

**“Samoanizing” Human Rights:
A Generational Comparative of Views on Human Rights in
Contemporary Samoa**



Margaret R. Smith
Advisor: Isalei Va'ai
Academic Director: Jackie Fa'asisila
S.I.T Samoa, Spring 2009

Abstract

This report consists of a generational comparative of views on human rights in contemporary Samoa. The Universal Declaration of Human Rights was adopted by the United Nations in 1948, and is now compulsorily for all member nations. Samoa's independence in 1962, with the implementation of a liberal democracy, meant an inescapable adoption of the United Nations' Universal Declaration of Human Rights.¹ Though Samoa's constitution is unique with its incorporation of tradition and custom within a democratic system, the universal human rights bill is generic, allowing that it should mesh with all countries and cultures – an outcome that does not hold true in Samoa.

Samoa is and always has been a communal culture. With the adoption of the Universal Declaration of Human Rights, the idea of individualism and individualistic responsibility is being introduced into the Samoan society with a response of mixed feelings, serious and devastating clashes, and a threat to the *fa'asamoa* – the culture that fosters Samoan's way of life and more importantly, their identity.

This study will look at young Samoan adults' (age 18-29) attitudes and views towards human rights versus middle-aged Samoans' (age 45-60) attitudes and views on the subject. A second variable within the study is the education level of the participants, with half at least at the tertiary level and half with a college (high school) degree or less. The objective of this research is to understand generational outlooks on the subject of human rights of one age group versus another, and advanced education levels versus that of the college level degree. These results will then be compared to political academics'

¹ Manutai, Ofeira Salevao. Valuing Lives by Sustaining Human Rights in a Civil Democratic Society. February 2009. Apia, Samoa.

views on Human Rights, which will allow further analysis and understanding of the attitudes in the context of the *fa'asamoa*.

The findings of this report suggest that the younger Samoan generation is more accepting of human rights and finds them more crucial in their society due to the increase of western influence and ideals imposed on their generation. In contrast, the findings of the older Samoan generation suggest that human rights do not play an integral role within the *fa'asamoa*; yet they foster values that clash with those ingrained within Samoan culture. The second variable analyzed in this study suggests that a Samoan's education level does not have a significant impact on their views and attitudes towards human rights when compared to the variable of age.

This study also found that political academics view human rights as a vital part of Samoan society, but a part that faces numerous obstacles within the culture. A majority of the obstacles could be avoided by amendments to the Universal Declaration of Human Rights, allowing the document to adhere more to the *fa'asamoa*. The academics also reiterated the idea that further education on the topic of human rights is necessary throughout all of Samoa; as education will lead to an understanding and ultimately a "Samoanizing" of human rights.

In conclusion, this report proposes that the Universal Declaration of Human Rights is not a generic bill that will adapt to all cultures, yet a bill that can be quite damaging to cultures such as Samoa. This research recommends a reformation of human rights in Samoa, as the declaration may be necessary to protect the rights of individuals, but their rights can be protected in a way that coincides with an established culture of

great depth and value to its citizens, a way that will perpetuate development and peace from within Samoa's borders.

Dedication

To my mother and father, for their unconditional love and support that has allowed me to chase after my dreams even if they are on the other side of the world. To Courtland and Chopper for your relentless sarcasm which has always reminded me to laugh at myself.

Acknowledgements

I would like to thank Jackie Fa'asisila for her unparalleled insight, honesty, and support throughout my time in Samoa. Her passion for the Pacific is infectious and has allowed me to understand the complexities and beauties that make up this incredible part of the world. I would also like to thank her for devoting a good portion of her life to more than 300 students who now share an enthusiasm and respect for a remarkable country that many can't place on a map.

I would like to thank Silao Kasiano for his willingness to share his wonderful culture and language along with his endless hours of translation – without him this paper would not have been possible.

I would also like to thank Isalei Va'ai, Afamasaga Toleafoa, Asofou So'o, Georgina Bonin, Nanai Agaiava, and Steve Percival for their valuable time and perspectives that allowed me great insight into the past and future of human rights in contemporary Samoa.

Thank you to the students of the National University of Samoa and the University of the South Pacific, the villagers of Saleimoa, Malua, and Leauvaa, and finally the people at the Apia market, bus stops, and businesses who so willingly filled out my long survey.

Finally, I would like to thank Kirsten Weiss, Naoko Okuma, Sara Shafhauser, Carlen Arima, Marisa Chock, Quynh-Nhu Vo, Annie Levers, and Anoushka Mirchandani for an amazing semester that broadened my horizons in countless ways and will forever be a highlight of my life. And, to Mosooi, thank you for being you.

Table of Contents

Abstract.....	2
Dedication.....	5
Acknowledgements.....	6
List of Appendices.....	8
List of Figures.....	9
Introduction.....	10
Methodology.....	14
Summary of Key Findings – Generational Comparative.....	16
Are All Samoans Born Equal?	17
Do Samoans Believe in Religious Freedom?.....	19
How Important are Human Rights to Contemporary Samoa?.....	21
Summary of Key Findings – Educational Comparative.....	23
Do Samoans Believe in Religious Freedom?.....	24
Are all Samoans Born Equal?.....	26
Academic Perspectives.....	27
Isalei Va'ai.....	28
Nanai Sovala Agaiava.....	29
Georgina Bonin.....	30
Galumalemana Steve Percival.....	32
Asofou So'o.....	33
Afamasaga Toleafoa.....	35
Analysis.....	36
Conclusion.....	40
References.....	41
Glossary.....	43

List of Appendices

A: Young Adult Survey and Results.....44

B: Middle Aged Survey and Results.....46

C: College Degree (or Below) Survey and Results.....48

D: Tertiary Degree (or Above) Survey and Results.....50

E: Universal Declaration of Human Rights.....52

List of Figures

Figure 1: Should All Samoans Have Equal Rights?.....	18
Figure 2: Do You Think its Okay to Punish a Child Physically?	19
Figure 3: Do You Think People Should Have Freedom of Religion?	21
Figure 4: Do You Think Human Rights are Important to Protect the Rights of Individuals?	22
Figure 5: Do You Think the Fa’asamoa is as Important to your Generation as it is to your Parent’s/Children’s Generation?	23
Figure 6: Do You Think People Should have Freedom of Religion?.....	25
Figure 7: Do You Think Individuals should be allowed to Practice Religions Outside of the Religions Recognized in their Village?	25
Figure 8: Do You Think Children Should have the Same Rights as Adults?	26
Figure 9: Do You Think it is Okay to Punish a Child Physically?	27

Introduction

Fa'asamoa is an all encompassing word signifying the traditional Samoan way of life, culture, and ultimately their identity which has evolved over the past two thousand years.² The term denotes Samoans' obligation to their family, community, and church all stemming from the ingrained fundamental of a communal society.³ The groundwork of the *fa'asamoa* lies in the *fa'amatai*, or Samoan chiefly system. Traditionally the *matai* upheld social order and led the consensual decision making that defined Samoa's governance. Though the role of *matai* is still crucial in Samoan society, the introduction of western governance, ideals, and influence has challenged their position along with many other aspects of Samoan life.

Samoa gained its independence on January 1st, 1962 with the implementation of a parliamentary democracy which was to coincide and ultimately blend with the country's already well established traditional form of governance. The preamble of Samoa's constitution reads, "...Whereas the Leaders of Western Samoa have declared that Western Samoa should be an Independent State based on Christian principles and Samoan custom and tradition".⁴ Though the framers of the Samoan constitution attempted the construction of a document that would adhere and foster the traditional foundation of the country while establishing a liberal democracy; Samoa continues to

² Faasisila-Enosa, Ianesi. The Viability Of Democracy In Samoa: A Villager's Perspective. University of the South Pacific, 2004. (Masters Thesis) p. 34.

³ Va'ai, Saleimoa. 1999. Samoa *Fa'amatai* and the Rule of Law. Le Papa-i-Galagala, Apia: National University of Samoa. p. 29.

⁴ Meti, Lauofo. Samoa: The Making of the Constitution. Lepapaigalagala: National University of Samoa, 2002. p.63.

struggle with the dilemma of how to incorporate democratic principles into their traditions of authority and government.⁵

This struggle of blending ideologies is evident in Samoa's admission to the United Nations on December 15th, 1976. The preamble of the United Nations' Charter reads, "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small..."⁶ This distinct nod towards the vitality of human rights along with the notion that all member states of the United Nations must adopt the Universal Declaration of Human Rights (UDHR) allowed Samoa no other choice but to embrace the document regardless of its opposing system of values.⁷ Human rights are synonymous with democracy and freedom of the individual to pursue happiness within agreed confines.⁸ But that implies that a country that was built off of traditional rule, communal living, and unquestionable demand for respect is now faced with values such as individual responsibility and religious freedom – values that challenge the *fa'asamoa*, the identity of an indigenous nation.

The case of Salamumu in October of 1998 illustrates the clashing value system between the *fa'asamoa* and the Universal Declaration of Human Rights. The *matai* of the *fono*, or village council, in Salamumu village on the island of Upolu banished several families because they had rejected the Methodist Church which was only established

⁵ Faasisila-Enosa, p. 56.

⁶ "United Nations Charter." 2009. United Nations. May 2009.
<http://www.un.org/en/documents/charter/preamble.shtml>

⁷ Bonin, Georgina. United Nations Development Program Representative. United Nations Office, Apia. May 6, 2009.

⁸ Toleafoa, Afamasaga. Former Member of Parliament. Apia Public Library. May 1, 2009. Via e-mail – May 10, 2009.

church in the village. Instead of attending the village's church services, the families were holding private prayer meetings in their own homes.⁹ With the demand of banishment, some families left the village, but when one family refused to comply with the order, its members were tied up, taken from the village, and dumped alongside a main road. Their house and possessions were burned by the villagers at the order of the *matai*.¹⁰ Article 18 of the Universal Declaration of Human Rights states that:

Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.¹¹

It is clear that this right to religious freedom has not been embraced by all of Samoa.

