

Universal Declaration of the Duties of the Person and Peoples

(Draft)

Adopted by the United Nations General Assembly on ...

Preamble

Considering that the Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations on 10 December 1948, constitutes a living and fundamental legal document for the universal and effective recognition of human rights, as a common ideal of all peoples and all nations, also by virtue of the subsequent increase in consensus of other States of the international community;

Considering that the global framework of the human right to a social and international order, in which rights can be fully realised, as set out in Article 28 of the aforesaid Declaration, has not been implemented and that the role of duties towards the community under Article 29 of the same Declaration deserves to be developed;

Considering that a new Universal Declaration dedicated to the Duties of the Person and Peoples, having an integrative and reinforcing function, seems opportune and necessary in the light of subsequent events and the cultural, social, political and legal evolution that has taken place in international society;

Considering that this Declaration, inspired by the philosophy of human duties, constitutes a legal integration, for further progress, in addition to those already enacted with legislative measures at national level also in the Constitutions of individual countries, with various Conventions at continental and international level, in addition to the International Covenants on Civil and Political Rights and the International Covenants on Economic, Social and Cultural Rights, as well as for the significant contribution of jurisprudence and legal theory;

Considering that human duties have imposed a special protection of all peoples in their dignity through the affirmation of the principle of self-determination, the protection of indigenous peoples, the protection of minorities with the prohibition of genocide and apartheid and that justly greater protection has been given to large disadvantaged groups such as women, children, the disabled, civilian populations involved in conflicts and migrants, in the name of the principles of dignity, justice and equality;

Considering that also with respect to the contents of some human rights, always in the name of human duties, there has been an increase in sensitivity - at least in principle - to basic human needs, to be satisfied with priority and that, in this wide field, the results obtained are still inadequate, due to the lack of real cooperation and effective solidarity, in some vast areas of the Planet (right to food; right to water; right to housing; right to health; right to culture);

Considering that, in contradiction with these positive trends and in violation of proclaimed human rights, there are behaviours by some economically richer and technologically more developed governments aimed at taking away not only mineral and energy resources, but also natural resources such as fertile lands and ecosystems to the detriment of the peoples concerned in various countries, and that these phenomena must cease based on a strong philosophy of common duties and responsibilities;

Considering that the clarification and positivisation of concrete human duties is now even more important towards collective third generation rights such as peace, development and the environment, since these are great values that must necessarily be defended together in the name of common, indivisible and binding duties towards the community in the name of political, economic and social solidarity;

Considering that even more space must be given to the philosophy of duties for fourth generation rights linked to new technologies, for the protection of genetic rights, the intangibility of the human genome, the fight against genetic manipulation in nature, the protection of the human dignity and physical identity of people on the Net and to take advantage of the new opportunities offered by science to improve human health, environmental safety and ensure a peaceful exploration of space;

Considering that the philosophy of duties has already inspired the Charter of the United Nations and then the subsequent unitary evolution of international law through sharing some common fundamental constitutive principles, such as peace, security, sovereign equality of States, non-interference in the internal affairs of other States, duty of cooperation and good faith, respect for the self-determination of peoples, prohibition of threats and use of force;

Considering that, more recently, further principles have been imposed such as inter-generational equity, the protection of future generations, the sustainability of development, the sustainability of life on Earth, the concept of the common heritage of humanity, the prevention, precaution, reparation of damage to common heritage, procedural human rights, substantive human rights of persons and peoples, non-regression of legal protection;

Considering that, in conclusion, the principle that the enjoyment of human rights gives rise to responsibility and duties towards others as well as the human community and future generations over time, as recognized also by the Charter of Fundamental Rights of the European Union (2000/C 364/01);

Considering that legality and justice cannot be guaranteed without duties; that justice is essential for the effectiveness of human rights, having to guarantee the inestimable worth of the lives of persons and peoples, friendly relations between nations, and human development projected towards future generations, respecting the sustainability of the life of the earth's ecosystem;

