



# Human rights and human development —for freedom and solidarity

Human rights and human development share a common vision and a common purpose—to secure the freedom, well-being and dignity of all people everywhere. To secure:

- Freedom from discrimination—by gender, race, ethnicity, national origin or religion.
- Freedom from want—to enjoy a decent standard of living.
- Freedom to develop and realize one's human potential.
- Freedom from fear—of threats to personal security, from torture, arbitrary arrest and other violent acts.
- Freedom from injustice and violations of the rule of law.
- Freedom of thought and speech and to participate in decision-making and form associations.
- Freedom for decent work—without exploitation.

One of the 20th century's hallmark achievements was its progress in human rights. In 1900 more than half the world's people lived under colonial rule, and no country gave all its citizens the right to vote. Today some three-quarters of the world lives under democratic regimes. There has also been great progress in eliminating discrimination by race, religion and gender—and in advancing the right to schooling and basic health care.

In 1948 the Universal Declaration of Human Rights was adopted, for the first time in history acknowledging human rights as a global responsibility. Today all but one of the six core covenants and conventions on civil, political, economic, social and cultural rights have each been ratified by 140 or more countries. All but one of the seven core labour rights conventions have been ratified by 125

or more countries. There is still far to go—but the progress has been spectacular.

The 21st century's growing global interdependence signals a new era. Complex political and economic interactions, coupled with the rise of powerful new actors, open new opportunities. They also call for a more visionary commitment to building the institutions, laws and enabling economic environment to secure fundamental freedoms for all: all human rights, for all people in all countries.

Individuals, governments, non-governmental organizations (NGOs), corporations, policy-makers, multilateral organizations—all have a role in transforming the potential of global resources and the promise of technology, know-how and networking into social arrangements that truly promote fundamental freedoms everywhere, rather than just pay lip service to them.

Many countries—poor and rich—are already demonstrating a new dynamism in taking initiatives for human rights and human development. South Africa, since ending apartheid, has put human rights at the core of its development strategy, with the government establishing one of the world's most forward-looking structures of rights. In India, the world's largest democracy, the supreme court has insisted on the rights of all citizens to free education and basic health care. Europe is making human rights a key priority—as with the pioneering approaches of the Council of Europe and the European Court of Human Rights.

The mark of all civilizations is the respect they accord to human dignity and freedom. All religions and cultural traditions celebrate these ideals. Yet throughout history they have been violated. Every society has known racism, sexism, authoritarianism, xenophobia—depriving

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men and women of their dignity and freedom. And in all regions and cultures the struggle against oppression, injustice and discrimination has been common. That struggle continues today in all countries, rich and poor.

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**Human freedom is the common purpose and common motivation of human rights and human development. The movements for human rights and for human development have had distinct traditions and strategies. United in a broader alliance, each can bring new energy and strength to the other.**

Human rights and human development are both about securing basic freedoms. Human rights express the bold idea that all people have claims to social arrangements that protect them from the worst abuses and deprivations—and that secure the freedom for a life of dignity.

Human development, in turn, is a process of enhancing human capabilities—to expand choices and opportunities so that each person can lead a life of respect and value. When human development and human rights advance together, they reinforce one another—expanding people’s capabilities and protecting their rights and fundamental freedoms.

Until the last decade human development and human rights followed parallel paths in both concept and action—the one largely dominated by economists, social scientists and policy-makers, the other by political activists, lawyers and philosophers. They promoted divergent strategies of analysis and action—economic and social progress on the one hand, political pressure, legal reform and ethical questioning on the other. But today, as the two converge in both concept and action, the divide between the human development agenda and the human rights agenda is narrowing. There is growing political support for each of them—and there are new opportunities for partnerships and alliances.

Human rights can add value to the agenda of development. They draw attention to the accountability to respect, protect and

fulfil the human rights of all people. The tradition of human rights brings legal tools and institutions—laws, the judiciary and the process of litigation—as means to secure freedoms and human development.

Rights also lend moral legitimacy and the principle of social justice to the objectives of human development. The rights perspective helps shift the priority to the most deprived and excluded, especially to deprivations because of discrimination. It also directs attention to the need for information and political voice for all people as a development issue—and to civil and political rights as integral parts of the development process.

Human development, in turn, brings a dynamic long-term perspective to the fulfilment of rights. It directs attention to the socio-economic context in which rights can be realized—or threatened. The concepts and tools of human development provide a systematic assessment of economic and institutional constraints to the realization of rights—as well as of the resources and policies available to overcome them. Human development thus contributes to building a long-run strategy for the realization of rights.

In short, human development is essential for realizing human rights, and human rights are essential for full human development.

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**The 20th century’s advances in human rights and human development were unprecedented—but there is a long unfinished agenda.**

The major advances in human rights and human development came after the horrors of the Second World War. The 1945 Charter of the United Nations, followed by the Universal Declaration of Human Rights in 1948, ushered in a new era of international commitment to human freedoms:

- Emphasizing the universality of rights, centred on the equality of all people.
- Recognizing the realization of human rights as a collective goal of humanity.
- Identifying a comprehensive range of all rights—civil, political, economic, social and cultural—for all people.

*In short, human development is essential for realizing human rights, and human rights are essential for full human development*

- Creating an international system for promoting the realization of human rights with institutions to set standards, establish international laws and monitor performance (but without powers of enforcement).
- Establishing the state's accountability for its human rights obligations and commitments under international law.

Work on international human rights legislation also continued. But polarized by the cold war, the rhetoric of human rights was reduced to a weapon in the propaganda for geopolitical interests. The West emphasized civil and political rights, pointing the finger at socialist countries for denying these rights. The socialist (and many developing) countries emphasized economic and social rights, criticizing the richest Western countries for their failure to secure these rights for all citizens. In the 1960s this led to two separate covenants—one for civil and political rights, and the other for economic, social and cultural rights.

