



## Perspectives on *The World As It Could Be*

NEWSLETTER # 6

OCTOBER 2008

### **Introduction**

When we try to imagine the world as it could be we are often told we are dreamers, that we need to be in the “real world.” This “real world” is the received world, unreflected on, a world of habitual response, explained and justified as “this is the way it is.” This newsletter is about

the visions of two Rex grantees whose eyes are firmly fixed on new worlds they are making real. Dune Lankard, a native Eyak of Alaska, and Ellen Sebastian Chang, an educator in the Bay Area, remind us that other worlds can be, if imagined, articulated and sought after.



Copper River Delta, Alaska

### **Feeding the Circle**

“I believe in the planet,” states Dune Lankard, fisherman, native Eyak and Director of the Eyak Preservation Council of Cordova, Alaska. “I believe everyone should have fresh air, fresh water, a good place to live, a healthy environment and plentiful resources. This takes a lot of responsibility, courage and voice. We must act, we must do it! We have the collective wisdom and experience to have our voices heard - in the next election and in our daily direct actions.”

Dune Lankard actively demonstrates what he means as he works with all the constituents – fisherman, industry and local residents - of some 20 different communities in the region to help preserve the culture, language and land that comprises over 20 million acres of one of the planet’s most valuable and pristine ecosystems, the Copper River Delta, so as to be economically and environmentally sustainable for generations to come. Each year, over 200 million

pounds of wild salmon from the oceans of this area help feed the world. This means there are economic interests that must work in tandem with the very environmental conditions, such as healthy salmon habitats, that support the economic flows. Dune sees Cordova as a microcosm of all that is going wrong on the planet, and, at the same time a model for how to solve it. With the work of the Eyak Preservation Council, Dune seeks to show that there are different ways to look at and do things so that sound conservation and management of resources can be carried out, while also producing jobs and money.

### **Social Profit**

Dune describes several initiatives underway to solve problems and generate *Social Profit*, the synergized sum of non-profit plus for-profit activities. These initiatives also further what he sees as a vital element of economic

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*The Rex Foundation is  
named after Rex Jackson,  
a Grateful Dead roadie  
and later road manager until  
his untimely death in 1976*

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***“To learn a belief without belief is to sing a song without a tune.”  
– Ursula K. Le Guin, The Telling***

In April 2006 I had the privilege and joy of being at the offices of the San Francisco Mime Troupe Youth Theater Project to begin planning our creative project with youth to help raise greater awareness about the Universal Declaration of Human Rights (UDHR). Around the table, in addition to the Mime Troupe staff, were Ellen Sebastian Chang, our soon-to-be Creative Director, Sarah Crowell of Destiny Arts Center, and James Kass of Youth Speaks. We were looking at the UDHR document as printed in the 2006 Rex Foundation newsletter *Perspectives on Being Human*, reading its Preamble and 30 Articles.

As we contemplated the significance of the UDHR statements, Peggy Rose of the Mime Troupe noted the document’s eloquence in depicting the world as it could be. And so was born the title of our first creative project, *The World As It Could Be – A Declaration of Human Rights*, which, because of its positive impact, has now evolved to *The World As It Could Be Human Rights Education Program*. What has been most meaningful to me over these last two years has been the way the youth and adults involved in the project have gained not just awareness but palpable excitement about the type of world that is possible, and how individual and collective actions make a difference.

This experience prompted publishing this newsletter right now. We are close to the November 4th U.S. election to choose the next president and Congressional leaders. We’ll also be choosing local officials and deciding on regulatory policies and amendments to state constitutions. And we are in the midst of a sharp global awakening as to how inter-connected we are in terms of financial and environmental activity.

The current situation, though anxiety-provoking and challenging, is a unique opportunity to spur thinking about how vital it is for each of us to be awake and mindful – to know that we can not only envision but also impact the type of world we live in. While we have had visionary thinkers and leaders throughout history, we have not always had the psychological know-how to realize our own individual importance as conscious, caring people, who, by our own actions and awareness of our impact on others, can generate tremendous energy and influence.

