

REQUEST FOR PRECAUTIONARY MEASURES AGAINST THE UNITED NATIONS, THE UNITED STATES AND THE STATE OF ARKANSAS

In accordance with Article 25 of The Rules of Procedure of
The Inter-American Commission on Human Rights

Written & Filed by Don Hamrick
Kensett, Arkansas

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THE GOLDEN RULE

BABA'I FAITH
Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself.
Baha'u'llah, Cleanings

HINDUISM
This is the sum of duty: do not do to others what would cause pain if done to you.
Mahabharata 5:1517

BUDDHISM
Treat not others in ways that you yourself would find hurtful.
Udana-Varga 5:18

CONFUCIANISM
One word which sums up the basis of all good conduct... loving kindness. Do not do to others what you do not want done to yourself.
Confucius, Analects 15:23

ISLAM
Not one of you truly believes until you wish for others what you wish for yourself.
The Prophet Muhammad, Hadith

TAOISM
Regard your neighbour's gain as your own gain, and your neighbour's loss as your own loss.
T'ai Shang Kan Ying P'ien, 213-218

JUDAISM
What is hateful to you, do not do to your neighbour. This is the whole Torah; all the rest is commentary.
Hillel, Talmud, Shabbat 31a

SIKHISM
I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all.
Guru Granth Sahib, pg. 1299

JAINISM
One should treat all creatures in the world as one would like to be treated.
Mahavira, Sutras 3:1

CHRISTIANITY
In everything, do to others as you would have them do to you; for this is the law and the prophets.
Jesus, Matthew 7:12

ZOROASTRIANISM
Do not do unto others whatever is injurious to yourself.
Shayast-na-Shayast 13:29

NATIVE SPIRITUALITY
We are as much alive as we keep the earth alive.
Chief Dan George

UNITARIANISM
We affirm and promote respect for the interdependent web of all existence of which we are a part.
Unitarian principle

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Tel: (416) 496-4777, Fax: (416) 496-6307, Email: admin@scboromissiensis.com

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General Assembly of the United Nations
President of the 74th Session

UNITED NATIONS: HARMONY WITH NATURE

April 22, 2020



Interactive Dialogue of the General Assembly on Harmony with Nature

on the occasion of International Mother Earth Day

Wednesday, 22 April 2020

Economic and Social Council Chamber, United Nations Headquarters, New York

Concept Note

Pursuant to General Assembly resolution A/RES/74/224, the President of the General Assembly will convene, an **Interactive Dialogue on Harmony with Nature** on 22 April 2020, commemorating **International Mother Earth Day**.

Biodiversity plays a fundamental role in **sustaining life as we know it**; from cleaning the air we breathe and regulating our climate, to fertilising the soil that grows our food. The **loss of biodiversity at unprecedented rates in human history is a benchmark of humanity's failure to understand that we are an inextricable part of nature**.

Ecosystems, species, wilderness areas, wild populations, local varieties and breeds of domesticated plants and animals are shrinking, deteriorating or vanishing. It is estimated that around 1 million animal and plant species are now threatened with extinction. **This decline will continue or worsen under current economic, social and environmental models and it is imperative to rethink our human-Nature relationship**.

The last decade has seen the growing use of formal and informal education curricula and the emergence of innovative legal developments to bring the **underlying principles of Earth Jurisprudence** to diverse public audiences. **Earth Jurisprudence is the philosophical anchor for practical and multi-disciplinary approaches to creating change for living in harmony with Nature**. From economics, to natural sciences, law and the arts, **Earth Jurisprudence** invites deep transformation

from a human-centered to an **Earth-centered paradigm** by connecting our rational concern for biodiversity loss with responsibility for protecting our living planet.

The **2020 Interactive Dialogue of the General Assembly on Harmony with Nature** will include the participation of Member States, United Nations entities, independent experts and other relevant stakeholders. The first year of the **Decade of Action and Delivery of the 2030 Agenda** is a decisive one for action to **protect biodiversity and for living in harmony with nature**. Participants will share case studies to exemplify pathways for **Earth Jurisprudence** and for reconnecting with the **laws of Mother Earth**.

Draft Programme

THE UNIVERSAL TRUTH: THE GOLDEN RULE IS THE ETHIC OF RECIPROCITY

Applying Critical Thinking and Occam's Razor to The Gaia Paradigm Question:

IS THE GAIA PARADIGM REAL?

<http://www.gaiatheory.org/overview/>

The Gaia Paradigm posits that the organic and inorganic components of Planet Earth have evolved together as a single living, self-regulating system. It suggests that this living system has automatically controlled global temperature, atmospheric content, ocean salinity, and other factors, that maintains its own habitability. **In a phrase, "life maintains conditions suitable for its own survival."** In this respect, the living system of Earth can be thought of analogous to the workings of any individual organism that regulates body temperature, blood salinity, etc.

THE ANSWER IS:

THE GAIA PARADIGM was real enough in 1776 that the United States' Declaration of Independence from the United Kingdom referred to "***the powers of the earth***", "***the Laws of Nature and of Nature's God***" in the phrase:

*"... to assume among the **powers of the earth**, the separate and equal station to which the **Laws of Nature and of Nature's God** entitle them . . ."*
THAT! By definition means that THE GAIA PARADIGM is real.

Will the United Nations accept the proposed **UNIVERSAL AFFIRMATION OF HUMAN RIGHTS AND DUTIES** presented herein to include respect for Mother Earth?

THE PANDEMICS AND EPIDEMICS THROUGHOUT HISTORY HAS PROVEN THE GAIA PARADIGM IS REAL (MY OPINION)

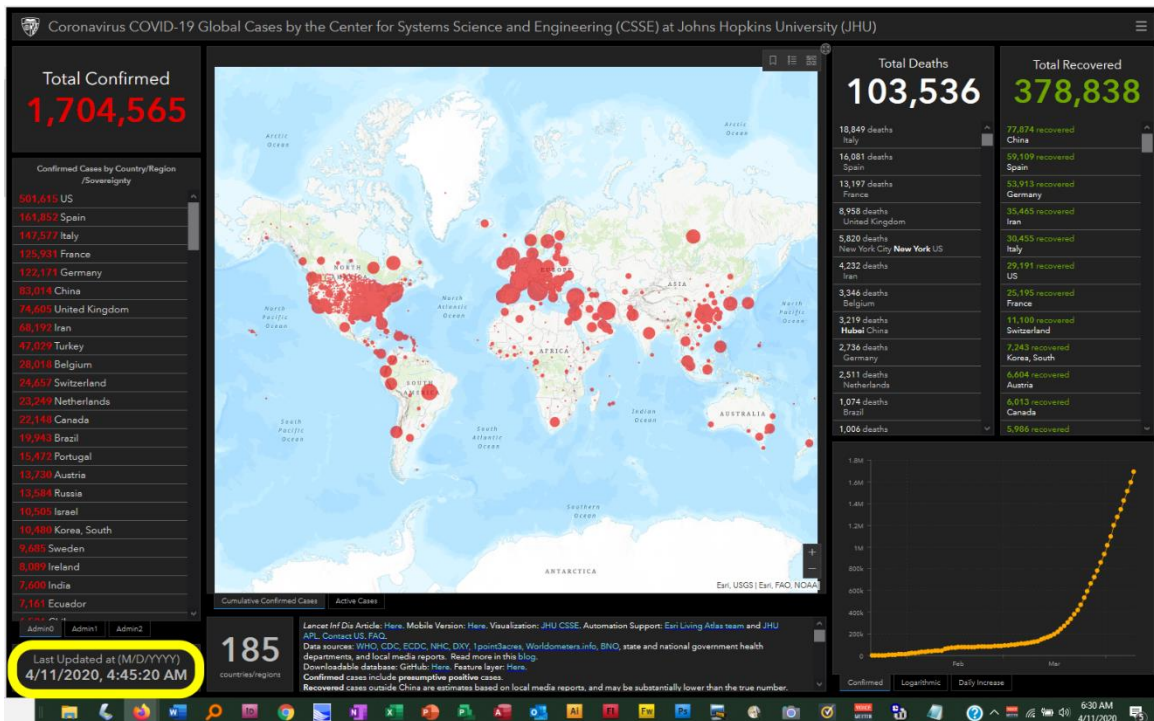
Citring Owen Jarus, Contributor, *20 OF THE WORST EPIDEMICS AND PANDEMICS IN HISTORY*, Live Science in cooperation with “All About History,” March 21, 2020:¹