The 1980s brought a strong renewal of international interest and action, propelled by the women's movement, the children's movement and a surge of activity by civil society. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was agreed to in 1979, the Convention on the Rights of the Child 10 years later.

In 1986 the Declaration on the Right to Development was adopted. And further strong commitments were made at the World Conference on Human Rights in Vienna in 1993. This was followed by the creation of the position of United Nations High Commissioner for Human Rights and the growing advocacy for rights internationally and nationally.

The late 1990s brought other developments:

- The 1998 Rome statute to establish the International Criminal Court. By April 2000 it had been signed by nearly 100 countries.
- Establishment of international tribunals for Rwanda and the former Yugoslavia—for the first time since the Nuremberg and Tokyo trials, enforcing individual accountability for war crimes.
- The optional protocol to CEDAW, opening the way for individuals to appeal to an international body.

In 1990, 10% of the world's countries had ratified all six major human rights instruments, but by February 2000—in 10 years—this increased spectacularly to nearly half of all countries.

*Freedom from discrimination—for equality.* The 20th century's progress towards equality—regardless of gender, race, religion, ethnicity or age—was propelled by social movements. One of the most significant has been the movement for women's rights, with roots back over the centuries. The struggle against discrimination has also led to civil rights and anti-racism movements the world over.

- More than three-quarters of the world's countries have ratified CEDAW and the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)—165 for CEDAW and 155 for ICERD.
- National institutions and legal standards for affirmative action have emerged in Australia, Canada, India, New Zealand and the United States, where ethnic minorities and indigenous and tribal peoples form a significant part of the population.

But discrimination by gender, ethnic group, race and age continues all over the world.

- In Canada in 1991, the life expectancy of an Inuit male, at 58 years, was 17 years less than the life expectancy of 75 years for all Canadian males.
- In the Republic of Korea the female wage rate is only three-fifths the male, a disparity typical of many countries.
- Police reports record hundreds of violent hate crimes and discrimination against immigrants and ethnic minorities in Germany, Sweden and elsewhere in Europe.

*Freedom from want—for a decent standard of living.* The world has made much progress in achieving freedom from want and in improving the standard of living of millions.

- Between 1980 and 1999 malnutrition was reduced: the proportion of underweight chil-

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dren fell in developing countries from 37% to 27% and that of stunted children from 47% to 33%.

- Between 1970 and 1999 in rural areas of the developing world, the percentage of people with access to safe water increased more than fourfold—from 13% to 71%.
- Some countries made spectacular progress in reducing income poverty—China from 33% in 1978 to 7% in 1994.

Yet many deprivations remain:

- Worldwide, 1.2 billion people are income poor, living on less than \$1 a day (1993 PPP US\$).
- More than a billion people in developing countries lack access to safe water, and more than 2.4 billion people lack adequate sanitation.

*Freedom to develop and realize one's human potential.* The achievement of human potential reached unprecedented heights in the 20th century.

- Worldwide, 46 countries, with more than a billion people, have achieved high human development.
- In developing countries during the past three decades, life expectancy increased by 10 years—from 55 years in 1970 to 65 in 1998. The adult literacy rate increased by half—from 48% in 1970 to 72% in 1998. And the infant mortality rate declined by more than two-fifths—from 110 per 1,000 live births in 1970 to 64 in 1998.
- The combined net primary and secondary enrolment ratio increased from 50% in 1970 to 72% in 1998.

Yet such progress has been uneven across regions and among groups of people within countries.

- Some 90 million children are out of school at the primary level.
- By the end of 1999 nearly 34 million people were infected with HIV, 23 million in Sub-Saharan Africa. Life expectancy, after huge gains in the 1970s, is slipping.

*Freedom from fear—with no threats to personal security.* No other aspect of human security is so vital as security from physical violence. But in poor nations and rich, peo-

ple's lives are threatened by violence. For years civil society movements have mobilized public opinion to eliminate such threats, as have international groups. The right of habeas corpus, vital as a tool against arbitrary detention, now prevails in many more countries. Laws for rape are stricter. Significant advances are evident in the respect for human rights.

- The incidence of torture is lower in many countries. In Honduras the number of torture cases reported to the Committee for the Defence of Human Rights, a major NGO, fell from 156 in 1991 to 7 in 1996.
- Worldwide, the number of major armed conflicts—almost all internal—declined from 55 in 1992 to 36 in 1998.
- The appointment of a Special Rapporteur on Violence against Women did much to raise public awareness and change public policy on the issue.

Yet the security of people all over the world is still under threat—from conflicts, political oppression and increasing crime and violence.

- Around the world on average, about one in every three women has experienced violence in an intimate relationship.
- Worldwide, about 1.2 million women and girls under 18 are trafficked for prostitution each year.
- About 100 million children are estimated to be living or working on the street.
- About 300,000 children were soldiers in the 1990s, and 6 million were injured in armed conflicts.

*Freedom from injustice.* Without the rule of law and fair administration of justice, human rights laws are no more than paper. But there has been much progress on the institutional front.

- The Universal Declaration of Human Rights inspired many constitutions in the newly independent countries of Asia and Africa during the 1950s and 1960s. And in recent times Cambodia, South Africa, Thailand and most countries in Eastern Europe and the Commonwealth of Independent States (CIS) have incorporated its articles in their new constitutions. Egypt recently became the second of the Arab States, after Tunisia, to grant equal divorce rights to

women. Some 66 countries have abolished the death penalty for all crimes.

- To improve the protection of women's rights, many domestic laws have been changed. In 1995 an amendment to the Citizenship Act in Botswana, citing the commitment of the government to CEDAW, granted the children of women married to foreigners the right to assume their mother's citizenship.
- Public interest litigation cases—in education and environment in such countries as India—have been important in securing people's economic and social rights.
- Human rights ombudsmen are working in more than a dozen countries.