In the 2007/08 dramatization *The World As It Could Be – Where There’s A Will There’s A Way*, created by the youth of the Destiny Arts Center Performance Troupe, there was a segment where each person presented *minute actions* they would take to manifest the words of the UDHR. One said, “I will no longer drink bottled water.” Another said, “I will speak up if I witness anyone being disrespectful to others.” And another said, “I will vote.”

December 10, 2008 marks the 60th anniversary of the signing of the Universal Declaration of Human Rights, when all the nations in the world agreed that it was vital to work toward a world that provided for everyone the conditions laid out by each of the 30 Articles. I know that the people who work to carry out the programs supported by Rex Foundation grants are doing all they can to manifest these words. I’m also seeing how the young people who learn about the UDHR are inspired to take on responsibilities as global citizens to manifest it’s words. I’m hopeful that the messages conveyed here and throughout this newsletter provide encouragement to consider the type of world desired for generations to come and how invaluable each person’s thinking and actions are to making this happen.

– Sandy Sohcot

***The photographs in this newsletter include favorites from some of our beneficiaries. The photographers are from these organizations. Thank you all for your support.***

**Feed the Circle** (continued from page one)

sustainability - creating a bioregional boundary where resources don't leave a region unprocessed, known as "exporting in the round", and instead, are managed effectively to keep jobs and money in the local area.

Dune explains that today there are two primary factors impacting fisheries in Cordova and around the world:

- High fossil fuel prices that drive up the cost of fishing;
- Consolidation of fish processing plants that drives down the price paid to fisherman, while at the same time driving up the cost to the consumer.

Dune and his colleagues are working with Steyr, an Austrian high-performance marine engine manufacturer to produce light-weight, hybrid engines for Cordova fisheries that will:

- Reduce fuel bills by 2/3, as these engines burn only 4-5 gallons per hour versus the current 20 gallons per hour;
- Enable fisherman to use electricity rather than gas while picking and running their nets, a hybrid economy;
- Enable use of the enormous quantities of fish waste that is currently thrown back in the sea, to, instead, be converted to bio-diesel fuel.

The Copper River Wild Salmon Fishing Company (CRWSCo) is a second initiative underway, to enable the selling of seafood directly to the consumer, while also creating the facility to bank excess electricity. The plan is to have at-sea processing capabilities for the local fleet, reducing handling and increasing the quality of the fish while also increasing its shelf life from 7-10 days to 15-20. These efforts will raise the value of the product and the amount of compensation each fisherman could receive, either through direct marketing or through the CRWSCo brand. The Cordova Community Cold Storage facility will enable local processing and support cottage industry. The facility will run off of renewable energy from solar, wind, tidal, bio-diesel and hydro-electric sources. As a battery-bank system, the facility will be able to store the excess electricity produced by the area's hydro-electric plants that is currently released due to lack of such storage capability.

Another initiative in the works is the Community Fish Offal Facility. Dune explains that for the last 100 years, fisherman have dumped the waste of their caught fish into the ocean. In today's volume of over 200 million pounds of fish a year, this translates to 100 million pounds of waste! With the Offal Facility, the waste can be re-used for fuel to support local energy needs and provide as many as 50 different usable by-products from fish oil to fertilizer.

The three initiatives described above illustrate what Dune means by regaining wisdom and using our collective energy to solve problems. The overriding issue to be

addressed is that we all must see conservation as key to generating long-term sustainability. *Dune notes that it is much more cost effective to protect working ecosystems than to restore them.* For example, if we want to have on-going supplies of wild salmon, we must protect the habitats that enable salmon to spawn. Today, we are clear-cutting the forests that provide cool spawning habitats, causing more salmon to spawn closer to the ocean, resulting in more wild salmon eggs washed out to sea. Preservation of the ecosystem is essential to halting this process and the decline of the salmon run it engenders. With more awareness of this issue and recognition that there are viable solutions, we can all help support an environmental *world as it could be.*



