

**Unit 5****Citizenship, Human Rights and Responsibilities**

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### 5.1.- Let´s Work.

1. The value of human rights
2. The need to know about human rights, their creation and history
3. That the duties and responsibilities resulting from these rights are as important as the rights themselves.
4. The value of literature, film and photography in condemning the violation of human rights
5. That human rights are not abstract realities; rather they affect the lives of people, of each and every one of us
6. The dignity and respect that human beings deserve

### Introduction

Human rights have become the ethical, social and political reference of our time. Their proclamation has meant new attitudes and a new mentality towards social, political and cultural issues. They are major principles and ethical values which ethically guide our behaviour from a social point of view. As we know, in a human being we cannot separate the social and individual aspects, so we could say that they are like an ethical lighthouse for our behaviour. They are not just ethical references for political constitutions and legislations in different countries; they also help and promote people's social and political activities. Human rights are therefore the backbone of active citizenship.

Nevertheless, the use of human rights is often questioned due to their "lack of credibility". It seems that writing human rights into laws and constitutions is enough, but it isn't. It is not enough that human rights are approved in laws; they have to be a part of the social and political life of our countries, because if that does not happen they lose credibility and trust. What does it matter if they are written but not applied? What is the point if they are protected only by words and not actions? Apart from a crisis of credibility, there is also another problem: that they are just used for protesting and as a way to solve conflicts. But we forget that they are also used as a way of building a responsible and active citizenship, they can help create shared projects in which rights are not just used for protest, but also as a means of imagining a shared life together.

Human rights are an ideal that can encourage the realisation of social life. They are often great principles, norms or values that are rendered useless, but we also have to look at the positive side: they teach us what we can achieve by changing laws and rules. They let us withdraw from our conventionality and pull away from the idea that laws are fine as they are. Human rights are a motor of change, not only so that we can protect them in words, but also as a means of inventing laws that will make them real.

When human rights form part of a constitution - the legal project of countries and regions -, they are the legal form that guarantees the bond of citizenship. By recognising ourselves in human rights, we recognise ourselves as sharing a common dignity upon which we have the right to insist. In addition, and this is important, this dignity can belong to everyone, not just a few. Thanks to human rights we can aspire to an international and global citizenship. But, as mentioned previously, they must be human rights that help, guide and plan, thus becoming the duty and responsibility of all states and every one of us. The human rights, human duties and human responsibilities of every one of us can become the heart of a common mission.

## 5.2.- In Anger: State Control

Sadly, the situations in which human rights are violated are numerous. We could give many examples. We should, for that reason, comment on the one that represents the violation of many rights: torture. We should stop and express our anger not only at physical or even psychological torture, which are clearly unacceptable, but also at moral torture, which seeks people's demoralisation and downfall, even worse when states and organisations themselves promote it.

**Stasi (GDR).** This was the secret police of the German Democratic Republic and its mission was to control the population. In order to do this it tried to demoralise the critics of the regime.

<http://www.elmundo.es/metropoli/2007/02/16/cine/1171580404.html>

### ¿Qué fue la Stasi?

SILVIA ROMÁN

El Ministerium für Staatssicherheit (Ministerio para la Seguridad del Estado) es conocido a nivel coloquial como la Stasi. Fue creada el 8 de febrero de 1950 y su misión era la de funcionar como un implacable servicio secreto tanto fuera como dentro de la extinta República Democrática Alemana (RDA).

Para sus fundadores, la Stasi debía ser "el escudo y la espada del Partido Comunista". Su sede se ubicó en Berlín Oriental y hoy día se puede contemplar tanto su antigua central, en la Normannenstrasse (revendida en 2004 por un euro), como algunas de sus temidas cárceles, en las que se practicó todo tipo de torturas.

Tuvo 91.000 espías a su servicio y 300.000 informantes civiles, encargados de vigilar cada uno de los movimientos de los habitantes sospechosos de no simpatizar con el régimen. Se pincharon teléfonos, se llenaron de micrófonos los hogares.