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Prehistoric Epidemic: Circa 3000 B.C. 2. Plague of Athens: 430 B.C. 3. Antonine Plague: A.D. 165-180 4. Plague of Cyprian: A.D. 250-271 5. Plague of Justinian: A.D. 541-542 6. The Black Death: 1346-1353 7. Cocoliztli Epidemic: 1545-1548 8. American Plagues: 16th century 9. Great Plague of London: 1665-1666 10. Great Plague of Marseille: 1720-1723 11. Russian Plague: 1770-1772 | <ol style="list-style-type: none"> 12. Philadelphia Yellow Fever Epidemic: 1793 13. Flu Pandemic: 1889-1890 14. American Polio Epidemic: 1916 15. Spanish Flu: 1918-1920 16. Asian Flu: 1957-1958 17. AIDS Pandemic & Epidemic: 1981-present 18. H1N1 Swine Flu Pandemic: 2009-2010 19. West African Ebola epidemic: 2014-2016 20. Zika Virus Epidemic: 2015-present day 21. Coronavirus (COVID-19): 2020 |
|---|---|

GLOBAL CORONAVIRUS MAP & TOTALS

Numbers Increasing Daily

<https://www.arcgis.com/apps/opsdashboard/index.html#/bda7594740fd40299423467b48e9ecf6>



¹ <https://www.livescience.com/worst-epidemics-and-pandemics-in-history.html>

PREFACE FOR THE PROVISIONAL MEASURES AGAINST THE UNITED NATIONS, THE UNITED STATES, AND THE STATE OF ARKANSAS

COMPARITIVE ANALYSIS:

Excerpt From United States

Declaration of Independence, July 4, 1776

The unanimous Declaration of the thirteen united States of America, When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—**That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.** Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.**

Citing Stephanie Pappas, *HUMANS CONTRIBUTE TO EARTH'S WOBBLE, SCIENTISTS SAY: DROUGHTS, MELTING ICE AND RISING SEAS LINKED TO ANTHROPOGENIC CLIMATE CHANGE ARE ALTERING THE PLANET'S MOTIONS*, Scientific American | Live Science, September 25, 2018:²

Humans are responsible for some of the wobble in Earth's spin.

Since 1899, the Earth's axis of spin has shifted about 34 feet (10.5 meters). Now, research quantifies the reasons why and finds that a third is due to melting ice and rising sea levels, particularly in Greenland—placing the blame on the doorstep of anthropogenic climate change.

Another third of the wobble is due to land masses expanding upward as the glaciers retreat and lighten their load. The final portion is the fault of the slow churn of the mantle, the viscous middle layer of the planet.

"We have provided evidence for more than one single process that is the key driver" for altering the Earth's axis, said Surendra Adhikari, an Earth system scientist at NASA's Jet Propulsion Laboratory in Pasadena, California, and a lead researcher on the new study. [Why Does the Earth Rotate?]³

Heather A. Butler, Why Do Smart People Do Foolish Things? | Intelligence is Not the Same as Critical Thinking—And the Difference Matters, Scientific American | Behavior & Society, October 3, 2017:⁴

The ability to think critically, on the other hand, has been associated with wellness and longevity. Though often confused with intelligence, critical thinking is not intelligence. Critical thinking is a collection of cognitive skills that allow us to think rationally in a goal-orientated fashion and a disposition to use those skills when appropriate. Critical thinkers are amiable skeptics. They are flexible thinkers who require evidence to support their beliefs and recognize fallacious attempts to persuade them. Critical thinking means overcoming all kinds of cognitive biases (for instance, hindsight bias or confirmation bias).

Critical thinking predicts a wide range of life events. In a series of studies, conducted in the U.S. and abroad, my colleagues and I have found that critical thinkers experience fewer bad things in life. We asked people to complete an inventory of life events and take a critical thinking assessment (the Halpern Critical Thinking Assessment). The critical thinking assessment

² <https://www.scientificamerican.com/article/humans-contribute-to-earth-s-wobble-scientists-say/>; See also, Michael Irving, NASA study uncovers three factors responsible for Earth's irregular spin, NewAtlas.com, September 21, 2018 at <https://newatlas.com/nasa-earth-axis-shift/56443/>

³ <https://www.livescience.com/63408-why-does-earth-rotate.html> Marcus Woo, *WHY DOES THE EARTH ROTATE?* LiveScience.com, August 26, 2018

⁴ <https://www.scientificamerican.com/article/why-do-smart-people-do-foolish-things/>

measures five components of critical thinking skills, including verbal reasoning, argument analysis, hypothesis testing, probability and uncertainty, decision-making and problem-solving.

The inventory of negative life events captures different domains of life such as academic (for example, “I forgot about an exam”), health (“I contracted a sexually transmitted infection because I did not wear a condom”), legal (“I was arrested for driving under the influence”), interpersonal (“I cheated on my romantic partner who I had been with for more than a year”), financial (“I have over \$5,000 of credit-card debt”), and so on. Repeatedly, we found that critical thinkers experience fewer negative life events. **This is an important finding because there is plenty of evidence that critical thinking can be taught and improved.**

Is it better to be a critical thinker or to be intelligent? My latest research pitted critical thinking and intelligence against each other to see which was associated with fewer negative life events. People who were strong on either intelligence or critical thinking experienced fewer negative events, **but critical thinkers did better.**

Intelligence and improving intelligence are hot topics that receive a lot of attention. **It is time for critical thinking to receive a little more of that attention.** Keith E. Stanovich wrote an entire book in 2009 about *WHAT INTELLIGENCE TESTS MISS*. **Reasoning and rationality more closely resemble what we mean when we say a person is smart** rather than spatial skills and math ability. Furthermore, improving intelligence is difficult. Intelligence is largely determined by genetics. **Critical thinking, though, can improve with training, and the benefits have been shown to persist over time.** **Anyone can improve their critical thinking skills. Doing so, we can say with certainty, is a smart thing to do.**

Citing Timothy M. Lenton, and Bruno Latour, *GAIA 2.0, Science, Vol. 361, Issue 6407, pp. 1066-1068: DOI: 10.1126/science.aau0427, 14 Sep 2018*.⁵

Politics

Drawing a parallel between the original Gaia concept and a possible Gaia 2.0 gives an occasion to reevaluate our collective goals, as well as the means of achieving them. A central goal for this century is surely to achieve a flourishing future for all life on this planet, including a projected 9 to 11 billion people. Human flourishing is not possible without a biodiverse, life-

⁵ <https://science.sciencemag.org/content/361/6407/1066.full?ijkey=Zs1njKJmNPwjw&keytype=ref&siteid=sci>

sustaining Earth system. This is recognized in the United Nations' *17 SUSTAINABLE DEVELOPMENT GOALS*. But achieving those goals requires that human societies exercise self-aware self-regulation.⁶

Yet, maintaining a self-regulating, human life-supporting planet is not the primary goal of some dominant modes of collective human activity today. Despite a flood of monitoring information, present industrial societies seem less able to track changes in their environment than the life-forms that compose Gaia, because that information is often ignored where it matters by those in power. It's as if purposelessness had shifted from the natural to the social domain.

There is clearly at this point a political question of orientation toward or away from the lessons to be drawn from Gaia. The resulting conflict takes precedence over all others. The climate science controversies demonstrate that scientists are now drawn into knowledge and power struggles for which they are not well prepared. Yet, people inspired by Gaia will not necessarily be endowed with deeper foresight. In matters of politics, it is prudent to follow John Dewey's advice⁷ that we cannot expect to know the best solution in advance, but only that we can improve the quality of the sensors—both instruments and people—that detect shortcomings and the speed with which we rectify the course. If in politics the blind lead the blind, then hope rests on finding the best way to activate the white cane to fumble in the dark.

This is where the scientific establishment will play a crucial role in multiplying the sensors, improving their qualities, speeding the dissemination of their results, improving models, and proposing alternative explanations to phenomena. Such an infrastructure cannot, however, be limited to scientists: They must collaborate with citizens, activists, and politicians to quickly realize where things are going wrong.

Creating an infrastructure of sensors that allows tracking the lag time between environmental changes and reactions of societies is the only practical way in which we can hope to add some self-awareness to Gaia's self-regulation. This framing of the problem gives a clear ethical direction: Any attempt to tamper with the sensors or slow down the reaction to errors jeopardizes the chance to learn from Gaia how to close the loops that would enable Gaia 2.0 to better sustain the human population than the present world.

⁶ O. Morton, *THE PLANET REMADE: HOW GEOENGINEERING COULD CHANGE THE WORLD* (Princeton Univ. Press, 2015).