Dune, with the Eyak Preservation Council, is leading the following efforts to support effective conservation:

- The Native Conservancy Land Trust, that came out of the Exxon Valdez oil spill, to preserve the human rights of the indigenous cultures, along with preserving the environment;
- Fund for Indigenous Rights and the Environment (FIRE Fund), an endowment established with support of the Weyerhaeuser Family, to direct funds to efforts that protect indigenous rights;
- Red Oil, standing for Resisting Environmental Destruction Of Indigenous Lands, which has established 30 chapters, including 1 in Oklahoma and 1 in Canada to help communities who are on the front lines of aggressive land development;
- Copper River Tribal Keeper, a first-of-its-kind organization run by indigenous people along the Copper River to further their sovereignty, subsistence and spirituality, working with other organizations to protect the habitat;
- Building *Oceanic* – a school on Knight Island to teach people how to make a difference in the world, from effective fishery management and restoration to how to use the public/political process to have a voice in governance.

We asked "What are the major obstacles to realizing *the world as it could be?*" Dune noted the following:

- People's lack of belief in themselves and their dreams: He believes we all need the encouragement of others, as he received from his parents and those close to him, to believe in ourselves and our capacity to not only dream, but also to realize our dreams.
- The polarized U.S. politics of the last 8 years: Dune hopes the image of this polarization will compel people to see that we need to get away from the path of destruction and war, and move toward clear thinking and positive action. He would like to see more people par-



ticipate in government, whether in their local councils, state legislatures, Congress or the White House.

- The need to regain a long-term perspective: Dune describes the 7<sup>th</sup> Generation Factor that indigenous people use, where they think of seven generations before them and seven generations after them to guide their decision making and utilization of resources; recognizing that we are all stewards and borrowers of the land of others.

When asked, “What would you encourage people to do to help generate positive change?”, Dune offered the following recommendations:

- Wake up to see the realities of the challenges we face, including population explosion, global warming, less resources, natural disasters like Hurricanes Katrina and Ike, and man-made disasters like the Exxon Valdez oil spill.
- Recognize that leadership hasn’t been helping, yet we must demand responsibility and accountability from the leaders our tax dollars pay for and who are supposed to act for the greater good.
- Be fed up enough to get informed and educated on the issues and demand accountability.
- Support organizations that are doing what they can to change the world.
- Recognize that we the people must give back to get Karma credit, as this will change how things are done and how people think. We cannot keep taking.

- We must believe in the planet and exercise the responsibility, courage and voice to be good stakeholders.
- Recognize that we have the collective wisdom and experience to have our voices heard.
- Look in the mirror and be the change desired in the world.

Dune encourages all of us to “Feed our Circles”, where we can identify and then sustain what each participant does to carry out a given initiative. This is the essence of the EPC and the initiatives now taking place in Cordova. Another circle is the great life cycle of the salmon themselves, returning to the stream where they were born, an image that can help us to realize that our human interests are best served by protecting their ecosystem so that economic sustainability will follow.

“The bottom line,” says Dune, “is that everyone has all of this understanding in them. We must find the courage and voice to take the next steps. Everyone can make a difference by direct action, by getting out of bed, whether to write letters, fax letters, vote, or take other action to get your point of view out there!”

Dune remembers asking his father at a young age about whether there were other ways to do more with the fish they had. His father said, “This is the way it’s always been done.” As he navigates the sea of challenges to bringing about economic and environmental sustainability in his community, Dune is demonstrating the vision, responsibility and courage to find new ways.

## A Culture of Humanity

Ellen Sebastian Chang has, since 2006, been the Creative Director of the Rex Foundation's human rights education program, *The World As It Could Be*. In her 20+ years as a director, writer, performer, and creative consultant, Ellen, among her many other accomplishments, has taught at The Urban School of San Francisco, Each One Reach One, a writing workshop for incarcerated males, and Young Audiences of Northern California, which works throughout the Bay Area teaching Play Creation and Production in grades 3 – 12.