De los 16 millones de ex ciudadanos germano-orientales, seis millones fueron espiados y se elaboraron a sus espaldas detallados informes. A día de hoy, un millón ha solicitado leer su expediente.

Las actas de la Stasi ocupan 114 kilómetros y se pueden consultar desde 1992, bajo el aviso de que la sorpresa puede ser desmesurada, pues mucha gente descubre con pavor cómo vecinos, amigos e incluso su cónyuge se dedicaron a informar sobre su vida privada.

Uno de sus miembros más famosos fue el llamado 'hombre sin rostro', el recién fallecido Markus Wolf, jefe de la HVA, el departamento exterior de la Stasi, quien llegó a escribir sus memorias y a defender en un libro, junto a otros espías germano-orientales, sus pasadas actividades. (...)

La Stasi fue disuelta en 1989, tras la caída del Muro. A día de hoy, se sigue destapando en la prensa germana la faceta de espía de relevantes deportistas, intelectuales o políticos alemanes.

### WAYS OF DEMORALISING:

- Question the value of the people, breaching their trust and discrediting them, lie and confuse in order to achieve this.
- Give social groups like neighbours or students "not very dangerous" occupations to keep them entertained.
- Look for ways of impeding members of groups from meeting.
- Introduce secret agents who could destroy any efforts made by these groups.
- Make threats through anonymous letters or news.
- Send out lies as rumours.
- Send out messages that appear to be positive but in actual fact hide a situation.
- Arrest random people to sow fear and confusion.



In the film **The Lives of Others** the Stasi's methods of demoralisation are shown very clearly.

Sometimes these forms of destruction or violation of human rights occur in

silence, but that does not make them less dramatic.

**Activities:**

- Why is moral or psychological torture as reprehensible as the physical kind?
- Search for more information about the political system in the former German Democratic Republic.
- The ways of demoralising described previously are practices by the State against citizens, but they can also be used in other contexts. Look for examples. Could it happen in the context of a class or a group of friends? Why are they reprehensible?

**5.3.- Contents****1. Human Rights***What are they?*

Human rights are a way of acknowledging and demanding the dignity of all human beings. Human rights are not just a series of values we have more or less agreed upon. They bear a lot of responsibility because each right creates obligation and duty. If we recognise and accept the "right to work" as a right this means that we need to organise society so that we create conditions that guarantee work for everyone. This, of course, bears a great responsibility for all, every single person and mankind in general. That is why we must speak of rights, duties and responsibilities.



Human rights are not a "fairytale" we should tell from time to time and neither are they a mere imposition from the Western world. They are a grand ethical project that can bring together citizens at all levels.

*When were they founded?*

World War II (1939-1945) saw some of the greatest acts of cruelty in the history of mankind. After the war, states considered that it was necessary to have a series of legal and institutional rules so that such a crime could not happen again. With that purpose, the Declaration of Human Rights was written in 1948, which was in part based on the Declaration of the Rights of Man and of the Citizen from the French Revolution in 1789. The different countries that would later form the United Nations reached a consensus and the "Universal Declaration of Human Rights" was created.

*On what are they based?*

To base something on something else means to explain it, to give reasons for why it was done that way and not another. In this case the question is: why these rights and not other ones? We agree and reach a consensus because these values are desirable and defensible. It is not that they appear to be good because we agree, because agreeing on something does not necessarily guarantee its goodness.

In the Declaration of Human Rights we can find three ways of justifying and explaining these rights:

1. Individualist justification (anti-state); human rights are individual and natural, prior to the State and therefore claimed by individuals and groups in the face of the State; States must acknowledge these rights.
2. Statal justification (contractual); rights are the result of a contract or agreement between the governors and governed, rights depend on the authority of the State.
3. Statal justification (historical); rights appear with the different forms of State of the modern era. There are no rights prior to the State. The State, in its various forms, is the one that proclaims them.

Maybe human rights can be considered as invariably human and therefore have to be protected, guaranteed and promoted by States.

