

# Quantification of Basic Categories of the Universal Declaration of Human Rights

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## Abstract

The concept of "human rights" is regarded as the natural right and integral part of all human beings, always having governments and international organizations support these rights alike. Due to the importance of discussions on human rights after World War II, at the San Francisco Conference, there were suggestions for joining the United Nations Charter. Finally, in December 1948, the General Assembly approved the Universal Declaration of Human Rights. In this paper, following a brief explanation of the process of approval by the General Assembly, the themes of the declaration are analyzed. The present study is based on descriptive quantitative and qualitative contents analysis, and correlation or relational analysis using a documentary method of data collection. After data collection, and align with research questions, data is analyzed using Excel statistical software and the themes associated with each are specified. Findings indicate that the declaration has a politico-legal theme, since based on the declaration, the State or any other organization is required to take particular measures. In addition, it recommends the reader to protect the fundamental human rights. The declaration is divided into 6 categories, each of which including its particular themes. The Universal Declaration of Human Rights includes a preface and 30 articles. The significance level is determined according to the volume allocated in the text.

**Keywords:** Universal Declaration of Human Rights; Politico-legal; Natural rights; Humanism; Content analysis

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## **Introduction**

The concept of human rights in European thought has a long history. However, it was popular in 17<sup>th</sup> and 18<sup>th</sup> centuries. The leader of this theory in the modern era is the English philosopher, John Locke, who described it in his second treatise on the government. Human rights are legal, granted to people according to natural law, inevitable, and irrevocable; the most basic of which are the right to live, liberty and equality (Ashouri, 1388: p 138-139).

Innate human rights have always been the subject of the attention of legal and judicial organizations, both nationally and internationally. After two devastating world wars in the 20<sup>th</sup> century, the concern for the defense and protection of human beings' natural rights has increased. Therefore, after several meetings, at the San Francisco Conference in 1945 and with delegations' emphasis, some recommendations were addressed for the inclusion of human rights declarations to the United Nations Charter. Finally, it was approved on December 10, 1948 by the United Nations General Assembly. The study aims to review the original text of the Declaration, qualitatively and quantitatively, using content analysis, correlation analysis method, emphasizing the motifs of its authors. Moreover, it aims to find out the comprehensive information of the text in the forms mentioned, emphasizing the frequency of words and sentences and their analysis in specific contexts and their relevance to other indicators. Therefore, research questions include: 1) What are the implications of the Universal Declaration of Human Rights of the United Nations, and what are the most important themes?; and 2) What is the frequency of each research unit in the framework of the specified themes?

Content analysis and descriptive (correlation analysis) method is used in an attempt to study and explain the contents of this declaration. Thus, the findings imply that the content of the Universal Declaration of Human Rights is politico- legal, and its greater focus on freedom is derived from the freedom and will of man. The authors' attention is originated in humanism and anthropocentric. Furthermore, according to the analysis unit categories, the Declaration addressed individual rights and freedom the most. In addition, the role of education in the process of fundamental human rights protection is emphasized; so that, in

article 26, the term "compulsory" is explicitly used, to benefit from education, at least at the elementary level (primary schools).

### **1. Research Methodology**

The content analysis, the qualitative- quantitative method, is used. The Universal Declaration of Human Rights includes a preface and 30 articles. After the selection of analysis method, the next step is selection of logical categories and the associated messages. The subsequent steps include identification of the variables, data collection, and frequency statistics, and finally, identification of the central messages in the text and the coding and location of each in the text, and their relational analysis.

### **2. Review of the Literature**

There are many studies on human rights, and particularly, in the case of the Universal Declaration of Human Rights, each having a specific research framework. However, in this study content analysis method and relational analysis of the central messages are used aiming at retrieving and recognizing the text of the declaration. Following, some of the most important, recent and most relevant studies in this field are mentioned.

In an article entitled "Reviewing the universality of the Universal Declaration of Human Rights from the perspective of criticizing its humanist foundations," emphasizing the humanity component, such as liberalism, atheism. Jalal Darshchek et al. believe that these rights are based on atheistic humanism, and as a result, the universality claim is unfounded. Although the Declaration of Human Rights is theoretically recognized as an international and transcendental human rights document, it follows the values of liberal democracy, and this makes it difficult to understand these rights based on a culture different from the Western cultures.

