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Communication to:
Office of the High Commissioner for Human Rights
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Submitting the communication as:

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Facts of the claim

In its Decision 2/104 on Human Rights and Access to Water, the UN Human Rights Council (hereafter the Council) requested:

“(...) the office of the United Nations High Commissioner for Human Rights, taking into account the views of States and other stakeholders, to conduct, within existing resources, a detailed study on the scope and content of the relevant human rights obligations related to equitable access to safe drinking water and sanitation under international human rights instruments, which includes relevant conclusions and recommendations thereon, to be submitted prior to the sixth session of the Council.”

This communication is submitted pursuant to this request in preparation of the requested study for submission to the Human Rights Council at its sixth session (September 2007) in compliance with paragraph 5 of that decision. The purpose of this communication is to provide information on views on international human rights obligations to be taken into account in relation to equitable access to safe drinking water and sanitation, with regard to Indigenous Peoples generally, and with particular observations and information on the Indigenous Peoples of Canada with Treaty Rights to water.

For over a decade, concern regarding the Indigenous Peoples' Human Right to Water has been expressed numerous times in the international fora.

As far back as 1992, at the inception of the Convention on Biological Diversity, Indigenous Peoples issued the Indigenous Peoples' Earth Charter, known as "The Karioca Declaration", at the Earth Summit. It states, in part,

"We, the Indigenous Peoples, maintain our inherent rights to self-determination. We have always had the right to decide our own forms of government, to use our own laws, to raise and educate our children, to our own cultural identity without interference.... We maintain our inalienable rights to our lands and territories, to all our resources – above and below – and to our waters. We assert our ongoing responsibility to pass these on to the future generations."

And, in 1996, at the invitation of the Government of Canada, the Expert Seminar on Practical Experiences Regarding Indigenous Land Rights and Claims was held at Whitehorse, Canada, in March 1996¹. The seminar was part of the programme of activities for the International Decade of the World's Indigenous People. Mr. David Keenan, of the Yukon Council of First Nations, chaired the seminar and Mr. José Aylwin Oyarzun, of the Government of Chile, served as Rapporteur.

The seminar adopted final conclusions and recommendations on indigenous land rights and claims. It emphasized, inter alia, that the promotion and protection of rights over lands and resources of indigenous peoples are vital for the peoples' development and cultural survival. Furthermore, the importance of participation by indigenous peoples in decision-making processes was underlined. The seminar concluded that political will in the form of a genuine commitment on the part of Governments to partnership in decision-making is essential to the success of co-management regimes and to the avoidance of adversarial relations between parties to such regimes. It also stated that the implementation of sustainable development should take fully into account indigenous peoples' values, knowledge and technologies in order to ensure resources for future generations.

The Expert Seminar considered and adopted the following conclusions and recommendations:

- (1) Indigenous peoples have a distinctive and material relationship with their lands, and with the air, waters, coastal sea, ice, flora, fauna and other resources.
- (2) The importance of the issue of the link between self-determination and the right to land is recognized.

There are numerous international human rights instruments, normative instruments and other documents which are also relevant to the Indigenous Peoples' Human Right to Water, attached hereto in Annex I.

¹ E/CN.4/Sub.2/AC.4/1996/6

Of particular note is The Geneva Declaration on the Health and Wellbeing of Indigenous Peoples, which under Part I: “Rights and Interests of the World’s Indigenous Peoples” states as follows:

“Considering that the rights, philosophy and principles contained in the United Nations Declaration on the Rights of Indigenous Peoples and all existing international instruments dealing with human rights and fundamental freedoms are essential for the attainment of the health and wellbeing of Indigenous Peoples;

We hereby solemnly declare, affirm and assert that Indigenous Peoples are equal in dignity and in rights to all other peoples and, as such, have the right of self-determination;”

Furthermore, of significant importance is the recommendation of the Permanent Forum on Indigenous Issues in their Report of the Fourth Session (16-27 May 2005)²:

29. The Forum recommends that immediate steps be taken within the framework of the Commission on Sustainable Development to protect water from privatization and from bilateral and multilateral governmental agreements and other incursions that affect the integrity of waters and impoverish communities, particularly indigenous women. The Forum recommends that the Commission appoint a special rapporteur for the protection of water to gather testimony directly from indigenous communities of the world impacted by or targeted for water privatization, diversion, toxic contamination, pollution, commodification and other environmental injustices that damage natural and potable water supplies.