We asked Ellen how she has experienced the attitude of living uncritically with *the world as it seems to be*. With an eye more toward what is possible, Ellen states, "There are many critical minds and thinkers looking at how the world can be better." She sees the Universal Declaration of Human Rights (UDHR) as a prime example of such work, where 60 years ago, coming out of catastrophic conditions of the Depression, World War II, the genocide in Germany and deaths of tens of thousands in Stalinist Russia, people came together to draft a document that describes *The World As It Could Be*. Ellen then notes that while these visionaries were developing this enlightened perspective, the realities on the ground, such as a segregated America, created a cynical duality: While the Preamble of the UDHR called for wide dissemination and adoption of the document's words, the prevailing powers with political control made it unrealistic to actually carry out the UDHR mandates.

"Today, the UDHR words are possible," says Ellen. "People are crossing borders, both real and virtual, making it possible to have incredible dialogue about humanity." "And, we all know we have the technology to destroy our humanity." Ellen believes there is a lot of critical thinking going on, including criticizing conditions that must be improved. To effectively act in this environment, Ellen suggests, "We need to create greater understanding about one another, to get to a place where we all go for human rights, to create a *culture of humanity*." Ellen encourages the exploration of such questions as "What do we mean by human rights, by democracy?"

When asked what can be done to move people toward this *culture of humanity*, Ellen begins by noting that people don't generally initiate or support change unless they have to. Historical examples of motivations for systemic change include Women's Suffrage and the Civil Rights movement. Ellen notes that it took over a year after the Montgomery Bus Boycott for civil rights laws to shift, as the economic fallout from the boycott finally affected the greater community, when bus drivers were laid off and transportation services were reduced. Today, as we face forces potentially overwhelming to humanity, such as

climate change and diminishing supplies of resources like oil, there is new momentum to propel change.

In examining factors that help foster the world envisioned by the UDHR, Ellen emphasizes the role of leadership. Leaders have the platform to present the roadmap for constructive public engagement and need to provide a level of honest exposure that everyone is willing to own up to. Leaders can help us all think about our human values, what it means for everyone to have a humane, creative life, where we better understand the importance of sacrificing to help others, and to be aware of our responsibilities. Leaders can help us think about what we have in common that makes us all human, such as the water we drink and air we breathe, and to help us see that we must work together to make something happen, rather than think we can act in isolation. Ellen demonstrates this in her own life by continually evaluating her decisions, like whether she really needs to buy a new car that could potentially cause more harm to the environment.

Ellen has made a life-long commitment to do what she can to help, and believes we must all commit to a *principle of responsibility*. She sees such responsibility including:

- Educating ourselves/being educated, noting that there is no excuse for ignorance;
- Demanding knowledge;
- Asking for what we want, and not giving up asking;
- Recognizing that through the mind anything is possible. Ellen notes, "If the mind thinks it, it can be."
- Remaining hopeful and persistent about humanity, and knowing that if we put our mind to it, we can do what is needed.
- Turning challenging situations into creative solutions, As an example of this, Ellen describes scraper bikes that are being built by young people who cannot afford cars. She encourages us to re-invent "cool", so that we can see, find, thank and celebrate all such "scraper bikers" who are using their creativity and resourcefulness to solve problems. Ellen says, "Look in every direction for insight, gratitude and where the change is coming from." "Recognize the change in time and embrace it, rather than ignore it."

We asked if our tax dollars could play a role in furthering this better world. Ellen determinedly states the importance of seeing that our taxes, whether city taxes, property taxes or state and federal income taxes, are our money that in turn supports human energy. "Taxes are one way for people to exercise critical thinking," Ellen says. For





*The World As It Could Be,*  
a Human Rights dramatization



example, we should ask “How is the lottery helping educate our children?” Ellen would like to see her tax dollars support such things as:

- Universal day care to not only care for children, but also to help parents take better care of their children;
- Education;
- Care for our communities, with not only police officers and fire people, but also with open public spaces for people to come together to talk, share stories and find common ground for action.