Still, there is a long way to go. In many countries the fair administration of justice remains elusive because of inadequate institutional capacity.

- Of 45 countries having data, more than half have fewer than 10 judges per 100,000 people.
- The average custody while awaiting trial in 1994 was 60 weeks in Mexico, 40 weeks in Hungary and 30 weeks in the Czech Republic.

*Freedom of participation, speech and association.* The 20th century's brutal militaries, fascist regimes and totalitarian one-party states committed some of the worst abuses of human rights. But thanks to impressive struggles, most of these ugly regimes have given way to democracies.

- By 1975, 33 countries had ratified the International Covenant on Civil and Political Rights—by 2000, 144 had.
- One person in five is estimated to participate in some form of civil society organization. People are participating in national poverty hearings, peasants associations, indigenous peoples associations and truth and reconciliation commissions in post-conflict situations—and at the local level, in tenants associations, school boards, water users associations and community policing.
- People are also demanding more transparency and accountability, and in many cases the legal framework is helping. Thailand's new constitution allows people to demand accountability from public officials for corruption and misdeeds, with 50,000

signatures against any parliamentarian triggering a review. In Brazil the Federal Audit Tribunal, linked to the legislative branch, holds a mandate to audit all expenditures of the central government.

- In 1900 no country had universal adult suffrage. Today nearly all countries do.
- Between 1974 and 1999 multiparty electoral systems were introduced in 113 countries. All these are impressive testimony to the advance of freedom, but many setbacks and dangers need to be addressed.
- About 40 countries do not have a multiparty electoral system. And democracies remain fragile. In the 1990s several countries reverted to non-electoral regimes.
- Women hold about 14% of parliamentary seats worldwide.
- In 1999, 87 journalists and media people were killed while doing their job.

*Freedom for decent work—without exploitation.* Productive and satisfying livelihoods give people the means to buy goods and services. They empower people socially by enhancing their dignity and self-esteem. And they can empower people politically by enabling them to influence decision-making in the workplace and beyond.

- Employment in the formal labour market grew impressively in the past decade. In China employment increased 2.2% a year in 1987–96—outpacing labour force growth of 1.5%. The corresponding rates in India were 2.4% and 2.2%.
- Employment opportunities in developing countries have broadened through expansion of informal sector enterprises, microfinance and NGO activities.
- Each of the four conventions prohibiting forced labour or discrimination in employment and occupation has been ratified by more than 140 countries.

Yet serious problems remain:

- At least 150 million of the world's workers were unemployed at the end of 1998. Unemployment varies by ethnic group—in South Africa unemployment among African males in 1995 was 29%, seven times the 4% rate among their white counterparts.

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- In developing countries there are some 250 million child labourers—140 million boys and 110 million girls.

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**The 21st century opens with new threats to human freedoms.**

History is moving fast at the start of the 21st century. Recent events have unleashed waves of change, with the new information and communications technologies, the new global rules and institutions and the accelerating global economic integration. With the end of the cold war, the political, economic and social landscape is changing rapidly and radically. This new context opens unparalleled new opportunities. But it also gives rise to new threats to human security and human freedom.

*Conflicts within national borders.* The number of major armed conflicts peaked at 55 in 1992 and, contrary to many impressions, later declined. Even so, there were 36 major conflicts in 1998. An estimated 5 million people died in intrastate conflicts in the 1990s. Globally in 1998, there were more than 10 million refugees and 5 million internally displaced persons. The number of deaths and displacements alone greatly understates the human rights violations in these conflicts, with widespread rape and torture.

*Economic and political transitions.* Transitions to democracy brought advances in many human rights, advances now under threat as a result of ethnic conflict, rising poverty, growing inequality and social strain. Stable structures of government are not yet in place or have been greatly weakened. Transition and economic collapse dismantled many previous guarantees of social and economic rights.

*Global inequalities and the marginalization of poor countries and poor people.* Global inequalities in income increased in the 20th century by orders of magnitude out of proportion to anything experienced before. The distance between the incomes of the rich-

est and poorest country was about 3 to 1 in 1820, 35 to 1 in 1950, 44 to 1 in 1973 and 72 to 1 in 1992.

A recent study of world income distribution among households shows a sharp rise in inequality—with the Gini coefficient deteriorating from 0.63 in 1988 to 0.66 in 1993 (a value of 0 signifies perfect equality, a value of 1 perfect inequality). Gaps between rich and poor are widening in many countries—in the Russian Federation the Gini coefficient rose from 0.24 to 0.48 between 1987–88 and 1993–95. In Sweden, the United Kingdom and the United States it rose by more than 16% in the 1980s and early 1990s. It remains very high in much of Latin America—0.57 in Ecuador, 0.59 in Brazil and Paraguay. Meanwhile, economic growth has stagnated in many developing countries. The average annual growth of income per capita in 1990–98 was negative in 50 countries, only one of them an OECD country.

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**Bold new approaches are needed to achieve universal realization of human rights in the 21st century—adapted to the opportunities and realities of the era of globalization, to its new global actors and to its new global rules.**

All rights for all people in all countries should be the goal of the 21st century. The Universal Declaration had that vision more than 50 years ago. The world today has the awareness, the resources and the capacity to achieve this goal on a worldwide scale.

Human freedoms have never advanced automatically. And as in earlier times, advances in the 21st century will be won by human struggle against divisive values—and against the opposition of entrenched economic and political interests. People's movements and civil society groups will be in the vanguard, raising public awareness of rights violations and pressing for changes in law and policy. Today's technologies and today's more open societies present great opportunities for networking and for building alliances.

Seven key features are needed for a broader approach to securing human rights.