David Bentham analyzed the concept of democracy and human rights, and democracy was considered a first step towards achieving economic and social rights. In other words, democracy is a necessary but not sufficient condition for the protection of economic and social rights. He concludes that in the new era, democracy should not be considered just as a political democracy. In her study, PharybaNawabDaneshmand investigated education of Human Rights at schools and other institutions. In the issues on

human rights, focusing on education for all, the lifelong education and promoting unrestricted education and training is important. Note that in the process of education, methods and techniques of education also play an important role. Finally, of its features are promotion and development of self-empowerment and respect, and awareness of the fundamental human rights.

### **1. Theoretical Framework**

The study attempts to investigate the provisions of the Universal Declaration of Human Rights and its theme based on the content analysis method. Content analysis is one of the most common methods of documentary observation to analyze different texts, documents, and any written document.

Content analysis is primarily used in written texts. Documents include newspapers, books, politicians' speech, religious speeches, slogans and leaflets, etc. Furthermore, broadcasts from radio, lectures and interviews, and even pictures or photos are analyzed (Taheri, 1389: 170). Content analysis is a method to test the achievements of human social communication, typically consisting of documents (written and unwritten). In fact, researchers can analyze the content of letters, books, papers, magazines, newspapers, poems and songs, paintings, lectures, laws, etc. In addition, content analysis is a method of data analysis and observing documents that addresses and evaluates the links people have created and the messages they have exchanged, rather than directly observing people or asking questions about them (SediqSarvestani, 1375: 91-113). The fundamental idea of content analysis is to include elements of a text, words, sentences, paragraphs -based on the selected units- in a number of categories being already determined. The results of the analysis are determined by quantity of words, sentences, paragraphs, etc, based on these categories. It also examines the frequency of words and their relations (Taheri, 1389: p.171). Content analysis provides a systematic and objective research methodology, so that the results obtained from linguistic, visual or written information are valid (Bengtsson,2016, p.9). In content analysis, as a scientific instrument of data collection and analysis, explicit and implicit messages of the content of texts, editorials, pictures and political, economic, social and political statements are targeted, based on a qualitative, quantitative, or mixed method. Content analysis

includes different hierarchical steps: selection of the research subject, formulation of research questions, specification of the research design, collection of information (coding), data analysis and discussion (Sanjabi, 1386: 362-365). This method of analysis is primarily used in studies on politics and international relations to review the press, statements, letters between two or more heads of the states, etc (Tehari, 1389: 171-172). It was used in the early 1930s, in the study of political science and sociology. Harold Lasswell is one of the leading philosophers of political science to use this method in political science research. Conducting the Nadir project under the auspices of the Pool, and the origins of World War I project at Stanford University in the 1950s, and the China - Soviet conflict project, and the project on the study of animosity in international dependencies under the supervision of Robert North in the 1960s paved the way for applying this technique in political and social research. Consequently, in recent years, important research was conducted using this method (Qaedi and Golshani, 1395: 60-61). Content analysis of the texts, interviews or documents, etc., aims to identify the goals, values, culture, and desires of the author or the interviewee. In other words, in content analysis, knowing the subconscious and owner of the text is desired (Freud, 1989). In the descriptive quantitative content analysis, the frequency of words, terms, statements are considered in the unit of research. Besides, in the relational and correlation analysis type, the researcher, in addition to descriptive analysis, tries to investigate the relation and correlation between a word, sentence or phrase and other words, sentences, or phrases in the research unit (Sanjabi, 1386: 367-370).

Content analysis method includes summarization classification, analysis and interpretation of lectures, people's writings and other public and personal statements in order to discover the intentions, motivations, policies, and views of the speaker, the author and the organization. The method is used in examining the declarations issued by the United Nations or the Foreign Ministry. The most important types of content analysis methods include, qualitative analysis, frequent analysis, relational analysis (Taheri, 1389: 172-175). In the study, the relational analysis is used. In this type of content analysis method, the researcher studies the correlation

between words, as well as phrases and sentences both qualitatively and in terms of repetition and frequency, and identifies the nature and theme of the message. It is also called correlation analysis. The unit of discourse in this study is the whole text of the declaration. The selection of categories and analysis units is made in the next step, based on which, the research variables are identified.

