satisfaction. Should his conduct be displeasing to the people, he could be deposed, and a new chief put in his place.

[P. 224]

The functions of the chief seem to have been largely advisory, although a man of strong character and ability generally had what practically amounted to mandatory powers.

There seems to have been, as a rule, a rather indeterminate council, composed of the older members of the Secret Society, and with these men the chief was supposed to consult. Apparently the chief often led the people of the village in war, as did the hu'kud, or head of the Secret Society, although a special war leader was often selected instead, who was noted for his bravery.

7.1.5.1 *UI Distributions of Equal proportions of Food to everyone even the Chief*

[IBID P. 224]

Among the Northern Maidu, the chief seems not to have fared much better than the other members of the community. He had to hunt and fish as well as the others; and while he received his share of all meat and fish distributed, yet there seems to have been no larger portion given to him, as a rule, than to others.

7.2 [UI] Mutual Aid: North Africa Middle East

7.2.1 Hospitality Rites: Egypt Alexandria--Free Education and Health

Among the glories of this city, are the colleges and hostels erected there for students and [...] pious from other lands. There each may find lodging [for] retreat, a tutor to teach [...] the branch of learning [one] desires, and an allowance to cover all [ones] needs.

The care of [...] these strangers from afar extends to the assigning of baths in which they may cleanse themselves when they need, to the setting up of a hospital for the treatment of those [...] who are sick, and to the appointment of doctors to attend to them. At their disposal are servants charged with ministering to them in the manner prescribed both as regards treatment and sustenance. Persons have also been appointed [...] who may visit those of the strangers who are too modest to come to the hospital [...].

THE TRAVELS OF IBN JUBAYR [1183 C.E.]

7.3 UI Mutual Aid: South Pacific

7.3.1 Hawaiian Mutual Aid System

7.3.1.1 *Hawaiian: Hospitality Rites--Host Guest Relationships Part 1*

It was customary to greet a total stranger or acquaintance and welcome them to one's home to share food with them. Hailed from the doorway, or out on the road, the stranger's host or hostess is referred to as one's makamaka [host relatives]. One is a stranger only for a day. After that, [he/she] is a part of [the] host's family, and should share in all their doings. The solidarity of the 'ohana is its salvation: once broken it is difficult to repair. A bond of aloha has been accepted, and by acceptance becomes enduring if cherished.

Ho'omakamaka means to make friends by extending hospitality.

Journal of the Polynesian Society: Volume 60, No. 4

7.3.1.2 *Hawaiian: Hospitality Rites--Host Guest Relationships Part 2*

7.3.1.2.1 The "heahea" was common practice in traditional times.

The purpose of the heahea was to make a person feel welcome. When the "heahea" was lacking, a guest felt unwanted and ashamed to come. It was a custom for an adult member of the family to come to the door, stand there and call a welcome to an approaching person, "Come hither, come" (He mai! Mai! Mai). If the person was an acquaintance, a little more might be said, perhaps, "So it is you! The folks are here at home. Come!" (O 'oe no ka keia. Eia no ka po'e o kauhale nei. Mai!)

As soon as he was seated he was asked to have something to eat (E 'ai). If the stranger was hungry, he accepted, but if he was not, he declined.

Journal of the Polynesian Society: Volume 60, No. 4

7.3.2 Kiribati Mutual Aid System

Kiribati: Aspects of History

Kiribati - History I. Talu, Sister Alaima II; University of the South Pacific; Institute of Pacific Studies III; University of the South Pacific; Extension Services IV. Kiribati; Ministry of Education, Training and Culture;

DU615.K5 1984; copyright 1979

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7.3.2.1 *[Sovereignty of the People and Peace]*

[Page 50]

"Before the coming of Europeans, Tabiteueans had no knowledge of mass war. In fact it was impossible to conduct a real war since every individual regarded fighting for others as a form of slavery. Also it meant making someone higher or more important than others."

"As there were no chiefs on Tabiteuea it was impossible for anyone to wage a large-scale war. The original name of Tabiteuea was Tabu-te-Uea which means "kings are forbidden". Everyone on the island, from end to end, believed that he was a 'king' in his own right. No one was a servant or slave. Everyone was a free person. (This is still the attitude of the people of Tabiteuea)."

"According to legend, war was forbidden on Tabiteuea. Nareau the Creator did not allow anyone to subdue the island or its inhabitants. He wanted people to live happily, with equal status, in their villages, as part of a group and as individuals. No person was allowed to conquer others to suit his end."

7.3.2.2 *[Distribution of Land]*

[Page 50]

"Before this religious war [Christian invasion] the distribution of land among Tabiteuea inhabitants was fairly even. No one had an excessive number of lands and no one had too few. This war brought change as it allowed the people of the north to take any lands from the southern people."

[Page 12]

Kaainga

Before European times, the main social group in Gilbertese society was the *kaainga*, a small group of extended families (*utu*) related through a common ancestor. The twenty to a hundred members of each *kaainga* shared a piece of land on which all member families built their homes (*mwenga* or *tekateka*), thus forming a *kaainga* hamlet. The land of the *kaainga* usually extended from the ocean side of the atoll to the lagoon side, including the adjacent section of ocean reef (*maran*) and lagoon reef (*nama*). In the reef islands, the land of the *kaainga* extended from one *maran* to the other right across the island. Access to this area was confined to the *kaainga* members.

When the number in the *kaainga* became too large, a group of closely related families would establish another *kaainga* nearby. For most purposes this *kaainga* would operate as a separate entity, but it would acknowledge the pre-eminence of the original *kaainga*, which would still be headed by the man regarded as the most senior leader of the various related *kaainga*.

7.3.2.3 Hospitality Rites_Kiribati

[Page 12]

Maneaba--meeting house

On most northern islands the various families that made up the *kaainga* shared one *maneaba*, the meeting house and focal point where issues of social, political and economic significance were discussed, and visitors were entertained.

[Page 14]

Visitors - Guests

Each *kaainga* anticipated visits from non-relatives and for marriage negotiations or the arrangement of adoption from the married women of the *kaainga*. Visitors were regarded as very important people. Everyone had to be respectful towards them and to excuse themselves whenever they walked near the visitors. The food provided for the guests was to be more carefully prepared than usual and to include special dishes. Food that had been stored in the upper floor of the house was now used; *babai* was uprooted and fresh fish had to be caught every day. The guests, whether male or female, would always eat first with the *batua* and then the other members of the *kaainga* would eat what remained.

7.3.2.4 Tree of Life--Source of the Kiribati People and their islands

[Page 7]

According to the legends of Beru and some other islands, *Te Kaintikuaba* was made from the spine of Na Atibu. It was a tree, in Samoa, which was the home of spirits who, together with Nareau the Wise, made the islands of Tungaru (the Gilbert Islands). They and their spirit descendants became inhabitants of these islands. *Te Kaintikuaba* can therefore be translated as 'The Tree of Life'. This is one of many versions.

Nareau the Wise saw that the branches of *Te Kaintikuaba* grew well on Samoa and were covered with spirits of all kinds and shapes. Those spirits did nothing but laze in their places all day. The topmost was Tetaake, the first branch facing north was Baretoka's place. Tekuma, Tekoroangutungutu, Tekaa and Nei Moaine were on the branch facing south, Matang East was on the eastern branch, Matang West on the western and Kairo was in the centre of the tree.

The first spirit to migrate was Baretoka, who took his branch with him. He went northwards. On his way, he met Nei Batiauea, a female spirit, [...]. Baretoka anchored Batiauea's canoe, using his branch to prevent it from moving any further. When Batiauea's canoe was stopped so abruptly, it swung around him, stretching into a curved shape. It was called Teraea or Taraea, which was the original name of Tarawa. Those two spirits lived on this newly formed island and had four children; Tearikintarawa, Kirabukentarawa, Taorobantar- Ilwa and Nei Arirei

[Page 10]

Tree of Life, the islands, and Awaiki: the sacred centre or core of the Earth

Regarding the creation of islands, Butaritari people believe that three islets were created in the northern Gilbert Islands at the time when the earth and the sky were separated. They also say that Samoa, Tabiteuea, Tarawa and later the rest of the Gilbert Islands, were originally clouds transformed into islands when they came into contact with a plant called *Terenga*, which sprouted from *Awaiki*, the core of the earth. This tree became *Te Kaintikuaba* which the spirits of *Te Bomatemaki* saw emerging in Samoan soil. They were said to have rushed to it and remained there. The inhabitants of the islands were those spirits who dispersed from *Te Kaintikuaba* when it was destroyed by Teuribaba, another inhabitant. The dispersals were believed to have been to the north of the Gilberts. Their descendants later returned to the Gilberts and travelled throughout the group.

The Tree of Life and the Tree of Kings [shared Sovereignty]

The Tabiteuea people claimed that their island was the first to be created. Creation took place at Takoronga i Nano (Tabiteuea South). They also believed that a tree called *Te Ueanikai* (Tree of Kings) was grown there and one of its roots emerged at Samoa to become *Te Kaintikuaba*. *Te Ueanikai* was inhabited by many spirits who often argued as to who was to be chief on the island. Nareau the Creator forbade anyone to become chief, so everyone remained equal, and the name Tabiteuea (Tabu-te-Uea) means that chiefs are forbidden.

7.4 UI Mutual Aid: Celtic Europe

7.4.1 Ireland: Hospitality Rites--Irish Bruideans--Free Hospitality Inns

In early Ireland where travellers might be too many for satisfactory private hospitality, there were, at various points throughout the land, public houses of hospitality called bruideans (breens). The honoured officials who were entrusted with these houses were called brughuids (brewys). A bruidean was always set at the junction of several roads, frequently the junction of six near fresh water. It had open doors facing every road and a man stationed on each road to make sure that no one passed unentertained. It had a light burning on the lawn all night. A full cauldron was always boiling on the fire. It was stocked with food, provisions of all kinds in plenty, including ale, and fresh spring water.