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**1. Every country needs to strengthen its social arrangements for securing human freedoms—with norms, institutions, legal frameworks and an enabling economic environment. Legislation alone is not enough.**

Laws alone cannot guarantee human rights. Institutions to support the legal process are also needed—as is a culture of social norms and ethics to reinforce the legal structures, not threaten them. An enabling economic environment is essential, too. Many groups in society, as well as governments, can strengthen all these social arrangements.

*Norms.* Community leaders, religious leaders, business leaders, parents, teachers—all have a role in building norms and upholding the values of respect for human dignity, freedom and equality. And they all have rights and duties. The state also has to promote awareness. Many countries have introduced human rights education in all schools. And awareness of rights is spreading in many other ways. The media have often made the difference in documenting violations—police brutality, disappearances, corporate failures to respect labour standards. More positively, police training in human rights to prevent brutality has been successful in many countries, such as El Salvador.

*Institutions.* Children’s rights cannot be guaranteed without strong and effective institutions—not only schools and health centres, but courts that function and specialized services for registering births. The state has the responsibility to ensure that such institutions are in place, and international cooperation can help in strengthening essential institutions and in building capacity.

New institutions are being established to promote human rights and tackle complaints:

- Independent national commissions for human rights ensure that human rights laws and regulations are being effectively applied. Many are playing a vigorous role, as in New Zealand and South Africa.
- Ombudsmen, pioneered in Sweden, help protect people against rights abuses by public officials.

- Parliamentary human rights bodies now exist in half of all parliaments, mobilizing support and setting standards to guarantee rights.

*Legal recognition and enforcement.* Recognition under the law lends legal weight to the moral imperative of human rights—and mobilizes the legal system for enforcement. Unless a woman’s claim to equal treatment is legally recognized, she cannot demand a remedy against discrimination. States have the first obligation to participate in the international rights regime and to establish national legal frameworks. But human rights activists and movements can also press for legal reforms—to give people access to legal processes, with institutional barriers removed.

*An enabling economic environment.* The economic environment needs to facilitate access to many rights, not threaten it. Economic resources are needed to pay teachers and health workers, support judges and meet a host of other needs. A growing economy is thus important for human rights, especially for poor countries. But that growth must be pro-poor, pro-rights and sustainable.

**2. The fulfilment of all human rights requires democracy that is inclusive—protecting the rights of minorities, providing separation of powers and ensuring public accountability. Elections alone are not enough.**

The past two decades have seen breakthroughs with the shift to multiparty democratic regimes—as more than 100 countries ended rule by military dictatorships or single parties. But multiparty elections are not enough. The democratic transition, still young, risks reversals. A broader view of democracy needs to be pursued, incorporating five features:

- *Inclusion of minorities.* To secure human rights for all requires inclusive democracies, not just majoritarian democracies. Many “democracies” hold multiparty elections but exclude minorities from many aspects of political participation—in the legislature, in the cabinet, in the army. Recent history—and research—show that such exclusion and horizontal inequality incited

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many conflicts of the 1980s and 1990s. Greater attention to equity can prevent conflict and build peace.

- *Separation of powers.* When the independence of the judiciary is not ensured, people cannot enjoy legal protection from injustice and abuses of their rights. In young democracies a well-functioning independent judiciary is vital for inclusive democracy.

- *Open civil society and free and independent media.* Public scrutiny and state accountability are essential, yet civil society and the media are still institutionally weak in many countries. The media are state controlled in 5% of countries. Some 1,500 attacks on journalists are reported each year by the Toronto International Freedom of Expression Exchange.

- *Transparent policy-making.* Economic policy-making behind closed doors violates the right to political participation—and is susceptible to the corrupting influences of political power and big money. It creates a disabling environment, ripe for human rights failures. This democratic deficit is widespread in local, national and global economic policy-making—reflected in slum clearances that wantonly deprive people of housing, dams that flood houses and farms, budget allocations that favour water for middle-class suburbs rather than slums, logging that destroys the environment, oil wells that pollute fields and rivers from which people draw livelihoods.

- *Containment of the corrupting power of big money.* All countries—rich, poor, stagnant, dynamic and in transition—face the challenge of ensuring that the voices of the people are heard above the whirl of spin doctors and the lobbying power of corporations and special interests.

### **3. Poverty eradication is not only a development goal—it is a central challenge for human rights in the 21st century.**

The torture of a single individual rightly raises public outrage. Yet the deaths of more than 30,000 children every day from mainly preventable causes go unnoticed. Why? Because these children are invisible in poverty.

Poverty eradication is a major human rights challenge of the 21st century. A decent

standard of living, adequate nutrition, health care, education, decent work and protection against calamities are not just development goals—they are also human rights.

Of the many failures of human rights, the denial of these economic, social and cultural rights is particularly widespread. Some 90 million children are out of primary school. About 790 million people are hungry and food insecure, and about 1.2 billion live on less than \$1 a day (1993 PPP US\$). Even in OECD countries some 8 million people are undernourished. In the United States alone, some 40 million people are not covered by health insurance, and one adult in five is functionally illiterate.

Three priorities for human rights and development policies:

- *Ensuring civil and political rights—freedom of speech, association and participation—to empower poor people to claim their social, economic and cultural rights.* Given the causal links among the many human rights, they can be mutually reinforcing and can empower poor people to fight poverty. Guaranteeing civil and political rights is not only an end in itself—it is a good means to poverty eradication. Ensuring freedom for NGOs, the media and workers organizations can do much to give poor people the political space to participate in decision-making on policies that affect their lives.

A major development of the 1990s was the flourishing of NGOs and their global networks—rising in number from 23,600 in 1991 to 44,000 in 1999. From Guyana to Zambia, from India to Russia, people are organizing civil society groups and NGOs, getting experience defending people's rights against evictions, holding government accountable for building schools, for community development and for human rights education and engaging in countless other struggles.