Another step in the content analysis method is categorization. Data collection is measurable through categorization. In fact, analysis units can be words, symbols, phrases, and statements. Therefore, researchers find information about individual or social phenomena through reading written or spoken texts. This method of analysis is called "content analysis". However, Lasswell calls it "symbol analysis". Analysis units are classified and measured in each category of analysis (Taheri, 1389: 171). The content analysis is best known by its quantitative and objective approach, which, given that it quantifies the text, it seeks to discover the message and its motivations. However, contents and the source of text (written, speech and video) cannot be detected by this method. Content analysis is an effective method in data collection and analysis.

In content analysis method, it is assumed that by analyzing the language messages, meanings, preferences, attitudes, ways of understanding of the world can be discovered (Wilkinson & Birmingham, 2003: 68). In quantitative content analysis, the frequency of an analysis unit, such as a term or a word with the same theme in the text is counted. It is assumed that the frequency of a unit is indicative of its importance and its position in the text (Tabrizi, 1393: 109).

Using descriptive- analytical method and based on quantitative content analysis, the relational or correlation analysis type, the present study attempts to discover the theme of the Universal Declaration of Rights of the United Nations. Moreover, by reviewing the literature on its approval within the international conditions framework, and then by extracting the ethical and legal components of the text, we discover its nature and main features. The unit of analysis is the whole text of the declaration. After selection of the analysis unit, the categories are formulated, and each unit is incorporated in each category based on its frequency and coding process.

## **2. Historical Sociology of Universal Declaration of Human Rights**

In the 20<sup>th</sup> century, two devastating world wars occurred, so that its impacts remained many years after the war. These events, leading to heavy losses, necessitated developing of international institutions, the first of which was Community of Nations, established in 1920, which was substituted by the United Nations in October 1945 after many conferences during World War II.

Since its establishment, the United Nations has made many efforts to fulfill the promises of international community to protect human rights and freedoms, the most important of which is developing the international bill of human rights. For the Commission for Preparation of the San Francisco Conference has recommended the Economic and Social Council at the United Nations that a human rights commission be established to guide the preparation and regulation of the international human rights bill (FaridehShaygan et al. 1382:20-21).

In November 1943, during the world war, the American, British, Chinese and Soviet delegates expressed their agreement to set up an international organization at as soon as possible to maintain international peace and security. At the Dumbarton Oaks Conference, held from August to October, 1944, some recommendations were made to set up an international organization; leading to approval of the UN Charter in the San Francisco Conference on June 1945, and its implementation since October (Ashouri, 1388: 192). Failure of the Community of Nations to prevent war and conflict between countries led to planning the establishment of a world - wide organization, powerful enough to protect international peace and security, before the end of the war (ZiaieBigdeli, 1389:218). After the first step, i.e. establishment of an international organization, despite the bitter experience of global wars and the trampling and overrunning of basic human rights, it seemed necessary for universal principles and international regulations to protect the fundamental rights and freedom of individuals. At the San Francisco Conference, held to prepare the United Nations Charter, many delegations representing the proposal, submitted a declaration on human rights to the Charter. Of course, in the Charter, faith to the fundamental human

rights is emphasized. Article I shall include these principles among the purposes of the United Nations: "Achieving international cooperation ... to promote and encourage respect for human rights and fundamental freedom for all, regardless of race, sex, language or religion." The declaration was approved on December 10, 1948, by the members of the United Nations, except six countries of the Soviet Union, Saudi Arabia and South Africa. The General Assembly has declared the declaration as a common measure for all nations being required to commit to it. This commitment would be possible through education. The declaration, being confirmed by the government of Iran as well, is the Universal Declaration of Human Rights, having been incorporated in the introduction of the constitution of 1791 of France. The Universal Declaration of Human Rights includes a preface and 30 articles (Ashouri,1388:131-133).Although the United Nations Charter refers to the advancement of human rights, the real political commitment to this ideal is represented only by approval and dissemination of the Universal Declaration of Human Rights as dignity and equal rights to all human beings (FaridehShayegan et al.,1382:22).