**Activities**

1. Write a short history of the devising of Human Rights. Pay attention to these three dates: 1776, 1789, 1948.
2. What is the difference between saying something is good and therefore we agree, and saying that as we agree therefore it is good?
3. What would you base human rights on? How would you justify them? Why have they to be obeyed?

**2. The Three Generations of Rights**

The affirmation of human rights was not something instantaneous and isolated. It was the result of a historical process. Therefore, we speak of "the generations of rights". In other words, moments in which human rights appeared, or rather, when rights were recognised. It is the story of a mankind that has given the human being increasingly more safeguards for certain basic values.

THREE GENERATIONS OF HUMAN RIGHTS	Basic principles:	Main value
<b>FIRST</b> A fundamental moment in the recognition of human rights is the French Revolution (1789). Its ideals of freedom, equality and fraternity are a guide for the different generations of rights. The first generation, the one in which the French Revolution took place, has liberty as a symbol. It was the recognition of civil and political rights. People had the chance to participate in decision-making, they are recognised as people with the capacity to act.	<b>Civil and political rights:</b> Right to live, to property, to freedom of conscience and expression, the right to freedom of movement and association, the right to participate in politics, etc	<b>Freedom</b>
<b>SECOND</b> The second generation of human rights completes the first one. Rights referring to individual freedom are not enough; it is necessary to also proclaim those rights related to the social and community dimension. These rights refer to equality and justice. A big step is taken towards social responsibility in terms of these rights. It is not enough to allow a "laissez faire" attitude. It is necessary to promote, protect, guarantee or motivate certain rights.	<b>Economic, social and cultural rights:</b> The right to culture and education, the right to healthcare, the right to work.	<b>Equality</b>
<b>THIRD</b> Nowadays, even though legally protecting rights is still difficult, there has been a call for a third generation. This would be the modern version of fraternity and it is called solidarity. It was created to promote human interests such as peace or a clean environment and implies a global understanding of mankind. This set of rights would complement the United Nations Declaration of 1948.	The right to a clean social <b>environment</b> , the right to peace.	<b>Solidarity</b>

**Activities**

1. Which of the three generations of rights is most important to you? Why?
2. Look for the terms "freedom", "equality" and "solidarity" in the dictionary. Why are they the basis for the Declaration of Human Rights?
3. Look for or imagine an example of a violation of freedom, equality and solidarity.

### 3. Reading Your Rights

On the 10<sup>th</sup> of December 1948, the United Nations General Assembly approved the text of the Universal Declaration of Human Rights. It has a preamble and 30 articles. You can find the full declaration easily. Here we offer you a selection of articles. Read them carefully:

#### **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 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 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 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 to 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 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 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.

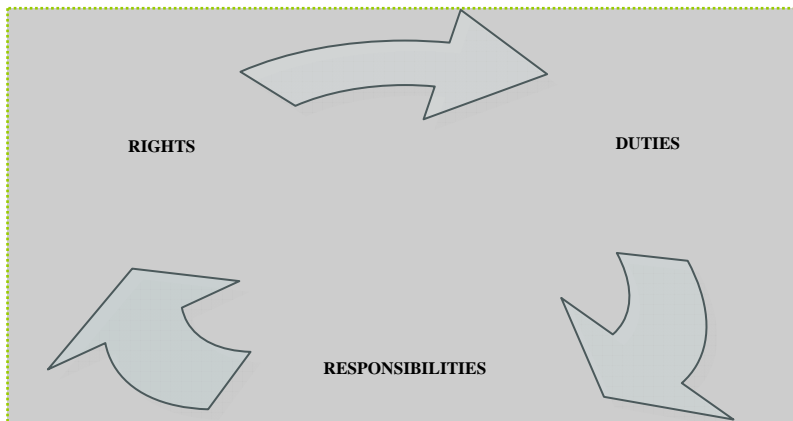
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

### Activities

- Read the articles from the Universal Declaration of Human Rights (you can use the ones shown above or look for the full Declaration). After that:
  - summarise each article with a word or sentence;
  - explain each one in your own words;
  - choose the most important one (and the reason for this);
  - choose the least important one (and say why);
  - imagine you had to reduce the list to 10. Which ones would you keep?
  - try and write a new article

#### 4. The Rights, Duties and Responsibilities of Citizens

Human Rights are not mere instruments of protest. They imply a commitment by the people to respect and care for them. This means that in the same way that rights are expressed, so are duties and responsibilities. They are demands that I can make and commitments I must accept. Try to fill out the chart of rights, duties and responsibilities following the examples given.