Considering that the philosophy of duties is also imposed, unavoidably, to meet the serious needs that have arisen such as the global crisis caused by population growth, the increase in pollution, the scarcity of drinking water, the continuous loss of biodiversity, desertification and soil degradation, the change in the earth's climate certified by the scientific world with relation to the use of fossil fuels and documented by dramatic experiences deeply perceived by new generations sensitive to their duties, concerned about their own future and those of future generations (repeated devastating hurricanes; melting glaciers; droughts in vast regions; abnormal heat waves; gigantic fires; rising temperatures; acidity, warming and rising ocean levels; new pathologies for humans and nature...);

Considering therefore that a solemn Declaration of the Duties of the Person and Peoples seems opportune and necessary to strengthen and make effective not only individual but collective human rights, with particular reference to peace, development and the common environment and to indicate a safer path for new human rights in the face of the new technological challenges of humanity;

Considering that it is necessary to develop through peaceful means science for the exploration of the universe with the unanimous consent of all the peoples of the Earth and that it seems necessary to adopt precautionary principles in technological applications in every field, always leaving the control of the machines to humanity and space for critical thought and free decision making and the possibility to correct any errors;

Considering that the aforesaid principles commit not only persons and peoples, but also States in their relations with each other, to observing and promoting human rights in the world in all their choices based on their primary responsibility to protect common human values in keeping with a clear and binding rule that all obligations undertaken by States in different areas must take into account their real, direct and indirect impact on the human rights of all peoples;

Considering that the cultural and spiritual values of human society have become greatly accelerated within the depths of human consciousness in recent times, because they anticipate the terrible global risks, now considered unacceptable, to which human beings are exposed as a result of the possible use of weapons of mass destruction, the irreversibility of phenomena linked to climate change, the use of new technologies even on the human body without precaution and prudence;

Considering that, the philosophy of duties requires States to accept the principle of total renunciation of nuclear, chemical and biological weapons, entrusting the United Nations with exclusive responsibility for common security, and that States repudiate war on equal terms and with absolute transparency, resolving disputes of any kind peacefully and according to the rules of law;

Considering that the United Nations, international organizations, States have only duties of service to the common good and responsibility to promote and protect (the Responsibility to Protect) the common values of civilization and always and everywhere human dignity and that the power to ensure security must also be subject to legality and justice;

Considering that, as already pointed out, the human right to a social and international order under Article 28 of the Universal Declaration of Human Rights of 1948 is now an absolutely necessary and an urgent objective to ensure the effectiveness of human rights; that, consequently, it is necessary to ensure a dutiful governance framework at global level: a structural framework of new stable, permanent and specific rules and bodies for their administrative and jurisdictional implementation to be urgently constituted in a spirit of trust and loyal cooperation between all peoples and governments; a global governance respectful of the principle of subsidiarity for the full realization of rights and freedoms; a defined framework of duties not only of persons, but of peoples and States, duties of solidarity and collaboration imposed by the principles of the United Nations and by the new demands of peace and protection of the common environment, as well as fulfilling the requirements of morality, public order and general well-being in a democratic society;

Considering that the philosophy of duties also requires that the new requirements of international morality are ensured in the sense of banning tax havens in any form, drug trafficking, trafficking in human beings, arms trafficking and regulating the work of multinationals, introducing principles of absolute transparency and responsibility of all their components wherever they operate in the world and always channeling joint responsibility to the parent company.

The General Assembly proclaims

This Universal Declaration of the Duties of the Person and Peoples, having an integrative and reinforcing value, as a further ideal to be achieved by all persons, all peoples, all Nations and all States, in the conviction that rights live in duties and that without the exercise of a new ethic of strong solidarity it is not possible to ensure peace, development, environment, justice, research and control of technology, for present and future generations and the continuity of the overall life of the earth's ecosystem.

Fundamental principles

1. *General criteria:*

- Rights and duties are interrelated in all human political and social activities.
- The fulfillment by every person of their duties is a prerequisite for the rights of everyone.
- The fulfillment of duties is necessary for the implementation of all human rights.
- Rights presuppose duties, compatible with their nature, being aimed at general welfare.
- Rights without duties can degenerate into abuses or arbitrary acts.

2. *Parties of the duties*

Persons, peoples, States, continental and international institutions are both parties to duties and recipients of duties for the full implementation of all human rights.

3. *General Purpose*

The general purpose of the duties is to guarantee the equal dignity of all human beings and the common good of the People and all of humanity.