Finally, the Millennium Development Goals (MDGs) are directly relevant to the strategy and progress made with respect to the Indigenous Peoples’ Human Right to Water. Specifically, goals 3 to 8 are directly relevant, particularly goal 7, which is the goal to ensure environmental sustainability. In 2006 a United Nations review of the MDGs was conducted and cited under goal 7 the Target of : “Halve, by 2015, the proportion of people without sustainable access to safe drinking water and basic sanitation. Furthermore, the Permanent Forum on Indigenous Issues in their Report of the Fifth Session³ made the following recommendation with regard to the MDGs:

30. As a means of redefining approaches, countries with indigenous peoples are urged to incorporate the issues and challenges specifically faced by indigenous peoples directly into the framework of the Millennium Development Goal reports by: (a) including indigenous peoples within the context of the overall report; (b) including indigenous peoples in the context of meeting each specific goal; (c) including indigenous peoples in the planning of the overall report and each

² E/2005/43/E/C.19/2005/9

³ E/2006/43/E/C.19/2006/11

individual goal; and (d) including indigenous peoples' effective participation in the planning process of future interventions, and in the implementation, monitoring and evaluation of programmes and projects that will directly or indirectly affect them.

This recommendation is supported in the conclusions and recommendations of the Desk Reviews of the Millennium Development Reports of Countries with Indigenous Peoples, written by the Secretariat of the Permanent Forum on Indigenous Issues in January 2006, and (No.2) in March 2007.

Finally and most importantly, when one reviews the recent history of Indigenous Peoples involvement at the United Nations and other international fora, it also concerns Treaties between Indigenous Tribes, Nations and Peoples with other States. From the first statement of principles from our Elders in 1975, to the subsequent participation at the U.N. Working Groups, seminars and conferences that follow, Indigenous Peoples' delegations who are party to Treaty have been vigilant in ensuring ongoing focus on the status and situations globally as to Treaties. Successive delegations called for honour, respect and recognition. That the original spirit and intent of Treaties be honoured, respected and implemented.

Our delegations have consistently advocated for treaties to be interpreted or considered as solutions and are in fact recognized and affirmed as such in the Constitution of Canada.

In 1876, the Treaty Commissioner for Treaty 6 "fully explained" to the Cree that the Treaty makers "would not interfere with their present mode of living" and that what was being offered by the Treaty Commissioner "does not take away your living, you will have it then as you have it now, and what I offer you is put on top of it." Furthermore, "we have not come here to take away anything that belongs to you".

The *Constitution Act, 1982* provided for the *Charter of Rights and Freedoms*, but also shielded the rights or freedoms of Aboriginal peoples from any adverse impact which could result from the Charter:

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty, or other rights or freedoms that pertain to the aboriginal peoples of Canada...

In addition, under Part II of the *Constitution Act, 1982*:

35.(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

Section 35 outlines the protection of aboriginal title, rights and Treaty rights. It includes control of resources sufficient to support and direct our lives and communities. This ensures that our access to water must come before non-Indigenous users.

The Supreme Court of Canada has set out the following Principles of Treaty Interpretation:

- Aboriginal treaties constitute a unique type of agreement and attract special principles of interpretation;
- Treaties should be liberally construed and ambiguities or doubtful expressions should be resolved in favour of the aboriginal signatories;
- The goal of Treaty interpretation is to choose from among the various possible interpretations of common intention the one which best reconciles the interests of both parties at the time the Treaty was signed;
- In searching for the common intention of the parties, the integrity and honour of the Crown is presumed;
- In determining the signatories' respective understanding and intentions, the court must be sensitive to the unique cultural and linguistic differences between the parties;
- The words of the Treaty must be given the sense which they would naturally have held for the parties at the time;
- A technical or contractual interpretation of Treaty wording should be avoided;
- While construing the language generously, courts cannot alter the terms of the Treaty by exceeding what "is possible on the language" or realistic;
- Treaty rights of aboriginal peoples must not be interpreted in a static or rigid way. They are not frozen at the date of signature. The interpreting court must update Treaty rights to provide for their modern exercise. This involves determining what modern practices are reasonably incidental to the core Treaty right in its modern context .

The cases of *Sparrow, Delgamuukw v. British Columbia* [1997] 3 S.C.R. 1010 and a number of other cases have confirmed the duty of the Crown to consult with Aboriginal people regarding potential or actual infringements of Aboriginal and Treaty rights. The cases of *Taku River Tlingit First Nation v. Ringstad* [2002] 4 W.W.R. 19 and *Haida Nation v. British Columbia (Forest Appeals Commission)* (2001), 201 D.L.R. (4th) 251 held that the duty to consult can arise absent a proven Aboriginal or Treaty right.