#### Activity:

What do you think this Mafalda cartoon means? Write a brief comment on it.

Article	RIGHTS	DUTIES	RESPONSIBILITIES
3	Everyone has the right to life, liberty and security of person.	Therefore... I must not attack the life or integrity of any other person.	I have the responsibility to ensure that this does not happen and if I saw it happening I should report it to the authorities.
5	No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.		
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.		
18	Everyone has the right 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, practise, worship and	I shall not criticise anyone for having a different religion or belief to mine.	I have to take care that that person, for example a classmate, can express his opinion freely.

observance.

#### 5.4.- This Issue in the Press: Restless NGOs

##### **Las ONG no se van de vacaciones**

##### *El compromiso solidario puede suponer toda una aventura*

Actualizado martes 15/07/2008 (**SERVIMEDIA | ELMUNDO.ES**)

MADRID.- Llega el verano y las ONG cargan las pilas para continuar trabajando a favor de los derechos humanos. Para ello, cuentan con la ayuda de los gobiernos y de miles de ciudadanos dispuestos a poner su granito de arena durante sus vacaciones.

¿Ha oído hablar del famoso interrail? De los mochileros, de los trenes perdidos y de las noches bajo las estrellas. Oxfam International ha organizado el Oxfam Trailwalker, "uno de los desafíos por equipos más duros y gratificantes del mundo", asegura la ONG.

¿En qué consiste este apasionante y arriesgado reto? En realizar un recorrido de 100 kilómetros caminando o corriendo, en el que cada equipo, formado por cuatro personas, tiene que recaudar la mayor cantidad de dinero posible. Las ganancias serán destinadas a la lucha contra la **pobreza y la injusticia del mundo**.

¿Ha pensado qué va a hacer el próximo lunes 14 de julio? El concierto que ofrecerá la Orquesta Filarmónica Europea -dirigida por Inma Schara- como homenaje a Benedicto XVI, le da la oportunidad de contribuir a la causa de **Manos Unidas**. Toda la recaudación que se consiga irá destinada a esta ONG, quien la invertirá en la obtención de agua y la gestión para el cuidado de los recursos naturales. Por su parte, Intermón ha organizado para este verano una serie de festivales que contribuyan a extender su mensaje de **justicia, solidaridad y paz**.

Este lema está relacionado también con la finalidad de la **Jornada Mundial de la Juventud** que, entre los días 15 y 20 de julio, Caritas celebra en Australia. Durante estos días la organización pretende mostrar una especie de plan para paliar la pobreza centrándose en reducir "el número de personas que vive en la pobreza para 2015 y mejorar la salud infantil y maternal".

Si lo que realmente quiere es cambiar de país, pero a su vez de manera comprometida, **Solidaridad Internacional** ha organizado el programa 'Vacaciones solidarias, vacaciones diferentes'. Se trata de una serie de proyectos desarrollados en Guatemala, Cuba, Bolivia y Ecuador, así como en los campamentos de refugiados saharauis de Tindouf; que abarcan desde construcción de viviendas hasta actividades medioambientales.

Finalmente, si los planes anteriores le parecen muy apresurados o extensos en el tiempo el 4 y 5 de agosto **Amnistía Internacional** llevará a cabo un encuentro en el que además de celebrar su 60 aniversario, instará "a todos los gobiernos, cualquiera que sea el nivel de desarrollo económico y social del país, la necesidad de instaurar medidas que aseguren el cumplimiento de la Declaración Universal de Derechos Humanos, sin distinción alguna" explica su web.