⁷ J. Dewey, *THE PUBLIC AND ITS PROBLEMS* (Holt, 1927)

Citing Jürgen Moltmann, *A COMMON EARTH RELIGION: WORLD RELIGIONS FROM AN ECOLOGICAL PERSPECTIVE*, World Council of Churches, *The Ecumenical Review*, Volume 63, Issue 1; Pages: 1-13 March 22 2011:⁸

Abstract

On the basis of a critical analysis of the place of world religions in an era of globalization, and drawing on the Gaia hypothesis of James Lovelock, this paper argues for the need for a shift in perspective from a world economy to an earth economy, and for world religions to become earth religions. Here the anthropocentrism of the modern world is overcome and humanity is viewed as an integrated element in planet earth as a whole. This view implies that the world religions need to give back to the earth the virtues they have projected onto the world beyond, and abandon their denial of life and their capacity for violence. In secular terms, this means that world religions need to engage with the ecological perspective and start by applying it to themselves. **For if the earth can no longer support life, that means the end of the human world, and the end of world religions.**

**The United Nations Has Gone Too Far
With Their Declarations of Human Rights.**

They Want to Restrict God-Given Human Rights Too?

The United Nation does not have the authority to “**Declare**” (**Grant or Create**) Human Rights as though they are **God on Earth**. The only Authority the United Nations has is to “**AFFIRM**” Human Rights endowed on the Human Race by the **GRACE of God**.

⁸ <https://onlinelibrary.wiley.com/doi/full/10.1111/j.1758-6623.2010.00089.x> and TOC at <https://onlinelibrary.wiley.com/toc/17586623/2011/63/1>

Rights and Duties

UNIVERSAL DECLARATION OF HUMAN RIGHTS

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.**

The United Nations cannot defy **God's Grace** of human rights or all life on Earth (subject to common sense and Critical Thinking) by restricting the exercise of human rights contrary to the **Purposes and Principles of the United Nations**. That restriction implies that the **Purposes and Principles of the United Nations** stand in opposition to **God's Purposes and Principles**. That idiotic restriction must be abandoned for the sake of humanity.

PRECAUTIONARY MEASURES AGAINST THE UNITED NATIONS, THE UNITED STATES, AND THE STATE OF ARKANSAS

PROPOSED TREATY:

UNIVERSAL AFFIRMATION OF HUMAN RIGHTS, FREEDOMS, LIBERTIES, AND DUTIES

SECTION 1. DUTIES BEFORE RIGHTS

ETHIC (1). God-Given Rights, Freedoms, Liberties, and Duties

All human beings are born free and equal in dignity and rights. They are endowed by God with reason and conscience and should act towards one another in a spirit of brotherhood. (**MODIFIED** ARTICLE 1: UNIVERSAL DECLARATION OF HUMAN RIGHTS).

ETHIC (2). The Obligatory Inclusivity of Rights, Freedoms, Liberties, and Duties

Everyone is entitled to **all the rights and freedoms, and duties set forth in this Affirmation**, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, of 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, except no one has the right or duty to enter a country illegally without due process of approved entry application.** (**MODIFIED** ARTICLE 2: UNIVERSAL DECLARATION OF HUMAN RIGHTS,).

ETHIC (3). The Reciprocity of Rights and Duties.

Generally, duties are performed before Rights are exercised. But Duties are prohibited from being converted into forced human trafficking in slavery, extortion, or other forms of racketeering activity. (**ORIGINAL**)

ETHIC (4). The Ethic of Reciprocity.

The *ETHIC OF RECIPROCITY* is not to be confused with the criminal *Quid Pro Quo* behavior. The *ETHIC OF RECIPROCITY* is part of nearly every religion in the world. The *ETHIC OF RECIPROCITY* is another way of referring to THE GOLDEN RULE (*Do unto others as you would have them do unto you*). By extension the *ETHIC OF RECIPROCITY* extends to *GAIA, MOTHER EARTH. Do unto Gaia, Mother Earth as you would have Mother Earth do unto you (without human or animal sacrifice)*. Since the *ETHIC OF RECIPROCITY* is already an

included part of nearly every religion in the world it should not be a problem for every religion in the world to extend the respect for the *ETHIC OF RECIPROCITY* to Mother Earth and *(remove the orbiting junk yard of dead satellites)* and further to the Universe. **(ORIGINAL)**.

SECTION 2. DUTIES INSEPARABLE FROM RIGHTS

ETHIC (5). Individual Right and Duty To Preserve Rights

Every right has a corresponding duty to preserve that right. Duties preserve the rights of civil societies and governments. **(ORIGINAL)**.

The Laws of Nature [*Gaia, Mother Earth (after Greek Gaia, a primordial earth goddess in Greek myth, literally, "earth") and of Nature's God*] entitle people the rights and duties to preserve the natural life of the planet Earth through a decent respect to the opinions of mankind requires that they should declare the causes which compel them to act with the cooperation of a Government and the United Nations to preserve or restore the natural state of the Earth with the limitation of mankind's abilities, capabilities, and means. **(ORIGINAL)**.

SECTION 3. DUTIES OF GOVERNMENT TO RESPECT HUMAN RIGHTS & DUTIES OF THE PEOPLE

ETHIC (6). The Duties of Government

Every Government has the duty to cooperate and assist its People to PRESERVE DOMESTIC TRANQUILITY, the COMMON DEFENSE, the SYSTEM OF JUSTICE, promoting the GENERAL WELFARE, and to secure the BLESSINGS OF ACTUAL LIBERTY to its PEOPLE AND THEIR POSTERITY. **(ADAPTATION OF UNITED STATES PREAMBLE TO THE CONSTITUTION)**.

It is the duty of Government and its people to preserve and enforce the Constitution of its Country, and to amend its Constitution to protect the human rights of its people for the purposes stated above. If a country does not have the human right to keep and bear arms for the Common Defense in its Constitution then that country is compelled by this treaty to amend its Constitution to add the human right to preserve Domestic Tranquility thereby preserving Domestic Security. **(ORIGINAL)**.

ETHIC (7). Government's Duty to Respect the Rights, Duties & Freedoms of its People

The States Parties to this Convention undertake to respect the rights and freedoms recognized herein and to ensure to all persons subject to their jurisdiction the free and full exercise of those rights and freedoms, without any discrimination for reasons of race,

color, sex, language, religion, political or other opinion, national or social origin, economic status, birth, or any other social condition. For the purposes of this Convention, “person” means every human being. (Article 1. THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (8). Domestic Legal Effects

Where the exercise of any of the rights or freedoms referred to in ETHIC (7) are not already ensured by legislated law or other provisions, **the States Parties shall undertake to adopt, in accordance with their constitutional processes and the provisions of this AFFIRMATION OF GOD-GIVEN HUMAN RIGHTS, LIBERTIES, FREEDOMS, AND DUTIES, such legislated laws or other measures as may be necessary to give effect to those rights, liberties, freedoms, and duties.** (*MODIFIED* ARTICLE 2: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (9). The Federal Clause (The Duty of Government to Comply with this Affirmation of God-Given Human Rights, Liberties, Freedoms, And Duties.)

1. Where a State Party is constituted as a federal state, the national government of such State Party shall implement all the provisions of this AFFIRMATION OF GOD-GIVEN HUMAN RIGHTS, LIBERTIES, FREEDOMS, AND DUTIES, over whose subject matter it exercises executive, legislative and judicial jurisdiction. (*MODIFIED* ARTICLE 28: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

2. With respect to the provisions over whose subject matter the constituent units of the federal state have jurisdiction, the national government shall immediately take suitable measures, in accordance with its constitution and its laws, to the end that the competent authorities of the constituent units may adopt appropriate provisions for the fulfillment of this AFFIRMATION OF GOD-GIVEN HUMAN RIGHTS, LIBERTIES, FREEDOMS, AND DUTIES. (*MODIFIED* ARTICLE 28: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

3. Whenever two or more States Parties agree to form a federation or other type of association, they shall take care that the resulting federal or other compact contains the provisions necessary for continuing and rendering the standards of this AFFIRMATION OF GOD-GIVEN HUMAN RIGHTS, LIBERTIES, FREEDOMS, AND DUTIES, as effective laws in the new state that is organized. (*MODIFIED* ARTICLE 28: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (10). Scope & Specified Necessity of Restrictions (If Any Are Required)

Restrictions shall not be placed on the enjoyment or exercise of the rights, liberties, freedoms, duties recognized herein except in accordance with laws enacted for actual reasons, not contrived reasons, for specified national security interests and in accordance with the purposes for which such restrictions have been established. (*MODIFIED* ARTICLE 30: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (11). Proposals for Amendments to this Affirmation of God-Given Human Rights, Liberties, Freedoms, and Duties.