On The Manners and Customs of The Ancient Irish; Volume1- 3, Eugene O'Curry, M.R.I.A., Professor of Irish History and Archaeology

7.5 UI Mutual Aid: India

7.5.1 Hinduism: Hospitality Rites--Hindu Hospitality Rites define all householders, no matter how humble their dwelling, that engage in this sacred rite, or act on these social responsibilities, as having the highest status obtainable in that society: the job comprising their shared sovereignty.

Chapter LIX [59] [PD]

[p. 194¹]

29. The Rishis², the manes, the gods, all creatures (dogs, &c.), and guests [depend on] householders for support; therefore is the order of householders the best of all.

THE INSTITUTES OF VISHNU; CHP. LIX

90. As all rivers, both great and small, find a resting-place in the ocean, even so [people] of all orders find protection with householders³.

THE LAWS OF MANU VI

7.5.1.1 Hinduism-Women-Sovereignty of the People

“Even in poverty, [‘the mistress of the house’] will never allow a poor person to pass through the village without giving him something to eat. That is considered the highest duty of [a] mother in India; [as] mother it is her duty to be served last; she must see that everyone is served before her turn comes. That is why the mother is regarded as God in India [1896 CE]⁴”.

THE COMPLETE WORKS OF SWAMI VIVEKANANDA Vol. 4

¹ THE INSTITUTES OF VISHNU; TRANSLATED BY JULIUS JOLLY; Sacred Books of the East, Vol. 7; Oxford, the Clarendon Press; [1880]

² a Hindu sage or saint

³ The Laws of Manu; George Bühler, translator; (Sacred Books of the East, Volume 25); OXFORD AT THE CLARENDON PRESS; 1886; P.215

⁴ The complete works of Swami Vivekananda; Vol. IV; Mayavati Memorial Edition: Subsidized; Calcutta, India; published by Advaita Ashrama; Swapna Printing Works; 1989; p.161

7.6 UI Mutual Aid: North America

7.6.1 North America: Distribution Rites—Homestead Act 1862 [Abraham Lincoln; Republican Party] lasted from 1863-1986

The Homestead Act was a United States Federal law that gave, without cost, freehold title to 160 acres of undeveloped land in the American West. The person to whom title was granted had to be at least 21 years of age, and to have built a house on the section, and live/work on it for 5 years. The Act was signed into law by President Abraham Lincoln on May 20, 1862. By 1934 already 270 million acres had been given away.

As the frontier moved west onto the arid Great Plains, the amount of land a homesteader was allowed to freely claim expanded--via Acts such as the Desert Land Act of 1877--to 640 acres.

HOMESTEAD ACT 1862 AND DESERT LAND ACT 1877

Other countries with similar acts included Canada, Australia, and New Zealand

Human growth and development: Abraham Lincoln's views concerning the character and integrity of the poor; and his concerns for their future liberty

"No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which if surrendered will surely be used to close the door of advancement against such as they and to fix new disabilities and burdens upon them till all of liberty shall be lost".

Abraham Lincoln First Annual Message December 3, 1861

8 Contemporary Universal Income Models

8.1 The Scandinavian Countries

8.1.1 Norway, Sweden, and Finland--1990's through 2015

The Scandinavian countries of Norway, Sweden, and Finland have some of the best track records in respect to human and economic rights laws: UI Systems via a negative income tax. As such all of their citizens are reaping the economic and social benefits including: free universal health care and free education through tertiary levels.

Norway ranks highest in the world on the UN Human Development, Democracy, and the Legatum Prosperity Index.

According to most measures, Finland has the best educational system in Europe and ranked as one of the world's most peaceful and economically competitive countries.

In 2013, The Economist declared that the Nordic countries “are probably the best governed in the world,” with Sweden in first place. Also in 2013, The Reputation Institute declared Sweden to be the second most reputable country on earth.

9 Universal Income Systems: Human Growth and Development Models Past through Present

This will also be a rapidly expanding section of the book eventually becoming its own separate book(s). Keep checking for updates.

9.1 Natural/Divine laws and Rights

9.1.1 Egypt UI and Natural/Divine Laws and Rights

ANCIENT RECORDS OF EGYPT; HISTORICAL DOCUMENTS FROM THE EARLIEST TIMES TO THE PERSIAN CONQUEST, COLLECTED EDITED AND TRANSLATED WITH COMMENTARY BY JAMES HENRY BREASTED, Ph.D. PROFESSOR OF EGYPTOLOGY AND ORIENTAL HISTORY IN THE UNIVERSITY OF CHICAGO

VOLUME 2

9.1.1.1 *Human development: Values of Justice, conscience and UI*

[IBID page 295 297]

[The following stele inscription dates from the 18th Dynasty under Thutmose III--roughly 1479 B.C.E.]

9.1.1.1.1 Stela of Intef the Herald

763. This splendid stela was erected by the royal herald of Thutmose III, whose important offices were the following:

Hereditary prince and count, companion, great in love, count of Thinis of the Thinite nome, lord of the entire oasis region, great herald of the king.

Or again:

[...], wearer of the royal seal, sole companion, favorite of the Good God, excellent scribe of computation, [...].

Again:

First herald of the “judgment-hall”.

It would thus appear that the Oases, at least those of the Theban region, were dependents of the Thinite princes, who have survived into the Eighteenth Dynasty and taken office at the court of the Pharaoh.

764. It is evident [from] the duties of the Egyptian herald [that they reveal] him to have been of ministerial power and importance; [these duties include] the following:

1. The management of the formalities and ceremonies of court and palace
2. Communication of the messages of the people and affairs of the land to the king
3. Messenger of the judgment-hall, or general administrative office of the Pharaoh
4. The communication to the people of all commissions laid on them by the Pharaoh
5. The communication, both to Egyptians and foreign countries, of the amount of their taxes, and verification of same [This is but a specialization of #4 above]
6. To be in general the mouthpiece of the palace
7. To exercise a kind of police control, wherever the Pharaoh proceeded

[IBID page 297]

765. This unsystematic list of powers is followed by an enumeration of Intef's good qualities to which is added, after an asseveration of its truth, a remarkable statement of the source of his success.

766. He says:

"O ye that live upon earth, all people, every priest, every scribe, every ritual priest, who shall enter into this tomb of the necropolis;

767. For the ka of the hereditary prince, count, wearer of the royal seal, sole companion, favorite of the king, as leader of his army, who levies the official staffs and the soldiers, who counts the companions, who conducts the nobles, who makes the king's-confidants approach their places, leader of leaders, guide of millions of men, superior of advanced offices, [...]

[IBID Page 299]

768. [After accounting ad nauseum almost all the qualities defining his apparent elevated status, his authority to command others, he recounts--via a type of dynamic emphasis in his closing summation statements-- a type of "reality check" that begins to disclose the true source of his real authoritative status, the following]:

[I am a] servant of the poor, father of the fatherless--of the orphan--mother of the fearful [...], protector of the weak, advocate of him who has been deprived of his possessions by one stronger than he, husband of the widow, shelter of the orphan "making the weeper" rejoice. [I have become

one] who is praised on account of his character, [...]a] great herald of the judgment-hall, chief steward, overseer of the double granary, leader of all works of the king's L. P. H. estate, to whom all offices report, who counts the impost of the leaders, the mayors and the village sheiks of the South and the North excellent scribe, Intef, triumphant

Intef's Asseveration

769. He says:

Those were my qualities, of which *^I have testified; there is no deceit therein; these were my excellencies in very truth, there is no exception therein. Nor was there any likening of words to boast for myself with lies, but that was my color, which I showed; that was my office in the king's L. H. P. estate, that was my service at the court L. P. H., that was my ""duty in the judgment-hall.

Intef's Explanation of his success, consciousness, and true allegiances

[Intef acknowledges the common people as the source for his learning the correct identification and processes for the attainment of his spiritual wisdom. This became his guide, and true sovereign in his life: his own spiritual heart. He verified for himself that it was a direct oracle to the Spirit or spirits governing life and believed it to be living in everyone]

[IBID Page 299-300]

770. It was my heart, which caused that I should do it, by its leading of my affairs; it is an excellent witness, I did not violate its speech, I feared to transgress its leading; I prospered on account of it exceedingly. I was excellent by reason of that which it caused that I should do, I was valuable by reason of its leading. 'Lo'----said the people, 'it is an oracle of the gods, which is in everybody. He is a counsellor, whom it has led to the goodly way of achievement. Lo, thus I was.

Intef's Address to Passers-by

[IBID page 297-299]

766. He says: "O ye that live upon earth, all people, every priest, every scribe, every ritual priest, who shall enter into this tomb of the necropolis;

[IBID Page 282]

Inscription

715. Going forth over the land every morning to do the daily favours, to hear the matters of the people, the petitions of the South and the North; not preferring the great above the humble, rewarding the oppressed [...] bringing the evil to him who committed it; by [...] [Rekhmire].

Gift lands or free lands to the commoners

[IBID Page 277]

689. It is he who administers the gift-lands in all regions. As for every petitioner who shall say: "Our boundary is unsettled;" one shall examine whether it is under the seal of the official thereof; then he shall seize the seizures of the local council who unsettled it.