On December 10,1948, the United Nations General Assembly approved a Universal Declaration of Human Rights on the occasion of the Paris Summit, in accordance with the resolution of the Commission on Human Rights. It recognizes the traditional civil rights and political rights, as well as economic and social rights for all human beings, and is a mixture of freedom in the Western sense and the theory of freedom in the socialist concept. To make the Declaration of Human Rights mandatory, the UN General Assembly approved two international covenants on Human Rights (one on the economic, social and cultural rights and the other on civil and political rights) on December 16, 1966 (ZiaieBigdeli,1389:250-251).The two international covenants are the most extensive human rights frameworks being legally mandatory. They were concluded via UN-led negotiations. These agreements led a step further by converting the provisions of declaration into legally mandatory commitments, and setting up committees to monitor compliance of member countries with the principles of human rights (the UN,1384:254).

### **3. The Universal Declaration of Human Rights; its themes and central points**

#### **3.1 Themes of the Declaration**

A group of men and women were writing a document from June 1946 to December 1948, which became one of the main benchmarks in the struggle for human rights. They came to a consensus after numerous meetings in New York, Geneva, and Paris regarding philosophy, law, political strategy and cultural differences, and by review of issues on tactics and language. Finally, they succeeded in its approval on December 10, 1948 (Johnson, 1378:24). Therefore, identification of the declaration content and theme, solely considering the original text, can be of critical importance and provides a good guide to understanding and propagation of human rights at both the micro and macro levels. The Universal Declaration of Human Rights, comprised of a preface and 30 articles together with the semantic continuity between them, indicates that the freedom and equality of humans are centered at the presence of the law. The most important issues are discussions of human life, non – discrimination, and subsequently, human equality. Thus, governments are committed to more and better observance. The subject matter of the Declaration is the political, legal and social issues of mankind. It can be said that anthropocentric is the central theme of the Universal Declaration of Human Rights. Despite the coherence of the meanings and emphasis on the negative and affirmative aspects of the declaration, as well as the grammar- imperatives- in order to protect the most fundamental human rights by governments, it can be considered politico- legal.

#### **3.2 Statistical analysis of the central points of the Declaration**

In this section, two main elements are addressed based on content analysis method: analysis unit, categorization. The analysis unit is the original text of the Universal Declaration of Human Rights consisted of words, phrases, sentences, and paragraphs. For each category, a title related to the unit is selected. The analysis units are categorized based on their number and level of importance. Based on research methodology, the original text of the declaration including the introduction and its provisions, as an

analysis unit, is investigated by dividing it into different categories. Then, the central points of each category are determined.

Analysis unit includes the following categorizations:

1. Freedom, and equality of human rights before the law;
2. individual rights and freedom;
3. individual rights in the social groups;
4. spiritual freedom and political rights;
5. economic, social, and cultural rights;
6. individuals responsibility towards society.

Next, the central themes of the Declaration are categorized, and the provisions related to each central theme are determined. Note that in order to analyze and investigate the Declaration and its central themes, first the introduction and 30 provisions need to be investigated. The reason is that despite the semantic coherence among them, some intellectual foundations and politico- legal requirements in the text may be more stressed in other forms.