1. Proposals to amend this AFFIRMATION may be submitted to the General Assembly for the action it deems appropriate by any State Party directly, and by the Commission or the Court through the Secretary General. (**MODIFIED** ARTICLE 76. THE AMERICAN CONVENTION ON HUMAN RIGHTS)

2. Amendments shall enter into force for the States ratifying them on the date when two-thirds of the States Parties to this Affirmation have deposited their respective instruments of ratification. With respect to the other States Parties, the amendments shall enter into force on the dates on which they deposit their respective instruments of ratification. (**ARTICLE 76. THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

ETHIC (12). Submitting Proposed Protocols

1. In accordance with ETHIC 13 any State Party and the Commission may submit proposed protocols to this Affirmation for consideration by the States Parties at the General Assembly with a view to gradually including other rights and freedoms within its system of protection. (**MODIFIED** ARTICLE 77. THE AMERICAN CONVENTION ON HUMAN RIGHTS)

2. Each protocol shall determine the manner of its entry into force and shall be applied only among the States Parties to it. (**ARTICLE 77. THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

ETHIC (13). Recognition of Other Rights

Other rights and freedoms recognized in accordance with the procedures established in **ETHICS 11 and 12** may be included in the system of protection of this **AFFIRMATION OF GOD-GIVEN HUMAN RIGHTS, LIBERTIES, FREEDOMS, AND DUTIES**. (**MODIFIED** ARTICLE 31. THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (14). Torture, Cruel, Inhuman or Degrading Treatment or Punishment is Prohibited

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. (**ARTICLE 5: UNIVERSAL DECLARATION OF HUMAN RIGHTS**)

ETHIC (15). Slavery or “Involuntary Servitude Outside the Judicial Rule of Law” are Prohibited

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. (**ARTICLE 4: UNIVERSAL DECLARATION OF HUMAN RIGHTS**)

BLACK’S LAW DICTIONARY defines SLAVERY as (16th Century) 1. A situation in which one person has absolute power over the life, fortune, and liberty of another. 2. The practice of keeping individuals in such a state of bondage or servitude. ● Slavery was outlawed by the 13th Amendment to the United State Constitution.

Denying the Human Right to keep and bear arms (the Second Amendment to the United States Constitution) to protect one’s RIGHT TO LIFE and the lives of others in

Society as a right to preserve the COMMON DEFENSE is another form of SLAVERY to the Government through a dependency on the Government for the RIGHT TO LIFE.

DEBTOR'S PRISONS ARE ANOTHER FORM OF SLAVERY. Citing the ACLU Report, *IN FOR A PENNY: THE RISE OF AMERICA'S NEW DEBTORS' PRISONS* | A REPORT BY THE AMERICAN CIVIL LIBERTIES UNION, October 2010.⁹:

“This ACLU report presents the results of a yearlong investigation into modern-day “debtors’ prisons,” and shows that poor defendants are being jailed at increasingly alarming rates for failing to pay legal debts they can never hope to afford. The report details how across the country, in the face of mounting budget deficits, states are more aggressively going after poor people who have already served their criminal sentences. These modern-day debtors’ prisons impose devastating human costs, waste taxpayer money and resources, undermine our criminal justice system, are racially skewed, and create a two-tiered system of justice.”

SECTION 4. RIGHTS AND DUTIES

ETHIC (16). Preserving Domestic Tranquility (Original)

Treaties are based on governments adhering to treaties. Governments consist of people running the countries in accordance with their Constitutions and international treaties, including human rights treaties. But some people with subtle psychologically abnormal patterns of behavior rise to variable levels of power in society and government. These psychologically imperceptibly irrational people have tendencies to disrupt Domestic Tranquility through abuse of executive, legal, administrative, and legislative processes for agendas that violate the Constitutions of their countries intentionally causing cascading conflicts of laws when the Checks and Balance System of Government are ignored.

The most likely candidate for this CAUSE AND EFFECT behavior for the disturbance of DOMESTIC TRANQUILITY is the personality disorder, OPPOSITIONAL DEFIANCE DISORDER combined with the PATHOLOGICAL NARCISSISM DISORDER with a SUPERIORITY COMPLEX found in the DIAGNOSTIC AND STATISTICAL MANUAL OF MENTAL DISORDERS published by the AMERICAN PSYCHIATRIC ASSOCIATION. This should be the basis to preserve Domestic Tranquility.

Preserving the DOMESTIC TRANQUILITY requires the acceptance of THE SEVEN UNIVERSAL PATTERNS OF ARGUMENTS or the alternative title, THE SEVEN SHADES OF CORRUPTION to recognize and avoid unnecessary arguments and disputes.

- (1). **Prior Belief Effect or Prior Attitude Effect** (*people consider arguments consistent with their own judgments superior to countervailing ones*), i.e. erroneous belief or bad attitude without provocation. In other words, People and Governments believe whatever they want to believe even if what they believe is factually false.
- (2). **Disconfirmation Bias** (*people unduly counter-argue and discount incongruent arguments, while uncritically accepting congruent arguments*).

⁹ https://www.aclu.org/sites/default/files/field_document/InForAPenny_web.pdf

People and Governments believing a false narrative will dismiss evidence proving their belief is false.

(3). **Confirmation Bias** (*people seek out information that confirms beliefs*). People and Governments will present false evidence supporting the narrative of their false belief.

(4). **Refusing to negotiate results in Polarization of Attitudes** (*attitudes become more extreme despite exposure to balanced pro and con arguments*). People and Governments refusing to negotiate a dispute for a reasonable compromise and settlement of the dispute cause a Polarization of Attitudes.

(5). **Attitude Strength Effect** (*motivated skepticism increases with stronger policy attitudes*). “Copping an attitude.” People and Governments get frustrated and angry with the opposing party over the mutual refusal to negotiate and escalate the dispute with hostile arguments.

(6). **Sophistication Effect/PETTIFOGGERY** (*politically more knowledgeable people display greater motivated skepticism because their knowledge base allows greater counterarguing of incongruent information*). People and Governments escalate the dispute once again by employing a hostile **SERIES OF MANIPULATION TACTICS** to achieve a settlement in their favor.

(7). **Belligerence**: People and Governments failing to reach an agreement in a dispute will escalate the dispute into an all out fight between two people or when the dispute is between two countries it escalates into an all-out war.

SOURCES FOR THIS RESEARCH:

See generally, Kari Edwards & Edward E. Smith, **A DISCONFIRMATION BIAS IN THE EVALUATION OF ARGUMENTS**, 71 *Journal of Personality and Social Psychology*, Volume 71, No. 1, p. 5–24 (1996). <http://www.unc.edu/~fbaum/teaching/articles/JSPS-1996-Edwards.pdf>;

Mason Richey, **MOTIVATED REASONING IN POLITICAL INFORMATION PROCESSING: THE DEATH KNELL OF DELIBERATIVE DEMOCRACY?** Page 6, (May 5, 2011) (Mason Richey, Department of European Studies, GSIAS, Hankuk University of Foreign Studies, 270 Imun-dong, Dongdaemun-gu, 130-791 Seoul, South Korea.) Available online at <https://philpapers.org/archive/RICMRI.pdf>;

Charles S. Taber and Milton Lodge, **MOTIVATED SKEPTICISM IN THE EVALUATION OF POLITICAL BELIEFS**, *American Journal of Political Science*, Vol. 50, No. 3 (Jul., 2006), pp. 755-769, Published by Midwest Political Science Association. Available online at <https://www.unc.edu/~fbaum/teaching/articles/AJPS-2006-Taber.pdf>;

Taber, C. and M. Lodge. 2000. **THREE STEPS TOWARD A THEORY OF MOTIVATED REASONING**, IN **ELEMENTS OF REASON: COGNITION, CHOICE, AND THE BOUNDS OF RATIONALITY** (Part of Cambridge Studies in Public Opinion and Political Psychology), London: Cambridge University Press. (December 2000), Paperback; ISBN: 9780521653329, Editors: Arthur Lupia, Mathew D. McCubbins, Samuel L. Popkin, Arthur T. Denzau, Douglass C. North, Paul M. Sniderman, Norman Frohlich, Joe Oppenheimer, Shanto Iyengar, Nicholas

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Taber, C. and M. Lodge, *MOTIVATED SKEPTICISM IN THE EVALUATION OF POLITICAL BELIEFS*, American Journal of Political Science 50/3: (2006) pp. 755-769.