There are Treaty and aboriginal rights to livelihood, to fish, riparian rights, and ownership of the waterbed (of non navigable waters) which must be recognized. Both parties (the Crown and Indigenous Peoples) clearly intended the right to livelihood to continue to support Indigenous Peoples.

Recognition of riparian rights should happen chiefly because existing Canadian legislation impacting water use, access and protection does not have the requisite clear and plain intention to extinguish aboriginal and Treaty rights, and that the Crown intended Indigenous Peoples to cultivate the land and must have intended to allow necessary appropriation of water to do that. Water bed ownership lies with Indigenous Peoples – for dam constructions, and the potential necessity of dam construction for purpose of cultivation and settlement, as evidence indicating that ownership of the bed must have been intended.

In addition, we must consider section 91(24) of the Constitution of Canada, which sets out the Federal Government jurisdiction over “Indians and lands reserved for Indians”.

Further to the question of jurisdiction, the application of s.88 of the *Indian Act* R.S.C. 1985, c.I-5 would suggest the application of provincial laws regarding water to the Indigenous Peoples within any given province or territories. However, there has never been sufficient consultation of Indigenous Peoples with respect to the development and management of water resources within provinces and territories of Canada. Yet, water is an aspect of land – so only the Federal Government should be able to legislate and regulate with regard to the Indigenous Peoples’ Human Right to Water in Canada.

Furthermore, with respect to “Indians” only the Federal Government can infringe Treaty rights, since s.88 of the *Indian Act* does not give federal force to provincial laws that are inconsistent with Treaty rights.

Any government intending to infringe aboriginal and Treaty rights must justify the infringement. Whether or not only the Federal Government of Canada is permitted to infringe, the test for justifying infringement of rights in relation to water must be very strict. Water is life – *niya pimatsowin* – and the Indigenous Peoples’ Human Right to a quantity and quality of water necessary to sustain life and society are prerequisite to and necessary for virtually all other indigenous rights and Treaty rights.

The *Queen v. Sparrow*, [1990] 1 S.C.R. 1075 in this decision, the Court was able to take into consideration the *Constitution Act of 1982* and concluded that aboriginal and Treaty rights, as constitutionally protected rights, ought to be interpreted in a flexible manner in order to permit their evolution rather than promoting the “frozen rights” paradigm. Further, the Court held that aboriginal and Treaty rights are not extinguished by federal law or policy decisions. Rather, only imperial statutes can extinguish those rights. The Council of Canadians submits that the *Sparrow* decision in Canada is similar to the *Winters* decision of the United States in that it recognizes the Indigenous priority right to water to sustain communities.

The *Winters* decision and caselaw surrounding it dealt with the idea of aboriginal title (as including reserves) carrying paramount rights to use of water feeding and bordering the lands reserved for Indians. This is broadly known as the reserved rights doctrine.

It is our submission that under Treaty 6 we must couch our analysis within the context of the spiritual, cultural and physical importance of water rights to Indigenous Peoples in this Treaty area, and the Indigenous signatories understanding of the spirit and intent of the Treaty, as outlining what we retained that was not specifically included in the Treaty.

“So long as sovereign tribal rights are not voluntarily ceded by the tribes in treaties or in other negotiations approved by Congress, or they are not extinguished by Congress, they

continue in existence. Rights not specifically ceded in a Treaty or agreement are considered to be reserved.”⁴

The Peigan Nation of Alberta recently settled a lawsuit against Canada and Alberta, recognizing that the reserve established for the Peigan under Treaty Six also included a reservation of water.⁵

*Anything not specifically ceded by the Indian Nations by the Articles of Treaty remain under Indian jurisdiction. Treaty establishes a sovereign to sovereign relationship. There was no consent reached with regard to a variety of natural resources which therefore remain under Indian jurisdiction subject to additional negotiation and agreement. These include: Water, Minerals, Forests, Game, and Air Space.*⁶

Spirit and Intent of Treaty to Indian Lands, Water and Resources as supported by the following Articles of the United Nations Declaration on the Rights of Indigenous Peoples:

Preambular Paragraph 5

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

Preambular Paragraph 6

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Preambular Paragraph 9

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

⁴ at page 3, Cases and Materials on Federal Indian Law, Fourth Edition, Eds. David H. Getches, Charles F. Wilkinson, Robert A. Williams, Jr., Published by West Group, St. Paul, Minn. U.S.A. 1998

⁵ at page 305, “The Land is Dry”, Ardith Walkem In: Eau Canada: The Future of Canada’s Water, Edited by Karen Bakker, UBC Press, Vancouver Toronto, 2007

⁶ Excerpt from The Spirit and Intent of Treaty, Federation of Saskatchewan Indians, Treaty No. 6, 1974

Article 8

2. States shall provide effective mechanisms for prevention of, and redress for: States shall provide effective mechanisms for prevention of and redress for:
 - (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to

their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, of a just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.
2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.
3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a significant threat to relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.