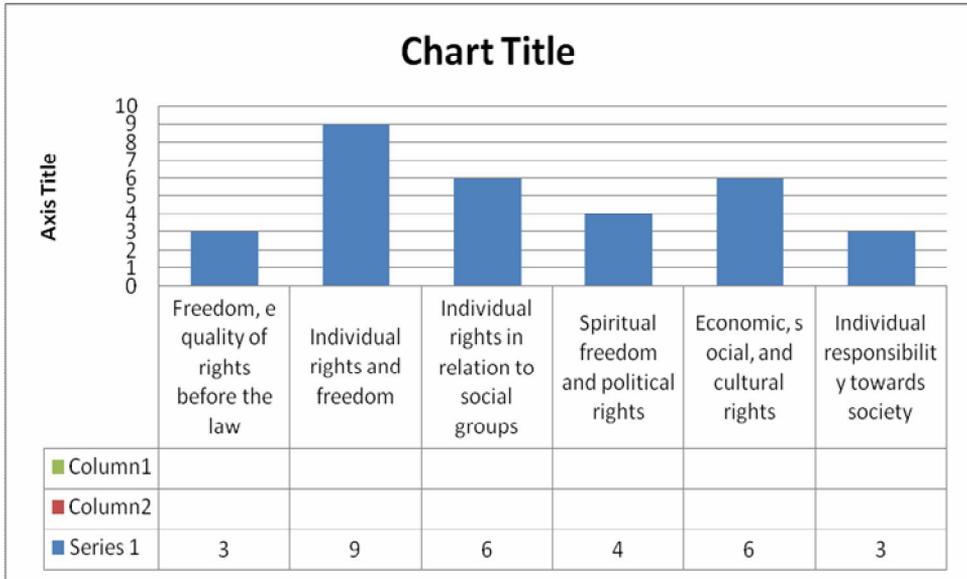
The authors of the declaration attempted to provide solutions to the establishment and continuation of the conflict in human life through adherence to the principle of natural human rights. After the end of the World War II, the Declaration was allegedly concerned with all States' concerns regarding the inherent dignity of any individual, and required the corresponding agencies to abide by it. Although the Declaration cannot be legally mandatory, it is a step further to support the basic human rights.

Thus, in this section, the central themes each category are discussed in the table, the central themes and their message are compared in a comparison chart using Excel statistical software, and their qualitative analysis is made separately.

Categorization and the emphasized central themes in the Universal Declaration of Human Rights

Categorization title	Emphasized central themes	Section of the text where they are mentioned	number
Freedom, equality of rights before the law	Identification of all human beings' innate identity; immovable human rights; human beings' innate rights as the base of universal freedom, justice, and peace; ignorance of these rights as the main factor of frustration of human conscience; fulfillment of human rights through law enforcement and no violence; emphasis on friendly relationships among nations; emphasis on humanity and equality of men and women's rights and prospect of a better life through freedom; the UN contribution in commitment to these principles; mutual understanding and co-existence in the full realization of human rights and freedoms; role of the education in extending and realizing these rights, not only in the member states, but also in other countries; human beings' innate rights from birth and attention to the principle of freedom and equality; prohibition of discrimination and benefit from all the rights and freedoms specified in the declaration.	Introduction Article 1 and 2	3
Individual rights and freedom	The right to live, individual freedom and security; prohibition of slavery, and freedom of slaves; prohibition of torture and punishment of human beings with the priority of humanity; human legal rights before the law; non-discrimination and equality before the law; the right to use courts for adjudication; prohibition of seizure, imprisonment and exile outside of the legal framework; the right to use impartial, fair and public trials for individuals; offender not guilty, provide a public court to defend oneself and not imposing more penalties than committed offenses.	Articles 3 to 11	9
Individual rights in relation to other groups	Non-intervention in the individuals' private life and individuals protected by law; freedom to choose a place of residence; the right to asylum to other countries, except in cases of general and non-political crime commitment; the right to choose a nationality and change it; the right to marry and to form a family with full consent of the parties; equality of women and men in marriage, emphasis on the importance of the family and the role of society and the state towards it; respect for individual and collective property rights.	Article 12 to 17	6