4. *Duties and solidarity: their priority role*

Duties cannot be reduced only to certain legal limitations of individual rights of freedom, nor can they be referred to generic political commitments to be progressively met by States, in terms of economic, social and cultural rights, but they must acquire a priority role: the new collective rights of the environment, peace and human development and those linked to new technologies, by their nature, require concrete and defined common duties, duties in positive terms, on the part of all, inspired by common solidarity, without which the global society cannot last.

5. *The fundamentals and dignity of duties*

Rights exalt freedom, duties express the dignity of that freedom, because they draw their foundation from the depths of conscience and from the moral demands that constitute its basis, for the benefit not only of persons but for the overall material, cultural and spiritual development of the human community.

The effectiveness of science and technology in offering solutions to problems is conditioned by the duties of balance, moderation, humility, responsibility, and the sharing of common values.

6. *New principles of human consciousness*

Duties require us to obey the new principles of human consciousness.

These principles are themselves duties:

- unity and equal dignity of the human family;
- the right to continuity of the life of the human family;
- fundamental rights of future generations;
- common consignment of the heritage of the Planet to present and future generations;
- fair and responsible use of common resources;
- absolute priority to safeguarding the sustainability of the Earth's ecosystem;
- absolute priority of peace;
- priority of scientific research and consignment of benefits to all humanity;
- subordination of technology to the principles of prudence, precaution, prevention, and responsibility;
- information, participation and access as universal human duties at the service of the common good;
- cooperation, solidarity and mutual assistance for every event of common danger.

7. *Dignity of duties*

Duties express the dignity of human freedom: they are inspired by the principles of mutual cooperation and human, social, economic and political solidarity. All human beings must act towards one another in a spirit of solidarity and brotherhood and it is a duty of the Institutions to respect and promote these values.

8. *States' responsibility to protect*

In particular, States have the primary responsibility to recognize and protect human rights and guarantee their full implementation.

9. *The first duty, life*

Life is the first of all duties, because it is inherent to the same identity and dignity of each person and because it is a necessary value of the earth's living ecosystem, the common home of humanity and a guarantee for future generations.

10. *The duty of peace*

Peace is a fundamental duty of persons and peoples. States and the entire international community have a duty and responsibility to meet humanity's deep need for peace and to guarantee its implementation.

It is not enough to repudiate war in principle, but to ensure the conditions for real human security.

Positive measures are necessary to this end:

- disarmament under strict and effective international control;
- elimination of all weapons of mass destruction;
- strict control of the arms trade;
- reduction of military expenditure;
- a ban on entrusting military functions to private companies;
- peace education and training precaution,

In accordance with the fundamental principles enshrined in the Charter of the United Nations and other subsequent documents and agreements, all members of the U.N. must refrain in international relations not only from threats or use of force against other peoples, but must also adopt policies of collaboration, mutual trust and solidarity, truly accepting the principle that only the United Nations has the role of authorizing the use of force in the case of conflict.

In the event of natural disasters and for peacekeeping operations, States must contribute to a permanent UN international police force.

11. *Duty towards the environment*

The environment is a fundamental duty of persons and peoples. For climate change, States are responsible not only for adapting but for removing the causes according to the principles of prevention, precaution and solidarity. The sustainability of the earth's living ecosystem in its natural components and fundamental balances is a primary duty of all human beings and all institutions, which must, to this end, guarantee full and concrete exercise of their duties relating to information, participation and access to justice.

12. *The duty of participation*

Sovereignty belongs to persons and peoples who exercise it as a democratic duty of participation in a fair balance between global needs and national and local needs, two sides of the same coin. Continental and international institutions must respect the principles of subsidiarity and integration regarding the needs of the populations living within the territories.

13. *The duty to respect the conscience of every man*

Freedom of thought, conscience and religion and their social expressions are profound, positive values and require the duties of respect and the spirit of tolerance to be fulfilled, according to the principles of reciprocity and non-violence.

14. *The duties of public authorities*

Economic, social and cultural rights are primarily human duties and not mere concessions by public authorities, which are called upon to remove the obstacles that prevent the full development of persons and peoples.

Every person has the duty of his/her education and training to carry out a job, an activity or a function which contributes to his/her own material and spiritual development and that of society.