- *For the state, meeting its human rights obligations to implement policies and policy-making processes that do the most to secure economic, social and cultural rights for the most deprived and to ensure their participation in decision-making.* Rights to housing, health care and the like do not mean a claim to free services or a state handout.



Instead, they are claims to social arrangements and policies that promote access to these rights through both the market (housing) and the state (free primary education).

- *Investing economic resources in promoting human rights.* Human rights measures range from the virtually cost-free to those demanding substantial resources—for public budgets to provide schools, teachers and judges, for corporations to put in place working conditions that respect core labour standards. There is no automatic link between resources and rights. High incomes do not guarantee that rich countries are free of serious human rights violations any more than low incomes prevent poor countries from making impressive progress.

Worldwide, public spending on economic and social rights is inadequate and badly distributed. In Ethiopia in the 1990s, annual spending on basic health services was only \$3 a person, only 25% of the level required for the minimum health package. The global shortfall for achieving universal provision of basic services in developing countries amounts to \$70–80 billion a year. The 20:20 compact calls for 20% of national budgets and 20% of aid budgets to be allocated to universal provision of basic needs. But spending is often much lower—12–14% on average for 30 countries in a recent study, and 4% in Cameroon, 7.7% in the Philippines, 8.5% in Brazil. Bilateral donors on average allocate only 8.3%.

Poor countries need faster growth to generate the resources to finance the eradication of poverty and the realization of human rights. But economic growth alone is not enough. It needs to be accompanied by policy reforms that channel funds into poverty eradication and human development—and into building institutions, shaping norms and reforming laws to promote human rights.

The neglect of economic and social rights can undermine civil and political liberties, just as the neglect of civil and political rights can undermine economic and social rights in times of calamities and threats.

**4. Human rights—in an integrated world—require global justice. The state-centred model of accountability must be extended to**

**the obligations of non-state actors and to the state's obligations beyond national borders.**

Global integration is shrinking time, shrinking space and eroding national borders. People's lives are more interdependent. The state's autonomy is declining as new global rules of trade bind national policies and as new global actors wield greater influence. And as privatization proceeds, private enterprises and corporations have more impact on the economic opportunities of people. As the world becomes more interdependent, both states and other global actors have greater obligations.

- *States*—decisions of states, whether on interest rates or arms sales, have significant consequences for the lives of people outside national boundaries.

- *Global actors*—the World Trade Organization, the Bretton Woods institutions, global corporations, global NGO networks and the global media—all have significant impacts on the lives of people around the world.

- *Global rules*—more global rules are being developed in all areas, from human rights to environment and trade. But they are developing separately, with the potential for conflict. Human rights commitments and obligations need to be reflected in trade rules—the only ones now truly binding on national policy—because they have enforcement measures.

But little in the current global order binds states and global actors to promote human rights globally. Many least developed countries are being marginalized from the expanding opportunities of globalization. As world exports more than doubled, the share of least developed countries declined from 0.6% in 1980 to 0.5% in 1990 to 0.4% in 1997. And these countries attracted less than \$3 billion in foreign direct investments in 1998. The global online community is growing exponentially—reaching 26% of all people in the United States but fewer than 1% in all developing regions.

The present global order suffers from three gaps—in incentives, jurisdiction and participation.

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*The system of global governance needs to be transparent and fair, giving voice to small and poor countries*

- *Incentive gaps.* Governments are charged in trade negotiations to pursue national interests, not global interests.
- *Jurisdictional gaps.* Human rights treaties have weak enforcement mechanisms, while the trade agreements are backed by the “teeth” of enforcement. So there is pressure to include human rights—such as labour rights—in trade agreements. But sanctions are a blunt instrument. They pressure government policy but do little to change the behaviour of employers.

Global corporations can have enormous impact on human rights—in their employment practices, in their environmental impact, in their support for corrupt regimes or in their advocacy for policy changes. Yet international laws hold states accountable, not corporations. True, many corporations have adopted codes of conduct and policies of social responsibility, especially in response to public pressure—a good first step. But many fail to meet human rights standards, or lack implementation measures and independent audits.

- *Participation gaps.* Small and poor countries generally participate little in global economic rule-making for a host of reasons, starting with the costs of participation and policy research.

Just as nations require an inclusive democracy to guarantee respect for human rights, so the system of global governance needs to be transparent and fair, giving voice to small and poor countries and releasing them from their marginalization from the benefits of the global economy and technology.

**5. Information and statistics are a powerful tool for creating a culture of accountability and for realizing human rights. Activists, lawyers, statisticians and development specialists need to work together with communities. The goal: to generate information and evidence that can break down barriers of disbelief and mobilize changes in policy and behaviour.**

The constant struggle to realize rights is benefiting tremendously from the information age. Civil

society networks provide new sources of information. The Internet disseminates their findings as never before. Greater attention is going to collecting and using high-quality information to put across messages and call for change.

Data are helping some governments make better policies. Data are enhancing public understanding of constraints and trade-offs and creating social consensus on national priorities and performance expectations. Data are also drawing attention to neglected human rights issues—the release of statistics on domestic violence, hate crimes and homelessness in many countries has turned silence into debate. And data are helping identify which actors are having an impact on whether a right is being realized—and creating a need for them to be accountable.

The emerging framework of international human rights law provides a strong foundation for deriving indicators on the legal obligations of the state. Bringing quantitative assessment to this legal framework is empowering governments to understand their obligations and the actions needed to meet them. It is also empowering civil society to stand up in court and provide advocacy.

The use of indicators needs to be focused more on revealing the roles and impacts of other actors in addition to the government. At the local level analysis needs to focus on the important influences, both positive and negative, that households, communities, the media, the private sector, civil society and government have on the realization of rights.

At the international level data are needed not only on the role of the state, but on the roles of corporations and multilateral institutions. Also needed are indicators on the impacts that states have beyond the impacts on their citizens—states as donors and lenders, states as traders and negotiators, states as arms dealers and peace-makers.