2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of their mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

For Indigenous Tribes and Nations, there is a special spiritual significance to water, which includes sacred ceremonies such as water rights ceremonies. This goes back to time immemorial.

Water forms an integral part of Indigenous Peoples' cultural landscapes and sacred sites. Beyond the tangible aspect of the interaction and relationships between water and Indigenous Peoples, there is the intangible element. The role of water in the customs, traditions, stories, folklore, song, dance etc. As stated by Darrell Posey, "[t]hese sacred sites or cultural landscapes express a merger between Nature and culture so complete it is impossible to separate the two."⁷

The following is an Elders Testimony delivered to the author on April 14, 2007 for the purposes of this submission⁸:

Our indigenous peoples' belief states that "Aski" ("The Earth") is our mother and was "ekih iyinamaht" ("Given to us as indigenous people of the land by The Creator".) Our History of Creation stories tell us that she is a living being and has manifested a part of herself to nurturing all life forms of her children upon

⁷ at page 30, Darrell Posey, Indigenous Ecological Knowledge, IN: Paradigm Wars: Indigenous Peoples' Resistance to Globalization" Edited by Victoria Tauli-Corpuz, San Francisco: International Forum on Globalization, 2005.

⁸ Elder Jerry Saddleback, Samson Cree Nation, Testimony delivered April 14, 2007 at the Maskwacis Territory of Treaty No. 6

her body. These children of hers, have in turn, manifested themselves from their spiritual "Creator's image" form, into plant, animal and other life giving forms as we see them. The Creator gave us these life forms to be in direct relations with as "our older siblings" as we were the last sibling that was Created within this interconnected family link. The greatest teaching from this being that the Creator's Natural Law dictates to us that we take care of our mother Askiy ("The Earth") in the same compassionate manner that she takes care of us. She constantly nurtures us in this compassionate manner as newborn infants nursing from "Otohtosapom" ("Her Breast Milk") which is the water that She provides us with. Since time immemorial we as First Nations people have maintained the purity and the natural flow of Her Breast Milk (as our gesture of compassion) for our succeeding generations. This Law states that there should always be a conscientious effort in continuity of taking care of the interlinked balance of His Creation upon our "Mother Earth" as She provides for our required sustenance and livelihood. The sacred doctrines of our History of Creation Stories tell us that we were Created upon this island to maintain our oneness with our "Mother Earth." We have always followed this Law as "Mother Earth's" caretakers until this balance was subsequently tainted from us from the time of "contact." On being Placed as the caretakers of our Mother Earth, our First Nations people wanted to have as Stewards, the overall, or at the very least, equal voice as to how and where She was going to be utilized. Our Plains Cree Elder Kisikaw Kiseyin states in the etymological reference to our term for water ("Nipiy"), "Ni" derives from the term "Niyah" which means "I Am", and "Piy" derives from the term "Pimatisowin" which means "The Life", which reads as "I Am The Life". Another Plains Cree Elder Mary Alice Whitecalf (who had a mother that was 123 years old), stated that "Water was the Creator's Own Flesh and Blood."

The Indigenous Value of Water is exemplified above, and serves as potent testimony to the fact that the impacts of privatization in terms of assessment encounters serious obstacles when the question is damage to Indigenous subsistence based cultures, which may be described as "cultural and spiritual loss". This requires a definition of those obstacles and the creation of alternative legal theories and valuation methods (as opposed to monetary valuation).

CONCLUSIONS AND RECOMMENDATIONS

As of April 6, 2007, there were over 90 First Nations who were under boil water advisories⁹. The current Government of Canada have created a priority list of twenty one (21) First Nations with high risk water systems and drinking water advisories which they will assist in developing and implementing remedial plans. However, the remainder of First Nations who are currently under boil water advisories will not be receiving any assistance from the Government of Canada in that regard.¹⁰ This is simply one example

⁹ According to information released on the Health Canada website, First Nations & Inuit Health Branch, Government of Canada

¹⁰ Ibid.

of the challenges faced by Indigenous Peoples with respect to their Human Right to Water, and is also an example of the insufficient efforts on the part of states to ensure the enjoyment of the Human Right to Water of every person without discrimination.