9.1.1.2 According to Herodotus Sesostris divided the land of Egypt equally and freely among all his subjects

HISTORY OF HERODOTUS;

By GEORGE RAWLINSON, M.A. CAMDEN PROFESSOR OF ANCIENT HISTORY IN THE UNIVERSITY OF OXFORD; LATE FELLOW AND TUTOR OF EXETER COLLEGE; ASSISTED BY COL. SIR HENRY RAWLINSON, K.C.B., and SIR J. G. WILKINSON, F.R.S.; IN FOUR VOLUMES.—Vol. II

THE SECOND BOOK, ENTITLED EUTERPE [Page 153-154] Chapter 109

109. Sesostris also, they declared, made a division of the soil of Egypt among the inhabitants, assigning square plots of ground of equal size to all, and obtaining his chief revenue from the rent, which the holders were required to pay him year by year. If the river carried away any portion of a man's lot, he appeared before the king, and related what had happened; upon which the king sent persons to examine, and determine by measurement the exact extent of the loss; and thenceforth only such a rent was demanded of him as was proportionate to the reduced size of his land.]

9.2 Sumerian values relative to economic rights: UI and Natural Law

The Sumerians: Their History Culture and Character; by Samuel Noah Kramer; The University of Chicago Press, 1963

[IBID Page 264]

"Finally, on the level of ethics and morals, the documents reveal that the Sumerians cherished and valued goodness and truth, law and order, justice and freedom, wisdom and learning, courage and loyalty—in short all of [humanity's] most desirable virtues and qualities. Even mercy and compassion were treasured and practiced, [...] to judge from the numerous references to the special protective treatment accorded to widows, orphans, and refugees as well as to the poor and oppressed".

Women's rights in Sumer

[IBID Page 79]

A woman in Sumer had certain important legal rights: she could hold property, engage in business, and qualify as a legal witness.

[IBID pages 336-338]

A prostitute and her children can be entitled to alimony and the inheritance of the father's estate if he and his existing wife are without children.

Lipit-Ishtar Law Code

"27. If a man's wife has not borne him children, (but) a harlot (from) the public square has borne him children, he shall provide grain, oil, and clothing for that harlot: the children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot will not live in the house with his wife." [This along with other practices, such as adoption, makes a mockery out of the importance placed on "modern conceptions" of genetic inheritance and lineage in the development of early societies.]

[Earliest written records on the causes of wars, revolutions, and collapses of societies]

[The Sumerian Urukagina reform or revolution, occurred between 2400 BCE and 2300 BCE in Lagash, one of the States comprising ancient Sumer. Recorded on early plaques, cones, and stelae from that time period, was described the state of affairs in Lagash to which people felt compelled to rebel. Among other things, this gives us one of our earliest written records contributing to our understanding of the causes of war and collapses of societies throughout human history: economics—the unbridled accumulation of wealth and power by the few via the controlled exploitation of the most vulnerable. In this case it was done by the familiar pattern of usurping and privatising the public's resources for the maximum benefit and advantage of the usurpers. The profits would then be primarily re-distributed to the usurpers, making them rich at the expense of the rest of the society. As a direct consequence, it becomes necessary to further exploit the remaining population to work harder for less, to continue feeding the extreme costs of the usurpers and their families' extravagances; while others were doing that they still had to try to feed themselves at the same time. All of this was at the final extreme expense of the most vulnerable and impoverished who lost everything and were still working relentlessly within an additional climate of ever increasing insurmountable prejudices as well.

The Urukagina reform or revolution recorded on Sumerian cones plaques and STELES: occurred between 2400 BCE to 2300 BCE

[The privatisation and corruptions of the public sector by the elites leading to a revolution]

[OPCIT Kramer IBID page 317-318]

“Formerly, [before the revolution or reform] the man in charge of the boatmen seized the boats. The head shepherd seized the sheep. The man in charge of the fisheries seized the fisheries. The barley rations of the guda-priests were measured out (to their disadvantage) in the Ashte (presumably the store house of the ensi) [...] the attendants of the ensi divided the barley of the sanga’s (to the disadvantage of the sanga’s). The sanga in charge of the food supplies felled the trees in the garden of the indigent [impoverished] mother and bundled off the fruit”.

The artisans had to beg for their bread (Literally, “took bread of supplication”). The apprentices [students those in education or training] had to take the food leavings (?) of the great gate.

[IBID page 318]

If the king's retainer dug a well in the highest part of his field, he seized a blind man [to draw] the mushdu-water which is in the field (presumably to drain it off if necessary and did not provide him with adequate food and drink).

[IBID Page 321 Inserted from a different stela discussing the same issues]

If the son of a poor man laid out a fishpond, (the influential man) would take away its fish, (and) that man went unpunished.]

[IBID Page 318 Continued]

These were the (social) practices of former days [the revolution restores the way of former days before corruption]

He (Urukagina) held close to the word which his king (Ningirsu) spoke to him [“the decrees of former days”]. [As such] he banned (literally, “threw off”) the man in charge of the boatmen from (seizing) the boats. He banned the head shepherds from (seizing) the donkeys and sheep. He banned the man in charge of the fisheries from (seizing) the fisheries. He banned the man in charge of the storehouse from (measuring out) the barley ration of the guda-priests.

Partial description of a Rudimentary UI implemented in Sumer

[IBID Page 319]

(At this point the text records [the following] reform: various amounts and kinds of bread and beer were to be given as a permanent ration to such people as the gala-priests of Girsu and the gala-priests of Lagash as well as to other gala-priests, the craftsman guilds, unidentified officials from the city of Nina, certain blind labourers, and other workers. [...])

He did away with the necessity of the apprentices to take the food leavings of the gate. He did away with the necessity of the artisans to beg for their bread.

[...] (Finally) Urukagina made a covenant with Ningirsu that a man of power must not commit an injustice against an orphan or widow.

[IBID age 320]

The sanga (in charge) of the food (supplies) did not (dare) enter the garden of the indigent mother, did not fell the trees there, (and) did not bundle off the fruit.

[IBID Page 322}

If the son of a poor man laid out a fish pond, the (influential man) would not (dare) take away its fish.

10 The World of Universal Income-Traditional Mutual Aid Societies: A Conclusion

Universal Income Systems now form the basis of the legal framework of the majority of all modern societies as a result of the ratification of the International Bill of Human Rights. The closer a society comes to fully implementing and respecting all these rights, the more peaceful, healthy, sustainable, and prosperous that society becomes for all.

They have been supported by Nobel Prize winning economists from both “Left” and “Right” persuasions as well as Nobel Laureates from the diversity of other disciplines. Some of the economists include: James Meade, James Tobin, Herbert Simon, Milton Friedman, James Buchanan, Paul Krugman, F. A. Hayek, Herbert A. Simon, Robert Solow, Joseph Stiglitz and Jan Tinbergen--originator of Modern Macro-economic theory; other disciplines include Noam Chomsky, Bertrand Russell, Linus Pauling, and Martin Luther King Jr.

11 Appendix I

11.1 UNIVERSAL INCOME SYSTEMS Background information

11.1.1 Universal Income Systems a short definition

Universal Income Systems, as defined by the *Universal Income Trust* of Aotearoa New Zealand, are those economic systems--that are compliant with, and/or are expressions of—the legal minimum economic and human rights standards defined by the United Nations *International Bill of Human Rights*¹

11.1.1.1 Universal Income systems as an expression of ratified economic rights laws

When combined with both ratified antecedent and subsequent international human rights conventions and resolutions—which further help to delineate and define the IBHR—Universal Income Systems as a label become the direct expression of the meaning, intent, and parameters of international economic rights laws, comprising the legal standards for those ratifying countries.

11.1.1.2 Universal Income systems recognise the inviolability, indivisibility, and interdependence of all rights and as such cannot emphasise certain rights to the exclusion or cost of other rights

Universal Income Systems as a system of standards--defined by law, in accordance with those laws--recognise the inviolability and interdependence of all rights and as such cannot emphasise certain rights to the exclusion or cost of other rights in any circumstance other than those exceptions specified by the laws themselves.

“²All human rights are universal, indivisible, interdependent and interrelated. [...] While the significance of national and regional particularities and various historical, cultural and religious

¹ The two phrases “compliant with” and “expressions of” can be interpreted as referring to two types of systems: one specific and the other in more general terms as follows:

- a. “Compliant with”
 - i. Refers to those economic systems of any given country or society that are operating in direct compliance with existing international human and economic rights laws as part of honouring their legal commitments to the ratification thereof.
- b. “Expressions of” can have a dual meaning depending on the context used
 - i. It can be a re-echoing of the definition above; that a Universal Income System can be used as a direct synonym for any economic system of a given society that is operating in direct accordance with those laws and principles delineated by the international human and economic rights laws as summarily defined by the IBHR.
 - ii. It can also refer more generically to those countries or societies—and/or sub-sects thereof--past and present, that do not have their human and economic rights laws expressly drafted and derived from the United Nations Human Rights Conventions; but rather, have arrived at a system that is compliant with all of these laws and standards just the same, as a result of their own developmental maturity.

² Fact Sheet No.16 (Rev.1), The Committee on Economic, Social and Cultural Rights [Published by UN Office of the High Commissioner for Human Rights (OHCHR); May 1996] Page 1 of 22

backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.”

[The above is a reaffirmation of core principles of human rights quoted from the] *VIENNA DECLARATION AND PROGRAMME OF ACTION* (Part 1, para. 5); adopted by the World Conference on Human Rights, Vienna, 25 June 1993 (A/CONF. 157/24 (Part1), chap. III)

UNIVERSAL DECLARATION OF HUMAN RIGHTS¹

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 [...],”

Article 1 [UDHR] ²

“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 [UDHR] ³

“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.”

11.1.1.3 Universal Income Systems, reciprocal relationships between rights and responsibilities: job, civic, stakeholder, etc., responsibilities of the people

“Countries can promote human development for all only when they have governance systems that are fully accountable to all people—and when all people can participate in the debates and decisions that shape their lives”. “The links between democracy and human development are not automatic: when a small ‘elite’ dominates economic and political decisions, the link between democracy and equity can be broken.”