Spiritual freedoms and political rights	The right to freedom of opinions, belief, religion, and the right to change it willingly; the right of freedom of religious education and the implementation of religious ceremonies; the right of freedom of expression and belief without fear, and dissemination of thoughts and beliefs unrestrictedly; the right to form airenic communities and a ban on coercion of individuals to participate in specific communities; the right to participate in public administration, the right to hold free and periodic elections and participate in it through a secret ballot.	Article 18 to 21	4
Economic, social and cultural rights	The right of social security, and social and cultural rights necessary for the development of personality; the right of employment and free selection of an occupation; the right to have equal employment opportunities, and equality of the same work conditions; the provision of the inherent dignity of man by fair wages; the right to form guilds (to defend common interests); the right to rest, have leisure and recreation, good working hours as well as time-outs; providing health and comfort to oneself and one's family; special support for mothers and children, and social protection of children born (both marital and non-marital) (the right to live unconditionally); benefit from education; compulsory elementary education and equality in higher education; education to serve human rights and freedoms; tolerance and the achievement of a comprehensive peace through education; supporting cultural life and emphasizing the spiritual right of the creators of the works.	Article 22 to 27	6
Individual responsibility towards society	Individual's responsibilities in exercising the rights and freedoms mentioned in the Declaration; individual's role for a free and democratic society; realizing the rights and freedoms of the individual within the framework of legal principles and the UN goals; no personal commentary on the text of the declaration, and prohibition of violation of the rights and freedom set forth therein.	Article 28 to 30	3



A comparative chart of categories based on the Universal Declaration of Human Rights

#### 4. Content analysis of the Universal Declaration of Human Rights Central Themes

Freedom and equality of human rights have always been considered a fundamental principle in the Declaration authors’ code of conduct, such that it is emphasized in the preface. In this sense, including the introduction and articles 1 and 2 of the Declaration, the innate dignity of man, the equality of men and women and the possibility of a better life with freedom and attention to the principle of freedom, and equality of all human beings are emphasized. The disregard of the rights projected in this declaration is also a key factor in the frustration of human conscience. In a part of the preface, it is said that, “Since denial and degradation of human rights has led to the brutal tasks that have inflamed the spirit of humanity, the rise of a world in which human beings are free of opinion and from fear and poverty has been declared as the highest human aspiration” (Ashouri, 1388:133-134). In continuation, living in a secure and free society, away from fear and poverty, is known to be one of the most important

aspirations of the people, and the phrase “the rise of a world” implies that it addresses all human beings who have to cooperate and participate in achieving this important role. Article I of the Declaration also begins with the phrase “all human beings”, clearly indicating that all human beings are addressed, regardless of gender, ethnicity, and nationality.

Contrary to the feminists view who believe that the phrase is not sufficiently indicative of the equality of men and women’s rights in the declaration, delegates, such as Eleanor Roosevelt, believe that the phrase clearly included women. The second article also confirms the point (Johnson,1378:71). According to article 2, all humans can benefit from all rights and freedom listed in the Declaration such as civil and political, economic, social, and cultural rights, without any distinction. Thus, it is noted that the Universal Declaration of Human Rights implies unanimity of thought regarding civil and political rights and economic, social and cultural rights, and equal importance and value (Shaygan et al, 1382:24).

The category of freedom, equality, and the similarity of human rights before the law contains various messages being emphasized in the introduction and articles 1 and 2 of the Declaration. In this category, the principle of equality, as one of the principles of democracy, is the subject of the Declaration of Human Rights. Interdependence of the concept of equality and human rights can also be observed in the preface and articles 1 and 2 of the Declaration. Today, the idea of equality, which has passed through a long historical Sophists course, is considered the base of human rights. However, in this category, the most important theme is prohibition of discrimination, and the benefit from all rights and freedom projected in the declaration for all human beings, regardless of gender, race, language and religion. The term “everyone” and the phrase “all human beings” in the beginning of articles 1 and 2 imply that the rights of minorities are emphasized, as well. Use of the terms such as right, law, equality, prohibition of slavery and punishment and non - discrimination in articles 3 - 11 indicates the protection of individual rights and freedom, being originated in the natural rights of man from birth.

Natural rights are the rights given to individuals based on the natural law, and are inevitable, unconditional and irrevocable. These

rights are common among human beings and the most basic of them include, the right to live, freedom, and equality (Ashouri,1388:138). From the natural rights perspective, the right to self-defense is not only individuals' responsibility to achieve, but also the governments are responsible to protect it, since it applies to property, as well. The idea of self- defense, as an innate principle, is rooted in the Naturalists school of thought. According to Grossius, the right of is obviously originated in the fact that the human beings' nature makes them protect themselves (Arfaee and Masaaeli, 1371:47). The issue of human beings' basic rights, known as their natural rights, has always been a concern for the authors of the Universal Declaration of Human Rights. In the analysis unit of this study, it can be extracted. In this way, even laws have to be adjusted according to the natural rights of man. All human beings are equal before the law (article 7), as the law respects their basic rights. The right to use impartial, fair and open courts for the people, and to provide the public court to self-defense, and not imposing more penalties than committed crimes are some of the predicted points in this category.