Instead, the *matai* in the case outlined above, live within the values of the traditional *fa'asamoa* which upholds the practice of *matai* choosing the religious denomination of the *aiga* (extended family). Despite the religious freedom protected by both the constitution and the Universal Declaration of Human Rights, village councils – in the name of maintaining social harmony within the village will at times banish or punish families that do not adhere to the prevailing religious belief in the village – like the case in Salamumu.

Where does justice lie in such cases of indigenous culture and traditional form of governance versus the imported values of the Universal Declaration of Human Rights? In the case of Salamumu, the Government prosecuted 47 village males for taking part in the ouster of the family. In June of 1999, 32 people were convicted of charges including

⁹ United States Department of State, U.S. Department of State Annual Report on International Religious Freedom for 1999 - Samoa, 9 September 1999. www.unhcr.org/refworld/docid/3ae6a88828.html

¹⁰ United States Department of State.

¹¹ Universal Declaration of Human Rights. United Nations. Palais de Chaillot, Paris, December 10, 1948.

assault, arson, and assisting arson in relation to the case.¹² The convicted had infringed upon someone else's human rights; they had denied them the right to religious freedom, so under the rule of law they were blatantly guilty. But, they were also upholding their traditional rule of law, the culture and lifestyle they had been raised in, fostering it in an attempt to keep social harmony within their village.

The blending of traditional Samoan society with that of an imposed democracy followed by the adoption of the Universal Declaration of Human Rights has created dilemmas for the Samoan people in how to find a steady equilibrium. An equilibrium between their indigenous identity versus their governing body which upholds western ideals and practices that challenge their own culture. A culture that with the increase of western influence and ideals has the tenacity to hold on to its principles and guiding values, but only for so long. Can the young Samoan generations continue to cultivate their traditional culture while being greatly persuaded to accept western thinking, understand it, and put it to use like in the acceptance of the Universal Declaration of Human Rights?

This project was designed to study the generational attitudes towards human rights in contemporary Samoa. Specifically, it intended to obtain a basic understanding of two generations' views on human rights and compare them with political academics perspectives within Samoa in order to gain a broader understanding. It will analyze the effectiveness of human rights in a traditional culture and communal society while taking into account the increase of western ideals and overall influence on younger generations. Are young Samoans moving towards more individualized thinking by accepting the idea of individual responsibility due to their upbringing permeated by western ideals? Is there

¹² United States Department of State.

a balance between fostering the Samoan culture and shifting to a new age of individual rights, where everyone is equal, man and woman, parent and child, Christian and Mormon? This study will present the findings of its research, outline the views of political academics within Samoa, and conclude by analysis of the findings in the context of the *fa'asamoa*. Ultimately, what does the future hold for the individual focused Declaration of Human Rights in the communal society of Samoa?

Methodology

The research for this project was conducted over a three-week period. The methods for research were surveys, interviews, and observations. The survey sought to understand Samoans' views, understandings, and issues regarding human rights and the role the rights play in contemporary Samoa. It consisted of 22 yes or no questions with five questions asking for further explanation of the individual's answer. At the beginning of the survey it was made clear to only answer questions that the participant understood. The survey was written in both English and Samoan to ensure as much clarification as possible. There were two variations of the survey, one for the young adult generation (age 18-29) and one for the middle aged generation (age 45-60). The only difference was in the wording of questions fifteen and sixteen (see Appendix A/Appendix B). Within each generation, the surveys were given out to those with University degrees (or currently enrolled in University) and those who finished their schooling at the college level or below. The surveys were given out at the National University of Samoa, University of the South Pacific - Alafua, businesses around the Apia area such as Samoatel and Cappuccino Vineyard, the Apia market, the Apia bus stops, and in the villages of

Saleimoa, Malua, and Leauvaa. The Apia area businesses offered a pool of people with tertiary degrees whereas the Apia market and bus stops offered a pool of villagers from all over the island; a majority of which ceased education at the college level. Overall there were 50 surveys from each generational group, and 25 were completed within each subgroup of education level – resulting in a total of 100 surveys.

The interviews for this research were conducted in both semi-structured and structured formats. The interviews were conducted with a variety of Samoan academics to ensure rounded and informed perspectives on the topic of human rights. The interviewees were Asofou So’o, Galumalemana Steve Percival, Afamasaga Toleafoa, Georgina Bonin, Isalei Va’ai, and Nanai Agaiava.

The diversified interviews that were conducted within this study were the strength of this research. The many perspectives and in depth answers received allowed for a great understanding of human rights issues from all sides; male and female, university educated and college educated, urban and rural, young and old. The weaknesses in this study lie in the constraint of time. A larger pool of participants in the matter of surveying would allow for a more creditable comparison of generations, as well as a more diversified view with participants from other areas of Western Samoa like Savai’i and the southern coast of Upolu. Other limitations included a language barrier, specifically at the village level that created a great obstacle when attempting to interview the village people. This limitation allowed for only one interview to be conducted at the village level, whereas more interviews would have again added a greater insight into the rural perspective on human rights issues.

Although this research attempts at an understanding of Samoan's views on human rights and their role within the traditional culture please note that the author's analysis may be biased from a western perspective.

Summary of Key Findings – Generational Comparative

Western ideologies are continually imposed on Samoa and within all levels of its traditional society. This result can be seen in the young Samoan generations; as they grow up with a significant increase in exposure to television, radio, and global pop culture they are forming new attitudes and opinions about their identity.¹³ Young Samoans are evolving into more individualistic thinkers and absorbing the idea of individual rights through their western exposure and also through the western education system that, directly or indirectly, is imposing more and more western ideals.¹⁴

The generational divide between young adult Samoans' (age 18-29) and middle aged Samoans' (age 45-60) attitudes towards human rights is blatantly apparent in the survey results of this study. All (100%) of the younger generation agreed that their generation is more influenced by western attitudes compared to their parent's generation.¹⁵ To solidify that finding, 100% of the older generation agreed that their children's generation is more influenced by western attitudes than their own generation.¹⁶ What does this imply? With an increase in western influence what opposing views do the two generations foster?

¹³ Toleafoa, May 10, 2009.

¹⁴ Toleafoa, May 10, 2009.

¹⁵ Appendix A.

¹⁶ Appendix B.

Are All Samoans Born Equal?

Article 1 of the Universal Declaration of Human Rights states, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscious and should act towards one another in a spirit of brotherhood.”¹⁷ This right is not upheld by all in Samoa as seen in the issue of children’s rights or lack there of. Traditionally, children are to be seen and not heard in Samoa. They are voiceless and powerless.¹⁸ Growing up in Samoa means more than a time for learning and playing, Samoan children have a crucial part in their everyday family role of gathering food, cleaning, and cooking. This also implies that they must be well behaved, obedient, and respectful of all elders.¹⁹ The traditional Samoan way of disciplining involves physical punishment that has been reported in numerous cases of getting out of hand, leaving children with permanent scares both emotionally and physically.

When the surveyed population was asked, “Do you think that all Samoans should be born equal with equal rights”, 92% of the young adult generation answered “yes” compared to only 54% of the middle aged generation, illustrated in Figure 1.²⁰

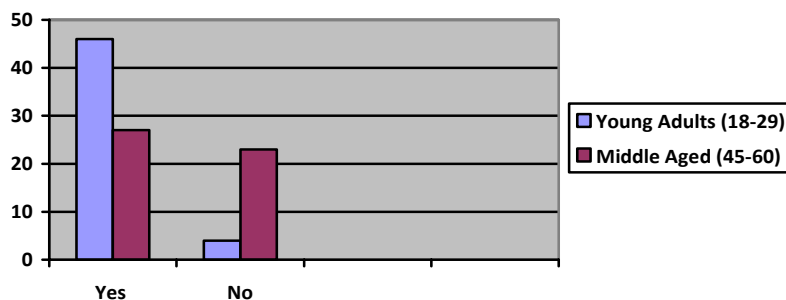
¹⁷ Universal Declaration of Human Rights.

¹⁸ Toleafoa, Afamasaga. Pacific Media and Human Rights Summit: The Pacific Media’s Role in Reporting Children’s Rights. Apia, Samoa, April 18, 2008.

¹⁹ Agaiava, Nanai. Principal Youth Development Officer. Division of Youth Office, Apia. May 6, 2009.

²⁰ Appendix A/Appendix B.

Should All Samoans Have Equal Rights? – Figure 1



A follow up question “Do you think certain people should have more rights than others” resulted in a similar ratio of answers with 10% of the young population answering “yes” compared to 50% of the middle aged population.²¹ If the participant answered “yes” to the previous question, they were asked to elaborate. All (100%) of the middle aged participants answered “parents” and “elders”, implying that they indeed think parents should have more rights than children.²² Within the younger generation, only one informant gave further explanation, “government officials and police, who should have the right to enforce laws”.

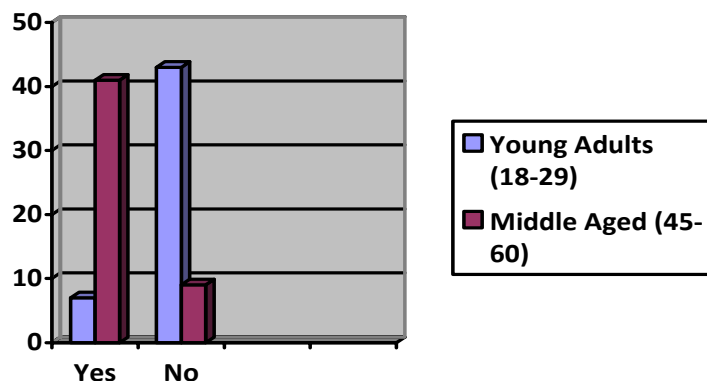
To further understand the participants’ views on children’s rights, they were asked, “Do you think it is okay to punish a child psychically (smacking, hitting, or kicking)”?²³ Fourteen percent of the younger generation answered “yes” compared to a significantly greater number, 82% of the middle aged population - as illustrated in Figure 2.