Four priorities for strengthening the use of indicators in human rights:

- Collecting new and better official data and ensuring greater public access to the data—an effort spearheaded by the right to information movement.
- Diversifying the sources of information—from national human rights institutions to civil

society and community organizations—and building the reliability and credibility of the information they provide.

- Setting benchmarks for assessing performance. All countries need to build social consensus on priorities and the rate of progress possible in their context.
- Strengthening the procedures that hold actors accountable—from state reports to treaty bodies and NGO “shadow reports” to independent monitoring of multinational corporations.

**6. Achieving all rights for all people in all countries in the 21st century will require action and commitment from the major groups in every society—NGOs, media and businesses, local as well as national government, parliamentarians and other opinion leaders.**

In every country five priorities will help advance national action:

- *Assessing nationally the existing human rights situation to set priorities for action.* Such assessments were recommended at the Vienna Conference—though only 10 countries have prepared such plans, Australia and Brazil among them. In their place, many assessments are made by international NGOs and institutions based in industrialized countries. Not surprising, reports from outside often generate hostility and tension.

Rather than react to criticisms from foreign governments and international NGOs, it is time for countries to produce their own national assessments—reviewing their performance in relation to the full set of core rights, looking at operational requirements for advance, identifying next steps in the context of the country’s resources and realities. Such assessments can best be prepared by a group that includes civil society, not just government—the annual reports of the Pakistan human rights commission are a good example. Many countries have already prepared national human development reports, and a national assessment of human rights could be combined with updates of these reports.

- *Reviewing national legislation against core international human rights to identify*

*areas where action is needed to deal with gaps and contradictions.* Many countries have already undertaken such reviews for CEDAW and the Convention on the Rights of the Child. The process now should be extended—to remove other laws that discriminate against women or violate the rights of other groups. Jordan is reviewing legislation to stop “honour” killings of women. In Argentina people and politicians are collaborating to review laws and institutional barriers to justice, especially to promote access to justice for poor people and women.

- *Using education and the media to promote the norms of human rights throughout society.* The challenge is to build a culture of human rights awareness and commitment. Many countries have been highly creative in incorporating rights within the school system. In Cambodia 25,000 teachers have been trained in human rights, and they have already taught more than 3 million children. Ecuador devoted a week of television to explaining the rights of the child and then made it possible for children to use the electoral machinery to vote on which rights they thought most important for themselves. Several Latin American countries have incorporated human rights in training courses for the police and for social workers.

- *Building alliances for support and action.* Alliances for advancing human rights are going global. Many such alliances have formed to press for progress in the rights of women, children, minorities and groups with special needs, such as the disabled or people with HIV/AIDS. The Disabled People’s International, now covering 158 countries, has contributed to changes in law and policy from Uganda to Zimbabwe to the European Union. Alliances are also building on issues—such as the FoodFirst Information and Action Network. And Indian farmers are joining Brazilian struggles for land rights.

- *Promoting an enabling economic environment.* The state has the primary responsibility for ensuring that growth is pro-poor, pro-rights and sustainable—by implementing appropriate policies and ensuring that human rights commitments and goals are incorporated as objectives in economic policy-making. There is a need for open and transparent

*The challenge is to build a culture of human rights awareness and commitment*

public debate—in politics, in the media—that presses for accountability in public policy decisions.

**7. Human rights and human development cannot be realized universally without stronger international action, especially to support disadvantaged people and countries and to offset growing global inequalities and marginalization.**

Growing global interdependence and the desperate scarcity of resources and capacity in poor countries underline the need for the international community to take much stronger action to promote human rights. A global change in attitude is needed, moving to a positive approach of support for human rights in place of punitive approaches that emphasize “naming and shaming” and conditions for aid.

Five priority areas for international action:

- *Strengthening a rights-based approach in development cooperation, without conditionality.* Development cooperation can contribute directly to realizing human rights in poor countries in three ways. The first is to increase support to capacity building for democracy and the promotion of civil and political rights. The second is to increase support for the eradication of income and human poverty. And the third is to introduce an explicit rights-based approach to programming.

Important elements of this approach have already been successfully adopted by Australia, Sweden and the United Kingdom, and by UNDP and the United Nations Children’s Fund (UNICEF). Norway recently reviewed its support to human rights efforts in the United Republic of Tanzania, Zambia and Zimbabwe. This experience makes clear the effectiveness of a positive and supportive approach. Fingering engenders hostility and distrust, while conditionality often is ineffective and leads to counterproductive confrontation.

Aid, debt relief, access to markets, access to private financial flows and stability in the global economy are all needed for the full realization of rights in the poorest and least developed countries.

- *Mobilizing the support of international corporations for human rights.* People’s movements have mobilized public opinion against multinational corporations that flout human rights. In many cases the firms that were earlier criticized—Shell, Nike, General Motors—have responded by developing codes of conduct. Consumer demand and labelling schemes, such as the United Kingdom’s Ethical Trading, are creating incentives for better social and environmental practices. Some corporations, such as Benetton, are engaging in public advocacy on rights issues. The Secretary-General’s Global Compact is seeking to mobilize corporate engagement to promote respect for human rights as a norm and a value in the corporate sector. These diverse approaches can build even greater momentum for raising corporate commitments to higher standards for human rights and developing new tools of accountability.

- *Strengthening regional approaches.* Many regional initiatives for human rights have built on shared concerns and shared values of neighbouring countries—the African Charter on Human and Peoples’ Rights, the African Human Rights Commission, the European Social Charter, the Inter-American Court of Human Rights. These initiatives need to be strengthened and carried forward to fulfil their potential for sharing experience, political commitment and financial support.