In 9 articles of the Universal Declaration of Human Rights, the realization of the rights without slavery, torture and discrimination, aimed at protecting individual rights and freedom is mentioned. As shown in the chart, in terms of abundance, the category has the largest share. The issue of individual rights and freedom is of great importance in the study, since among 30 articles and the introduction, in 9 articles, this issue is addressed.

The authors of the Declaration mainly emphasize recommendation to governments, non - interference in the private affairs, and the right of freedom of travel and residence, the right to asylum, and to take citizenship and change it, and the right to marriage. The issues are mentioned in Articles 12 - 17. However, in article 16, the role of family, as the main and natural base of society, and attention to it, as well as its support from the government is emphasized:

“The family is the natural and fundamental part of society and has the right to benefit from the protection of society and the state” (Ashouri,1388:136).

As mentioned, the most fundamental of human rights is the right to life, liberty and property that European philosophers from the 17<sup>th</sup> and 18<sup>th</sup> centuries of Europe have emphasized. One of these prominent philosophers is John Locke, who does not consider the law as a result of God, but considers it the principle that it has been known to reason and has existed before the human being in civil society.

“Of what Locke sees as a natural right, the right to property and honor is the most fundamental. Not only does Locke see the right of property the same as the other natural rights, but he argues that what men gain is the achievement and essence of their lives. In other words, In Locke's view, depriving the individual of what he possesses is not merely a matter of material, but a violation of humanity, life, and other rights; since in Locke's view, property is the achievement of an individual and forms part of his being and personality” (Zibakalaam,1390:94). Ownership, as one of the most important inherent humans' rights, forming part of their character, is emphasized in the Universal Declaration of Human Rights. In fact, Locke considers the state responsible for maintenance of law and order, and protection of the natural rights of man, especially the right to property. Article 17, paragraphs 1, and 2 state that:

“Each individual has the right to be owned by himself or by a group of rights. No one shall be arbitrarily deprived of the right of property” (Ashouri,1388:136).

In fact, Locke's defense of property is against the intrusion of the king and the nobility. He believes that those who pay taxes must contribute to the organization of society and the right to vote. God has given the earth to all human beings together and they can exploit the nature to survive. Everyone owns his work force and can own nature by combining his work with it (Pouladi,1392:58,59). Article 17 mainly emphasizes the private property which is It is closely linked to the political participation of human beings. In article 21, paragraphs 1 to 3, participation of people in public administration are mentioned. Therefore, property rights are also embodied in the Universal Declaration of Human Rights as fundamental human rights. Freedom of thought, belief and religion and the right to change it, freedom of expression and opinion, the right to hold free and periodic elections and political participation, are some of the central themes in articles 18 to 21-

the category of spiritual freedom and political rights- of the Universal Declaration of Human Rights. According to the Declaration and other international documents, it has features such as universality, inseparability, non - discrimination and equality. Thus, it includes all people anywhere in the world, and no one can be deprived of such rights. Furthermore, all people are equal in having the rights, regardless of their race, nationality, gender, etc. One of the major categories in the Declaration of Human Rights, consisted of Articles 22 to 27, is the economic, social, and cultural rights. In article 22, the category is emphasized as the dignity and development of human. The central themes of articles 23 and 24 are the right to work and receive fair wages, and the right to rest. In article 25, paragraph 2, the phrase "both marital and non-marital children" implies that the only right to be protected by society is the right to live unconditionally. The natural rights are a set of rights that nature gives to humans from birth.

Natural rights may include personal rights as well, since the individual as a living person receives it to maintain certain benefits and privileges. These rights are not alien and unfamiliar and do not involve time lapse, since if these rights cease to exist, individuality will disappear. Therefore, natural rights are realized with life (Saket1370:147-148). In article 26, the main theme is education. The themes of this article include, benefit from education, compulsory education and equality of higher education, education to serve human rights and freedom, tolerance to achieve universal peace through education.

