



DÉCLARATION DES DROITS DE L'HOMME ET DU CITOYEN

D'abord par l'Assemblée Nationale dans les séances des 20 et 23 Août 1789, et acceptés par le Roi

PRÉAMBULE

LES représentants du peuple Français, constitués en assemblée nationale, considérant que l'ignorance, l'oubli ou le mépris des droits de l'homme ont été la source de tous les maux publics et de la corruption des gouvernements, ont résolu d'exposer dans une déclaration solennelle les droits naturels, inaliénables et sacrés de l'homme, afin que cette déclaration, constamment présente à tous les membres du corps social, leur rappelle sans cesse leurs droits et leurs devoirs ; afin que les actes du pouvoir législatif et ceux du pouvoir exécutif, pouvant être à chaque instant comparés avec le but de tout gouvernement politique, en soient plus respectés, afin que les réclamations des citoyens, fondées désormais sur des principes simples et incontestables, tournent toujours au maintien de la constitution et du bonheur de tous.

EN conséquence, l'Assemblée nationale reconnaît et déclare, en présence et sous les auspices de l'Être suprême les droits suivants de l'homme et du citoyen :

ARTICLE PREMIER

LES hommes naissent et demeurent libres et égaux en droits ; les distinctions sociales ne peuvent être fondées que sur l'utilité commune.

II.

Le but de toute association politique est la conservation des droits naturels et imprescriptibles de l'homme ; ces droits sont la liberté, la propriété, la sûreté, et la résistance à l'oppression.

III.

Le principe de tout souverainement réside essentiellement dans la nation, nul corps, nul individu ne peut exercer d'autorité qui n'en émane expressément.

IV.

La liberté consiste à pouvoir faire tout ce qui ne nuit pas à autrui. Ainsi l'exercice des droits naturels de chaque homme n'a de bornes que celles qui assurent aux autres membres de la société la jouissance de ces mêmes droits ; ces bornes ne peuvent être déterminées que par la loi.

V.

La loi n'a le droit de défendre que les actions nuisibles à la société. Tout ce qui n'est pas défendu par la loi ne peut être empêché, et nul ne peut être contraint à faire ce qu'elle n'ordonne pas.

VI.

La loi est l'expression de la volonté générale ; tous les citoyens ont droit de concourir personnellement, ou par leurs représentants, à sa formation ; elle doit être la même pour tous, soit qu'elle punisse, soit qu'elle punisse. Tous les citoyens étant égaux à ses yeux, sont également admissibles à toutes dignités, places et emplois publics, selon leur capacité, et sans autres distinctions que celles de leurs

vertus et de leurs talents

VII.

Nul homme ne peut être accusé, arrêté ni détenu que dans les cas déterminés par la loi, et selon les formes qu'elle a prescrites ; ceux qui sollicitent, reçoivent, retiennent ou font retenir des arbitres arbitraires, doivent être punis comme tout citoyen appelé ou saisi en vertu de la loi doit obéir à l'autorité, il se rend coupable par la résistance.

VIII.

La loi ne doit établir que des peines strictement et évidemment nécessaires, et nul ne peut être puni qu'en vertu d'une loi établie et promulguée antérieurement au délit, et légalement appliquée.

IX.

Tout l'homme étant présumé innocent jusqu'à ce qu'il ait été déclaré coupable, s'il est jugé indispensable de l'arrêter, tout rigueur qui ne serait pas nécessaire pour s'assurer de sa personne doit être sévèrement réprimée par la loi.

X.

Nul ne doit être inquiété pour ses opinions, mêmes religieuses, pourvu que leur manifestation ne trouble pas l'ordre public établi par la loi.

XI.

La libre communication des pensées et des opinions est un des droits les plus précieux de l'homme ; tout citoyen peut donc parler, écrire, imprimer librement, sans à répendre de l'abus de cette liberté dans les cas déterminés par la loi.

XII.

La garantie des droits de l'homme et du citoyen nécessite une force publique ; cette force est donc instituée pour l'usage de tous, et non pour l'utilité particulière de ceux à qui elle est confiée.

XIII.

Pour l'entretien de la force publique, et pour les dépenses d'administration, une contribution commune est indispensable ; elle doit être également répartie entre les citoyens en raison de leurs facultés.

XIV.

LES citoyens ont le droit de constater par eux-mêmes ou par leurs représentants, la nécessité de la contribution publique, de la consentir librement, d'en suivre l'emploi, et d'en déterminer la quotité, l'assiette, le recouvrement et la durée.

XV.

La société a le droit de demander compte à tout agent public de son administration.

XVI.

TOUTE société, dans laquelle la garantie des droits n'est pas assurée, ni la séparation des pouvoirs déterminée, n'a point de constitution.

XVII.

LES propriétés étant un droit sacré et inviolable, nul ne peut en être privé ; si ce n'est lorsque la nécessité publique, légalement constatée, l'exige évidemment, et sous la condition d'une juste et préalable indemnité.