15. *Duty of repression of transnational and international crimes*

Governments, also with the positive contribution of the International Criminal Court, must prevent and repress serious behaviour such as ecological crimes, drug trafficking, smoking, gambling, child trafficking, prostitution trafficking, migrant smuggling or crimes carried out by using computer tools as crimes against human rights.

16. *Need for a new economic and political order*

Achievement of economic, social, cultural and political development presupposes a new international economic order that subjects finance, the global economy and international trade to new rules of fairness and justice.

States must work urgently to ensure the international community's authority and capacity to respond to the new global challenges facing humanity, in the interests of peace and justice, also for future generations.

Part One: Duties, civil relations and social ethics

Article 1. Duties, rights of liberty

The recognition and guarantees of the rights of freedom and political rights of democratic participation, as inherent to the dignity of every person and all peoples, must be accompanied by a parallel framework of duties. Duties express the dignity of human freedom.

States must not only remove obstacles to the enjoyment of political and civil rights, but also promote a concrete philosophy of duties ensuring that these rights are implemented in full and in a balanced manner.

Article 2. Duty to respect the rights of others

The fulfillment of duties by every person is a prerequisite for the rights of all, being rights and duties related in all the political and social activities of man.

Persons and peoples must respect the rights of liberty and the political rights of others considering the equal nature of these rights and their common interest in the social order.

Article 3. Solidarity duties and civil and political rights

For the full development of the human person and the autonomous determination of the political status of peoples, all are required to fulfill the duties of solidarity necessary to ensure the full enjoyment of freedom and political rights. Human rights must always be respected and promoted, never exported or imposed.

Article 4. Duties in relation to the right to life

Every person, all peoples and all States have a general duty to respect the supreme principle of human life and the life of the Earth's ecosystem even over time for future generations.

In principle, the human right to life must be respected from conception in the womb until the natural end of life.

It is a fundamental human right and takes precedence over other rights, as such indispensable.

Consequently, abortion and euthanasia are in principle not admissible because they constitute attacks on the right to life of human beings at a particularly vulnerable stage.

For the life and dignity of human beings, States are obliged to further strengthen the framework of legal safeguards against all attacks on the right to life and quality of life by eliminating the death penalty, genocide, torture, human trafficking, inhuman prison treatment.

Article 5. Rights of Mother Earth

It is the legal duty of every person, all peoples and States to ensure the unitary right to life for Mother Earth, the origin and basis of life: the sustainability of life in the earth's ecosystem, according to the principles of precaution and solidarity, is an absolute priority for the defense of the life of future generations.

Article 6. Duties towards the natural family

Every person, all peoples and States must respect and protect the human right to the family, the fundamental natural nucleus of every society. This fundamental human right is indispensable because it perpetuates life: the natural family is the union of a man and a woman.

Article 7. Duties of respect for private life

Each person has an obligation to avoid arbitrary and unlawful interference in the privacy of others by any means whatsoever. States have an obligation to protect the privacy of persons from the arbitrary intrusion of new technologies.

Article 8. Duties of respect for freedom of thought, conscience and religion

Every person and all peoples have a duty to respect the freedom of thought, conscience and religion of their fellow human beings, in conditions of reciprocity and tolerance. No one may use violence in the name of his/her own ideas and religious beliefs. Religious freedom must be guaranteed to all within the public and private spheres. Violence in the name of God must be opposed and condemned by all.

Article 9. *Duty to respect a person's reputation*

Every person must respect the rights, dignity and reputation of others and promote peaceful social coexistence, in compliance with the laws on national security, public order, health and public morals.

Part Two: Political duties and relations

Article 1. *The duty to exercise sovereignty*

Democracy is based not only on free elections, but on effective and concrete participation in community life. Representative democracy is strengthened by social participation also through the new media. Information, participation and access are essential to give tangible content to the sovereignty of the people.

Article 2. *Procedural duties*

Every person, in relation to all human rights, has a human right and duty to information, participation and access. This right and duty is not only procedural but also substantive at all levels, including at international level.

The right and duty to information, including the new media, must have truth as its object. States must put this right and duty into effect.

The right and duty of democratic participation allows political and administrative cooperation with institutions for the common good.