From *Deepening Democracy in a Fragmented World* the theme of the *United Nations Human Development Report* for 2002 [Page 3]⁴

¹ The Core International Human Rights Treaties; UNITED NATIONS New York and Geneva, 2014; ST/HR/3/Rev.1; © 2014 United Nations; eISBN-13: 978-92-1-056467-0; Page 2

² IBID; Page 4

³ IBID; Page 4

⁴ *Deepening Democracy in a Fragmented World* the theme of the *United Nations Human Development Report* for 2002 [Page 3]

There is an implicit reciprocal relationship existing between rights and responsibilities which are mutually reinforcing, interdependent, and defining. This relationship and the guidelines for their management can be found throughout the IBHR and their subsequent ratified human and economic rights conventions and resolutions. These laws are so pervasive and far reaching that they are now integrated throughout the conventions covering the laws on sustainability. For example see ([7.3.1](#), [7.3.2](#), and [7.2](#)). In recent years they have been made more imperative by their requisite integration, via international commitments, within the Millennium Development Goals (MDG)--see especially the [goals #1, #4, and #7](#) --as well as United Nations General Assembly resolution A/RES/70/1 *Transforming our world: the 2030 Agenda for Sustainable Development*

11.1.1.3.1 Existing job responsibilities of the people as citizens or permanent residents forming a democratic society

The existing job responsibilities of people forming a democratic society can be found delineated in such diverse areas as those encompassed by civic duties, stakeholder rights and responsibilities, compliance mandates defined by internationally ratified conventions on human rights, sustainability, and so forth. E.g. the following is one example excerpted from the Preamble of the *Universal Declaration of Human Rights which is reaffirmed and paraphrased in the International Covenant on Civil and Political Rights as well as the International Covenant on Economic and Social and Cultural Rights*¹:

"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."

11.2 Human rights and sustainability laws, determining the equitable expressions of the shared democratic responsibilities of citizens and permanent residents, are well-integrated throughout NZ statute Laws forming the legal infrastructure of the existing social order of society.

For example they can be found correctly positioned in such key sectors of society as those regulating public consultation policies of the Local Government and Resource Management Acts relative to stakeholder rights and responsibilities see the following: [EXAMPLES OF NZ STATUTE LAWS CONCERNING PUBLIC PARTICIPATION](#)

Universal Income Systems ensure that no adult in a society falls below an economic or educational standard that could act as a discriminatory constraint to the free and effective engagement of his/her responsibilities in the shared democratic governance of that society: the role of citizenship and permanent residence.

¹ See the following book for the Preambles and texts of the UDHR [page 3], the ICESCR [page 29], and the ICCPR [page 57] *The Core International Human Rights Treaties*. UNITED NATIONS New York and Geneva, 2014

In order for all people to be able to perform such complex and demanding job responsibilities within the context of their various disciplines effectively, they must have the requisite time, resources, knowledge, and skills to do so. This is a key element for which human and economic rights laws make provisions.

11.2.1 Universal Income Systems are best understood through two broad constituent constructs: economic and education.

For ease of understanding, UI Systems have been divided into two broad constituent constructs as derived from the relevant conventions. They are laid out as follows:

11.2.1.1 Economic, or economic rights, standards mandate

Implicit within the NZ ratified international human/economic rights laws are mandated minimum “baseline” standards for the just distribution of a civilised society’s wealth and resources in order to ensure its peaceful and sustainable development (see appendix). See for example the ICESCR for minimum economic rights or standards that include: a minimum wage set to a level where one person’s income is sufficient to provide for a household, right to unemployment insurance in the event of job loss, right to free education—even at the tertiary level, right to a free or equal access health system, right to be free from the “fear of want” or poverty, right to adequate housing, right for a parent or primary caregiver to have the requisite resources to provide for their children, right to be free from servitude or compulsory labour, and etc.

Note: due to the “just” fast-tracking of environmental sustainability laws--which are designed to help mitigate the detrimental effects that unbridled economic exploitation of people and resources has had on the environment as well as on the social developmental needs of present and future generations--the status on the implementation of key human and economic rights laws have been, likewise, conjoined and accelerated in ratifying countries like New Zealand’s national laws. This has been accomplished via a process of integration, consolidation, and amalgamation of these rights within the context of these sustainability conventions and subsequent statutes ([Sustainability conventions](#)). Key ratified laws in the sustainability conventions, under which this amalgamation process can be found, include those encompassing public consultation—participation and management--poverty, basic needs, and education [EXAMPLES OF NZ STATUTE LAWS CONCERNING PUBLIC PARTICIPATION](#)

[; SUMMARY OF LAWS RESOLUTIONS AND PRACTICES MANDATING SUSTAINABILITY CONVENTIONS TO BE LINKED WITH ECONOMIC RIGHTS](#)

[and integrated in all disciplines](#)).

Key baseline legal economic rights mandates include the following:

- a. that no one in society should fall below an economic, education standard, and/or be prohibited by any other discriminative constraints whereby they are unable to obtain the following:
 - a. the requisite resources, skills, time, and knowledge to effectively participate in the management and decision-making issues that are affecting them and /or their interests including the sustainability of their society and their ability to promote human rights. See [Appendix II](#) for a sample list of economic baseline laws.
 - b. The ability to freely share or engage within the scientific advancements and cultural activities of their community and society. These include such things as having the right to adequate homes, heating, energy, and the like.

11.2.1.2 Education Component Mandate

The formal and non-formal education system must be upgraded, where applicable--including curriculum design, teacher training, support, and resources--to emphasize and integrate economic/human rights education within the appropriate disciplines of the existing curriculum in accordance with our legal responsibilities inter alia to the International Covenant on Economic, Social, and Cultural Rights (ICESCR), Article 13.2c; resolution on the rights and responsibilities of the Individual; the preamble of the UDHR; the Rio convention on the environment, Agenda 21; ECOSOC Report to New Zealand Government 11.4, and other ratified conventions on sustainability ([7.3.1](#)).

The achievement and maintenance of economic and human rights compliance as an integral part of a sustainable economic system in accordance with the relevant statutes and ratified conventions is everyone's shared civic responsibility [see [UDHR Preamble on education and appendix](#)]. It cannot happen without the populace being literate in those conventions as well as having the requisite knowledge and skills in the key underlying processes that relate to the various multi-disciplinary domains by which these rights can be further actualised, promoted, and secured: mathematics, economics, environmental sciences, resource management, social/cultural studies, health, political science and etc.

The right to free education at the tertiary levels [[Article 13 ICESCR](#)] is the legal means to provide the requisite knowledge and skills for people to act on their civic responsibilities. It provides a peaceful way for individuals and groups to understand, realise, and support their own participatory rights as it applies to themselves, whanau/families, friends, and associates. It provides the knowledge and skill basis for everyone to act effectively on their legal responsibilities to the sustainability of their environment, economic development, and for the further securing and maintenance of those social developmental rights of others less advantaged [see [Preamble of UDHR](#)].

11.2.2 Basis for Human/Economic Rights Education to be integrated with other academic disciplines: e.g. Sustainability/Environmental Sciences, Economics, Political Science, and the Social Sciences

It has been recognised in law that for the future sustainability of society, the public needs to be educated concerning the dynamic links and reciprocal relationships existing between economic rights and the social, environmental, and economic issues facing humankind--e.g. poverty--meeting basic needs/rights--and the right to public participation in decision-making and management ([5](#)).

These relationships are well expressed through the consensus of findings and laws in the international conventions on sustainability such as the Ramsar Convention on the Wetlands, Convention on Biodiversity, United Nations Framework Convention on Climate Change, and the Rio Convention on the Environment, Agenda 21. All of these have been ratified by Aotearoa New Zealand, the principles of which are also to be used as a basis for environmental education in Schools (5).

Key economic rights laws of Universal Income Systems, relative to poverty, consultation, and public participation, have already been consolidated within national statute laws as part of New Zealand's legal commitments to the ratification of international conventions on sustainability (6).

Key economic rights requirements defined by laws are as follows ([see Appendix II for the corresponding rights and additional parameters](#)):

1. the unconditional right to life and security of person
2. the right to be free from poverty and the fear of poverty
3. right to unemployment insurance in the event of job loss
4. right to free education—even at the tertiary level
5. the right to be free from forced or compulsory labour programmes.
6. the right to self-determination.
7. the right to freely participate in the cultural activities and scientific advancements of one's society.
8. the right to a minimum standard of living-- essential resources—to participate in the governance of one's society. This especially relates to being able to engage in impacts effecting one's self, family/whanau, community, interests and stakeholder rights in the concerns of sustainable resource management and the fostering of human/economic rights (5). These allocations are to be set to a sufficient level that no one in society should fall below an economic, education standard, and/or be prohibited by any other imposed discriminative constraint rendering one lacking in the requisite resources, skills, time, and knowledge to effectively participate in those areas of impacts and concerns.
9. the right to a minimum wage level such that one's persons income is sufficient to provide for a household: including the house.
10. right to a free or an equal access health system
11. Article 5, in the ICCPR and the ICESCR from the IBHR, provides safeguards against the destruction or undue limitation of any human right or fundamental freedom, and against misinterpretation of any provision of the Covenants as a means of justifying infringement of a right or freedom or its restriction to a greater extent than provided for in the Covenants. It also prevents States from limiting rights already enjoyed within their territories on the ground that such rights are not recognized, or recognized to a lesser extent, in the Covenants (3).