##### **Activities**

1. List and tell in your own words the commitments to solidarity presented in this article.
2. What is the basic idea this article wants to express?
3. Comment the subtitle: "A commitment to solidarity compromise can be a great adventure".
4. Look for information in the press, in your area, at home... of other imaginative ways of making commitments to solidarity.

### 5.5.- Let's Go To The Cinema: Lions For Lambs

The defence of human rights is not just a matter of words, there has to be a personal commitment. When we talk about rights we're also talking about responsibilities, the ones we all have with others. A society's vitality depends on having an active citizenship. For this to happen, it is necessary for everybody to make a commitment to the life of every person. There's no need to make grand gestures, just small changes in behaviour and action. The movie "Lions for Lambs" shows us the need for commitment, despite the difficulties that this can cause.



**Directed by:** Robert Redford

**Year:** 2007

**Country:** USA

**Script:** Matthew Michael Carnahan.

**Cast:** Tom Cruise, Robert Redford, Meryl Streep, Derek Luke, Michael Peña, Andrew Garfield, Peter Berg, Tracy Dali, Louise Linton, Rustee Rutherford

#### IT MAKES US THINK ABOUT:

- The lifestyle of young people in the United States. What about young people in Europe?
- Young people's values.
- The need to commit and not waste time.
- The construction of an active citizenship based on responsibility.

#### SYNOPSIS

The movie tells three interrelated stories: that of a US congressman giving an exclusive interview to a journalist, at the same time a professor tries to motivate one of his students, and the third one is about two of his former students who became soldiers and are fighting in enemy territory with little chance of escaping.



#### THINK

- If you watch the movie, make a list of all the characters and describe them briefly: what are they like, what do they do, how do they argue.
- What are the reasons the movie gives us to encourage us to make commitments?
- Sometimes it is easier to be pessimistic, negative and just not care. What reasons would you give someone to encourage him or her to commit and do something for someone else?
- Who is the better citizen, the committed or the non-committed one? Why?

### 5.6.- Looking Through Images: Photography, Citizenship And Commitment

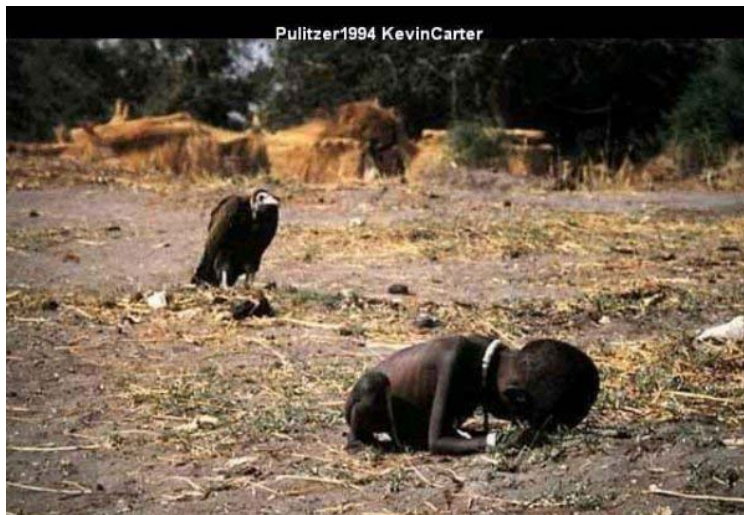
Photography is a powerful and very expressive way of showing the world of rights. It is a weapon of condemnation, criticism and responsibility. In this field, the most important awards are the Pulitzer Prizes, awarded every year by the University of Columbia in New York (United States). Here you have some of the winning photographs from recent years. Observe and analyse them.