Rights Of Man

Michael Brown



Rights Of Man:

Rights of Man Thomas Paine, 2008-01-01 Great part of that order which reigns among mankind is not the effect of government It has its origin in the principles of society and the natural constitution of man It existed prior to government and would exist if the formality of government was abolished The mutual dependence and reciprocal interest which man has upon man and all the parts of civilised community upon each other create that great chain of connection which holds it together The landholder the farmer the manufacturer the merchant the tradesman and every occupation prospers by the aid which each receives from the other and from the whole Common interest regulates their concerns and forms their law and the laws which common usage ordains have a greater influence than the laws of government In fine society performs for itself almost everything which is ascribed to government from Chapter I Of Society and Civilisation He was the premiere political blogger of his day a man Thomas Edison called one of the greatest of all Americans and one today's liberals and progressives still claim as their intellectual forefather An idealist a radical and a master rhetorician Thomas Paine wrote and lived with a keen sense of urgency and excitement In this 1791 defense of revolution he championed the right of an oppressed people and in particular the right of the French people to rise up to claim their own natural rights from those who would take them away A spirited denunciation of the aristocracy and of hereditary government The Rights of Man caused outrage in Great Britain with its call for democratic reforms of the English system and Paine was convicted in absentia for seditious libel against the Crown He was alas not available to be hanged Everyone who values freedom of speech of thought of governance and the ongoing fight required to maintain it must read and appreciate this essential work Anglo American political theorist and writer THOMAS PAINE 1737-1809 was born in England and emigrated to America in 1774 bearing letters of introduction from Benjamin Franklin He also wrote Common Sense 1776 and The American Crisis 1776-1783

Rights of Man Thomas Paine, 1792 The Rights of Man Thomas Paine, 2021-04-26T22:00:31Z Thomas Paine wrote the first part of The Rights of Man in 1791 as a response to the furious attack on the French Revolution by the British parliamentarian Edmund Burke in his pamphlet Reflections on the Revolution in France published the previous year Paine carefully dissects and counters Burke's arguments and provides a more accurate description of the events surrounding the revolution of 1789 He then reproduces and comments on the Declaration of the Rights of Man and of Citizens promulgated by the National Assembly of France The manuscript of The Rights of Man was placed with the publisher Joseph Johnson but that publisher was threatened with legal action by the British Government Paine then gave the work to another publisher J S Jordan and on the advice of William Blake Paine went to France to be out of the way of possible arrest in Britain The Rights of Man was published in March 1791 and was an immediate success with the British public selling nearly a million copies A second part of the book subtitled Combining Principle and Practice was published in February 1792 It puts forward practical proposals for the establishment of republican government in countries like Britain The Rights of Man had a major impact leading to the establishment of a

number of reform societies After the publication of the second part of the book Paine and his publisher were charged with seditious libel and Paine was eventually forced to leave Britain and flee to France Today The Rights of Man is considered a classic of political writing and philosophy This book is part of the Standard Ebooks project which produces free public domain ebooks **The rights of man by Thomas Paine** Thomas Paine,1951 **The Rights of Man** Thomas

Paine,2013-02-04 In The Rights of Man Thomas Paine defends the representational form of government He posits that all men are born with God given rights that cannot be taken from them by any government Paine s position on inalienable rights played a major role in the Bill of Rights being included in the Constitution This seminal work is as pertinent today as when it was first written *The Rights of Man* Paine,2017-01-23 Thomas Paine s The Rights of Man Rights of Man 1791 a book by

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book by Thomas Paine including 31 articles posits that popular political revolution is permissible when a government does not safeguard the natural rights of its people Using these points as a base it defends the French Revolution against Edmund Burke s attack in Reflections on the Revolution in France 1790 It was published in two parts in March 1791 and February 1792 **Rights of Man. Part the second ... The seventh edition** Thomas Paine,1792 **Rights of Man Annotated**

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own firepower The result was *The Rights of Man* a work which inspired the thinking sections of the working people of England and all those seeking Parliamentary and social reform just as it appalled the landed aristocracy the bishops of the Church of England and the Tory establishment Today sections of the Tory Party are attempting to resurrect Burke as a great philosopher and promoter of liberty Any attracted to that view as well as those against it could do worse than read Thomas Paine's contribution to the debate Published in support of the Working Class Movement Library 51 The Crescent Salford M5 4WX *The Rights of Man* Thomas Paine, 1852 **The Rights of man** Thomas Paine, 1974 *Rights of Man* is a classic statement of the belief in humanity's potential to change the world for the better Published as a reply to Burke's *Reflections on the Revolution in France* it differs from that great work in every relevant respect Where Burke uses the language of the governing classes Paine writes with the vigour of a self taught mast maker and exciseman With passionate and rapier wit Paine challenges Burke's assertion that society cannot be judged by rational standards and found wanting *Rights of Man* Thomas Paine, 1856 *The Declaration of the Rights of Man and of Citizens* Georg Jellinek, 2022-11-13 Georg Jellinek's *The Declaration of the Rights of Man and of Citizens* is a comprehensive analysis of the historical and philosophical background behind this pivotal document Jellinek delves into the Enlightenment ideals that inspired the French Revolution and subsequently the drafting of the Declaration in 1789 His scholarly approach provides readers with a detailed account of the principles and values that underpin the declaration as well as its lasting impact on modern political thought The book is written in a clear and analytical style making it accessible to both scholars and general readers interested in political theory Jellinek's thorough examination of each article of the Declaration offers valuable insights into the evolution of human rights discourse and the development of constitutional law Georg Jellinek a renowned jurist and political theorist brings a wealth of expertise to his analysis of the Declaration His background in law and political philosophy provides readers with a well rounded perspective on the significance of this foundational document Jellinek's meticulous research and profound understanding of the historical context make this book an essential read for anyone interested in the history of human rights and the Enlightenment I highly recommend *The Declaration of the Rights of Man and of Citizens* to readers who seek a deep understanding of the principles that shape modern democracies Jellinek's insightful analysis and scholarly approach make this book a valuable resource for students academics and anyone interested in the origins of human rights and constitutional law

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