See also, Russell J. Dalton and Hans-Dieter Klingemann (Editors), *THE OXFORD HANDBOOK OF POLITICAL BEHAVIOR*, Oxford University Press, (Published date August 2007) (Published online September 2009).

ETHIC (17). Preserving the Human Right to Keep and Bear Arms for the Common Defense (Original)

The human right to keep and bear arms is not only to preserve the God-given human right to live in freedom from Government encroachments on rights, freedoms, and liberties but also to provide for the Common Defence against the threat from the criminal element of society in single-shooter-mass-murder scenario that has become the repulsive norm with excessive Gun Control Doctrine that was designed to destroy the Common Defense.

Gun Control taken to the extreme becomes a crime against humanity as proven by Governor Andrew Cuomo's irrationally extremist pro-gun control position that he refused the offer from the CEO Remington Firearms:

CURRENT EVENTS AND REPORTED FACTS

Julio Rosas, ***GOV. ANDREW CUOMO HAS NOT YET ACCEPTED REMINGTON'S OFFER TO HELP WITH PPE, VENTILATORS***, TownHall.com, **April 2, 2020:¹⁰**

In a **video posted on March 23**, Ken D'Arcy, **the CEO of Remington**, said he wrote a letter to President Trump and Cuomo to say the company is willing to help with production and distribution of PPE and ventilators. The company has a plant in Ilion, totaling 1 million square feet, that is now freed up since they have been designated as a non-essential business.

"Remington products have served in every U.S. military conflict for 200 years. And while the coronavirus is a new type of war, we're not sitting this one out... We're standing by ready, willing, and able to support in any way we possibly can. It would be an honor for our company to donate space for the manufacture of mission-critical products, such as ventilators, hospital beds, or anything else deemed necessary," D'Arcy said.

Cuomo, a strong proponent of gun control, said on **March 26** the state has enough PPE for the foreseeable future, but as **reports*** indicate, some hospitals are still experiencing critical shortages.

reports:** Erin Banco, National Security Reporter and Olivia Messer Reporter, ***DOCS BUCK BOSSES TO BEG CUOMO FOR CORONAVIRUS PROTECTIVE GEAR: IS STERILIZING AND REUSING

¹⁰ <https://townhall.com/tipsheet/juliorosas/2020/04/02/gov-andrew-cuomo-has-not-accepted-remingtons-offer-ppe-ventilators-n2566211>

MASKS AND OTHER MEDICAL EQUIPMENT SAFE? FRONTLINE HEALTH-CARE WORKERS ARE WORRIED THEY'RE ABOUT TO FIND OUT, TheDailyBeast.com, **Mar. 31, 2020**:

Shortages of personal protective equipment in some New York City medical facilities **have grown so dire that health-care professionals are bucking directives from their executives to reuse gear and making an end-run at Governor Andrew Cuomo's office to plead for additional supplies.**

Over the past two weeks, a handful of New York health-care executives told state representatives—including those in Cuomo's office—that they were not running low on personal protective equipment (PPE) because they implemented protocols directing staff to reuse items like face masks and gowns when treating COVID-19 patients, according to three individuals familiar with the conversations. Executives said they drafted those protocols, which include sanitization of personal protective gear, based on guidance from the Centers for Disease Control and Prevention (CDC), those sources said.

But the lack of protective gear and the restrictions on the stockpiles have forced some health-care professionals in the city to resort to **wearing trash bags over their scrubs to imitate medical gowns. Doctors and nurses are at times forced to wear makeshift face shields to preserve the heavy-duty ones.**

Now, medical workers are reaching out directly to state officials, including Governor Cuomo, to ask for help.

“There's this idea out there that everything is fine and we all have what we need, but that really isn't the case,” said one nurse who spoke to The Daily Beast anonymously because they did not want to lose their job. “We took on the job of calling the governor's office ourselves and letting them know the situation we were in.”

The conversations come as the number of coronavirus cases continues to spike in New York. In a 24-hour period ending Monday, **almost 7,000 people in the state tested positive for the virus, AND 253 PEOPLE DIED.** The calls to the governor's office by doctors and nurses about the shortages of protective gear underscore the severity of the situation, particularly in New York City, where some hospitals last week set up makeshift morgues.

ETHIC (18). Preserving the General Welfare (Original)

It is the duty of Government to provide the educational curriculum for **CRITICAL THINKING, OCCAM'S RAZOR, THE ETHIC OF RECIPROCITY (THE GOLDEN RULE)** and **THE BUTTERFLY EFFECT** from **CHAOS THEORY** as applied to Behavioral Psychology to public school systems at the elementary, junior high and high school levels.

The intent here is to provide young students with the cognitive skills they need to develop their own moral code of conduct, to instinctively determine right from wrong, and

to think for themselves without the coercive effect from GROUP THINK associated with criminal gangs and party politics.

ETHIC (19). Preserving the Blessings of Liberty for the People and Their Posterity (Original)

It is the right and duty of the People to protect the NATURAL FREEDOM AND LIBERTY to do whatever is right and just in their own lives at large in society without the Government encroaching on their constitutional rights and powers to live their lives in peace without government interference.

ETHIC (20). Right to Life, Liberty, and Personal Security

Every person has the right to have his/her life respected. This right shall be protected by law and, in general, from the moment of conception. **No one shall be arbitrarily deprived of his life.** (ARTICLE 4: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

Every person in their adult life shall their life respected with the human right to armed self-defense and personal security. (ORIGINAL)

Everyone has the right to life, liberty and **security of person.** (Article 3: UNIVERSAL DECLARATION OF HUMAN RIGHTS)

Every human being has the right to life, liberty and the security of his person. (Article I: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

- ◆ Every person has the right to personal liberty and security.
- ◆ No one shall be deprived of his physical liberty except for the reasons and under the conditions established beforehand by the constitution of the State Party concerned or by a law established pursuant thereto.
- ◆ No one shall be subject to arbitrary arrest or imprisonment.
- ◆ Anyone who is detained shall be informed of the reasons for his detention and shall be promptly notified of the charge or charges against him.
- ◆ Any person detained shall be brought promptly before a judge or other officer authorized by law to exercise judicial power and shall be entitled to trial within a reasonable time or to be released without prejudice to the continuation of the proceedings. His release may be subject to guarantees to assure his appearance for trial.
- ◆ Anyone who is deprived of his liberty shall be entitled to recourse to a competent court, in order that the court may decide without delay on the lawfulness of his arrest or detention and order his release if the arrest or detention is unlawful. In States Parties whose laws provide that anyone who believes himself to be threatened with deprivation of his liberty is entitled to recourse to a competent court in order that it may decide on the lawfulness of such threat, this remedy may not be restricted or abolished. The interested party or another person in his behalf is entitled to seek these remedies.
- ◆ No one shall be detained for debt. This principle shall not limit the orders of a competent judicial authority issued for nonfulfillment of duties of support. (◆Article 7: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

SECTION 5. RIGHT TO HAVE FREE & HONEST ELECTIONS

ETHIC (21). The Right to Run For Public Office

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 21: UNIVERSAL DECLARATION OF HUMAN RIGHTS).

4. The law may regulate the exercise of the rights and opportunities referred to in the preceding paragraph only on the basis of age, nationality, residence, language, education, civil and mental capacity, or sentencing by a competent court in criminal proceedings. (ARTICLE 23: THE AMERICAN CONVENTION ON HUMAN RIGHTS; Article XX: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

SECTION 6. RIGHTS & DUTIES OF SOCIETY

ETHIC (22). Duty to Conduct One's Self in a Socially Proper Manner

It is the duty of the individual so to conduct himself in relation to others that each and every one may fully form and develop his personality. (ARTICLE XXIX: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

ETHIC (23). No One has Rights over the Rights of Others

The rights of man are limited by the rights of others, by the security of all, and by the just demands of the general welfare and the advancement of democracy. (Article XXVIII: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

Everyone is entitled to **all the rights and freedoms set forth in this Human Rights Affirmation**, 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**. (**MODIFIED** ARTICLE 2: UNIVERSAL DECLARATION OF HUMAN RIGHTS)

ETHIC (24). Rights, Obligations (DUTIES) and Civil Rights

Every person has the right to be recognized everywhere as a person having rights and obligations, and to enjoy the basic civil rights. (ARTICLE XVII: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

SECTION 7. HUMAN RIGHTS AND DUTIES OF THE INDIVIDUAL

ETHIC (25). Freedom False Arrest and False Imprisonment or Exile

No one shall be subjected to arbitrary arrest, detention or exile. (ARTICLE 9: UNIVERSAL DECLARATION OF HUMAN RIGHTS).