Ellen describes how her work with the youth on *The World As It Could Be* project provided opportunities to advance positive change. “The youth exuded energy and a willingness to struggle/argue the ideas of the UDHR.” “We were working together, collaborating across generations. “We, the adults, conveyed to the youth, ‘We’re doing this with you, we’re not expecting you to take everything on yourselves.’” Ellen recommends that every adult have a pocket version of the UDHR, because the document compels that “we have to work together.” Ellen scoffs when adults tell young people that they are now responsible for the future. Ellen believes that as long as we can walk and talk, whether we are 15 or 95, we are all responsible. “There is no retirement from life, only death.” “We must see that we need each other to survive, and at the same time, that we can each do something to have an impact.” Ellen encourages all of us to recognize our strengths to help guide how we can be helpful. Ellen sees her strengths in working one-on-one or in small groups. For example, Ellen notes that she has had a 15 year pen pal relationship with a now 25-year old girl, and knows that this relationship had a positive impact on this young person’s life.

When asked what she would encourage people to do to be part of the process of creating *the world as it could be*, Ellen offered the following recommendations:

- Honor our limitations, then do a few things well. Rather than feeling remiss that we can’t necessarily do all that

we see others doing, show gratitude and encouragement to those doing such work as saving the whales, mediating for peace or helping the environment;

- Honor each person’s contribution to the whole, such as in a family where one person makes the meal, while another cleans up, or another does the laundry;
- Be prepared to both create something and help clean up;
- Remind ourselves and other people about our history so that we don’t take current rights for granted.
- Understand concepts like Fair Trade, so that we fully value every life. “We must not make life cheap, where some humans are considered dispensable,” says Ellen. “If we value all life, we have human rights.”
- Exercise the *discipline of hope*, by seeing that everyone has to commit to the work of hope, and that work is demonstrated by everyday actions. Ellen recalls the minute actions expressed by the youth in *The World As It Could Be-Where There’s A Will There’s A Way*, such as not drinking bottled water and not letting people disrespect others in their presence.

Ellen says, “Hope for change can become a reality.” “We must invest in the time it takes for change to happen.” “We can’t take rights for granted – we decide on and create rights.” “The UDHR is a great tool in this endeavor, as it provides a framework we can all agree on and work toward.”

- Vote, and encourage and help others to vote;
- Ask as voters and citizens to think about what is best for the greater country, and organize more people to pay attention, speak up and hold people accountable.

Crystallizing the key to all that she encourages, Ellen says, “Paying attention to life keeps us vibrant. Just like driving a car.” “Just as careful as I am when driving, I’m a citizen responsible for how it all works – whether at work, at school, at home or anywhere.” “Being a *community citizen* is a cool, fun, hip thing, just like telling the truth and being responsible.”

## MINUTE ACTIONS

*Rose:* Something focused  
something I can do regularly  
minute actions that become habit  
ingrained in my body  
no longer just consuming  
but building, creating  
moving towards something  
connected to our collective memory  
a link to every other living dream  
written and unwritten  
seen and unseen  
minute actions that become habit

*Neenee:* I will not buy bottled water

*Imelda:* I will buy food from local farmers

*Amore:* I will write down my thoughts

*Sukay:* I will turn off the radio and make my own music

*Tevah:* I will make sure guys don't disrespect women in front of me

*Dawon:* I will collaborate with friends to inspire justice

*Krizia:* I will help my community

*Princeton:* I will be an example of not littering

*Giana:* I will pick up trash, even if it isn't mine

*Rose:* no longer just consuming, but building, creating

*Macio:* I will make a conscious effort to speak my mind, regardless of the fear of what others will think or say

*Lena:* I will encourage others not to generalize, exclude or degrade any race of people

*Emerald:* I will take responsibility for my mistakes

*Juliana:* I will vote in the next elections

*Arianna:* I will turn off the lights when I leave a room.