- *Embarking on new efforts for peace-making, peace-building and peacekeeping.* Conflict and war lead to the worst of human rights abuses—not only mass slaughter but rape, torture, the destruction of housing and schools and the unspeakable violence that scars human memories for life. Many new ideas are afoot in the aftermath of the tragedies of the 1990s. Early warning and early preventive action. Stronger legal protection for civilians, including legal status for the displaced. International efforts to bring perpetrators to account. And a broad agenda of peace-making, peace-building, peacekeeping and reconstruction. Prevention is always more cost-effective than later intervention. Governments need to hammer home this fact of experience to generate the political support

*A global change in attitude is needed, moving to a positive approach of support for human rights in place of punitive approaches*

needed to resolve conflicts before they escalate.

- *Strengthening the international human rights machinery.* Procedures in the existing machinery need to be simplified and speeded up. Proposals are on the table to increase efficiency and effectiveness, to ease the reporting burden on countries and to achieve greater policy attention. The UN system, including the International Labour Organization (ILO), provides a framework for information but lacks enforcement measures.

Recent innovations to strengthen legal enforcement—such as the International Criminal Court, the optional protocol permitting individual complaints and the use of international law in national cases—are promising avenues for the application of human rights law. The experience of UNICEF and the United Nations Development Fund for Women (UNIFEM) in supporting the work of the Convention on the Rights of the Child and of CEDAW illustrates the importance of operational support to countries in participating in these international procedures.

Some specific initiatives could mobilize people around the world to:

- Embark on a global campaign to achieve universal ratification of the core human rights conventions.
- Press all Fortune 500 companies to recognize and support human rights and core labour standards—and join in support of the Secretary-General's Global Compact.
- Achieve the guarantee of compulsory primary education in all constitutions by 2010.
- Achieve the 20:20 compact for all least developed countries by 2010.
- Set up a global commission on human rights in global governance with a mandate to review proposals for strengthening the international human rights machinery and human rights safeguards in global economic agreements and secure a fair global economic system.

• • •

Human rights could be advanced beyond all recognition over the next quarter century. The progress in the past century justifies bold ambitions. But for the globally integrated, open societies of the 21st century, we need stronger commitments to universalism combined with respect for cultural diversity. This will require six shifts from the cold war thinking that dominated the 20th century:

- From the state-centred approaches to pluralist, multi-actor approaches—with accountability not only for the state but for media, corporations, schools, families, communities and individuals.
- From the national to international and global accountabilities—and from the international obligations of states to the responsibilities of global actors.
- From the focus on civil and political rights to a broader concern with all rights—giving as much attention to economic, social and cultural rights.
- From a punitive to a positive ethos in international pressure and assistance—from reliance on naming and shaming to positive support.
- From a focus on multiparty elections to the participation of all through inclusive models of democracy.
- From poverty eradication as a development goal to poverty eradication as social justice, fulfilling the rights and accountabilities of all actors.

The world community needs to return to the audacious vision of those who dreamed of the Rights of Man and of the Citizen and drafted the Universal Declaration of Human Rights. A new millennium is just the occasion to reaffirm such a vision—and to renew the practical commitments to make it happen.

*The world community needs to return to the audacious vision of those who drafted the Universal Declaration of Human Rights*



# UNIVERSAL DECLARATION OF HUMAN RIGHTS

## ARTICLE 1

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

## ARTICLE 2

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

## ARTICLE 3

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

## ARTICLE 4

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

## ARTICLE 5

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

## ARTICLE 6

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

## ARTICLE 7

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

## ARTICLE 8

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

## ARTICLE 9

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

## ARTICLE 10

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

## ARTICLE 11

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

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

## ARTICLE 12

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

## ARTICLE 13

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

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

## ARTICLE 14

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

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

## ARTICLE 15

(1) Everyone has the right to a nationality.

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

## ARTICLE 16

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

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

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

## ARTICLE 17

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

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

**ARTICLE 18**

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

**ARTICLE 19**

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

**ARTICLE 20**

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

**ARTICLE 21**

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**ARTICLE 22**

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

**ARTICLE 23**

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

**ARTICLE 24**

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

**ARTICLE 25**

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

**ARTICLE 26**

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

**ARTICLE 27**

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**ARTICLE 28**

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

**ARTICLE 29**

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**ARTICLE 30**

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

**Human rights**

Human rights are the rights possessed by all persons, by virtue of their common humanity, to live a life of freedom and dignity. They give all people moral claims on the behaviour of individuals and on the design of social arrangements—and are universal, inalienable and indivisible. Human rights express our deepest commitments to ensuring that all persons are secure in their enjoyment of the goods and freedoms that are necessary for dignified living.

*Universality of human rights*

Human rights belong to all people, and all people have equal status with respect to these rights. Failure to respect an individual's human right has the same weight as failure to respect the right of any other—it is not better or worse depending on the person's gender, race, ethnicity, nationality or any other distinction.

*Inalienability of human rights*

Human rights are inalienable: they cannot be taken away by others, nor can one give them up voluntarily.

*Indivisibility of human rights*

Human rights are indivisible in two senses. First, there is no hierarchy among different kinds of rights. Civil, political, economic, social and cultural rights are all equally necessary for a life of dignity. Second, some rights cannot be suppressed in order to promote others. Civil and political rights may not be violated to promote economic, social and cultural rights. Nor can economic, social and cultural rights be suppressed to promote civil and political rights.

*Realization of human rights*

A human right is realized when individuals enjoy the freedoms covered by that right and their enjoyment of the right is secure. A person's human rights are realized if and only if social arrangements are in place sufficient to protect her against standard threats to her enjoyment of the freedoms covered by those rights.

**Duties and obligations**

The terms *duties* and *obligations* are used interchangeably in this Report. Duties and

obligations are norms. Norms provide people and other actors with reasons for conducting themselves in certain ways. Some duties and obligations require only that a person refrain from a certain course of conduct. Others require that the person undertake a course of conduct or one of a range of permissible courses of conduct.