11.3 ON RATIFIED INTERNATIONAL HUMAN RIGHTS LAWS: KEY PRINCIPLES RELATIVE TO A UI

11.3.1 Background: International Bill of Human Rights Defined

HUMAN RIGHTS FACT SHEET NO. 2; THE INTERNATIONAL BILL OF HUMAN RIGHTS (REV.1) FROM THE OFFICE OF THE HIGH COMMISSIONER FOR HUMAN RIGHTS

Fact Sheet No.2 (Rev.1), *the International Bill of Human Rights*; Printed at United Nations, Geneva June 1996 [Page 1 of 10]

“The International Bill of Human Rights [IBHR] consists of the Universal Declaration of Human Rights [[UDHR](#)], the International Covenant on Economic, Social and Cultural Rights [[ICESCR](#)] [New Zealand ratified 1978, put into force 1979], and the International Covenant on Civil and Political Rights [[ICCPR](#)] [New Zealand ratified 1978, put into force 1979] and its two Optional Protocols [NZ ratified and put into force between 1989-1991].”

11.3.2 National laws do not supersede international human or economic rights laws

The Auckland District Law Society’s report Human Rights Law from Domestic and International Sources, Section 5.37, states that under Article 27 of the Vienna Convention of Treaties,

“...the national law of the State may not be relied on as a justification for failure to perform its obligations under an international treaty.”

The Bangalore Principles have been reaffirmed by the 1993 High Level Judicial Colloquium in Bloemfontein, South Africa. New Zealand was represented by Rt. Hon Sir Robin Cooke, KBE, and President of the Court of Appeal. Further, in the Bloemfontein statement, it was stated “that it is during the times of public emergency that fundamental rights are most at risk and when courts must be vigilant in their protection.... In democratic societies fundamental human rights are more than just paper aspirations. They form part of the law. In a society ruled by law... all branches of government—the legislature and the executive, as well as the judiciary itself... must act in accordance with the law”.

F Joychild and M Roche, *Human Rights Law from Domestic and International Sources*, Auckland District Law Society, 13 February 1997

International Covenant on Economic, Social and Cultural Rights

Adopted by General Assembly resolution 2200 A (XXI) of 16 December 1966 Entry into force: 3 January 1976

PREAMBLE

“The States Parties to the present Covenant, Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, *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, Recognizing that these rights derive from the inherent dignity of the human person, *Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights,*”

11.3.3 Right to Equality: all people have the right to enjoy all rights without imposed discriminatory constraints of any kind

Fact Sheet No.2 (Rev.1), *the International Bill of Human Rights*; Printed at United Nations, Geneva June 1996 [Page 3 of 10]

“Article 2, [of the Universal Declaration of Human Rights] which sets out the basic principle of equality and non-discrimination as regards the enjoyment of human rights and fundamental freedoms, forbids ‘distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status’.”

11.3.4 Rights are *inalienable and inviolable*: governments are to provide for all human beings a life consonant with freedom and dignity and conducive to physical, mental, social and spiritual welfare

Fact Sheet No.2 (Rev.1), *the International Bill of Human Rights*; Printed at United Nations, Geneva June 1996 [Page 4 of 10]

In the Proclamation of Teheran, adopted by the International Conference on Human Rights held in Iran in 1968, the Conference agreed that "the Universal Declaration of Human Rights states a common understanding of the peoples of the world concerning the *inalienable* and *inviolable* rights of all members of the human family and constitutes an obligation for the members of the international community". The Conference affirmed its faith in the principles set forth in the Declaration, and urged all peoples and Governments "to dedicate themselves to [those] principles and to redouble their efforts to provide for all human beings a life consonant with freedom and dignity and conducive to physical, mental, social and spiritual welfare".

Universal Declaration of Human Rights

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

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,

Article 1

All human beings are born free and equal in dignity and rights. [...].

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. [...].

11.3.5 Human and economic rights are *universal, indivisible, interdependent, and interrelated*

“All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.”

The above is cited from the VIENNA DECLARATION AND PROGRAMME OF ACTION (Part 1, para. 5), adopted by the World Conference on Human Rights, Vienna, 25 June 1993 (A/CONF. 157/24 (Part 1), chap. III)¹

The following is quoted from Fact Sheet No.16 (Rev.1), The Committee on Economic, Social and Cultural Rights²

2. The indivisibility and interdependence of all human rights

“Under international human rights law (as well as in terms of its application at the national level), civil and political rights have, in many respects, received more attention, legal codification and judicial interpretation, and have been instilled in public consciousness to a far greater degree, than economic, social and cultural rights. It is therefore sometimes wrongly presumed that only civil and political rights (right to a fair trial, right to equality of treatment, right to life, right to vote, right to be free from discrimination, etc.) can be subject to violation, measures of redress and international legal scrutiny. Economic, social and cultural rights are often viewed as effectively "second-class rights" ["soft Laws"]-unenforceable, non-justiciable, only to be fulfilled "progressively" over time.

¹ Fact Sheet No.16 (Rev.1), The Committee on Economic, Social and Cultural Rights; Published by the UN Office of the High Commissioner for Human Rights (OHCHR); May 1996; Page 1 of 22

² IBID; Page 2 of 22

Such perspectives, however, overlook a postulate of the global human rights system formulated as long ago as 1948 with the adoption of the Universal Declaration of Human Rights, namely, that the indivisibility and interdependence of civil and political rights and economic, social and cultural rights are fundamental tenets of international human rights law. This point of view has been repeatedly reaffirmed, most recently at the [World Conference on Human Rights in 1993](#) [see also 11.3.2; and IBHR Article 5].

Economic, social and cultural rights are fully recognized by the international community and throughout international human rights law. Although these rights have received less attention than civil and political rights, far more serious consideration, than ever before, is currently being devoted to them.”

“Despite significant progress since the establishment of the United Nations in addressing problems of human deprivation, well over one billion people live in circumstances of extreme poverty, homelessness, hunger and malnutrition, unemployment, illiteracy and chronic ill health [...].

This massive scale of marginalization, in spite of continued global economic growth and development, raises serious questions [...].

Of all global human rights standards, the International Covenant on Economic, Social and Cultural Rights provides the most important international legal framework for protecting these basic human rights.”

11.3.6 Human rights as a means to be free from poverty and the fear of poverty: and the job responsibilities of individuals as members of a society to secure human rights within their societies

Fact Sheet No.2 (Rev.1), *the International Bill of Human Rights*; Printed at United Nations, Geneva June 1996 [Page 4 of 10]

“The preambles and articles 1, 3 and 5 of the two International Covenants are almost identical. The preambles recall the obligation of States under the Charter of the United Nations to promote human rights; remind the individual of his responsibility to strive for the promotion and observance of those rights; and recognize that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can be achieved only if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights.”

11.3.7 Article 5 of all International Bill of Rights covenants safeguards against practices, procedures, and misinterpretations that can lead to the destruction or undue limitations of any of these rights: also speaks to the indivisibility of all rights

Fact Sheet No.2 (Rev.1), *the International Bill of Human Rights*; Printed at United Nations, Geneva June 1996 [Page 4 of 10]

Article 5, “in the *International Covenant on Civil and Political Rights* [ICCPR] and the *International Covenant on Economic Social and Cultural Rights* [ICESCR] as part of the *International Bill of Human*

Rights [IBHR], “provides safeguards against the destruction or undue limitation of any human right or fundamental freedom, and against misinterpretation of any provision of the Covenants as a means of justifying infringement of a right or freedom or its restriction to a greater extent than provided for in the Covenants. *It also prevents States from limiting rights already enjoyed within their territories on the ground that such rights are not recognized, or recognized to a lesser extent, in the Covenants.*”

11.3.8 Rights to Participation

The Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms¹

General Assembly resolution 53/144, /RES/53/144, 8 March 1999

Article 8 (Right to non-discriminatory access to participate in the governance of society)

1. Everyone has the right, individually and in association with others, to have effective access, on a non-discriminatory basis, to participation in the government of his or her country and in the conduct of public affairs.
2. This includes, inter alia, the right, individually and in association with others, to submit to governmental bodies and agencies and organizations concerned with public affairs criticism and proposals for improving their functioning and to draw attention to any aspect of their work that may hinder or impede the promotion, protection and realization of human rights and fundamental freedoms.

International Covenant on Civil and Political Rights

Article 25 (ALL people have the freedom, without any discrimination of status, and right to participate directly in the management of public affairs)

Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 and without unreasonable restrictions:

- (a) To take part in the conduct of public affairs, directly or through freely chosen representatives;

11.3.8.1 Rights to public participation in decision making and management on sustainability issues

The following resolution is from a NZ ratified convention on environmental management citing further precedents of sustainability conventions also ratified by New Zealand as follows:

¹ General Assembly resolution 53/144, /RES/53/144, 8 March 1999

Ramsar Convention on Wetlands;

Resolution VIII 36 Participatory Environmental Management (PEM); as a tool for management and wise use of wetlands:

6. FURTHER RECALLING that the Johannesburg Declaration on Sustainable Development, paragraph 26, recognizes that sustainable development requires broad-based participation in policy formulation, decision-making and implementation at all levels, and that the Plan of Implementation of the World Summit on Sustainable Development, paragraph 128, underscores the importance of ensuring public participation in decision-making, so as to further Principle 10 of the Rio Declaration on Environment and Development;

11. RECALLING that Decision IV/4 of COP4 of the Convention on Biological Diversity on status and trends of the biological diversity of inland water ecosystems and options for conservation and sustainable use, Annex I, paragraph 9(e), recommends Parties to involve as far as possible, and as appropriate, local communities and indigenous people in development of management plans and in projects that may affect inland water biological diversity;

VIENNA DECLARATION AND PROGRAMME OF ACTION

Adopted by the World Conference on Human Rights in Vienna on 25 June 1993 (Par. 25, 7, and 8)¹
See also Fact Sheet No.16 (Rev.1), the Committee on Economic, Social and Cultural Rights²

25. “The World Conference on Human Rights affirms that extreme poverty and social exclusion constitute a violation of human dignity and that urgent steps are necessary to achieve better knowledge of extreme poverty and its causes, including those related to the problem of development, in order to promote the human rights of the poorest, and to put an end to extreme poverty and social exclusion and to promote the enjoyment of the fruits of social progress. *It is essential for States to foster participation by the poorest people in the decision-making process by the community in which they live, the promotion of human rights and efforts to combat extreme poverty.*”

7. “The processes of promoting and protecting human rights should be conducted in conformity with the purposes and principles of the *Charter of the United Nations, and international law* [international law is understood to include the relevant human/economic rights, environment/sustainability conventions].”