*Eia:* I will be a trustworthy friend

*Dazia:* I will drop the 'n' word from my vocabulary.

*Javier:* I will educate the youth who look to me as a leader.

– Written and performed by the Destiny Arts Center Performance Troupe for the Rex Foundation's World As It Could Be - Where There's A Will There's A Way.

## STANDING ON THE MOON

Standing on the moon  
I got no cobweb on my shoe  
Standing on the moon  
I'm feeling so alone and blue  
I see the Gulf of Mexico  
As tiny as a tear  
The coast of California  
Must be somewhere over here – over here

Standing on the moon  
I see the battle rage below  
Standing on the moon  
I see the soldiers come and go  
There's a metal flag beside me  
Someone planted long ago  
Old Glory standing stiffly  
Crimson, white and indigo – indigo

I see all of Southeast Asia  
I can see El Salvador  
I hear the cries of children  
And the other songs of war  
It's like a mighty melody  
That rings down from the sky  
Standing here upon the moon  
I watch it all roll by – all roll by

Standing on the moon  
With nothing else to do  
A lovely view of heaven  
But I'd rather be with you

Standing on the moon  
I see a shadow on the sun  
Standing on the moon  
The stars go fading one by one  
I hear a cry of victory  
And another of defeat  
A scrap of age old lullaby  
Down some forgotten street

Standing on the moon  
Where talk is cheap and vision true  
Standing on the moon  
But I would rather be with you  
Somewhere in San Francisco  
On a back porch in July  
Just looking up to heaven  
At this crescent in the sky

Standing on the moon  
With nothing left to do  
A lovely view of heaven  
But I'd rather be with you – be with you

– Robert Hunter

## **Profiles of Some Rex Foundation Beneficiaries** *demonstrating the power of individuals to bring about positive change*

### **Horton's Kids**

Late one night in 1989, Karin Walser stopped at a Capitol Hill gas station. Quickly, several young children approached her to pump gas in her car for change. A conversation and connection ensued. This late-night scene motivated Karin to act and take interest in the welfare of her new friends. Colleagues and other volunteers joined her in supporting the children and their families in the neighborhood. Horton's Kids now serves more than 200 children from the Wellington Park apartment complex in the Anacostia section of Washington, D.C.'s Ward 8. Their neighborhood is considered a "HotSpot" by the Metropolitan Police Department and they attend some of Washington's lowest performing schools. Horton's Kids is widely embraced and respected by parents, social service agencies, and the community-at-large. Expanded funding for evaluation means the Horton's Kids approach is being studied as a potential model for replication across the city.

110 Maryland Avenue, NE Suite 207, Washington, DC 20002 • 202-544-5033 • [www.hortonskids.org](http://www.hortonskids.org)

### **Operation Migration**

As a young boy, William Lishman joined the Royal Canadian Air Cadets because he wanted to fly. But a mandatory eye test revealed he was colour blind, stopping him from becoming a conventional pilot. So, he decided to become an unconventional one. He first learned to fly hang gliders, then followed in the footsteps of the father of ultralights, John Moody, and converted his hang glider into one of the first ultralight aircraft. After three years of trial and error, in 1988 Lishman succeeded in leading a flock of 12 Canada geese on flights around his home. In doing so, he made ornithological and aviation history. In 1994, Lishman, together with fellow ultralight pilot Joe Duff, founded Operation Migration to raise funds for future migration studies. Since then, the Operation Migration team has conducted numerous migration studies leading three species of birds.

Today, over 40 Whooping cranes are migrating in eastern North America brought about by the efforts of Operation Migration and their partners in the Whooping Crane Eastern Partnership.