²¹ Appendix A

²² Survey Informant

²³ Appendix A

**Do You Think its Okay to Punish a Child Physically?
(Smacking, Hitting, or Kicking) – Figure 2**



Reasons given for the responses included, “because it’s wrong”, “it hurts the child physically and mentally”, “it is against a child’s rights”, and “it’s a bad example”.²⁴ One young adult commented,

If parents can communicate properly with their children, it will give them a chance to share their problems and what parents should do is listen to their children. The only solution to the disobedience of children is communicating with them and letting them know that the things they are doing are wrong, whereas physical punishment only leads to more problems.²⁵

These answers greatly differed from the majority of middle aged participants, whose answers read; “physical punishment is the way of the *fa’asamoa*”, “hitting children makes them obey”, and “children need to respect their parents and hitting and smacking them is the only way for them to understand that – there is no other way.”²⁶

Do Samoans Believe in Religious Freedom?

The issue of children’s rights is not the only human rights conflict in Samoa. As outlined in this study’s introduction, religious freedom proves to be an ongoing struggle

²⁴ Survey Informant

²⁵ Survey Informant

²⁶ Survey Informant

throughout the country. One of the greatest impact of change on the culture and society of Samoa was the arrival of the western missionaries, beginning in 1830. The strong influence of the Christian missionaries and their teachings resulted in devoutly religious Samoan people continuing into today's society, with much of their time and resources devoted to church activities.²⁷ Ninety eight percent of the Samoan population is Christian leaving a very small minority who observe other religions. These "other religions" are often not recognized within the small villages of Samoa and in numerous cases the practicing families have been banished from their own community as outlined in the case of Salamumu.²⁸ This banishment is a direct violation of the Universal Declaration of Human Rights Article 18 which again reads,

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.²⁹

Though banishment due to differing religious beliefs has been documented on many accounts, this aversion to religious freedom is not true of all Samoans.

When the survey participants were asked, "Do you think people should have freedom of religion", 84% of the young adult generation answered "yes", compared to a much smaller 44% of the middle aged generation, as illustrated by Figure 3.³⁰

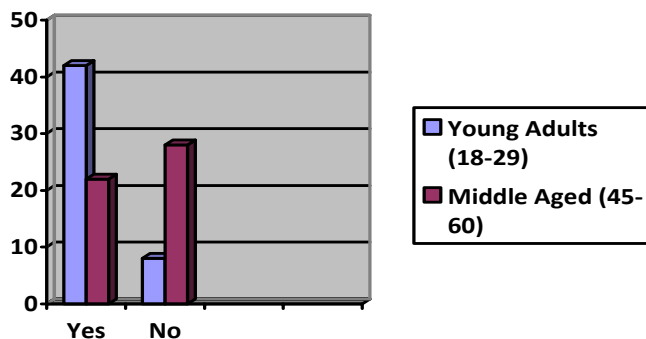
²⁷ Bonin, Georgina. United Nations Development Program Representative. United Nations Office, Apia. May 6, 2009.

²⁸ Toleafoa, May 10, 2009.

²⁹ Universal Declaration of Human Rights.

³⁰ Appendix A/Appendix B.

Do You Think People should have Freedom of Religion? – Figure 3



A follow up question asked, “Do you think individuals should be allowed to practice religions outside of the religions recognized in their village?” Seventy two percent of the young adult population answered, “yes”, but only 18% of the middle aged generation, producing a significant difference of 54%.³¹

How Important are Human Rights to Contemporary Samoans?

Samoan society is not static, it is steadily evolving and adapting to western values and practices. Over time adaptations and accommodations are being made and will continue to be made.³² Samoa has its own concepts of human rights which are ingrained within the *fa’asamoa*; but they will need to be reconciled with other concepts of human rights.³³ This struggle to recognize the human rights stated in the UDHR can be seen in the findings of this study.

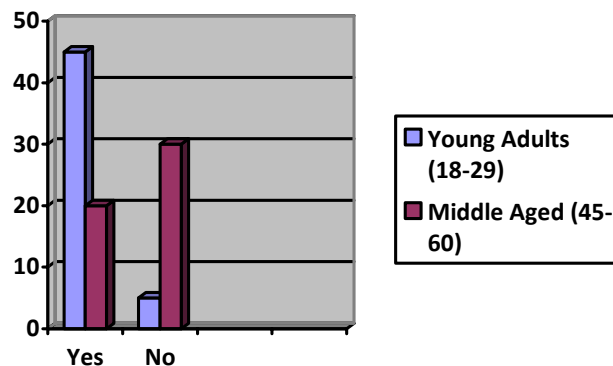
³¹ Appendix A/Appendix B.

³² Toleafoa, May 10, 2009.

³³ Toleafoa, May 10, 2009.

When posed with the question, “Do you think human rights are important in Samoa to protect the rights of individuals”; 90% of young adults answered “yes” compared to 40% of the middle aged generation, as illustrated in Figure 4.³⁴

Do You Think Human Rights are Important in Samoa to Protect the Rights of Individuals? – Figure 4



A following question found that only 4% of young adults think Samoa would be better off without human rights versus more than half (56%) of the middle aged generation.³⁵ The two generations came to somewhat more of an agreement on the question of whether human rights clash with the *fa’asamoa*. Fifty four percent of young adults agreed that indeed they do clash compared to 84% of the older generation, but both categories with a majority in agreement. The majority of both generations also agree that human rights need to change to adhere more to the values of the *fa’asamoa* before being fully accepted into the culture.³⁶

As illustrated in Figure 5, both generations feel that the *fa’asamoa* is of the same importance to their respective and opposing generation. This solidifies the idea that even

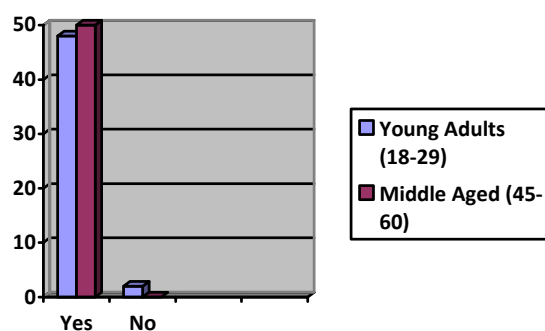
³⁴ Appendix A/Appendix B.

³⁵ Appendix A/Appendix B.

³⁶ Appendix A/Appendix B.

if the two generations drastically disagree on such issues of human rights, their identity within the *fa'asamoa* still remains.

Do You Think the *Fa'asamoa* is as Important to your Generation as it is to your Parents'/Children's' Generation? – Figure 5



The results illustrated and outlined above allow that there is a significant difference in attitudes towards human rights between the young adult Samoan generation and the middle aged Samoan generation. This implies that the variable of age in Samoa plays a crucial role in views of human rights.

Summary of Key Findings – Educational Comparative

The second variable analyzed in this study was the participants' education level. The Samoan educational system originally patterned after that of New Zealand, allows that western ideals such as exam based learning are already ingrained within the system.³⁷ The majority of Samoans, especially at the primary and college³⁸ levels, are educated by teachers who were born and raised in Samoa, and who foster the *fa'asamoa*

³⁷ Howe, K.R. Where the Waves Fall: A New South Sea Islands History, from the First Settlement to Colonial Rule. Hawaii, 1984. p.46.

³⁸ Please note that the term "college" refers to years 9-12 (plus a 13th year if desired) in Samoa which differs from the American terminology "high school".

and its distinct values.³⁹ Therefore Samoan school children often uphold the principles of the *fa'asamoa* throughout their education. For example, Samoan children are usually disciplined in school by a slap, pinch, or hit from their teachers.⁴⁰ This form of discipline is not condoned in western educational systems, allowing that indeed traditional Samoan ways are embedded within the schools.⁴¹ At the University level, courses are often geared toward very specific subjects, and subjects that have yet to be touched upon in the primary and secondary levels. This allows University level students a broader perspective on a number of topics, especially global issues due to their highly educated professors; a majority of which who obtained their degrees abroad.⁴²

The findings of this specific analysis were divided between those who completed a college level education or below, and those who completed (or are attending) university and above. The participants' ages were not taken into account in this analysis as the findings presented are examined on one variable only.

The variable of education produced a significantly smaller difference in attitudes towards human rights than the variable of age as outlined below.

Do Samoans Believe in Religious Freedom?

As previously noted, the right to religious freedom remains a struggle in contemporary Samoa. Does one's education level affect their view in regards to the subject?

These responses suggest that education level has a significant influence on one's attitude towards religious freedom. As illustrated in Figure 6, 48% of college level

³⁹ Varn, Thomas. *Samoan Education System: Traditions and Changes*. Apia, Samoa, 2007.

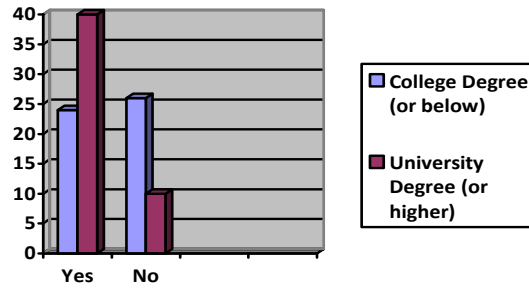
⁴⁰ Roche, Vetu. College Student. Roche Fale. March 4, 2009.

⁴¹ Corporal punishment is not allowed in Samoa in theory, but it is still very prevalent within the school system.

⁴² Varn, Thomas.

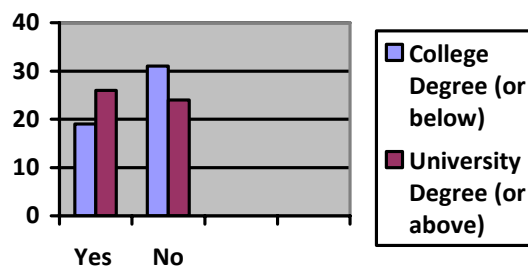
educated individuals answered “yes” to the question of religious freedom versus a considerably larger percentage (80%) of university educated individuals.⁴³

Do You Think People should have Freedom of Religion? – Figure 6



The percentage significance was very similar in the question of whether one should be allowed to practice religions outside their village recognized religions, with 18% of college level educated individuals answering “yes” compared to 52% of university educated individuals – illustrated in Figure 7.⁴⁴

Do You Think Individuals should be allowed to Practice Religions Outside of the Religions Recognized in their Village? – Figure 7



⁴³ Appendix C/Appendix D.