As such, it the submission of IOIRD that:

- (i) Indigenous Peoples must participate in any decisions that affect or are about water.¹¹
- (ii) Indigenous Peoples need support to educate our communities to protect water.
- (iii) We insist that Indigenous Peoples' rights to water and self-determination be protected from trade agreements like NAFTA and WTO.¹²
- (iv) We defend the sacredness of water and educate non-Indigenous and Indigenous Peoples about its role in our world and sustaining our culture. This means that water must be removed from trade agreements that contradict this reality.
- (v) Indigenous Peoples of Canada demand that the Federal and Provincial Governments live up to their commitments to Indigenous Peoples by recognizing our Treaty rights, Aboriginal title and aboriginal and Treaty rights to the land and water.¹³
- (vi) Indigenous Peoples will use our inherent rights to defend water from pollution, depletion, and diversion. As we hold collective proprietary interest in our traditional territories and natural resources all dealing with them without our consent is an unfair trade practice and amounts to trade of stolen goods.
- (vii) We will use our unique position as traditional land owners of the land and our inherent rights to land and water to support initiatives of civil society and active non-governmental organizations to protect the environment and water.

¹¹ Committee on the Elimination of Racial Discrimination, CERD/C/51/Misc.13/Rev.4, 18 August 1997, Recommendation XXIII(51)

¹² Declaration of the Second Continental Indigenous Peoples' Summit of the Americas, Mar Del Plata Argentina, 2005

¹³ See section 35, Constitution of Canada

Annex I

Applicable International Human Rights Instruments, Normative Instruments and other Documents Relevant to the Indigenous Peoples' Human Right to Water

International Labour Organization Convention 107

International Labour Organization Convention 169

Convention on Biological Diversity Articles 8(j) and 10.

United Nations Declaration on the Rights of Indigenous Peoples

OAS Proposed Declaration on the Rights of Indigenous Peoples

Treaty No. 6, 1876, and adhesions 1877

The Geneva Declaration on the Health and Wellbeing of Indigenous Peoples

Indigenous Peoples Kyoto Water Declaration from the Third World Water Forum held in Kyoto, Japan in March of 2003

Expert Seminar on Practical Experiences Regarding Indigenous Land Rights and Claims was held at Whitehorse, Canada, in March 1996 (E/CN.4/Sub.2/AC.4/1996/6)

International Bill of Human Rights

- Universal Declaration of Human Rights
- International Covenant on Economic, Social and Cultural Rights
- International Covenant on Civil and Political Rights
- Optional Protocol to the International Covenant on Civil and Political Rights

Right of Self-Determination

- Declaration on the Granting of Independence to Colonial Countries and Peoples
- General Assembly resolution 1803 (XVII) of 14 December 1962, "Permanent sovereignty over natural resources"

Prevention of Discrimination

- United Nations Declaration on the Elimination of All Forms of Racial Discrimination
- International Convention on the Elimination of All Forms of Racial Discrimination
- Declaration on the elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief

- Declaration on Race and Racial Prejudice
- Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities

Rights of Women

- Declaration on the Elimination of Discrimination Against Women
- Convention on the Elimination of All Forms of Discrimination Against Women

Rights of the Child

- Declaration on the Rights of the Child
- Convention on the Rights of the Child

Human Rights in the Administration of Justice

- Standard Minimum Rules for the Treatment of Prisoners
- Basic Principles for the Treatment of Prisoners
- Body of Principles for the Protection of all Persons under Any Form of Detention or Imprisonment
- United Nations Rules for the Protection of Juveniles Deprived of their Liberty
- Declaration on the Protection of All Persons from Being Subjected to Torture and Other Cruel, Inhuman Or Degrading Treatment or Punishment
- Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment
- Code of Conduct for Law Enforcement Officials
- United Nations Guidelines for the Prevention of Juvenile Delinquency
- United Nations Standard Minimum Roles for the Administration of Juvenile Justice

Internally Displaced Persons

- The Guiding Principles on Internal Displacement

Social Welfare, Progress and Development

- Declaration on Social Progress and Development
- Universal Declaration on the Eradication of Hunger and Malnutrition
- Declaration on the Use of Scientific and Technological Progress in the Interests of Peace and for the Benefit of Mankind
- Declaration on the Right to Development

Right to Enjoy Culture, International Cultural Development and Co-operation

- Declaration of the Principles of International Cultural Co-operation

Humanitarian Law

- Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field
- Geneva Convention relative to the Treatment of Prisoners of War