Baghdad - Mohammed Saleem, 18 months, lies in a coffin at a Sadr City morgue. Relatives said the boy and four other family members were killed in their car when U.S. forces opened fire overnight. (Photo by Karim Kadim, June 6, 2004)



A lone Jewish settler challenges Israeli security officers during clashes that erupted as authorities cleared the West Bank settlement of Amona, east of the Palestinian town of Ramallah. Thousands of troops in riot gear and on horseback clashed with hundreds of stone-throwing Jewish settlers holed up in this illegal West Bank outpost after Israel's Supreme Court cleared the way for demolition of nine homes at the site. February 1, 2006 (Photo by O.Ballity)



This is a picture taken by Kevin Carter of a starving Sudanese girl. To shoot it, the photographer had to wait a long time. Nobody knows what happened to the little girl. He received lots of criticisms for profiting from the situation. In fact, he was compared to the vulture threatening the girl. K. Carter said: "It's the most important photograph of my career, but I'm not proud of it, I don't even want to see it, I hate it. I still regret not having helped the girl". After that, he switched to landscape photography and later, possibly because of the incident, he committed suicide.

#### Research

- Who was Pulitzer?
- Look for information on the situation that each of these pictures shows.

#### Learn to Look

- Briefly describe all the elements of the pictures.
- What catches your attention in each one of them?

#### Think About The Image

- What do you think they're trying to show/say?
- Write a short essay entitled: "Photography and Citizenship".
- Maybe you have a camera. If you do, create a brief photographic project in which you "condemn" something you believe shouldn't be done.
- K. Carter did not intervene. Should the photographer take part in the reality of the picture? Is it his right? Is it his duty? Is it his responsibility?

#### FEELING AND THINKING WITH IMAGES

- What do you think the photographers should be taking pictures of nowadays?
- If you had to arrange a photographic exhibition entitled *Condemnation and Commitment*, which pictures would you show? What kind of photographs - realistic or symbolic ones?

### 5.7.- The World of Literature: Vaclav Havel



**V. HAVEL** (1936-). Czech writer and dramatist who became president of the Czech Republic. He was a dissident under the Communist system and was prosecuted and imprisoned for his defence of human rights. He was the representative of the critical movement called *Charter 77*.

"La cuestión fundamental que hemos de plantear es la siguiente: ¿por qué se comporta la gente como lo hace? ¿por qué hace todo lo que, al final, da esta imponente impresión de una sociedad totalmente unida que respalda plenamente a su gobierno? Creo que la respuesta está clara para todos los imparciales: la motivación es el miedo.

Es el miedo a perder su puesto por lo que el maestro enseña cosas que no cree; el joven, por miedo a no poder estudiar, se afilia a la Unión de la Juventud y hace en su seno todo lo necesario; por miedo a que sus hijos carezcan en los exámenes de ingreso a las universidades del número de puntos necesarios, dictado por el monstruoso sistema de puntuación política, el padre acepta los más diversos cargos y cumple 'voluntariamente' lo que se le pide. La gente participa en las elecciones por miedo a consecuencias eventuales (...); por miedo a no poder subsistir, perder el puesto o por arribismo, todos van a las reuniones y votan a favor de todo o, al menos, callan (...); por miedo a que alguien los denuncie no manifiestan en público, a veces ni expresan en privado, sus verdaderas opiniones (...). Por miedo a que se les impida seguir trabajando, muchos científicos y artistas se adhieren a ideas en las que no creen, escriben cosas que no piensan o saben que son mentira, ingresan en organizaciones oficiales, participan en trabajos que desprecian y ellos mismos recortan y deforman sus propias obras. Guiados por el instinto de supervivencia muchos de ellos incluso delatan a los demás. (...)

Naturalmente el miedo no es el único material de construcción utilizado por la actual estructura social. No obstante, sigue siendo el material principal, básico, sin el cual resultaría imposible alcanzar esta unidad exterior, esta disciplina y esta unanimidad."

V. HAVEL, *La responsabilidad como destino*, El País-Aguilar, Madrid, 1991, pp. 26-28

"Puesto que la pluralidad no es sólo la premisa de la aventura, sino también de la singularidad, porque toda singularidad es posible solamente al lado de otra singularidad con la que podemos compararla y de la que podemos distinguirla; donde no hay varias singularidades, no hay ni una sola singularidad.