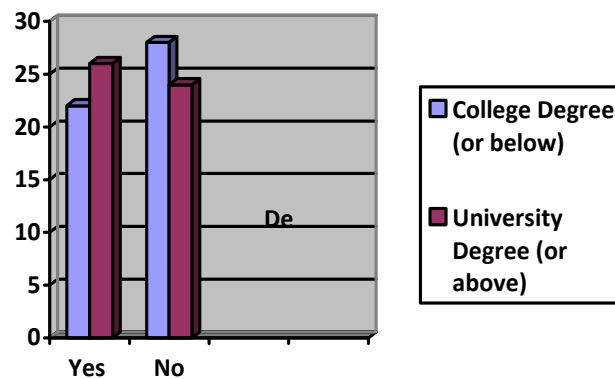
⁴⁴ Appendix C/Appendix D.

Are all Samoans Born Equal?

Article 1 of the UDRH states that, “all human beings are born free and equal in dignity and rights” although the findings of this study imply that this human right is not observed by all. The generational analysis previously outlined indicated that the vast majority of the younger Samoan generation agrees with Article 1 of the UDHR compared to less than a quarter of the middle aged generation who agreed. Will one’s education level be as significant of a variable?

This study finds that one’s educational level is not as significant of a variable as one’s age on the issue of children’s rights; though it still yields differing majorities between the two levels of education. Only 44% of college educated individuals agreed that children should have the same rights as adults compared to 52% of university educated individuals, as illustrated below in Figure 8.⁴⁵

Do You Think Children should have the Same Rights as Adults? - Figure 8

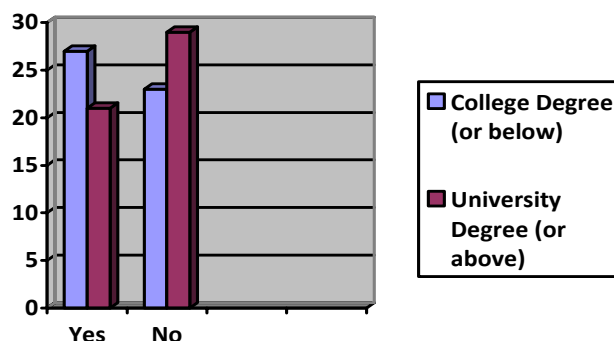


⁴⁵ Appendix C/Appendix D.

The majority reverses in the question of punishing a child physically as 54% of college educated individuals agreed whereas only 42% of university educated individuals condoned the action, also illustrated below.⁴⁶

Do You Think it is Okay to Punish a Child Physically (Smacking, Hitting, Kicking)?

Figure 9



Although this study finds the education variable significant in the cases of religious freedom and children's rights, on all other questions the percentage differences were found to be not significant.⁴⁷ This allows that the variable of age is a greater determinant on views of human rights in contemporary Samoa when compared to the variable of education.

Academic Perspectives

After calculating the survey data, this study furthered its research by obtaining the perspectives of a diversified pool of Samoan adults (through the interview method) which allowed great insight into their views and issues on the subject of human rights in contemporary Samoa. The interviewees were informed of the results of the survey

⁴⁶ Appendix C/Appendix D.

⁴⁷ Appendix C/Appendix D.

conducted in this study to obtain their analysis of what the findings mean in the context of the *fa'asamoa*.

*Isalei Va'ai*⁴⁸

Isalei Va'ai is currently the head of department of social science at the National University of Samoa, allowing her a great insight on the changing attitudes of current University students. Va'ai believes that culture, analyzed in any country or context, is always changing with time. This constant change has impacted the young adult Samoan generation; as Samoa adopts more western ideals and infrastructure, the younger generations absorb the change and begin to adapt as well – but not instantaneously. Even in her current classes, Va'ai stated that some of her students still indeed think and decide in a manner of consensus, very typical of the traditional Samoan way. She pointed out that although her students are growing up in a time of an influx of western influence; they were raised by their parents who most likely live within the values and principles of the traditional *fa'asamoa*.

On the issue of globalization, Va'ai noted that for a majority of the time the young Samoan generation is exposed to the wrong things such as television and global pop culture which portrays a lack of respect for one's family. If young Samoans are continually exposed to such forms of western influence, the clashing values they observe will eventually lead to societal breakdown. Samoa runs on the idea of respect; without it, the infrastructure of the communal society will begin to crack.

Although Va'ai voiced some of the adverse results of western influence, she stated that regardless, human rights are indeed necessary in Samoa. They are necessary to protect the rights of women and children in cases of abuse, as human rights allow police

⁴⁸ Va'ai, Isalei. Head of Social Science Department, NUS. National University of Samoa. May 6, 2009.

to intervene and abusers to be reported. But, Va'ai reiterated that the Universal Declaration of Human Rights is not considerate of the *fa'asamoa*; inhibiting its full adaption into the country. Va'ai believes that Samoans deserve a voice in such governing documents, and maintains that with an opinion human rights could be molded to the principles of the *fa'asamoa*. With time, Va'ai sees a steady adaption of human rights into Samoa but feels strongly on the idea that UDHR challenges her culture in a way that threatens its future.

*Nanai Sovala Agaiava*⁴⁹

Nanai Agaiava is the Principal Youth Development Officer at the Division for Youth in Apia, Samoa. He works to raise awareness of children's rights and works to set up programs such as the National Youth Forum and Youth Parliament to give youth a chance to voice their concerns and speak about issues they face as young Samoans. Agaiava sees the acceptance of human rights in Samoa as a very slow process, as ingrained principles within the *fa'asamoa* inhibit its implementation. He specifically spoke about the hierarchy of villages, headed by the village *fono*, or village *matai*. Village people are expected to do as the *matai* tell them; the *matai* outline what is right and what is wrong in their specific village and as the representatives of their families. The *matai* also "represent" their respective family members' voices and concerns. Agaiava sees these obstacles as ones that can be conquered with time; Samoans need the time to further understand human rights which will ultimately allow for a greater observance of them. Agaiava believes that human rights need to be "Samoanized" in order to be fully accepted into the culture. As crucial as he finds the UDHR, he is also aware that such

⁴⁹ Agaiava, May 6, 2009.

rights as religious freedom clash with some of the strong principles that the *fa'asamoa* fosters. This results in the idea that Samoa needs to embrace human rights in the context of their own culture – see them through their own lens and not the lens of other western cultures.⁵⁰ He gave the example of children's rights that are often understood as giving children the authority to do what they wish, when in reality it gives children a voice to speak up if they are abused or in need. Keeping children safe and out of harm's way does not go against the values of the *fa'asamoa*.

Agaiava finds that a more direct implementation of human rights into the curriculum of primary education is necessary in the move towards the acceptance of human rights in Samoa. He spoke about the cyclical nature of infringement of human rights especially in regards to children. He gave the example of a child being physically punished in an abusive way by their parents and then that child growing up only to treat his or her children the same way.

Agaiava also explained how the older generations in Samoa are almost “unchangeable”. They grew up within the strict values of the traditional *fa'asamoa* and are very hesitant to accept or attempt to understand any new principles. Therefore, Agaiava reiterated the importance of the young Samoan generations, who deserve a voice, a voice that will “Samoanize” human rights for the future generations of their country.

*Georgina Bonin*⁵¹

Georgina Bonin a current representative from the United Nations Development Program who works specifically in the field of human rights. She works for the

⁵¹ Bonin, May 6, 2009.

successful implementation of human rights in Samoa by working with other nations as examples of human rights programs and organizations that have successfully aided in the adaptation of the UDHR. In Samoa, Bonin sees the importance of the country's communal culture as the main issue in the acceptance of human rights, as the rights focus on the individual. Bonin spoke about the successes of human rights in Samoa, giving the example the rights of those with disabilities. Those with disabilities now have more educational opportunities, job opportunities, and are overall more apparent within the Samoan society instead of being hidden in the home.

When asked if human rights clash with the *fa'asamoa*, Bonin answered that the "UDHR is challenging the culture in a good way, as Samoan people have lost their ability to see how human rights comply with their culture."⁵² The push towards adapting human rights will remind them of the rights already ingrained within the *fa'asamoa*.

Bonin explained that the UDHR was written in a broad enough form that it can be interpreted in the context of any culture, a view that greatly differs from those of Va'ai and Agaiava. "The UDHR is a solid document, and it is up to specific countries to customize it in their own way."⁵³

Bonin noted that change, in any culture, is inevitable. Socially and economically everything is changing, so the acceptance of human rights is just another "change" to add to the list. She is very optimistic about the future of human rights in Samoa; as the population begins to more fully understand the role of the rights and accept them as a Samoan way and not a *palagi* (foreign) idea, the hurdles that human rights currently face will begin to subside.

⁵²Bonin, May 6, 2009.

⁵³Bonin, May 6, 2009.

*Galumalemana Steve Percival*⁵⁴

Steve Percival is a Human Rights activist and Samoan filmmaker who has worked with the United Nations along with many other organizations within Samoa. Percival is passionate about the vitality of human rights in Samoa which has led him to produce three documentaries on the subject. He finds the main clash between the *fa'asamoa* and the UDHR as one favors the individual and one looks towards the interest of the community. Percival finds that the globalization process will change perceptions of Samoans toward human rights and they will eventually understand that they are for the greater good of the society.

The slow affects of globalization are not the only factors in the successful acceptance of human rights. Percival finds that “a critical component for any strategy of UDHR adaption is through education curriculums.”⁵⁵ Teachers in contemporary Samoa all have their own opinions about the rights and can “inadvertently teach intolerance” to their students. This needs to change as the young Samoans deserve the understanding of human rights to protect themselves, their families, and their villages. With further understanding comes increased acceptance.