For the new collective human rights such as peace, development and the environment, it is absolutely necessary to guarantee the right of access to justice for individuals and NGOs in order to assert social and not merely individual needs and demands.

Access to justice for the protection of the common good is not conditional on proof of having standing in the matter.

All peoples and all States must remove obstacles to the exercise of the human rights of information, participation and access for all human rights including new rights such as peace, development and the environment, in the conviction that the democratic and free exercise of these rights also benefits the protection and effectiveness of civil and political, economic, social and cultural human rights.

Cases of denial of justice for victims of conflict, for offenses against vulnerable groups, for permanent and serious damage to the common environment cannot be intolented.

Article 3. *Political and legal duties towards future generations*

Every person, all peoples and States must work together for a Concrete World Prudence Plan in favour of the right to life of future generations, leaving them a defined and tangible legacy of natural and cultural resources adapted to their needs. The right to life of future generations already exists today, just as in a mother's womb there is the right to life of a child to be born.

Human duties are aimed above all at this fundamental purpose: to ensure the continuity of life, a future of peace, social and cultural progress of future generations.

Human duties are aimed above all at this fundamental purpose: to ensure the continuity of life, a future of peace, the social and cultural progress of future generations. Solidarity and responsibility commit the present generations not only ecologically, but legally and politically in making technological choices and in geopolitical relations.

The right to life of future generations includes the right to the preservation of a natural environment which is safe and conducive to the life of natural plant and animal species and their habitats.

Article 4. *Political and legal duties for the development of science*

Also looking to future generations, all peoples and States must promote scientific research and the peaceful and solidarity-based conquest of space, considering it an absolute priority in a spirit of peace and collaboration. Space research must be fostered because it helps the peaceful, spiritual and material development of humanity and helps to solve the problems of our Planet. The search for life in space can offer new cultural perspectives to life on our Planet.

Part Three: Duties and economic relations

Article 1. *Social function of property and economic initiative*

Personal private property, public property, collective property must have a social function. Private economic initiative is free but must be exercised with social utility, security and human dignity in mind.

Article 2. *Duty to pay taxes*

All must contribute to public expenditure according to their ability to contribute and according to a criterion of progression. Tax havens are illegitimate because they undermine a principle of equal justice and international solidarity. Multinationals must accept the principle of a fair balance regarding their fiscal duties wherever they operate.

Article 3. *Biological subsistence duties*

Human rights to food, water, health, housing and culture have absolute priority for biological subsistence at least to a common acceptable standard.

They legally commit all States to urgently adopt appropriate mandatory international instruments and establish cooperation plans at all levels.

Every person and all peoples have the duty, according to their possibilities and vocations, of education, formation and research in all fields of nature, for the peaceful, spiritual progress of humanity.

Cultural heritage must also be protected for the benefit of future generations. Minorities and indigenous peoples have the right to their own cultural life.

Article 4. *Duties towards disadvantaged persons*

Duties towards certain disadvantaged categories must be inspired not only by equality and the prohibition of discrimination, but by the real condition of these categories and their specific human dignity.

Women, children, the disabled, indigenous peoples, national minorities, civilian populations involved in conflicts, migrants must be able to enjoy additional legal protection, including international protection in the name of justice and common human dignity.

Article 5. *Duties and the common asset of the Planet*

The entire Planet is a common asset given its assignment to the unique human family. The Earth's natural and cultural assets constitute a common heritage which is the duty of the person, peoples and States to protect and preserve.

The legal categories that express the relationships of even more than one person with the Earth's assets (sovereignty, property or other) must be aimed at ensuring the primary function is conservation and peaceful use for all, including for future generations.

Personal private property is recognized, as is public property. Collective property and collective use for the benefit of specific communities is also recognized. Private property must also have a social function, be accessible to all, including civil society cooperation bodies.

Economic initiative is free but must not be speculative in nature and never consist in the unfair misappropriation of resources from other peoples.

Not only the high sea, the seabed, the Arctic, Antarctica, stratospheric space, the great terrestrial and marine ecosystems are common assets, but all the assets of the Earth. The conservation and care of these assets excludes exclusive appropriation and imposes fair distribution of benefits, in the interest of future generations.