*Human rights and the correlate duties of duty bearers*

Human rights are correlated with duties. Duty bearers are the actors collectively responsible for the realization of human rights. Those who bear duties with respect to a human right are accountable if the right goes unrealized. When a right has been violated or insufficiently protected, there is always someone or some institution that has failed to perform a duty.

*Perfect and imperfect duties*

Perfect duties specify both how the duty is to be performed and to whom it is owed. Imperfect duties, by contrast, leave open both how the duty can be performed and how forceful the duty is that must be carried out.

**International human rights treaties, covenants and conventions**

Used interchangeably, *treaty*, *covenant* and *convention* refer to legally binding agreements between states. These agreements define the duties of states parties to the treaty, covenant or convention.

*States parties*

States parties to an international agreement are the countries that have ratified it and are thereby legally bound to comply with its provisions.

*Ratification of a treaty (covenant, convention)*

Ratification of an international agreement represents the promise of a state to uphold it and adhere to the legal norms that it specifies.

*Signing of a treaty (covenant, convention)*

Signing a treaty, covenant or convention represents a promise of the state to adhere to the principles and norms specified in the document without creating legal duties to comply

with them. Signing is the first step that states undertake towards ratifying and thus becoming states parties to an agreement. Presidential signature of an agreement must be ratified by parliament for the agreement to become legally binding.

*Reservation to a treaty (covenant, convention)*

A reservation to a treaty indicates that a state party does not agree to comply with one or more of its provisions. Reservations are, in principle, intended to be used only temporarily, when states are unable to realize a treaty provision but agree in principle to do so.

*Treaty bodies*

Treaty bodies are the committees formally established through the principal international human rights treaties to monitor states parties' compliance with the treaties. Treaty bodies have been set up for the six core UN human rights treaties to monitor states parties' efforts to implement their provisions.

*Human rights declarations*

Human rights declarations enunciate agreed upon principles and standards. These documents are not in themselves legally binding. But some declarations, most notably the Universal Declaration of Human Rights, have been understood as having the status of common law, since their provisions have been so widely recognized as binding on all states.

**Human development**

Human development is the process of enlarging people's choices, by expanding human functionings and capabilities. Human development thus also reflects human outcomes in these functionings and capabilities. It represents a process as well as an end.

At all levels of development the three essential capabilities are for people to lead a long and healthy life, to be knowledgeable and to have access to the resources needed for a decent standard of living. But the realm of human development extends further: other areas of choice highly valued by people include participation, security, sustainability, guaran-

teed human rights—all needed for being creative and productive and for enjoying self-respect, empowerment and a sense of belonging to a community. In the ultimate analysis, human development is development of the people, for the people and by the people.

**Functionings, capabilities and freedom**

The functionings of a person refer to the valuable things that the person can do or be (such as being well nourished, living long and taking part in the life of a community). The capability of a person stands for the different combinations of functionings the person can achieve. Capabilities thus reflect the freedom to achieve functionings. In that sense, human development is freedom.

**Human poverty and income poverty**

Human poverty is defined by impoverishment in multiple dimensions—deprivations in a long and healthy life, in knowledge, in a decent standard of living, in participation. By contrast, income poverty is defined by deprivation in a single dimension—income—because it is believed either that this is the only impoverishment that matters or that any deprivation can be reduced to a common denominator. The concept of human poverty sees lack of adequate income as an important factor in human deprivation, but not the only one. Nor, according to this concept, can all impoverishment be reduced to income. If income is not the sum total of human lives, lack of income cannot be the sum total of human deprivation.

**Human development index (HDI)**

The HDI measures the average achievements in a country in three basic dimensions of human development—a long and healthy life, knowledge and a decent standard of living. A composite index, the HDI thus contains three variables—life expectancy at birth, educational attainment (adult literacy and the combined gross primary, secondary and tertiary enrolment ratio) and GDP per capita (PPP US\$). Income enters the HDI as a proxy for a decent standard of living and as a surrogate for all human choices not reflected in the other two dimensions.

**Gender-related development index (GDI)**

The GDI measures the achievements in the same dimensions and using the same variables as the HDI does, but takes into account inequality in achievement between women and men. The greater is the gender disparity in basic human development, the lower is a country's GDI compared with its HDI. The GDI is simply the HDI discounted, or adjusted downwards, for gender inequality.

**Gender empowerment measure (GEM)**

The GEM indicates whether women are able to actively participate in economic and political life. It measures gender inequality in key areas of economic and political participation and decision-making. The GEM, focusing on women's opportunities in economic and political arenas, thus differs from the GDI, an indicator of gender inequality in basic capabilities.

**Human poverty index (HPI)**

The HPI measures deprivations in human development. Thus while the HDI measures the overall progress in a country in achieving human development, the HPI reflects the distribution of progress and measures the backlog of deprivations that still exists. The HPI is constructed for developing countries (HPI-1) and for industrialized countries

(HPI-2). A separate index has been devised for industrialized countries because human deprivation varies with the social and economic conditions of a community, and to take advantage of the greater availability of data for these countries.

*HPI-1*

The HPI-1 measures deprivation in the same basic dimensions of human development as the HDI. The variables used are the percentage of people born today expected to die before age 40, the percentage of adults who are illiterate and deprivation in overall economic provisioning—public and private—reflected by the percentage of people without access to health services and safe water and the percentage of underweight children.

*HPI-2*

The HPI-2 focuses on deprivation in the same three dimensions as the HPI-1 and an additional one, social exclusion. The variables are the percentage of people born today expected to die before age 60, the percentage of people whose ability to read and write is not adequate to be functional, the proportion of people who are income poor (with disposable incomes of less than 50% of the median disposable household income) and the proportion of the long-term unemployed (12 months or more).