An issue that Percival finds with young Samoan's increasing approval and adaption of human rights is the idea of individual responsibility, or lack thereof. He stated that human rights and individual responsibility go hand in hand. It is clear to him that young Samoans understand the idea of individualism but they are lacking the responsibility aspect which can prove quite detrimental. He reiterated that this missing idea of responsibility can be attributed to the students' curriculum, where broken and

⁵⁴ Percival, Steve. Samoan Filmmaker. Cappuccino Vineyard. May 7, 2009.

⁵⁵ Percival, May 7, 2009.

misconstrued representations of human rights are often taught. Though Percival sees this issue in young adults he is also content with the apparent mind shifts within the younger generation. He finds that they are indeed wrapping their minds around human rights and recognizing its crucial role within their society to protect the rights of their citizens.

Percival finds the UDHR document as an “ideal scenario” that society should strive towards but the document lacks a nod towards a communal society which has inhibited much of its success in Samoa. Percival would amend the UDHR to adhere to the consensual society that Samoa boasts; but regardless, he finds human rights more than necessary to ensure the rights of children, the equality of sexes, and religious freedom, to name a few. He finds the future of human rights as facing many obstacles, but obstacles that need to be faced in order to embrace the declaration. Percival sees education as the first and most effective step towards acceptance of the vital document.

*Asofou So'o*⁵⁶

Asofou So'o, along with being the current Vice Chancellor of the National University of Samoa, is a highly respected political academic and author of numerous published articles and books. So'o finds children's rights as the main clash between the *fa'asamoa* and the UDHR. He finds that the older Samoan generation sees human rights as giving children too much power that will threaten their own authority. He attributes this fear to genuine misunderstanding of the rights. So'o stated that the Samoan ideal for children is “don't answer back” so the idea of giving children “equal rights” is contradicting to their traditional values.⁵⁷

⁵⁶ So'o, Asofou. Vice Chancellor, NUS. National University of Samoa. May 7, 2009.

⁵⁷ So'o, May 7, 2009.

So’o contributes this misunderstanding of human rights to numerous causes including the lack of education that young Samoans receive on the subject. As the younger generations become more willing to embrace the UDHR, they are bringing with them their own interpretations of the document which have led to some misunderstandings; misunderstandings such as the lack of individual responsibility that Percival noted above. This adverse affects of the implementation of the UDHR are inevitable. So’o stated that human rights will always challenge the *fa’asamoa*, but the culture is ever changing and will slowly learn to adapt to this individual focused governing document.

So’o elaborated on the subject of western influence on the younger Samoan generations. As a professor himself he agrees with Va’ai that half of his students still uphold the traditional *fa’asamoa* of consensual decision making and the values of respect versus the other half of his students who he finds very westernized, fostering individuality and a new identity. He proposed that all of his students will begin to understand and uphold individual identities in time – “in time human rights will become apart of the Samoan identity”.⁵⁸ Even though So’o stated that the UDHR will slowly make progress in Samoa, he expressed the same desire as Percival – to amend the UDHR to adhere more to a culture that fosters a communal society; with that amendment human rights would mesh a lot easier with the traditional *fa’asamoa*.

So’o believes that Samoa needs “only a dose of human rights” at a time. Samoa is a country that has a unique culture and history – this results in a slow adaption to any new form of principles. Like Percival, he noted the idea of “*palagi* influence” which inhibits the UDHR success in Samoa. So’o also stated that in reality human rights are a *palagi*

⁵⁸ So’o, May 7, 2009.

idea, but a *palagi* idea that would be beneficial to the Samoan society if the country is able to “Samaonize them.”⁵⁹

*Afamasaga Toleafoa*⁶⁰

Afamasaga Toleafoa is a former member of parliament and currently advocates for human rights, specifically for women and children. He finds that the main clashes between the UDHR and the *fa’asamoa* occur in religious worship where the village imposes its group rights on what church an individual may attend in the village. It also occurs during general elections when village authorities impose their candidate on the right of individuals to vote for the candidate of their choice. He finds that it also occurs between the *matai* and members of their family where individuals want to be consulted on family matters and the family head acts on his/her own. It occurs where village authorities dictate that no women *matai* may participate in village council deliberations. Lastly, it occurs between parents and children where parents exert absolute authority on the rights of their children who want to have a say on things that pertain to their lives.

Toleafoa believes that human rights clash with values that hold Samoan society together, provide stability and give meaning to life.

Undermining it through putting the individual first is a serious threat to peace, security and to the values that hold Samoan society together. It is dangerous when used by people who have no understanding of Samoan society and little understanding of human rights themselves.⁶¹

Toleafoa sees that clashes are indeed apparent but they can also be worked with as with further understanding, like as Percival, Va’ai, So’o, and Nanai stated, the obstacles will begin to subside. Toleafoa stated that,

⁵⁹ So’o, May 7, 2009.

⁶⁰ Toleafoa, May 10, 2009.

⁶¹ Toleafoa, May 10, 2009.

Samoan children must be taught the responsibilities that individuals have to society and that are part of human rights education. They must also understand how to reconcile the two and how individual based human rights can be accommodated into Samoan situations without creating unnecessary friction. The group also has group based human rights that need to be respected.⁶²

When asked about the increased acceptance of human rights by the young Samoan generations, Toleafoa stated that, “young people usually pick up a one sided view of human rights- usually their own rights as individuals but without an understanding of the responsibilities that go with it.”⁶³ In time there will be better acceptance of human rights and how it fits into Samoan society and contributes to society and not undermine it.

Toleafoa contends that Samoa needs more awareness and education of how universal rights should apply in Samoa and how Samoa needs its communal society – resulting in the necessity of awareness on how the two can be reconciled and made to support each other.

Analysis

As stated numerous times throughout this study, human rights focus on the individual whereas Samoan culture focuses on the community. This conflict has allowed the implementation of human rights to be a complex process full of aversion, obstacles, and battles. But the findings also showed that human rights are vital within Samoa as the rights of the country’s citizens deserve to be respected. Is there a place for the UDHR in the future of Samoa?

⁶² Toleafoa, May 10, 2009.

⁶³ Toleafoa, May 10, 2009.

The generational analysis in this study found that the younger Samoan generation is much more accepting of human rights and finds the UDHR much more crucial to the future of their developing nation than to the surveyed middle aged generation. As confirmed by the outlined interviews, the younger Samoan generations are being exposed to a serious increase of western influence which gives them a glimpse into a life of individual decision making and individual responsibility. Samoans are observant by nature which results in young Samoans imitating such western values without much hesitation. The survey also yielded the idea that the *fa'asamoa* is as important to the younger Samoan generation as it is to their parents and elders. Their identity lies within the *fa'asamoa*, but they are not unaware of the need to keep up with the changes and adaptations that will lead to the greater good of the Samoan society.⁶⁴

Young Samoans are exposed to the idea of individual rights through the increase in awareness efforts by many organizations including the United Nations.⁶⁵ With this knowledge the younger Samoans of today can easily recognize what is an infringement of human rights, as they are often privy to child beatings, domestic violence, and battles over religious freedom. This exposure, along with the knowledge of human rights creates a dilemma for many young Samoans as it's their own traditional culture versus the imported ideals of a governing document. With an increase in human rights education as talked about by both Steve Percival and Afamasaga Toleafoa, young Samoans are generating an acceptance of how to blend human rights with the *fa'asamoa*, recognizing how they can co-exist.

⁶⁴ Percival, May 7, 2009.

⁶⁵ Bonin, May 6, 2009.

The significant difference in findings of attitudes between the young adult generation and the middle aged generation can also be attributed to what Nanai Agaiava stated, “Older Samoans were born and raised in a strict traditional culture, they are very hesitant to accept or attempt to understand any new principles, especially ones seen as values of *palagi*.”⁶⁶ The older Samoan generations do not have access to the human rights education that many young Samoans are receiving – this leaving them with greatly misconstrued ideas about the UDHR and what is it attempting to do to their culture. When interpreted as a document that will give children the right to go against what their parents say, to practice any religion they want, and to make decisions without consent, it is understandable why the older Samoan generations are hesitant and resistant to human rights. With an increase in awareness of the universal rights through workshops and organizations working at the village level, the height of understanding will allow older Samoan generations to grasp how the rights might benefit their society rather than undermine it.

The study results on educational level support the idea that furthered education adds to human rights awareness; but the influence of education level is far less significant than the variable of age. The results showed that higher education led to a greater desire for the rights to protect children and religious freedom. These findings can be attributed to the broad perspective one obtains when entering University as professors are highly educated and offer views that many Samoan students have never heard. Some Samoans gain an understanding in University psychology classes of the dangerous affects of child beating, leading to a greater perception of how the traditional form of Samoan discipline can affect a child’s future. University students are also exposed to broader perspectives

⁶⁶ Agaiava, May 6, 2009.

on the idea of religion and spirituality and what it means to have religious freedom. These reasons along with the overall education on human rights and how there is indeed a way that the UDHR can co-exist with their traditional culture allows higher educated Samoans to be more accepting of human rights. The educational variable was not as much a determining factor as age implying that the exposure to the influx of western ideals is greatly impacting the implementation of human rights in Samoa.

The interviews conducted in this study offered diverse perspectives of the future of human rights in Samoa. All interviewees noted the importance of universal rights but they all also offered a plethora of examples as to how the UDHR faces great obstacles in Samoa especially its threat to the *fa'asamoa*. One of the greatest variations in views was that of Georgina Bonin who works directly for the United Nations. She stated that the UDHR is a solid document that is broad enough to be interpreted within all cultures across the world. Steve Percival, along with a majority of the other interviewees disagreed with this statement and noted that if it were ever an option; the UDHR needs to be amended to adhere to the unique aspects of Samoan culture. The interviewees are aware that amendments to the UDHR are not possible for the time being but they can see past that and stated that regardless of the clashes, human rights remain crucial in their culture. It is going to take time to get past the hurdles of misunderstanding and pure resistance, but with the increase in human rights education and awareness, the new attitudes of the young Samoan generations, and the efforts of academics such as the ones interviewed in this study, it appears that human rights has secured a spot in the future of Samoa.