1623 Military Rd, #639, Niagara Falls, NY 14304 • 800-675-2618 • [www.operationmigration.org](http://www.operationmigration.org)

### **Heart of Gold**

The sight of homeless people sleeping in boxes on a cold winter's night with no food, medical attention or companionship became increasingly distressing to Deborah Koenigsberger, so she decided to do something about it. In 1996, she created Hearts of Gold (HoG). She raised substantial funds for New York City's elderly and frail homeless population, and now her focus is on our homeless mothers and their children. Hearts of Gold (HoG) improves the lives of more than 350 children and

230 mothers annually at three Manhattan shelters: Icahn House East, LLC; the Alexander Abraham Residence (a program of WIN); and Nazareth Housing. HoG also helps mothers and their children as they transition from these shelters to permanent housing through our Alumni Support Program by maintaining a relationship with 'alumni' in need who are often alone in a home for the first time in their life. Hearts of Gold dollars go directly to those in need, helping them get through the day and beyond. Programs aim to ease the families' transition and strengthen their resolve at this critical time so they can go on to lead rewarding and happy lives.

19 West 23rd Street, New York, NY 10010 • 212-206-1461 • [www.heartsogold.org](http://www.heartsogold.org)

### **The People's Music School**

The People's Music School is the only totally free community music school in the United States. The School embodies the vision of its founder, Dr. Rita Simo, who learned to play the piano in her native Dominican Republic, where music lessons are free. When she came to the United States to study at the Juilliard School of Music in New York, Rita found that many American children were often denied the opportunity for private music lessons, simply because their parents could not afford to pay for them. Rita chose Chicago's Uptown neighborhood for her school because of its ethnic diversity and concentration of lower income families. On February 22, 1976, the School opened its doors to its first fifty students. Today, the School's thirty-three teachers offer instruction in many different instruments (plus theory and voice) to nearly 500 different students each year. The vast majority of these students are children of ethnic minorities.

931 West Eastwood Ave., Chicago, IL 60640 • 773-784-7032 • [www.peoples-musicschool.org](http://www.peoples-musicschool.org)

### **Cambodian Children's Fund**

In 2003, while on a mini-sabbatical, film executive Scott Neeson visited Phnom Penh and discovered the desperate existence of neglected and often abused children who picked through garbage for scraps of plastic and metal to sell to nearby recycling centers. Several early attempts at assisting the most impoverished children failed. Parents often removed their children from the schools where Neeson had placed them, preferring that they be earning money instead. As he laid the first tenuous plans for a permanent facility in Cambodia, he made the commute from Los Angeles to Phnom Penh eleven times. In 2004 Neeson resigned from his 26-year film career and began the process of the long-term move to Cambodia, selling his home, car, boat and other assets. Today, Neeson divides his time between the CCF administrative offices and field work in the rural provinces of Cambodia. Having successfully established CCF1 – CCF4, as well as the CCF Community Center and Daycare Program, Neeson's future goals include plans for an agricultural training college in the Cambodian countryside.

10801 National Blvd Ste 560, Los Angeles, CA 90064 • 310-441-9635 • [www.cambodianchildrensfund.org](http://www.cambodianchildrensfund.org)

## Sweet Home New Orleans

In the wake of Hurricane Katrina, the neighborhoods that created and developed New Orleans' traditions that defined the city, were left without the resources to recover from the flood. Sweet Home New Orleans founded the largest-ever coalition of organizations serving New Orleans' musicians. These groups have united for the first time to meet a common goal: bringing the music community home to stay. Sweet Home New Orleans is a non-profit agency that offers social services and financial

assistance to the city's musicians, Mardi Gras Indians, and Social Aid & Pleasure Club members. Sweet Home's mission is to perpetuate New Orleans' cultural traditions by providing direct services to the individuals and institutions that will carry them forward. Funds provide case management services to New Orleans' tradition bearers, and finances relocation, rental and renovation assistance for artists rebuilding their lives in the city.