8. “*Democracy, development and respect for human rights and fundamental freedoms are interdependent and mutually reinforcing. Democracy is based on the freely expressed will of the people to determine their own political, economic, social and cultural systems and their full*

¹ Vienna Declaration and Programme of Action; adopted by the World Conference on Human Rights in Vienna on 25 June 1993; Published by the UN General Assembly; Authored by The World Conference on Human Rights; Publication date, 12 July 1993; par. 7, 8, and 25

² Fact Sheet No.16 (Rev.1), The Committee on Economic, Social and Cultural Rights; Published by the UN Office of the High Commissioner for Human Rights (OHCHR); May 1996; Page 18 of 22

participation in all aspects of their lives. In the context of the above, the promotion and protection of human rights and fundamental freedoms at the national and international levels should be universal and conducted without conditions attached. The international community should support the strengthening and promoting of democracy, development and respect for human rights and fundamental freedoms in the entire world.”

JOHANNESBURG DECLARATION ON SUSTAINABLE DEVELOPMENT; 4 September 2002;
A/CONF.199/20¹

18. “We welcome the focus of the Johannesburg Summit on the indivisibility of human dignity and are resolved, through decisions on targets, timetables and partnerships, to speedily increase access to such basic requirements as *clean water, sanitation, adequate shelter, energy, health care, food security* and the protection of biodiversity. At the same time, we will work together to help one another gain access to financial resources, benefit from the opening of markets, ensure capacity-building, use modern technology to bring about development and make sure that there is technology transfer, human resource development, *education and training* to banish underdevelopment forever.”

19. “We reaffirm our pledge to place particular focus on, and give priority attention to, the fight against the worldwide conditions that pose severe threats to the sustainable development of our people, which include: *chronic hunger; malnutrition*; foreign occupation; armed conflict; illicit drug problems; organized crime; corruption; natural disasters; illicit arms trafficking; *trafficking in persons*; terrorism; intolerance and incitement to *racial, ethnic, religious and other hatreds; xenophobia; and endemic, communicable and chronic diseases, in particular HIV/AIDS, malaria and tuberculosis.*”

20. “*We are committed to ensuring that women's empowerment, emancipation and gender equality* are integrated in all the activities encompassed within Agenda 21, the Millennium development goals /6 and the Plan of Implementation of the Summit.”

21. “We recognize the reality that global society has the means and is endowed with the resources to address *the challenges of poverty eradication* and sustainable development confronting all humanity. Together, we will take extra steps to ensure that these available resources are used to the benefit of humanity.”

¹ UN Documents; Annex to The World Summit on Sustainable Development
<http://www.un.org/Docs/journal/asp/ws.asp?m=A/CONF.199/20>

11.4 SELECT EXAMPLES OF MANDATE FOR ECONOMIC RIGHTS EDUCATION AND ITS INTEGRATION WITH SUSTAINABILITY CONVENTIONS

The following is a quote from the official report from the *Committee on Economic, Social and Cultural Rights* [ECOSOC] to Aotearoa NZ. This is the legal body designated to evaluate the status of economic rights of member states.

United Nations, Concluding Observations of the Committee on Economic, Social and Cultural Rights: New Zealand. 23/05/2003. E/C.12/1/Add.88.

a). "36. The Committee encourages the State party [Aotearoa New Zealand] to provide human rights education in schools at all levels and to raise awareness about human rights, in particular economic, social and cultural rights, among State officials and the judiciary."

Universal Declaration of Human Rights

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

PREAMBLE

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.

11.4.1 SUMMARY OF LAWS RESOLUTIONS AND PRACTICES MANDATING SUSTAINABILITY CONVENTIONS TO BE LINKED WITH ECONOMIC RIGHTS

Key links between Human/economic rights laws and sustainability lie with the stated commitments to poverty eradication and meeting basic needs throughout all the base conventions on the environment, sustainability including both human and economic development. The issues involved encompass those affected people's legal rights to an adequate standard of living, housing, food, social insurance, education, health and etc. Also, there is recognition in law—via human/economic rights laws which have been further reaffirmed by ratified international conventions on sustainability and by consensus of scientific research—for the need of public participation in decision-making and governance/management especially by the poor and disenfranchised as it relates to their interests, environment, and future. They are the most vulnerable to the impacts of climate change, loss of biodiversity, pollution, discrimination, job losses, price rises, health risks, and so on.

Examples are cited from the following reports as representations of the broad base consensus that exists on issues and interpretations of the previously cited laws from the relevant sustainability conventions ratified by NZ and many other countries.

Click the following links for information on the stated themes:

[*Ramsar Convention on Wetlands*](#) [On the Participatory Environmental Management Plan]

[*Basis for Human*](#)/Economic Rights Education to be integrated with other academic disciplines: e.g. Sustainability/Environmental Sciences, Economics, Political Science, and the Social Sciences

It has been recognised in law that for the future sustainability of society, the public needs to be educated concerning the dynamic links and reciprocal relationships existing between economic rights and the social, environmental, and economic issues facing humankind--e.g. poverty and the right to public participation in decision-making and management (7.3.1). Click the following hyperlink to see the diversity of academic disciplines having a legal mandate to teach sustainability integrated with economic rights issues as part of their educational curriculum: integrated in all disciplines. These relationships are well expressed throughout the consensus of findings and laws in the international conventions on sustainability and human rights such as the International Bill of Human Rights, the Ramsar Convention on the Wetlands, Convention on Biodiversity, United Nations Framework Convention on Climate Change, World Summit on Sustainable Development [Johannesburg], the Rio Convention on the Environment, and most recently *Transforming our world: the 2030 Agenda for Sustainable Development*.

“4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development”

“12. We reaffirm all the principles of the Rio Declaration on Environment and Development, including, inter alia, the principle of common but differentiated responsibilities, as set out in principle 7 thereof.”

“13. The challenges and commitments identified at these major conferences and summits are interrelated and call for integrated solutions. To address them effectively, a new approach is needed. Sustainable development recognizes that eradicating poverty in all its forms and dimensions, combating inequality within and among countries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion are linked to each other and are interdependent.”

See also official documents such as *Human Rights, Poverty Reduction and Sustainable Development: Health, Food and Water*; background paper for the World Summit on Sustainable Development, Johannesburg; authored by the Office of the High Commissioner for Human Rights (OHCHR)

[*Human rights approach requires the active and informed participation of the poor*]

“A human rights approach to poverty also requires the active and informed participation of the poor including in for example the formulation, implementation and monitoring of poverty reduction Strategies (PRSs).”

“The international human rights normative framework includes the right to take part in the conduct of public affairs. Although free and fair elections are a crucial component of the right to participate, they are not enough to ensure that those living in poverty enjoy the right to participate in key decisions affecting their lives. Specific mechanisms and detailed arrangements for the enjoyment of the right to participate will vary greatly from one context to another: one size does not fit all. It must be recognised that some traditional elites are likely to resist the active and informed participation of the poor in decision-making.”

“The enjoyment of the right to participate is therefore dependent on the realisation of other human rights. For example, if the poor are to participate meaningfully in PRSs, they must be free to organise without restriction (right of association), to meet without impediment (right of assembly), and to say what they want without intimidation (freedom of expression); they must know the relevant facts (right to information) and they must enjoy an elementary level of economic security and well-being (right to a reasonable standard of living and associated rights).”

[IBID Page 5] [Poverty often created by discrimination]

“The right to equality and the principle of non-discrimination is the foundation of international human rights law. The poor are usually victims of discrimination based on various and often multiple grounds, such as birth, property, national or social origin, ethnic origin, color, gender and religion.”

“As discrimination causes poverty, poverty also causes discrimination. In addition to other grounds of unequal treatment, the poor often suffer discrimination because they are poor.”

“Where governments are responsible for any form of discrimination, they are under an obligation imposed by international law, to end it immediately through removing all discriminatory laws and practices.”

All of these have been *ratified by Aotearoa New Zealand*, the principles of which are to be used as a basis for environmental/sustainability education in schools.

The Rio Convention [On linking poverty/basic needs issues with sustainability]

Transforming our world: the 2030 Agenda for Sustainable Development;

United Nations General Assembly Resolution; A/RES/70/1; Resolution adopted by the General Assembly on 25 September 2015; Published 21 October 2015

World Summit on Sustainable Development 4 September 2002

Johannesburg Declaration on Sustainable Development

From our origins to the future

1. We, the representatives of the peoples of the world, assembled at the World Summit on Sustainable Development in Johannesburg, South Africa, from 2 to 4 September 2002, reaffirm our commitment to sustainable development.
2. We commit ourselves to building a humane, equitable and caring global society, cognizant of the need for human dignity for all [Human dignity is defined by realising and respecting the legal human/economic rights inherent in all people without distinction. See Preamble International Covenant on Economic Social and Cultural Rights]
3. At the beginning of this Summit, the children of the world spoke to us in a simple yet clear voice that the future belongs to them, and accordingly challenged all of us to ensure that through our actions they will inherit a world free of the indignity and indecency occasioned by poverty, environmental degradation and patterns of unsustainable development.
4. As part of our response to these children, who represent our collective future, all of us, coming from every corner of the world, informed by different life experiences, are united and moved by a deeply felt sense that we urgently need to create a new and brighter world of hope.
5. Accordingly, we assume a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable development – economic development, social development and environmental protection - at the local, national, regional and global levels.
6. From this continent, the cradle of humanity, we declare, through the Plan of Implementation of the World Summit on Sustainable Development and the present Declaration, our responsibility to one another, to the greater community of life and to our children.
7. Recognizing that humankind is at a crossroads, we have united in a common resolve to make a determined effort to respond positively to the need to produce a practical and visible plan to bring about poverty eradication and human development.