Conclusion

In conclusion, this report proposes that the Universal Declaration of Human Rights is not a generic bill that will adapt to all cultures, yet a bill that can be quite damaging to cultures such as Samoa. With the reality that there will be no amendments to the document in the near future, Samoa has taken action in order to find mechanisms that will promote “Samoanized” human rights through education and conventions like the one held last month on Effective Ways of Instituting Human Rights.⁶⁷ Instead of dwindling on the past, Samoa is looking to the future. The country understands that the UDHR may never fully mold into its communal society, but they also understand the vitality of rights for their citizens. With time and determination, Samoa will be able to protect the rights of individuals in a way that coincides with its established culture of great depth and value to its citizens, a way that will perpetuate development and peace from within Samoa’s borders.

For further research, it would be interesting to look at the rural versus urban attitudes on human rights, as well as the variable of gender. Do women, who are seen as an oppressed group in the workforce of Samoa, especially in the government, have different views on human rights than men? It would also be beneficial to look at the effectiveness of different village based workshops and education tools on human rights awareness in order to capitalize on the efforts to further the acceptance of human rights.

⁶⁷ Effective Ways of Instituting Human Rights. Samoa Observer, 29 April, 2009.

References

Interviews

Agaiava, Nanai. Principal Youth Development Officer. Division of Youth Office, Apia. May 6, 2009.

Bonin, Georgina. United Nations Development Program Representative. United Nations Office, Apia. May 6, 2009.

Percival, Steve. Samoan Filmmaker. Percival Household. April 29, 2009. Cappuccino Vineyard. May 7, 2009.

Roche, Vetu. College Student. Roche Fale. March 4, 2009.

So'o, Asofou. Vice Chancellor, NUS. National University of Samoa. April 27, 2009/May 7, 2009.

Tolefoa, Afamasaga. Former Member of Parliament. Apia Public Library. May 1, 2009. Via e-mail – May 10, 2009.

Va'ai, Isalei. Head of Social Science Department at NUS. National University of Samoa. May 6, 2009.

Surveys – 100 Completed (May 4, 2009 – May 12, 2009)

- Apia Businesses (9).
- Apia Market (7).
- Leauvaa, Upolu (11).
- Malua, Upolu (14).
- Market Bus Stop, Apia (18).
- National University of Samoa (36).
- University of the South Pacific (5).

Primary Sources

Government of Samoa. The Constitution of the Independent State of Western Samoa. Western Samoa Government Printing Press. Apia, 1960.

The Village Fono Act. Government Printing Press. Apia, 1990.

Tolefoa, Afamasaga. Pacific Media and Human Rights Summit: The Pacific Media's Role in Reporting Children's Rights. Apia, Samoa, April 18, 2008.

Universal Declaration of Human Rights. United Nations. Palais de Chaillot, Paris. December 10, 1948

Secondary Sources

Effective Ways of Instituting Human Rights. Samoa Observer, 29 April, 2009.

Faasisila-Enosa, Ianesi. The Viability Of Democracy In Samoa: A Villager's Perspective. University of the South Pacific, 2004. (Masters Thesis)

Howe, K.R. Where the Waves Fall: A New South Sea Islands History, from the First Settlement to Colonial Rule. Hawaii, 1984

Manutai, Ofeira Salevao. Valuing Lives by Sustaining Human Rights in a Civil Democratic Society. Febuary 2009. Apia, Samoa.

Meti, Lauofo. Samoa: The Making of the Constitution. Lepapaigalagala: National University of Samoa, 2002.

Professor Le'apai Tu'ua 'Īlaoa Asofou So'o. National University of Samoa: Apia, April 6, 2009

So'o, Asofou, ed. O Suigai le Fa'amatai. National University of Samoa, 2007.

United States Department of State, U.S. Department of State Annual Report on International Religious Freedom for 1999 - Samoa , 9 September 1999.

Va'ai, Saleimoa. Samoa Fa'amatai and the Rule of Law. National University of Samoa, 1999.

Internet Sources

“United Nations Charter.” 2009. United Nations. May 2009
<http://www.un.org/en/documents/charter/preamble.shtml>

Glossary

<i>Aiga</i>	The extended family
<i>Fa'asamoa</i>	Samoaan way of life, culture, and customs
<i>Fa'amatai</i>	The <i>matai</i> system
<i>Fono</i>	A village council of chiefs; the traditional body of authority
<i>Matai</i>	The titled head of a family; chief
<i>Palagi</i>	Foreigner

Appendix A – Young Adult Survey

My name is Margaret Smith and I am a student at USP Alafua studying Human Rights in Samoa. All of your answers will be anonymous. Thank you for your time. If you have any questions, please ask. /O lo'u igoa o Makerita ma o a'u o se teine o lo'o a'oa'oina i le Univesete o le Pasefika i Alafua. O lo'o o'u fia malamalama i le aia tatau a le tagata. E taua uma tali o le a e tu'uina mai mo a'u ma o le a le mafai ona silafiatina e se isi. Fa'afetai tele mo lou taimi taua. A iai se fesili fa'amolemole fesili mai. Fa'afetai.

Name/Suafa _____
 College/Kolisi _____
 University/Univesete _____

Date/Aso _____
 Village/Nu'u _____
 Age/Tausaga _____

***Please only answer questions that you understand/Tali na'o fesili e te malamalama ai**

***Please tick all boxes that apply/fa'amolemole tu'u le fa'ailoga fa'asa'o I pusa I tali talafeagai**

1. Do you know what human rights are?/E te silafia lea mea o le aia tatau? Yes/Ioe 100% No/Leai 0%
2. Do you think that all Samoans should be born equal with equal rights?/Fa'amata e soifua mai loa le tagata Samoa e tatau ona tutusa pau uma i lea mea o le aia tatau? Yes/Ioe 92% No/Leai 8%
3. Do you think certain people should have more rights than others?/Fa'amata o nisi tagata e sili atu la latou aia tatau i lo isi tagata? Yes/Ioe 10% No/Leai 90%
4. Do you think people should have freedom of religion?/Fa'amata e tatau ona iai le aia tatau a le tagata i le sa'olotoga i tapuiga fa'alelotu? Yes/Ioe 84% No/Leai 16%
5. Do you think individuals should be allowed to practice religions outside of the religions recognized in their village?/Fa'amata e tatau ona fa'ataga le tagata e fa'atino ai lana lava lotu i totonu o se nu'u e ese mai lotu poo Ekalesia ua aloa'ia i totonu o sea alaafaga? Yes/Ioe 72% No/Leai 28%
6. Do you think Samoans living in Samoa have to uphold the values and traditions of the fa'asamoa?/ Fa'amata e tatau i tagata Samoa o loo nonofo lava i Samoa ona taofiofia pe fa'atumuina tu ma aga fa'asamoa? Yes/Ioe 90% No/Leai 10%
7. Should Samoans that do not uphold the values and traditions of the fa'asamoa be punished?/E tatau ona fa'asala tagata Samoa o loo latou le amana'iaina tu ma aga fa'asamoa? Yes/Ioe 62% No/Leai 38%
8. Do you agree with universal suffrage (everybody over the age of 21 allowed to vote)?/E te ioeina le palota o tagata ua atoa le 21 tausaga? Yes/Ioe 100% No/Leai 0%
9. Do you think Samoa should go back to matai suffrage?/E tatau ona toe fo'i Samoa i le palota na'o matai? Yes/Ioe 0% No/Leai 100%
10. Do you think that children should have the same rights as adults?/Fa'amata e tatau ona tutusa le aia tatau a tamaiti ma tagata matutua? Yes/Ioe 78% No/Leai 22%
11. Do you think it is okay to punish a child physically (smacking, hitting, kicking)?/E sa'o le fa'atonu o se tamaititi i le fasi, pei o le po, sasa po'o le kiki fo'i? Yes/Ioe 14% No/Leai 86%
12. Do you think the police should be able to arrest people who abuse their spouse and/or children?/Fa'amata e tatau i leoleo ona lokaina I latou o loo latou faia ni sauaga i o latou to'alua poo tamaiti fo'i? Yes/Ioe 94% No/Leai 6%
13. If you commit a crime, should your whole family be punished?/Afai ua e faia se solitulafono, e tatau ona fa'asalaina lo outou aiga atoa? Yes/Ioe 10% No/Leai 90%
14. Do you think the values of human rights (religious freedom, individual responsibility) should be taught in school?/E tatau ona a'oa'oina i totonu o a'oga itu ta'ua o le aia tatau pei la o le sa'olotoga o Ekalesia ma matafaioi a le tagata lava ia? Yes/Ioe 90% No/Leai 10%

15. Do you think your generation is more influenced by western attitudes and ideals than your parents' generation?/*Fa'amata o lau tupulaga ua tosigā i tu ma āga mai fafo i lo le tupulaga a ou matua?*
Yes/Ioe 98% No/Leai 2%
16. Do you think the *fa'asamoa* is as important to your generation as it is to your parents' generation?/*E sili le mamalu o le fa'asamoa i lau tupulaga pe sili le taimi o ou matua?* Yes/Ioe 62% No/Leai 38%
17. Do you think human rights are important in Samoa, to protect the rights of individuals?/*I sou manatu e taua aia tatau i Samoa, e puipuia ai aia tatau a tagata ta'ito'atasi?* Yes/Ioe 90% No/Leai 10%
18. Do you think Samoa would be better off without human rights?/*Fa'amata e sili atu Samoa pe afai e ave ese lea mea o le aia tatau?* Yes/Ioe 4% No/Leai 96%
19. Do you think the values of Human Rights clash with the values of the *fa'asamoa*?/*Fa'amata e fete'ena'i itu taua o le aia tatau ma itu taua o le fa'asamoa?* Yes/Ioe 54% No/Leai 46%
20. Do you think that Samoa needs to adopt more western values in order to continue its development?/*E moomia e Samoa mea taua poo faiga mai fafo ina ia fa'aaau ai pea lona atina'ega?* Yes/Ioe 64% No/Leai 36%
21. Do you think human rights need to change to adhere more to the values of the *fa'asamoa* before being fully accepted into the culture?/*Fa'amata e tatau ona suia le aia tatau ina ia fa'atumau ai ma le fa'asamoa ae le'i talia pe aloa'ia ai i le aganu'u?* Yes/Ioe 62% No/Leai 38%
22. Do you think all countries worldwide should have human rights?/*E tatau i atunu'u uma o le lalolagi ona faia ai pe fa'atino le mea lea o le aia tatau?* Yes/Ioe 100% No/Leai 0%

Appendix B – Middle Aged Survey

My name is Margaret Smith and I am a student at USP Alafua studying Human Rights in Samoa. All of your answers will be anonymous. Thank you for your time. If you have any questions, please ask. /O lo'u igoa o Makerita ma o a'u o se teine o lo'o a'oa'oina i le Univesete o le Pasefika i Alafua. O lo'o o'u fia malamalama i le aia tatau a le tagata. E taua uma tali o le a e tu'uina mai mo a'u ma o le a le mafai ona silafiatina e se isi. Fa'afetai tele mo lou taimi taua. A iai se fesili fa'amolemole fesili mai. Fa'afetai.