ETHIC (26). Right to Protection of Honor, Personal Reputation, and Private and Family Life.

Every person has the right to the protection of the law against abusive attacks upon his honor, his reputation, and his private and family life. (ARTICLE V: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

ETHIC (27). Freedom from Slavery

1. No one shall be subject to slavery or to involuntary servitude, which are prohibited in all their forms, as are the slave trade and traffic in women.

2. No one shall be required to perform forced or compulsory labor. This provision shall not be interpreted to mean that, in those countries in which the penalty established for certain crimes is deprivation of liberty at forced labor, the carrying out of such a sentence imposed by a competent court is prohibited. Forced labor shall not adversely affect the dignity or the physical or intellectual capacity of the prisoner

3. For the purposes of this article, the following do not constitute forced or compulsory labor:

a. work or service normally required of a person imprisoned in execution of a sentence or formal decision passed by the competent judicial authority. Such work or service shall be carried out under the supervision and control of public authorities, and any persons performing such work or service shall not be placed at the disposal of any private party, company, or juridical person;

b. military service and, in countries in which conscientious objectors are recognized, national service that the law may provide for in lieu of military service;

c. service exacted in time of danger or calamity that threatens the existence or the well-being of the community; or

d. work or service that forms part of normal civic obligations.

(ARTICLE 6: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (28). Right of Assembly

The right of peaceful assembly with or without private firearms for personal security and for the security of society and for the common defence is recognized. No restrictions may be placed on the exercise of this right in the interest of national security, public safety and public order, for the protection of public health and morals for the rights or freedom of others. (**MODIFIED** ARTICLE 15: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (29). Freedom of Association

1. Everyone has the right to associate freely for ideological, religious, political, economic, labor, social, cultural, sports, or other purposes. (**Article 16: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

2. The exercise of this right shall be subject only to such restrictions established by law as may be necessary in a democratic society, in the interest of national security, public safety or public order, or to protect public health or morals or the rights and freedoms of others. (**Article 16: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

3. The provisions of this article do not bar the imposition of legal restrictions, including even deprivation of the exercise of the right of association, on members of the armed forces and the police. (**Article 16: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

ETHIC (30). Relationship Between and Rights and Duties

1. Every person has responsibilities to his family, his community, and mankind. (**ARTICLE 32: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

2. The rights of each person are limited by the rights of others, by the security of all, and by the just demands of the General Welfare, in a democratic society. (**MODIFIED** ARTICLE 32: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

3. This limitation is not to be construed to mean to restrict or deny the right to keep an bear arms for the right to protect one's own life or the lives of others in society at large for the Common Defence. The restriction is applicable only to the criminal element of society. (**MODIFIED** ARTICLE 32: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (31). Freedom of Speech, of Thought and Expression

1. Everyone has the right to freedom of thought and expression. This right includes freedom to seek, receive, and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing, in print, in the form of art, or through any other medium of one's choice. (**Article 13: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

2. The exercise of the right provided for in the foregoing paragraph shall not be subject to prior censorship but shall be subject to subsequent imposition of liability, which shall be expressly established by law to the extent necessary to ensure:

- a. respect for the rights or reputations of others; or
- b. the protection of national security, public order, or public health or morals. (**Article 13: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

3. The right of expression may not be restricted by indirect methods or means, such as the abuse of government or private controls over newsprint, radio broadcasting frequencies, or equipment -used in the dissemination of information, or by any other means tending to impede the communication and circulation of ideas and opinions. (**Article 13: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

4. Notwithstanding the provisions of paragraph 2 above, public entertainments may be subject by law to prior censorship for the sole purpose of regulating access to them for the moral protection of childhood and adolescence. (**Article 13: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

5. Any propaganda for war and any advocacy of national, racial, or religious hatred that constitute incitements to lawless violence or to any other similar action against any person or group of persons on any grounds including those of race, color, religion, language, or national origin shall be considered as offenses punishable by law. (**Article 13: THE AMERICAN CONVENTION ON HUMAN RIGHTS**)

ETHIC (32). Right Freedom and Duty of Assembly.

Every person has the right to assemble peaceably with others in a formal public meeting or an informal gathering, in connection with matters of common interest of any nature. (**Article XXI: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN**)

ETHIC (33). Right Freedom and Duty of Association.

Every person has the right to associate with others to promote, exercise and protect his legitimate interests of a political, economic, religious, social, cultural, professional, labor union or other nature. (**Article XXII: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN**)

ETHIC (34). Right to Freedom of Investigation (Research/ Study), Opinion, Expression and Dissemination.

Every person has the right to freedom of investigation, of opinion, and of the expression and dissemination of ideas, by any medium whatsoever. (**ARTICLE IV: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN**)

ETHIC (35). Right to Freedom of Speech

The human right to freedom of speech and to disseminate verbal, printed, or video speech is protected. (**MODIFIED** ARTICLE X. AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN.

ETHIC (36). Human Right to Refute and Correct Factually Bad Press in the Media is Protected

1. Anyone defamed or otherwise injured by inaccurate or offensive statements or ideas disseminated to the public in general by a legally regulated medium of communication has the right to rebuttal, to reply and/or to make a correction using the same communications outlet, under such conditions as the law may establish. (**MODIFIED** ARTICLE 14: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

2. The rebuttal, reply, and/or correction shall not in any case remit other legal liabilities that may have been incurred. (**MODIFIED** ARTICLE 14: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

3. For the effective protection of honor and reputation, every publisher, and every newspaper, motion picture, radio, and television company, shall have a person responsible who is not protected by immunities or special privileges. (ARTICLE 14: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

SECTION 8. HUMAN RIGHT TO RELIGIOUS FREEDOM

ETHIC (37). Human Right to Religious Freedom

Every person has the human right to freely profess a religious faith, and to manifest and practice it both in public and in private. (**MODIFIED FOR GRAMMAR:** ARTICLE III: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (38). Freedom of Conscience and Religion

1. Everyone has the right to freedom of conscience and of religion. This right includes freedom to maintain or to change one's religion or beliefs, and freedom to profess or disseminate one's religion or beliefs, either individually or together with others, in public or in private.

2. No one shall be subject to restrictions that might impair his freedom to maintain or to change his religion or beliefs.

3. Freedom to manifest one's religion and beliefs may be subject only to the limitations prescribed by law that are necessary to protect public safety, order, health, or morals, or the rights or freedoms of others.

4. No religion has the right entrap one or more people by deception, malicious persuasion or coercion for conversion to another religion.

4. Parents or guardians, as the case may be, have the right to provide for the religious and moral education of their children or wards that is in accord with their own convictions. (ARTICLE 12. THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (39). Human Right to Privacy

1. Everyone has the human right to have his/her name, character, reputation, and honor respected and his/her dignity recognized and respected. (**MODIFIED** ARTICLE 11: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

2. No one may be the target of arbitrary or abusive interference through cyberbullying or other forms of harassment or social shunning any other form of unlawful attacks in his/her private life, family members, at home, or his/her correspondence. (MODIFIED ARTICLE 11: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

3. Everyone has the right to the protection of the law against such harassment or attacks. (**MODIFIED** ARTICLE 11: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

ETHIC (40) Human Right to Own Property

1. Everyone has the right to the use and enjoyment of his property. The law may subordinate such use and enjoyment to the interest of society.
2. No one shall be deprived of his property except upon payment of just compensation, for reasons of public utility or social interest, and in the cases and according to the forms established by law.
3. Usury and any other form of exploitation of man by man shall be prohibited by law. (ARTICLE 21: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

ETHIC (41). Right to Own Property

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 17: UNIVERSAL DECLARATION OF HUMAN RIGHTS).

ETHIC (42) Right to Own Property

Every person has a right to own such private property as meets the essential needs of decent living and helps to maintain the dignity of the individual and of the home. (Article XXIII. AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (43). Right to Security of Home

Every person has the right to the security of his/her home. (**MODIFIED** ARTICLE IX: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (44). Duties Toward Children and Parents.

It is the duty of every person to aid, support, educate and protect his minor children, and it is the duty of children to honor their parents always and to aid, support and protect them when they need it. (ARTICLE XXX: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (45). Duty to Serve the Community and the Nation.