Space bodies, the moon and other celestial bodies and scientific information about them are also common assets.

The so-called sovereign right over large forests imposes on the peoples and States concerned a special duty of conservation in the interest of the human community because of their function in absorbing CO₂ and other harmful substances in the atmosphere.

Part Four: Third generation duties and rights

Article 1. Duties and Peace

Every person has a duty to work for peace, human security, freedom from fear, universal brotherhood. The right to peace is universal, indivisible, interdependent and interrelated. Persons have the right to conscientious objection and have the duty to avoid violence, except in self-defence. They must avoid any propaganda of war, racial and religious hatred.

All peoples have a duty to require States to positively assume their responsibility to protect, renounce the use and threat of force in international relations, resolving conflicts to which they are peacefully parties according to the rules of international law. Under international law, the use of force for collective security is reserved exclusively to the United Nations. States must cooperate with the United Nations for the success of peacekeeping operations.

The production of weapons and their marketing must be subject to rules of absolute transparency and responsibility according to further internationally agreed standards. Weapons of nuclear, chemical or biological mass destruction are banned and their threat in geopolitical relations between States in the name of national sovereignty is also prohibited.

Article 2. Duties and Development

Every person has the human right and duty to his/her own human development, primarily through the exercise of the duty of his/her work, participating in, contributing to and benefiting from the overall economic, social, cultural and political development of the community.

The sustainability of development must always refer to the sustainability of nature and is subordinate to it.

The right to development in the economic sense is subordinate to personal commitment, including the professional qualification of each person.

Article 3. Duties and Environment

- Every person has the human right to the environment, to its resources and as a space for life, culture and human relations and has the interrelated duty of care and respect for nature, as a universal common asset, in its fundamental balances. Therefore, he/she must make responsible and concrete choices against the waste of resources and all forms of pollution and act on the causes of serious and accelerated climate change taking place, before it becomes irreversible, safeguarding and developing natural ecosystems and their biodiversity, protecting soils and forests, rivers, lakes, seas and oceans together with their vital resources.

- All institutions have a priority duty to protect the environment, especially for the younger generation.

- Children must be assured a space to live in contact with nature in every city and enjoy the beauty of natural life in all its expressions.

- Cultural and landscape values are an integral part of the environment and a fundamental resource of all peoples for their life and identity, and must therefore be protected not only by institutions but by everyone.

- All peoples and all States must assume responsibility not only for mitigating climate change, but for acting on the causes, namely, the production of fossil fuels, through a clear and generalized ban on extraction from the seas and from the subsoil: no economic development has a future if the irreversible imbalance of natural processes is legitimated.

Article 4. Savings duties

Every person and all peoples have the duty to adopt lifestyles inspired by saving resources (saving food; saving water; saving energy; saving soil and the land;...), in a spirit of solidarity, equity and justice. Consumerism is a disease of the spirit that produces very serious social consequences and an offense to the human rights of the weakest and to nature.

Article 5. Duties of reuse

Every person, all peoples and States have a duty to reuse and recuperate resources, including waste and energy, for a new economy.

Article 6. Duty to repair environmental damage

Without time limits, the Institutions must impose on economic parties who are responsible to repair the environmental damage they have produced and, if they fail to do so, the Institutions must do so at their own expense.

Article 7. Duties of prevention, precaution and repair

Economic subjects must observe the principles of prevention, precaution and repair in all production and strategic choices, using the best available technologies. If the cost of eco-compatible production is considered excessive, the production itself must not be authorized.

Part Five: Fourth generation duties and rights

Article 1. Prudence and precaution

Every person, all peoples, all States must use the principles of prudence and precaution in technological applications.

Article 2. Spaces for correction technological choices

Every person, all peoples, all States must guarantee a space for choice with respect to the functioning of new technologies, meaning being able to correct and integrate possible errors and risks, so that they are always at the service of the dignity and identity of people and common human values.

Article 3. Biology and medicine

Every person, all peoples, all States must respect the human being both as a person and in his/her belonging to the human species with regard to developments and advances in biology and medicine, ensuring:

- fair balance between human interest, social interest and the interest of science;
- fair access for all to health care;
- free and informed consent of the person concerned in the field of health;
- respect for private life;
- respect for the human genome;
- adequate protection of human embryos;
- prohibition of eugenic practices;
- prohibition of reproductive cloning of human beings;
- limits on the removal of organs and tissues for transplantation;
- prohibition of profit in the use of human body parts.