“Poverty and Climate Change: Reducing the Vulnerability of the Poor through Adaptation”

[prepared by: African Development Bank; Asian Development Bank; Department for International Development, United Kingdom; Directorate-General for Development, European Commission; Federal Ministry for Economic Cooperation and Development, Germany; Ministry of Foreign Affairs - Development Cooperation, The Netherlands; Organization for Economic Cooperation and

Development; United Nations Development Programme; United Nations Environment Programme; The World Bank]

Chapter 1.5; Already Stressed Coping Capacities Page 6

[Poverty used as a means of social exclusion: removing the poor from having a true voice in the political arena that shapes their destiny]

“Among the poor, vulnerability varies, since some groups are more lacking in the financial, social, and political means of securing alternative livelihoods less exposed to risk than others. Women for example may be constrained by social and cultural structures that place them in inferior social positions, limiting their access to income, education, public voice, and survival mechanisms”.

“[Many of the] poor, are [...] lacking [considerably in the way of having] the financial, social, and political means [for] securing alternative livelihoods less exposed to risk [...]. [Many are] constrained by social, [economic,] and cultural structures that place them in inferior social positions. These further limit their access to income, education, [and health services, and as such, depriving them of an “effective”] public voice [that is commensurate with their stakeholder rights and responsibilities. These unresolved inequities further compound their risk vulnerabilities as well as contributing to the on-going stresses placed on the overall sustainability of our environment].”

Chapter 3.4; Ensure Synergies with Other Multilateral Environmental Agreements Page 32

All organizations and conventions associated with sustainability should be prioritizing the needs of the poor and their involvement at the core of their policies. Additionally, these conventions must be viewed in an integrated and mutually interdependent manner.

“The Rio Conventions reflect the commitment of the international community to protect the global environment, on the basis of common but differentiated responsibilities and respective capabilities. In this context OECD countries have a special responsibility for leadership on sustainable development worldwide, both historically and because of the influence they exert on the global economy and environment [...] (OECD 2002).”

“This implies that the [United Nations Framework on Climate Change] UNFCCC, the UN Convention on Biological Diversity (UNCBD), the UN Convention to Combat Desertification (UNCCD), and the international agreements on forests are assessed in their local impact on poverty and synergies between conventions are utilized.”

“This implies that the [United Nations Framework on Climate Change] UNFCCC, the UN Convention on Biological Diversity (UNCBD), the UN Convention to Combat Desertification (UNCCD), and the international agreements on forests are assessed in their local impact on poverty and synergies between conventions are utilized.”

“SUSTAINABLE INTERVENTIONS THAT IMPROVE ECONOMIC AND SOCIAL WELFARE CAN BE ENSURED BY ADDRESSING SYNERGIES BETWEEN CONVENTIONS ON THE REGIONAL AND LOCAL LEVELS.”

“Currently, many environmental ministries are stretched by the need to service all these international processes, leaving little time for them to engage in domestic implementation and determining national environmental priorities. This conflict can be reduced by maximizing synergies in reporting and other requirements for these international agreements. For a poor person it does not matter from which convention the intervention comes. It is [only] important that these interventions improve welfare and are sustainable in [real terms].”

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Page IX

“Progress will require:

Empowerment of communities so that they can participate in assessments and feed in their knowledge to provide useful climate-poverty information. They will also need full access to climate relevant information systems.”

11.4.2 Basis for Human/Economic Rights Education to be integrated with other academic disciplines: e.g. Sustainability/Environmental Sciences, Economics, Political Science, and the Social Sciences

It has been recognised in law that for the future sustainability of society, the public needs to be educated concerning the dynamic links and reciprocal relationships existing between economic rights and the social, environmental, and economic issues facing humankind--e.g. poverty and the right to public participation in decision-making and management ([7.3.1](#)). Click the following hyperlink to see the diversity of academic disciplines having a legal mandate to teach sustainability integrated with economic rights issues as part of their educational curriculum: integrated in all disciplines. These relationships are well expressed throughout the consensus of findings and laws in the international conventions on sustainability and human rights such as the International Bill of Human Rights, the Ramsar Convention on the Wetlands, Convention on Biodiversity, United Nations Framework Convention on Climate Change, World Summit on Sustainable Development [Johannesburg], the Rio Convention on the Environment, and most recently *Transforming our world: the 2030 Agenda for Sustainable Development*.

“4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development”¹

“12. We reaffirm all the principles of the Rio Declaration on Environment and Development, including, inter alia, the principle of common but differentiated responsibilities, as set out in principle 7 thereof.”²

“13. The challenges and commitments identified at these major conferences and summits are interrelated and call for integrated solutions. To address them effectively, a new approach is needed. Sustainable development recognizes that eradicating poverty in all its forms and dimensions, combating inequality within and among countries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion are linked to each other and are interdependent.”³

See also official documents such as *Human Rights, Poverty Reduction and Sustainable Development: Health, Food and Water*; background paper for the World Summit on Sustainable Development, Johannesburg; authored by the Office of the High Commissioner for Human Rights (OHCHR)

[*Human rights approach requires the active and informed participation of the poor*]

“A human rights approach to poverty also requires the active and informed participation of the poor including in for example the formulation, implementation and monitoring of poverty reduction Strategies (PRSs).”

¹ *Transforming our world: the 2030 Agenda for Sustainable Development*; United Nations General Assembly A/RES/70/1; Resolution adopted by the General Assembly on 25 September 2015; Distr.: General 21 October 2015; Page 17 of 35; <https://sustainabledevelopment.un.org/post2015/transformingourworld>

² IBID Page 5 of 35

³ IBID Page 5 of 35

“The international human rights normative framework includes the right to take part in the conduct of public affairs. Although free and fair elections are a crucial component of the right to participate, they are not enough to ensure that those living in poverty enjoy the right to participate in key decisions affecting their lives. Specific mechanisms and detailed arrangements for the enjoyment of the right to participate will vary greatly from one context to another: one size does not fit all. It must be recognised that some traditional elites are likely to resist the active and informed participation of the poor in decision-making.”

“The enjoyment of the right to participate is therefore dependent on the realisation of other human rights. For example, if the poor are to participate meaningfully in PRSs, they must be free to organise without restriction (right of association), to meet without impediment (right of assembly), and to say what they want without intimidation (freedom of expression); they must know the relevant facts (right to information) and they must enjoy an elementary level of economic security and well-being (right to a reasonable standard of living and associated rights).”

[IBID Page 5] [*Poverty often created by discrimination*]

“The right to equality and the principle of non-discrimination is the foundation of international human rights law. The poor are usually victims of discrimination based on various and often multiple grounds, such as birth, property, national or social origin, ethnic origin, color, gender and religion.”

“As discrimination causes poverty, poverty also causes discrimination. In addition to other grounds of unequal treatment, the poor often suffer discrimination because they are poor.”

“Where governments are responsible for any form of discrimination, they are under an obligation imposed by international law, to end it immediately through removing all discriminatory laws and practices.”

All of these have been ratified by Aotearoa New Zealand, the principles of which are to be used as a basis for environmental/sustainability education in schools.

11.4.2.1 Sustainability education linked with human rights and to be taught through all major disciplines

Agenda/21 the Rio Convention

Chapter 36 – *Promoting education, public awareness and training* [from Agenda 21 – *Promoting Education, Public Awareness and Training, United Nations Environment Programme*]

INTRODUCTION

36.1. Education, raising of public awareness and training are linked to virtually all areas in Agenda/21, and even more closely to the ones on *meeting basic needs [poverty as economic rights issues crosses over into human rights, economics, political/social sciences, and the environmental sciences to name a few disciplines]*, capacity-building, data and information, science, and the role of major groups. This chapter sets out broad proposals,

“Education, raising of public awareness and training are linked to virtually all areas in Agenda/21, and even more closely to the ones on meeting basic needs [economic rights]”

PROGRAMME AREAS

A. Reorienting education towards sustainable development

BASIS FOR ACTION

36.3. “Education, including formal education, public awareness and training should be recognized as a process by which human beings and societies can reach their fullest potential. Education is critical for promoting sustainable development and improving the capacity of the people to address environment and development issues. While basic education provides the underpinning for any environmental and development education, the latter, needs to be incorporated as an essential part of learning. Both formal and non-formal education is indispensable to changing people's attitudes so that they have the capacity to assess and address their sustainable development concerns. It is also critical for achieving environmental and ethical awareness, values and attitudes, skills and behaviour consistent with sustainable development and for effective public participation in decision-making. To be effective, environment and development education should deal with the dynamics of both the physical/biological and socioeconomic environment and human (which may include spiritual) development, should be integrated in all disciplines, and should employ formal and non-formal methods and effective means of communication”.