Name/Suafa _____
 College/Kolisi _____
 University/Univesete _____

Date/Aso _____
 Village/Nu'u _____
 Age/Tausaga _____

***Please only answer questions that you understand/Tali na'o fesili e te malamalama ai**

***Please tick all boxes that apply/fa'amolemole tu'u le fa'ailoga fa'asa'o I pusa I tali talafeagai**

1. Do you know what human rights are?/E te silafia lea mea o le aia tatau? Yes/Ioe 100% No/Leai 0%
2. Do you think that all Samoans should be born equal with equal rights?/Fa'amata e soifua mai loa le tagata Samoa e tatau ona tutusa pau uma i lea mea o le aia tatau? Yes/Ioe 54% No/Leai 46%
3. Do you think certain people should have more rights than others?/Fa'amata o nisi tagata e sili atu la latou aia tatau i lo isi tagata? Yes/Ioe 50% No/Leai 50%
4. Do you think people should have freedom of religion?/Fa'amata e tatau ona iai le aia tatau a le tagata i le sa'olotoga i tapuiga fa'alelotu? Yes/Ioe 44% No/Leai 56%
5. Do you think individuals should be allowed to practice religions outside of the religions recognized in their village?/Fa'amata e tatau ona fa'ataga le tagata e fa'atino ai lana lava lotu i totonu o se nu'u e ese mai lotu poo Ekalesia ua aloa'ia i totonu o sea alaafafaga? Yes/Ioe 18% No/Leai 82%
6. Do you think Samoans living in Samoa have to uphold the values and traditions of the fa'asamoa?/ Fa'amata e tatau i tagata Samoa o loo nonofo lava i Samoa ona taofiofia pe fa'atumauina tu ma aga fa'asamoa? Yes/Ioe 94% No/Leai 6%
7. Should Samoans that do not uphold the values and traditions of the fa'asamoa be punished?/E tatau ona fa'asala tagata Samoa o loo latou le amana'iaina tu ma aga fa'asamoa? Yes/Ioe 74% No/Leai 26%
8. Do you agree with universal suffrage (everybody over the age of 21 allowed to vote)?/E te ioeina le palota o tagata ua atoa le 21 tausaga? Yes/Ioe 96% No/Leai 4%
9. Do you think Samoa should go back to matai suffrage?/E tatau ona toe fo'i Samoa i le palota na'o matai? Yes/Ioe 4% No/Leai 96%
10. Do you think that children should have the same rights as adults?/Fa'amata e tatau ona tutusa le aia tatau a tamaiti ma tagata matutua? Yes/Ioe 18% No/Leai 82%
11. Do you think it is okay to punish a child physically (smacking, hitting, kicking)?/E sa'o le fa'atonu o se tamaititi i le fasi, pei o le po, sasa po'o le kiki fo'i? Yes/Ioe 82% No/Leai 18%
12. Do you think the police should be able to arrest people who abuse their spouse and/or children?/Fa'amata e tatau i leoleo ona lokaina I latou o loo latou faia ni sauaga i o latou to'alua poo tamaiti fo'i? Yes/Ioe 56% No/Leai 44%
13. If you commit a crime, should your whole family be punished?/Afai ua e faia se solitulafono, e tatau ona fa'asalaina lo outou aiga atoa? Yes/Ioe 62% No/Leai 38%
14. Do you think the values of human rights (religious freedom, individual responsibility) should be taught in school?/E tatau ona a'oa'oina i totonu o a'oga itu ta'ua o le aia tatau pei la o le sa'olotoga o Ekalesia ma matafaioi a le tagata lava ia? Yes/Ioe 28% No/Leai 72%
15. Do you think your children are more influenced by western attitudes and ideals than your generation?/Fa'amata ua tosinu lau fanau pe ua latou fa'ata'ita'i fo'i i tu ma aga mai fafo i lo lau tupulaga? Yes/Ioe 100% No/Leai 0%

16. Do you think the *fa'asamoa* is as important to your generation as it is to your children's generation?/ *E sili le mamalu o le fa'asamoa i lau tupulaga pe sili le taimi o ou matua?* Yes/Ioe 100% No/Leai 0%
17. Do you think human rights are important in Samoa, to protect the rights of individuals?/ *I sou manatu e taua aia tatau i Samoa, e puipuia ai aia tatau a tagata ta'ito'atasi?* Yes/Ioe 40% No/Leai 60%
18. Do you think Samoa would be better off without human rights?/ *Fa'amata e sili atu Samoa pe afai e ave ese lea mea o le aia tatau?* Yes/Ioe 56% No/Leai 44%
19. Do you think the values of Human Rights clash with the values of the *fa'asamoa*?/ *Fa'amata e fete'ena'i itu taua o le aia tatau ma itu taua o le fa'asamoa?* Yes/Ioe 84% No/Leai 16%
20. Do you think that Samoa needs to adopt more western values in order to continue its development?/ *E moomia e Samoa mea taua poo faiga mai fafo ina ia fa'aauau ai pea lona atina'ega?* Yes/Ioe 20% No/Leai 80%
21. Do you think human rights need to change to adhere more to the values of the *fa'asamoa* before being fully accepted into the culture?/ *Fa'amata e tatau ona suia le aia tatau ina ia fa'atumau ai ma le fa'asamoa ae le'i talia pe aloa'ia ai i le aganu'u?* Yes/Ioe 92% No/Leai 8%
22. Do you think all countries worldwide should have human rights?/ *E tatau i atunu'u uma o le lalolagi ona faia ai pe fa'atino le mea lea o le aia tatau?* Yes/Ioe 34% No/Leai 66%

Appendix C – College Degree (or Below) Survey

My name is Margaret Smith and I am a student at USP Alafua studying Human Rights in Samoa. All of your answers will be anonymous. Thank you for your time. If you have any questions, please ask. /O lo'u igoa o Makerita ma o a'u o se teine o lo'o a'oa'oina i le Univesete o le Pasefika i Alafua. O lo'o o'u fia malamalama i le aia tatau a le tagata. E taua uma tali o le a e tu'uina mai mo a'u ma o le a le mafai ona silafiatina e se isi. Fa'afetai tele mo lou taimi taua. A iai se fesili fa'amolemole fesili mai. Fa'afetai.

Name/Suafa _____
 College/Kolisi _____
 University/Univesete _____

Date/Aso _____
 Village/Nu'u _____
 Age/Tausaga _____

***Please only answer questions that you understand/Tali na'o fesili e te malamalama ai**

***Please tick all boxes that apply/fa'amolemole tu'u le fa'ailoga fa'asa'o I pusa I tali talafeagai**

1. Do you know what human rights are?/E te silafia lea mea o le aia tatau? Yes/Ioe 100% No/Leai 0%
2. Do you think that all Samoans should be born equal with equal rights?/Fa'amata e soifua mai loa le tagata Samoa e tatau ona tutusa pau uma i lea mea o le aia tatau? Yes/Ioe 54% No/Leai 46%
3. Do you think certain people should have more rights than others?/Fa'amata o nisi tagata e sili atu la latou aia tatau i lo isi tagata? Yes/Ioe 46% No/Leai 54%
4. Do you think people should have freedom of religion?/Fa'amata e tatau ona iai le aia tatau a le tagata i le sa'olotoga i tapuaiiga fa'alelotu? Yes/Ioe 48% No/Leai 52%
5. Do you think individuals should be allowed to practice religions outside of the religions recognized in their village?/Fa'amata e tatau ona fa'ataga le tagata e fa'atino ai lana lava lotu i totonu o se nu'u e ese mai lotu poo Ekalesia ua aloa'ia i totonu o sea alaafafaga? Yes/Ioe 18% No/Leai 82%
6. Do you think Samoans living in Samoa have to uphold the values and traditions of the fa'asamoa?/ Fa'amata e tatau i tagata Samoa o loo nonofo lava i Samoa ona taofiofia pe fa'atunauina tu ma aga fa'asamoa? Yes/Ioe 98% No/Leai 2%
7. Should Samoans that do not uphold the values and traditions of the fa'asamoa be punished?/E tatau ona fa'asala tagata Samoa o loo latou le amana'iaina tu ma aga fa'asamoa? Yes/Ioe 90% No/Leai 10%
8. Do you agree with universal suffrage (everybody over the age of 21 allowed to vote)?/E te ioeina le palota o tagata ua atoa le 21 tausaga? Yes/Ioe 96% No/Leai 4%
9. Do you think Samoa should go back to matai suffrage?/E tatau ona toe fo'i Samoa i le palota na'o matai? Yes/Ioe 4% No/Leai 96%
10. Do you think that children should have the same rights as adults?/Fa'amata e tatau ona tutusa le aia tatau a tamaiti ma tagata matutua? Yes/Ioe 44% No/Leai 56%
11. Do you think it is okay to punish a child physically (smacking, hitting, kicking)?/E sa'o le fa'atonu o se tamaititi i le fasi, pei o le po, sasa po'o le kiki fo'i? Yes/Ioe 54% No/Leai 46%
12. Do you think the police should be able to arrest people who abuse their spouse and/or children?/Fa'amata e tatau i leoleo ona lokaina i latou o loo latou faia ni sauaga i o latou to'alua poo tamaiti fo'i? Yes/Ioe 66% No/Leai 44%
13. If you commit a crime, should your whole family be punished?/Afai ua e faia se solitulafono, e tatau ona fa'asalaina lo outou aiga atoa? Yes/Ioe 28% No/Leai 72%
14. Do you think the values of human rights (religious freedom, individual responsibility) should be taught in school?/E tatau ona a'oa'oina i totonu o a'oga itu ta'ua o le aia tatau pei la o le sa'olotoga o Ekalesia ma matafaioi a le tagata lava ia? Yes/Ioe 52% No/Leai 48%