Article 4. Priority to science

Every person, all peoples, all States must give priority to science and moderate the research and use of new technologies concerning nature and the human species, evaluating their impact not only in the immediate but in the medium and long term and their usefulness, not only economically.

Article 5. Asset of communication

Every person, all peoples, all States must consider the asset of communication with the new IT tools as a precious opportunity to improve the quality of human communications, understanding and collaboration, the development of moral and spiritual values.

Article 6. Data protection and sanctions

Every person, all peoples, all States must introduce strict and clear limits to intrusions into people's private lives by economic parties in the global digital age, safeguarding personal data and introduce dissuasive sanctions.

Article 7. Recognition of the author of the information

Information is a positive value if it can be recognized that the author is responsible for its truth, if in its content it serves to improve the moral image of people, if it also serves the general interest: any trash and any obvious falsehood must be eliminated from the beginning with the strict instrument of the law.

Article 8. Priority of scientific and cultural information

Scientific information and cultural values must have priority because they strengthen the right to truth that is in the human consciousness.

Part Six - Duties and Global Governance

Article 1. Integration duties between universalism and continental, national and local communities

The universality of human rights recalls the need for Global Governance, implemented in compliance with the principles of subsidiarity, participation, democracy and integration with all the social components of the human community at continental, national and local level. The life of national and local communities linked to their territories with the support of the States conditions the overall common good and ensures the necessary balance with universal needs and a certain future of well-being for future generations.

Article 2. Duties and international justice

The philosophy of duty calls for mandatory international justice that is also accessible to individuals and civil society. The rule of arbitration between States applies only to indispensable obligations. For *erga omnes* mandatory obligations, the rule of mandatory international justice applies.

Article 3. Duties for a new international order

Every person has a duty to work together for an international social order in which human rights can be fully realised. A similar duty is incumbent on all peoples.

States, international organizations, and first and foremost the United Nations, representing the international community, have a high common responsibility to protect the human rights of persons and peoples: they must ensure a new international social, political and legal order and adequate governance, precisely in order to render effective the human rights proclaimed so far.

Article 4. Duties for an urgent reform of the United Nations

The United Nations must operate as a World Political Authority with the power to make some common choices: peace and human security; a new economy not based on fossil fuels; new rules for world finance and economy; the submission of the governance of the economy to the priority rules of safeguarding the environment of the Earth's ecosystem in its fundamental equilibrium; the achievement of an acceptable standard of food security; the full recognition of the human right to development in one's country of origin and, where necessary, for environmental needs or due to conflicts, the balanced regulation of migration flows in port countries according to principles of solidarity.

Peoples and States have an urgent duty to promote a shared reform of the United Nations model: strengthening the representative role of the General Assembly, so that it can express a more effective political direction on new issues of peace, development and the environment; strengthening the role of the Security Council with an enlargement of its members, reducing the right of veto, broadening the concept of security in relation to the common assets of the Planet to be preserved; providing a permanent international police force for preventing and solving conflicts and for assisting in the event of disasters, earthquakes or other emergencies.

Part Seven: Duties and a new international morality

Public and private authorities are not admissible, free from the duties of transparency and justice as a tribute to the principle of truth which must govern the conduct of all institutions and economic parties. States cannot profit

from behaviour contrary to human health and international morality, such as drugs, gambling, tobacco and the arms trade.

People, in the changing international context, have new duties:

- duty of education and training
- duty of work
- duty to pay taxes
- duty of the civil service within the time limits provided
- duty to respect legality
- duty to always make one's identity recognisable
- duty never to use violence even when claiming rights
- political duty to participate in democratic life with the vote
- duty of participation in civil society
- duty not to harm, directly or indirectly, oneself and others and society as a whole with negative behaviour such as smoking, drugs, compulsive gambling, acts of violence or hate
- duty to use the new social means of communication with absolute respect for the dignity of others and the truth
- duty to respect the rights of others
- the duty to fulfil the mandatory duties of economic, social and political solidarity necessary for the common good.