Vemos que el ataque contra la pluralidad equivale a un ataque contra la aventura y la singularidad. Y si el sistema totalitario ve en la pluralidad a su enemigo capital, tiene que suprimir, asimismo, la singularidad. Es así: el mundo del totalitarismo maduro se caracteriza por la desaparición marcada de la singularidad; sobre todo parece estar pegado un revestimiento de ambigüedad, insipidez, imposibilidad de identificación, de un gris que lo hace todo igual y sin color. (...).

El totalitarismo intenta una igualación totalitaria, y sus frutos son la uniformidad, vida en rebaño, igualitarismo.

Así, gradualmente se pierde de forma irremisible la multitud de tradiciones específicas, de costumbres, estilos y formas de vida específicos, la unicidad de las localidades y de su clima, de las instituciones y comunidades humanas, de las producciones y los objetos.

La vida estandarizada crea los ciudadanos estandarizados sin una voluntad peculiar. Da a luz hombres igualados con historia igualadas. Es una gran producción de banalidad".

V. HAVEL, *La responsabilidad como destino*, El País-Aguilar, Madrid, 1991, pp. 184-185.

#### FEELING AND THINKING WITH THE WORDS

- Look for more information about V. Havel.
- What was *Charter 77*?
- What is a dissident?
- Summarize both texts in your own words.
- Why are totalitarian systems based on fear? According to Havel, on what kind of fear are they based?
- What kind of truth is desired by totalitarian systems?

### 5.8.- Final and Summary Activities

1. The international organisations that fight for human rights are institutions and therefore have laws and regulations, and also symbols. You have probably thought of the symbols of some organisations. This is exactly what we want you to do now. Think about the United Nations symbol:

- What elements form the symbol? What does each of them represent?
- There are two olive branches. What do you think this could represent? The olive as a symbol comes from a religious tradition. Do you know which one? Search for more information about the symbol of peace par excellence: the dove of peace (which, as you will see, has a lot to do with this religious tradition).
- If an organisation that fights for human rights asked you to draw a symbol, what would it be? Why? Draw it!



2. In the year 2000 the United Nations General Assembly approved the so-called "United Nations Millennium Declaration" which was created to update and disseminate human rights in the 21<sup>st</sup> century. Look for it and read it carefully. This declaration presents the following assumptions:

We consider certain fundamental values to be essential to international relations in the 21st century:

- **Freedom.** Men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression or injustice. Democratic and participatory governance based on the will of the people best assures these rights.
- **Equality.** No individual and no nation must be denied the opportunity to benefit from development. The equal rights and opportunities of women and men must be assured.
- **Solidarity.** Global challenges must be managed in a way that distributes the costs and burdens fairly in accordance with basic principles of equity and social justice. Those who suffer or who benefit least deserve help from those who benefit most.
- **Tolerance.** Human beings must respect one another, in all their diversity of belief, culture and language. Differences within and between societies should be neither feared nor repressed, but cherished as a precious asset of humanity. A culture of peace and dialogue among all civilisations should be actively promoted.
- **Respect for nature.** Prudence must be shown in the management of all living species and natural resources, in accordance with the precepts of sustainable development. Only in this way can the immeasurable riches provided to us by nature be preserved and passed to our descendants. The current unsustainable patterns of production and consumption must be changed in the interest of our future welfare and that of our descendants.
- **Shared responsibility.** Responsibility for managing worldwide economic and social development, as well as threats to international peace and security, must be shared among the nations of the world and should be exercised multilaterally. As the most universal and most representative organisation in the world, the United Nations must play a central role.

1. How do these principles correspond with the three generations of rights?

2. These are six main principles, and they also guide and channel the actions. Try to complete the following sentences changing each fundamental value:

- "For there to be more **freedom**, in my world, I could do the following with the people I know..."

### 5.9.-Find Out and Take Part

- The website of the United Nations (<http://www.un.org/english/>) contains a lot of information about initiatives and projects related to human rights.

- A large number of non-governmental organisations have the goal of promoting human rights. Find out more about them. Would you like to help?

- Some of these NGOs are:

- Amnesty International

- Doctors Without Borders

Look for information on other NGOs.

What do they do? What are their activities?