1201 Saint Philip Street, New Orleans, LA 70116 • 504-596-3924 • [www.sweethomeneworleans.org](http://www.sweethomeneworleans.org)

## Resources – Publications, Organizations, and Websites

### Universal Declaration of Human Rights (UDHR)

Download a copy of UDHR from the United Nations website. This link provides the most comprehensive collection of translations (over 337 language versions): [www.unhchr.ch/udhr](http://www.unhchr.ch/udhr)

To learn about the history and drafting of UDHR please visit: [www.un.org/rights/HRToday/declar.htm](http://www.un.org/rights/HRToday/declar.htm)

### GenerationEngage

GenerationEngage is a nonpartisan youth-civic-engagement initiative that connects young Americans to meaningful debate about the future they will inherit. It is built on three principles: young people suffer not from a lack of interest, but from a lack of access; our democracy should be a dialogue not a monologue; the best investment we can make in the future of our democracy is in young leaders at the local level. [www.GenerationEngage.org](http://www.GenerationEngage.org)

### Civic Engagement in American Democracy, by Theda Skocpol and Morris Fiorina

Millions of Americans are drawing back from involvements with community affairs and politics. Voters stay home; public officials grapple with distrust or indifference; and people are less likely to cooperate on behalf of shared goals. This book asks why social liberation has been accompanied by new inequalities and the erosion of many important forms of citizen leverage and participation.

Published by Brookings Institution Press, 1999; ISBN 0815728107, 9780815728108

### We the People: A Call To Take Back America, by Thom Hartmann, illustrations by Neil Cohn

America faces its greatest threat since the Civil War. Thom Hartmann tells a compelling story of how a government of, by, and for the people has been replaced by corporate domination. He reveals the forgotten history of the Founders' intent and the devious way that corporations came to possess "human" rights. He explains how "corporatists" disguised as conservatives are looting assets from We the People's common ownership through privatization schemes. Most importantly, the book issues a call to action from citizens who want to restore true democracy, and liberty and justice... for all.

Publisher: CoreWay Media; ISBN: 1-882109-38-4 • [www.ThomHartmann.com](http://www.ThomHartmann.com)

### Bowling Alone: The Collapse and Revival of American Community, by Robert Putnam

Putnam warns that the fabric of our connections with each other, has plummeted, impoverishing our lives and communities. Putnam shows how changes in work, family structure, age, suburban life, television, computers, women's roles and other factors have contributed to this decline. The book is both troubling and encouraging: he carefully documents the loss of community in our time, but he also demonstrates that it need not be this way.

Publisher: Fireside Paperbacks; ISBN13: 9780743203043

### BetterTogether.org

BetterTogether is an initiative of the Saguaro Seminar: Civic Engagement in America at Harvard University. The Saguaro Seminar issued the report Better Together, in December of 2000, calling for a nationwide campaign to redirect a downward spiral of civic apathy. BetterTogether provides interactive ways to celebrate and learn from the ways that Americans are connecting, and provides tools and strategies to reconnect with others.

[www.BetterTogether.org](http://www.BetterTogether.org)

### The Saguaro Seminar: Civic Engagement In America

The Saguaro Seminar is an ongoing initiative of Professor Robert D. Putnam at the John F. Kennedy School of Government at Harvard University. The project focuses on expanding what we know about our levels of trust and community engagement and on developing strategies and efforts to increase this engagement. [www.hks.harvard.edu/saguaro/index.htm](http://www.hks.harvard.edu/saguaro/index.htm)

### The Green Collar Economy: How One Solution Can Fix Our Two Biggest Problems, by Van Jones

With a foreword by Robert Kennedy Jr. and an endorsement by Al Gore, this book is not a dire warning but rather a substantive and viable plan for solving the biggest issues facing the country – the failing economy and our devastated environment. We cannot drill and burn our way out of these dual dilemmas. From a distance it appears they are separate, but when we look closer, the connection becomes unmistakable.

Publisher: Harper One ISBN: 978-0-06-165075-8

# Universal Declaration of Human Rights

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights (General Assembly resolution 217 A (III)) the full text of which appears here. 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 favour-

able 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.