15. Do you think your generation is more influenced by western attitudes and ideals than your parents' generation?/*Fa'amata o lau tupulaga ua tosigā i tu ma āga mai fafo i lo le tupulaga a ou matua?*
Yes/Ioe 98% No/Leai 2%
16. Do you think the *fa'asamoa* is as important to your generation as it is to your parents' generation?/*E sili le mamalu o le fa'asamoa i lau tupulaga pe sili le taimi o ou matua?* Yes/Ioe 80% No/Leai 20%
17. Do you think human rights are important in Samoa, to protect the rights of individuals?/*I sou manatu e taua aia tatau i Samoa, e puipuia ai aia tatau a tagata ta'ito'atasi?* Yes/Ioe 90% No/Leai 10%
18. Do you think Samoa would be better off without human rights?/*Fa'amata e sili atu Samoa pe afai e ave ese lea mea o le aia tatau?* Yes/Ioe 42% No/Leai 58%
19. Do you think the values of Human Rights clash with the values of the *fa'asamoa*?/*Fa'amata e fete'ena'i itu taua o le aia tatau ma itu taua o le fa'asamoa?* Yes/Ioe 74% No/Leai 26%
20. Do you think that Samoa needs to adopt more western values in order to continue its development?/*E moomia e Samoa mea taua poo faiga mai fafo ina ia fa'aaau ai pea lona atina'ega?* Yes/Ioe 42% No/Leai 58%
21. Do you think human rights need to change to adhere more to the values of the *fa'asamoa* before being fully accepted into the culture?/*Fa'amata e tatau ona suia le aia tatau ina ia fa'atumau ai ma le fa'asamoa ae le'i talia pe aloa'ia ai i le aganu'u?* Yes/Ioe 62% No/Leai 38%
22. Do you think all countries worldwide should have human rights?/*E tatau i atunu'u uma o le lalolagi ona faia ai pe fa'atino le mea lea o le aia tatau?* Yes/Ioe 60% No/Leai 40%

Appendix D – Tertiary Degree (or Above) Survey

My name is Margaret Smith and I am a student at USP Alafua studying Human Rights in Samoa. All of your answers will be anonymous. Thank you for your time. If you have any questions, please ask. /O lo'u igoa o Makerita ma o a'u o se teine o lo'o a'oa'oina i le Univesete o le Pasefika i Alafua. O lo'o o'u fia malamalama i le aia tatau a le tagata. E taua uma tali o le a e tu'uina mai mo a'u ma o le a le mafai ona silafiaina e se isi. Fa'afetai tele mo lou taimi taua. A iai se fesili fa'amolemole fesili mai. Fa'afetai.

Name/Suafa _____
 College/Kolisi _____
 University/Univesete _____

Date/Aso _____
 Village/Nu'u _____
 Age/Tausaga _____

***Please only answer questions that you understand/Tali na'o fesili e te malamalama ai**

***Please tick all boxes that apply/fa'amolemole tu'u le fa'ailoga fa'asa'o I pusa I tali talafeagai**

1. Do you know what human rights are?/E te silafia lea mea o le aia tatau? Yes/Ioe 100% No/Leai 0%
2. Do you think that all Samoans should be born equal with equal rights?/Fa'amata e soifua mai loa le tagata Samoa e tatau ona tutusa pau uma i lea mea o le aia tatau? Yes/Ioe 92% No/Leai 8%
3. Do you think certain people should have more rights than others?/Fa'amata o nisi tagata e sili atu la latou aia tatau i lo isi tagata? Yes/Ioe 14% No/Leai 86%
4. Do you think people should have freedom of religion?/Fa'amata e tatau ona iai le aia tatau a le tagata i le sa'olotoga i tapuiga fa'alelotu? Yes/Ioe 80% No/Leai 20%
5. Do you think individuals should be allowed to practice religions outside of the religions recognized in their village?/Fa'amata e tatau ona fa'ataga le tagata e fa'atino ai lana lava lotu i totonu o se nu'u e ese mai lotu poo Ekalesia ua aloa'ia i totonu o sea alaafaga? Yes/Ioe 52% No/Leai 48%
6. Do you think Samoans living in Samoa have to uphold the values and traditions of the fa'asamoa?/ Fa'amata e tatau i tagata Samoa o loo nonofo lava i Samoa ona taofiofia pe fa'atamauina tu ma aga fa'asamoa? Yes/Ioe 86% No/Leai 14%
7. Should Samoans that do not uphold the values and traditions of the fa'asamoa be punished?/E tatau ona fa'asala tagata Samoa o loo latou le amana'iaina tu ma aga fa'asamoa? Yes/Ioe 46% No/Leai 54%
8. Do you agree with universal suffrage (everybody over the age of 21 allowed to vote)?/E te ioeina le palota o tagata ua atoa le 21 tausaga? Yes/Ioe 100% No/Leai 0%
9. Do you think Samoa should go back to matai suffrage?/E tatau ona toe fo'i Samoa i le palota na'o matai? Yes/Ioe 0% No/Leai 100%
10. Do you think that children should have the same rights as adults?/Fa'amata e tatau ona tutusa le aia tatau a tamaiti ma tagata matutua? Yes/Ioe 52% No/Leai 48%
11. Do you think it is okay to punish a child physically (smacking, hitting, kicking)?/E sa'o le fa'atonu o se tamaititi i le fasi, pei o le po, sasa po'o le kiki fo'i? Yes/Ioe 42% No/Leai 58%
12. Do you think the police should be able to arrest people who abuse their spouse and/or children?/Fa'amata e tatau i leoleo ona lokaina I latou o loo latou faia ni sauaga i o latou to'alua poo tamaiti fo'i? Yes/Ioe 84% No/Leai 16%
13. If you commit a crime, should your whole family be punished?/Afai ua e faia se solitulafono, e tatau ona fa'asalaina lo outou aiga atoa? Yes/Ioe 46% No/Leai 54%
14. Do you think the values of human rights (religious freedom, individual responsibility) should be taught in school?/E tatau ona a'oa'oina i totonu o a'oga itu ta'ua o le aia tatau pei la o le sa'olotoga o Ekalesia ma matafaioi a le tagata lava ia? Yes/Ioe 66% No/Leai 34%

15. Do you think your generation is more influenced by western attitudes and ideals than your parents' generation?/*Fa'amata o lau tupulaga ua tosigā i tu ma aga mai fafo i lo le tupulaga a ou matua?*
Yes/Ioe 100% No/Leai 0%
16. Do you think the *fa'asamoa* is as important to your generation as it is to your parents' generation?/*E sili le mamalu o le fa'asamoa i lau tupulaga pe sili le taimi o ou matua?* Yes/Ioe 82% No/Leai 18%
17. Do you think human rights are important in Samoa, to protect the rights of individuals?/*I sou manatu e taua aia tatau i Samoa, e puipuia ai aia tatau a tagata ta'ito'atasi?* Yes/Ioe 78% No/Leai 22%
18. Do you think Samoa would be better off without human rights?/*Fa'amata e sili atu Samoa pe afai e ave ese lea mea o le aia tatau?* Yes/Ioe 18% No/Leai 82%
19. Do you think the values of Human Rights clash with the values of the *fa'asamoa*?/*Fa'amata e fete'ena'i itu taua o le aia tatau ma itu taua o le fa'asamoa?* Yes/Ioe 64% No/Leai 36%
20. Do you think that Samoa needs to adopt more western values in order to continue its development?/*E moomia e Samoa mea taua poo faiga mai fafo ina ia fa'aauau ai pea lona atina'ega?* Yes/Ioe 42% No/Leai 58%
21. Do you think human rights need to change to adhere more to the values of the *fa'asamoa* before being fully accepted into the culture?/*Fa'amata e tatau ona suia le aia tatau ina ia fa'atumau ai ma le fa'asamoa ae le'i talia pe aloa'ia ai i le aganu'u?* Yes/Ioe 72% No/Leai 28%
22. Do you think all countries worldwide should have human rights?/*E tatau i atunu'u uma o le lalolagi ona faia ai pe fa'atino le mea lea o le aia tatau?* Yes/Ioe 74% No/Leai 26%

Appendix E – Universal Declaration of Human Rights

UNIVERSAL DECLARATION OF HUMAN RIGHTS

<http://www.un.org/Overview/rights.html>

On 10 December 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, the full text of which appears in the following pages. Following this historic act, the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations, Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

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

Article 2.

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

Article 3.

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

Article 4.

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

Article 5.

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

Article 6.

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

Article 7.

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

Article 8.

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

Article 9.

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

Article 10.

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

Article 11.

- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

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

Article 13.

- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Article 18.

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

Article 19.

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

Article 20.

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

Article 21.

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

Article 22.

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

Article 23.

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

Article 24.

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

Article 25.

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

Article 26.

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

Article 27.

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author. **Article 28.**
- Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

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

Article 30.

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