It is the duty of every able-bodied person to render whatever civil and military service his country may require for its defense and preservation, and, in case of public disaster, to render such services as may be in his power. (ARTICLE XXXIV: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

It is likewise a duty to hold any public office to which a person may be elected by popular vote in the state of which he is a citizen. (**MODIFIED** ARTICLE XXXIV: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

SECTION 9. THE RIGHT TO A CULTURAL LIFE

Meriam-Webster Dictionary Definition of CULTURE

- 1 [MODIFIED FOR PURPOSES OF THIS TREATY] a: the customary beliefs, based on ethical behavioral and social norms through various universal affirmations of human rights, freedoms, liberties, and moral, legal, personal, societal, and constitutional duties to one's self, to society and to all humanity, consisting material traits of a racial, religious, social group, also : **the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time [(MODIFIED) for a popular culture: i.e., the Common Defense or Community Defense Culture, also known as the Gun Culture manifesting as the HUMAN RIGHT TO ARMED SELF-DEFENSE in defense of the HUMAN RIGHT TO LIFE. THERE ARE NO HUMAN RIGHTS WITHOUT THE CORRESPONDING POWER OF A DUTY TO PROTECT THAT RIGHT. This interpretation on the relation between rights and duties is the morally, logically, and legally correct interpretation. This interpretation is enforceable through this treaty.]**
 - b: the set of shared attitudes, values, goals, and practices that characterizes an institution or organization a corporate culture focused on the bottom line
 - c: the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic studying the effect of computers on print culture Changing the culture of materialism will take time ...— Peggy O'Mara
 - d: the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations
- 2 a: enlightenment and excellence of taste acquired by intellectual and aesthetic training
 - b: acquaintance with and taste in fine arts, humanities, and broad aspects of science as distinguished from vocational and technical skills a person of culture
- 5 : the act of developing the intellectual and moral faculties especially by education

ETHIC (46). Human Right and Duty to a Cultural Life

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 27: UNIVERSAL DECLARATION OF HUMAN RIGHTS**).

ETHIC (47). The Human Right to Benefits of a Cultural Life

Every person has the right to take part in the CULTURAL LIFE of the community, to enjoy the arts, and to participate in the benefits that result from intellectual progress, especially scientific discoveries. (ARTICLE XIII. AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (48). The Human Right and Duty to an Independent Social Norms Order without a United Nations' Imposition of a New World Order.

Everyone is entitled to a social norms order in which the rights, freedoms, liberties, duties set forth in this UNIVERSAL AFFIRMATION OF HUMAN RIGHTS AND DUTIES can be fully realized. (**MODIFIED** ARTICLE 28: UNIVERSAL DECLARATION OF HUMAN RIGHTS)].

ETHIC (49). No Destructive Acts Against Rights or Freedoms

Nothing in this AFFIRMATION OF HUMAN RIGHTS AND DUTIES may be interpreted as implying for any State, group or persons any right to engage in any activity or to perform any act aimed at the destruction of any of the human rights and duties set forth herein. (**MODIFIED** ARTICLE 30: UNIVERSAL DECLARATION OF HUMAN RIGHTS)

SECTION 10. HUMAN RIGHTS AND DUTIES FOR THE ACCUSED

JUSTIFICATIONS for this **UNIVERSAL AFFIRMATION OF JUDICIAL HUMAN RIGHTS AND DUTIES** for **THE ACCUSED** is in **THE INTEREST OF ACTUAL AND TRUE JUSTICE UNDER THE PROPER ADMINISTRATION OF JUSTICE** without corrupt judges and corrupt prosecutors biased in favor of high conviction rates influenced by partisan politics diverting attention away from **THE FALSELY ACCUSED** due to a **COURT'S POSITION ON CRIME CONVICTIONS**. This type of **CORRUPT ADMINISTRATION OF JUSTICE** is the principal cause why **THE INNOCENT ARE FALSELY CONVICTED** for crimes, from misdemeanors to first degree murder, that **THE INNOCENT DID NOT COMMIT**. The real travesty to **ACTUAL JUSTICE** is the **MISDEMEANOR FALSE CONVICTIONS** of not only **THE INNOCENT**, but **THE INNOCENT POOR**, are essentially **IGNORED**.

ETHIC (50). Preserving the System of Actual Justice (Original)

According to the WORLD PRISON BRIEF by the INSTITUTE FOR CRIME JUSTICE POLICY RESEARCH (ICPR) and BIRBECK UNIVERSITY OF LONDON (UK), the **United States in 2018** had the most people in prison than any country in the world at 2,121,600 people in prison.¹¹ According to the WorldPopulationReview.com the **United States in 2020 still has the most people in prison than any country in the world at ↑2,193,798 people in prison.** ¹²

According to the BBC NEWS WORLD PRISON POPULATIONS PRISON RATES the United States has the world's highest rate. "**In 2018 the Prison rates in the United States are the world's highest, at 724 people per 100,000. In Russia the rate is 581.**"¹³

According to the WorldPopulationReview.com "**In 2020 the Prison rates in the United States still has the world's highest rate at ↑737 per 100,000. In Russia the rate is ↑ 615.**" ¹⁴

According to the Conclusion of Peter Wagner and Wendy Sawyer, the Prison Policy Initiative's **STATES OF INCARCERATION: THE GLOBAL CONTEXT 2018**, June 2018: ¹⁵

"For four decades, the U.S. has been engaged in a globally unprecedented experiment to make every part of its criminal justice system more expansive and more punitive. As a result, incarceration has become the nation's default response to crime, with, for example, 70 percent of convictions resulting in confinement — far more than other developed nations with comparable crime rates.

[How many are innocent in prison and jail?]

Today, there is finally serious talk of change, **but little action that would bring the United States to an incarceration rate on par with other stable democracies. The incremental changes made in recent years aren't enough to counteract the bad policy choices built up in every state over decades. For that, all states will have to aim higher, striving to be not just better than the worst U.S. states, but among the most fair and just in the world.**"

¹¹ www.prisonstudies.org/highest-to-lowest/prison-population-total?field_region_taxonomy_tid=All

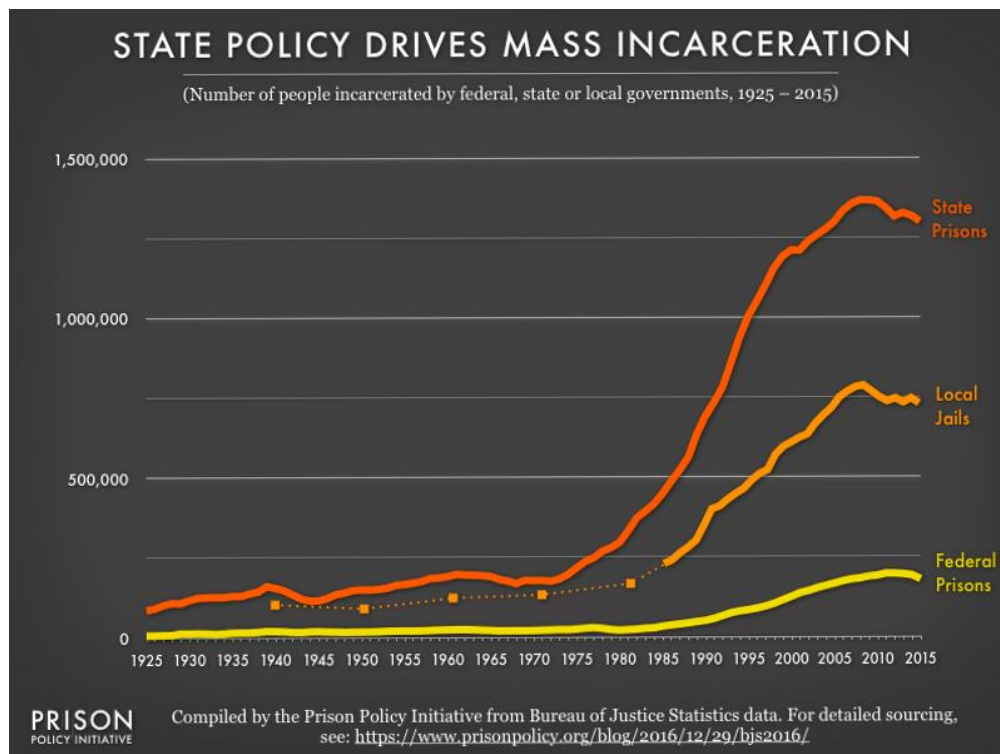
¹² Incarceration Rates By Country Population. (2020-03-30). Retrieved 2020-04-04, from <http://worldpopulationreview.com/countries/incarceration-rates-by-country/>*

¹³ <http://news.bbc.co.uk/2/shared/spl/hi/uk/06/prisons/html/nn2page1.stm>

¹⁴ Incarceration Rates By Country Population. (2020-03-30). Retrieved 2020-04-04, from <http://worldpopulationreview.com/countries/incarceration-rates-by-country/>*

¹⁵ <https://www.prisonpolicy.org/global/2018.html>

Citing Wendy Sawyer, *DATA UPDATE: INCARCERATED POPULATION INCHING DOWN: NEW DATA REVEALS IN 2015: THE STATE AND FEDERAL INCARCERATED POPULATIONS DECLINED BY 2%*, www.PrisonPolicy.org/Blog, December 29, 2016:¹⁶



As we noted in our original report on state prison growth, the vast majority of incarcerated people are locked up in state prisons. **The justice policies of the 1980s and 1990s led to nearly three decades of mass incarceration, which was concentrated in state and local facilities.** Of course, state policies vary significantly, so aggregating them masks the tremendous differences between the states with growing and shrinking prison populations.