Interestingly, nowhere in the text, the term "compulsory" is used imperatively, except in article 26, and regarding education. It can be concluded that the education institution plays a vital role in understanding human rights. In fact, the right to use education is not only recognized as one of the fundamental human rights, but also is necessary in the process of understanding human rights. Part of the article states, "elementary education is compulsory".

As one of the most important thinkers of the Enlightenment, Kant believes that enlightenment is achieved through the educational framework. In his view, Enlightenment without education is like a rootless tree. Human progress towards freedom depends on re-considering it within the education framework (Jahanbogloo,1372:46). Therefore, individuals' understanding and recognition of their rights and responsibilities is possible only

within the educational framework. Individuals can perform their tasks well as citizens, only when they achieve full recognition of their fundamental rights.

Philosophy of education seeks to awaken human sleeping emotions, Make them aware of their own destiny, and call upon their original profession, i.e. humanization of the world in the process of collective human action of all human beings. The Creative Education plan to identify the true nature of human beings- its main theme- is an issue related to all aspects of human life in all historical periods (ZekavatiQaragozlou, 1358: 83).

Article 26 of the Declaration also emphasizes several issues: the right to have education, compulsory elementary education, equal rights to have professional and higher education based on individuals' talent, management of education in the theme of strengthening of human personality and respecting human rights and freedoms, and education in order to achieve universal peace and good understanding and cooperation. Part of paragraph 1 of the same article states: "the right to have higher education must be equal to everyone, so that everyone is able to benefit from it based on their talent" (Ashouri,1388:137).

Advocates of equity in education realize the function of education as social justice, and emphasize the necessity of equal access of all members of the society to educational facilities and services as one of the most important aspects characterized by social justice. Therefore, the equal distribution of educational opportunities combined with individual competence always has a fundamental place in recognizing human talents and creativity. This is emphasized in the Universal Declaration of Human Rights through imperatives.

The last section of the Declaration, comprised of articles 28,29, and 30, refers to an individual's responsibility toward society. In fact, there is a significant correlation between the provisions and the category of economic, social and cultural rights, both emphasizing educational issues. It provides the responsibility for human people's responsibility toward society, explaining that they are familiar with their rights and their work. Individuals' recognition of their own rights and responsibilities leads to their responsibility towards the society; and educational organizations are responsible to inform people of such rights and responsibilities. Note that, according to article 29, paragraph 1, individuals are responsible only towards a community providing the opportunities

for their free and full development. Moreover, article 30, using negative imperatives, emphasizes the prohibition of arbitrary interpretation, leading to elimination of individual rights and freedom.

### **Conclusion**

Principles and norms of Universal Declaration of Human Rights, outlined in a specific legal and political framework, monitor the fundamental human rights derived from the humans' natural rights; the rights that are not restricted to a specific time and place, and are an integral part of an individual's being. Regarding humanity, these rights are considered indispensable to mankind, so that the States and the associated organizations are required to respect those rights.

The study aims to investigate the most important themes and politico- legal messages of the Universal Declaration of Human Rights as the analysis unit of research using quantitative and qualitative content analysis method, the correlation (relational) type. And the most important themes of the declaration are defined separately in six categories. The categories include: freedom and equality of human rights before the law; individual rights and freedom; individuals' rights in relation to social groups; spiritual freedom and political rights; economic, social, and cultural rights; and individuals' rights towards society. According to the comparative chart, the Declaration mainly focuses on individual rights and freedom, allocating 9 articles to it. Generally, the United Nations Universal Declaration of Human Rights is influenced by Western ideas. In fact, the essence of the Declaration is based on Humanistic thoughts, focusing on human nature. Issues such as social and economic equality, individuals' equal right before the law, indicate the universality of human rights. Centered on the individuals, the Declaration emphasizes all of the fundamental human rights, and applied all of the mechanisms to support and respect these rights. One of the mechanisms is to emphasize the role of the educational system in respect for human rights and freedom (article 26). The findings indicate the importance of some issues through prioritization of the authors' attitude in the second half of the 20th century and after World War II.

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