“To be effective, environment and development education should deal with the dynamics of both the physical/biological and socioeconomic environment and human (which may include spiritual) development, should be integrated in all disciplines, and should employ formal and non-formal methods and effective means of communication”

[Note, the sustainability conventions themselves were modelled off of, and integrated with, the

principles and early successes of International human rights conventions--laws and instruments--especially as it relates to meeting the basic needs of the people, effective consultation practices, and involving public participation in decision-making and management.]

AARHUS CONVENTION or CONVENTION ON ACCESS TO INFORMATION, PUBLIC PARTICIPATION IN DECISION-MAKING AND ACCESS TO JUSTICE IN ENVIRONMENTAL MATTERS; 1998

[This convention has now been adopted by the European Union,¹--see website of *the United Nations Economic Commission for Europe* to download a copy--the convention recognises **that the protection of the environment is a Human right.**]

PREAMBLE

Recognizing that adequate protection of the environment is essential to human well-being and the enjoyment of basic human rights, including the right to life itself,

Recognizing also that every person has the right to live in an environment adequate to his or her health and well-being, and the duty, both individually and in association with others, to protect and improve the environment for the benefit of present and future generations,

11.5 THE MILLENNIUM DEVELOPMENT GOALS INTEGRATE ENVIRONMENTAL SUSTAINABILITY WITH SELECTED ECONOMIC RIGHTS STANDARDS.

- a. Goal 1: Eradicate extreme poverty and hunger
- b. Goal 4: Reduce child mortality
- c. Goal 7: Ensure environmental sustainability²

11.6 EXAMPLES OF NZ STATUTE LAWS CONCERNING PUBLIC PARTICIPATION

RESOURCE MANAGEMENT ACT ON SUSTAINABILITY: NATIONAL ENVIRONMENTAL STANDARDS AND CONSULTATION PRACTICES

¹ See United Nations Economic Commission for Europe; The Aarhus Convention; <http://www.unece.org/env/pp/treatytext.html>

² <http://www.undp.org/mdg/basics.shtml> (1 of 4)16/06/2008

Resource Management Act 1991 No 69 (as at 01 January 2008), Public Act: Part 5 Standards, policy statements, and plans– New Zealand Legislation¹

3 Consultation

In respect to public consultation relative to the Resource Management Act “a local authority must undertake the consultation in accordance with section 82 of the Local Government Act 2002,” click adjacent link 82 Principles of consultation

see also clauses 2 and 4 on their website.

Local Government Act 2002 (as at 01 April 2008), Public Act Part 6 Planning, decision-making, and accountability

78 Community views in relation to decisions

(1) A local authority must, in the course of its decision-making process in relation to a matter, give consideration to the views and preferences of persons likely to be affected by, or to have an interest in, the matter.

Consultation

82 Principles of consultation

(1) Consultation that a local authority undertakes in relation to any decision or other matter must be undertaken, subject to subsections (3) to (5), in accordance with the following principles:

(a) that persons who will or may be affected by, or have an interest in, the decision or matter should be provided by the local authority with reasonable access to relevant information in a manner and format that is appropriate to the preferences and needs of those persons:

(b) that persons who will or may be affected by, or have an interest in, the decision or matter should be encouraged by the local authority to present their views to the local authority:

(c) that persons who are invited or encouraged to present their views to the local authority should be given clear information by the local authority concerning the purpose of the consultation and the scope of the decisions to be taken following the consideration of views presented:

(d) that persons who wish to have their views on the decision or matter considered by the local authority should be provided by the local authority with a reasonable opportunity to present those views to the local authority in a manner and format that is appropriate to the preferences and needs of those persons:

(e) that the views presented to the local authority should be received by the local authority with an open mind and should be given by the local authority, in making a decision, due consideration:

(f) that persons who present views to the local authority should be provided by the local authority with information concerning both the relevant decisions and the reasons for those decisions.

¹ <http://www.legislation.govt.nz/act/public/1991/0069/latest/DLM233317.html> (1 of 2)23/05/2008 12:53:15 a.m.

12 Appendix II

12.1 Key human rights laws that define minimal standards of Universal Income Systems

12.1.1 International Covenant on Civil and Political Rights

Article 1 (Self Determination)

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 5 (Illegal to destroy, limit-- such as minimizing interpretation, or ignore any of these rights)

1. Nothing in the present Covenant maybe interpreted as implying for any State, group or person any right to engage in any activity or perform any act aimed at the destruction of any of the rights and freedoms recognised herein or at their limitation to a greater extent than is provided for in the present Covenant.

Article 8 (compulsory labour and “wage slavery” -- servitude--are illegal)

1. No one shall be held in slavery; slavery and the slave-trade in all their forms shall be prohibited.
2. No one shall be held in servitude.
3. (a) No one shall be required to perform forced or compulsory labour”

Article 26 (Law must protects all people equally against any form of discrimination)

All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee

to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

12.1.2 International Covenant on Economic Social and Cultural Rights

Adopted by General Assembly resolution 2200 A (XXI) of 16 December 1966 Entry into force: 3 January 1976

Preamble (Freedom from the fear of poverty and the use of other fear tactics to control and suppress people is fundamental to establishing freedom, justice, and world peace)

The States Parties to the present Covenant, Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, *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,*

Recognising that these rights derive from the inherent dignity of the human person,

Recognising that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights,

Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,

Realising that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognised in the present Covenant,

Agree upon the following articles:

Article 2 (Each country agrees to take steps especially economically and technical, to the maximum of its available resources, to achieving the full realisation of these rights without discrimination)

1. Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and cooperation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realisation of the rights recognised in the present Covenant by all appropriate means, including particularly the adoption of legislative measures.
2. The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised 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.

Article 5 (Illegal to undermine or destroy these rights)

1. Nothing in the present Covenant 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 or freedoms recognised herein, or at their limitation to a greater extent than is provided for in the present Covenant.

Article 6 (Right to free choice of employment)

1. The State Parties to the present Covenant recognise the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right.

2. The steps to be taken by a State Party to the present Covenant to achieve the full realisation of this right shall include technical and vocational guidance and training programmes, policies and techniques to achieve steady economic, social and cultural development and full and productive employment under conditions safeguarding fundamental political and economic freedoms to the individual.

Article 7 (Right to a minimum wage sufficient for one person to provide for a household)

The States Parties to the present Covenant recognise the right of everyone to the enjoyment of just and favourable conditions of work, which ensure in particular;

1. Remuneration which provides all workers, as a minimum with:

(a) Fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work;

(b) A decent living for themselves and their families in accordance with the provisions of the present Covenant.

Article 9 (Right to social security and social insurance)

The States Parties to the present Covenant recognise the right of everyone to social security, including social insurance.

Article 11 (Right of everyone—“Universal”, it cannot be taken away “unconditional”, without distinction of any kind--to an adequate standard of living for him/herself and his\her family--“income” Includes adequate Housing)

1. The State Parties to the present Covenant recognises the right of everyone to an adequate standard of living for himself [herself] and his [her] family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The State Parties will take appropriate steps to ensure the realisation of this right, recognising to this effect the essential importance of international co-operation based on free consent.

Article 13 (Education: Legal mandate for governments to move to free education at all levels. Emphasis on human rights and “effective participation” or governance by the people of their “free”/democratic society)

1. The States Parties to the present Covenant recognise the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

2. The States Parties to the present Covenant recognise that, with a view to achieving the full realisation of this right:

- (a) Primary education shall be compulsory and available free to all;
- (b) Secondary education in its different forms, including technical and vocational 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;
- (c) Higher 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;

Article 15 (Cultural participation rights)

1. The States Parties to the present Covenant recognise the right of everyone:

- (a) To take part in cultural life;
- (b) To enjoy the benefits of scientific progress and its applications;
- (c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

2. The steps to be taken by the States Parties to the present Covenant to achieve the full realisation of this right shall include those necessary for the conservation, the development and the diffusion of science and culture.
3. The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity.
4. The States Parties to the present Covenant recognise the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific and cultural fields.

12.1.3 Universal Declaration of Human Rights

UDHR Preamble (violations of human rights including economic rights are recognised internationally as being a core cause of all wars, tyrannical injustices, poverty and threats to the stability of peaceful co-existing societies. Ultimately it is the people's responsibility according to law to see to it that their governments are acting in accordance with human rights laws)

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 cooperation 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 realisation 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 3 (Unconditional right to life, liberty and security of person for everyone)

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

Article 13 (Right to freedom of movement and residence anywhere within a given state)

Everyone has the right to freedom of movement and residence within the borders of each State. Everyone has the right to leave.

Article 25 (Right to unemployment insurance)

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.

12.1.4 Convention on the Rights of the Child 1989

Article 1 (Legal age of Child)

For the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.

Article 9 (Governments shall not separate children from their parents or primary care givers.)

1. States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as

one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.

Article 16 (Child has a right to protection from unlawful interference, with his or her privacy, family, home or correspondence, and his or her honour and reputation.)

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home, or correspondence, nor to unlawful attacks on his or her honour and reputation.

12.2 Rights as interdependent indivisible and interrelated: European Social Charter

- The European Social Charter is a European treaty signed in Turin in 1961 which protects fundamental social and economic rights. The Charter guarantees these rights to the citizens of its Contracting Parties. It is now in force in twenty one European states: Austria, Belgium, Cyprus, Denmark, Finland, France, Germany, Greece, Iceland, Ireland, Italy, Luxembourg, Malta, Norway, the Netherlands, Poland, Portugal, Spain, Sweden, Turkey and the United Kingdom. In addition, the following states have signed but not yet ratified the Charter: the Czech Republic, Hungary, Latvia, Liechtenstein, Romania, Slovakia, Slovenia, Switzerland and Ukraine.
 - The member states of the Council of Europe consider that civil and political rights and social and economic rights are interdependent, and that together they form an inseparable group of principles upon which European democracies are founded.
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