Taken together, the state and local incarcerated populations dwarf the federal prison population. To reverse mass incarceration, then, we need to focus our attention on state and local policy.

ETHIC (51). Human Right to Juridical Personality

Every person has the right to recognition as a person before the law. (ARTICLE 3: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

¹⁶ <https://www.prisonpolicy.org/blog/2016/12/29/bjs2016/>

ETHIC (52). Human Right to be Equal Before the Law and Have Rights and Duties

All persons are equal before the law and have the rights and DUTIES established in this Declaration, without distinction as to race, sex, language, creed or any other factor. (ARTICLE II: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (53). Human Right to Recognition as a Person Before the Law

Everyone has the right to recognition everywhere as a person before the law. (Article 6: UNIVERSAL DECLARATION OF HUMAN RIGHTS)

ETHIC (54). Human Right to Equal Protection of the Law

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 7: UNIVERSAL DECLARATION OF HUMAN RIGHTS).

ETHIC (55). Human Right and Duty to a Remedy

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 8: UNIVERSAL DECLARATION OF HUMAN RIGHTS).

ETHIC (56). Human Right to Privacy, Family, Home, Correspondence, Honor, Character, and Reputation, and Equal Protection of the Law

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon a person's, character, honor and reputation. Everyone has the right to the protection of the law against such interference or attacks. (ARTICLE 12: UNIVERSAL DECLARATION OF HUMAN RIGHTS).

ETHIC (57). Human Right to Equal Protect Under the Law

All persons are equal before the law. Consequently, they are entitled, without discrimination, to equal protection of the law. (Article 24: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

ETHIC (58). Human Right to Petition the Government

Every person has the human right to a remedy for Government wrongdoing consisting of the to right petition the Government for redress of administrative grievances through the individual agencies of the Government and/or through the judicial courts for reasons of either general public interests or of private interests or both, and the right to obtain a prompt administrative and/or judicial decisions or both thereon. (**MODIFIED** Article XXIV: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (59). Human Right to Judicial Protection

1. Everyone has the human right to simple and prompt recourse, or any other effective recourse, to a competent court or tribunal for protection against acts that violate his fundamental human rights and constitutional rights recognized by the constitution or laws of the state concerned or by this Affirmation of human rights freedoms, liberties, and duties, even though such violations may have been committed by persons acting in the course of their official duties. (**MODIFIED** ARTICLE 25: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

2. The States Parties undertake:

- a. to ensure that any person claiming such remedy shall have his rights determined by the involved administrative agency of the Government, or the judicial court. (**MODIFIED** ARTICLE 25: THE AMERICAN CONVENTION ON HUMAN RIGHTS).
- b. the Government has the duty to provide the enforceable administrative and/or judicial remedies to the satisfaction of the aggrieved; (**MODIFIED** ARTICLE 25: THE AMERICAN CONVENTION ON HUMAN RIGHTS); and
- c. to ensure that the Government shall enforce such remedies. (**MODIFIED** ARTICLE 25: THE AMERICAN CONVENTION ON HUMAN RIGHTS).

ETHIC (60). Human Right to Compensation for Government Wrongs

Every person has the right to be compensated in accordance with the law in the event he has been sentenced by a final judgment through a miscarriage of justice. (ARTICLE 10: AMERICAN CONVENTION ON HUMAN RIGHTS).

ETHIC (61). Human Right to Due Process of Law.

Every accused person is presumed to be innocent until proven guilty. (ARTICLE XXVI: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (62). Presumption of Innocence for the Accused

Every person accused of an offense has the right to be given an impartial and public hearing, and to be tried by courts previously established in accordance with pre-existing laws, and not to receive cruel, infamous or unusual punishment. (ARTICLE XXVI: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN).

ETHIC (62). Presumed Innocent Until Proven Guilty

1. Everyone charged with a penal offence has the right to be presumed innocent until proven guilty according to law in a public trial at which he has had all the guarantees necessary for his defense. (ARTICLE 11: UNIVERSAL DECLARATION OF HUMAN RIGHTS)

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 11: UNIVERSAL DECLARATION OF HUMAN RIGHTS)

ETHIC (63). Stop Prosecuting Factually Innocent Defendants (Original)

THE FIRST CALAMITY OF JUSTICE is the arrest and arraignment of innocent defendants.

THE SECOND CALAMITY OF JUSTICE is convicting innocent defendants from the lowest level of misdemeanors to the highest level of murders.

It is the Duty of the Judicial Branch of Government to establish a pre-arraignment screening process to examine the collected evidence against the accused to confirm or disprove the probable cause for the arrest.

If it takes adding special judges to examine the probable cause evidence after the arrest then so be it. In the United States it is the Abuse of Process with secretive FISA Court Arrest Warrant that has become the systemic problem with the United States justice system. The rush for arrest warrants with lack of valid evidence seems to be the methodology the United States used to achieve the disgraceful position of being the country with the most people in prison and jail than any country in the world.

ETHIC (63). Human Right to a Fair Trial

1. Every person has the right to a hearing, with due guarantees and within a reasonable time, by a competent, independent, and impartial tribunal, previously established by law, in the substantiation of any accusation of a criminal nature made against him or for the determination of his rights and obligations of a civil, labor, fiscal, or any other nature.
2. Every person accused of a criminal offense has the right to be presumed innocent so long as his guilt has not been proven according to law. During the proceedings, every person is entitled, with full equality, to the following minimum guarantees:
 - a. the right of the accused to be assisted without charge by a translator or interpreter, if he does not understand or does not speak the language of the tribunal or court;
 - b. prior notification in detail to the accused of the charges against him;
 - c. adequate time and means for the preparation of his defense;
 - d. the right of the accused to defend himself personally or to be assisted by legal counsel of his own choosing, and to communicate freely and privately with his counsel;
 - e. the inalienable right to be assisted by counsel provided by the state, paid or not as the domestic law provides, if the accused does not defend himself personally or engage his own counsel within the time period established by law;
 - f. the right of the defense to examine witnesses present in the court and to obtain the appearance, as witnesses, of experts or other persons who may throw light on the facts;
 - g. the right not to be compelled to be a witness against himself or to plead guilty; and
 - h. the right to appeal the judgment to a higher court.
3. A confession of guilt by the accused shall be valid only if it is made without coercion of any kind.

4. An accused person acquitted by a nonappealable judgment shall not be subjected to a new trial for the same cause.

5. Criminal proceedings shall be public, except insofar as may be necessary to protect the interests of justice.

(ARTICLE 8: THE AMERICAN CONVENTION ON HUMAN RIGHTS)

ETHIC (64). Right to a Fair Hearing

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 10: UNIVERSAL DECLARATION OF HUMAN RIGHTS)

ETHIC (65). Right to a Fair Trial & Constitutional Rights

Every person may resort to the courts to ensure respect for his legal rights. There should likewise be available to him a simple, brief procedure whereby the courts will protect him from acts of authority that, to his prejudice, violate any fundamental constitutional rights. (ARTICLE XVIII: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)

ETHIC (66). Human Right of Protection from False Arrest

No person may be deprived of his liberty except in the cases and according to the procedures established by pre-existing law.

No person may be deprived of liberty for nonfulfillment of obligations of a purely civil character.

Every individual who has been deprived of his liberty has the **RIGHT TO HAVE THE LEGALITY OF HIS DETENTION ASCERTAINED WITHOUT DELAY BY A COURT**, and the right to be tried without undue delay or, OTHERWISE, TO BE RELEASED. He also has the right to humane treatment during the time he is in custody. (ARTICLE XXV: AMERICAN DECLARATION OF THE RIGHTS AND DUTIES OF MAN)