



Perspectives on *Being Human*

NEWSLETTER # 4

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Introduction

At a time when human rights abuses are increasingly in the news, it is well to reflect on what being human means. What in our common humanity is helpful in stemming this rising tide, and in furthering basic human rights issues still not addressed 50 years after the signing of the Universal Declaration of Human Rights (text on page 6).

For this newsletter we interviewed, as is our custom, a Rex board member, John Perry Barlow, and from our wider network, Susan Pritzker of The Libra Foundation, a Rex Foundation funding partner.

John emphasizes an expanded vision of the Golden Rule, and a hands-on approach to overcoming the fears arising from differences of all kinds. Susan works within a human rights framework that connects responses to particular issues. And we note the emerging recognition of the relationship between human rights and the environment – *being human* from a planetary viewpoint.

We have found these perspectives helpful at the Rex Foundation, as they provide a way of looking at the relationships among the issues we all care about.



The Golden Rule

John Perry Barlow's natural affinity for human rights is connected to his long-held desire to be free and to want the same sense of freedom for everyone else, as reflected by the opening statement to his interview: "I personally like to have the ability to do whatever weird thing I wish to do as long as I am not hurting others, and would like this right maintained and strengthened for every human being."

John sees the Golden Rule – *Do unto others as you would have them do unto you* – as the one principle binding to every person on the planet, which, if practiced consistently would further the possibility of universal human rights.

This means, however, that we all have to take on a more expanded view of the Golden Rule. That is, we must recognize there is human suffering that we would not want to endure that is inflicted on others in our name by our representatives and/or by our inattention. John notes, "In order for any one of us to be safe from the degradation of others, we must expand our zone of compassion to extend to our entire species and be thoughtful about it." John is concerned that few of us stop to think about the suffering inflicted every day in our name, and that we must be more conscious of the concept captured by the Buddhist tenet to practice compassion to all sentient beings.

Continued on Page 3



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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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**“Protect us from ourselves. Let us have a vision of a world made new.”
– Eleanor Roosevelt (on the Universal Declaration of Human Rights)**

Common Humanity

Two years ago, Susan Pritzker of The Libra Foundation, asked me how the Rex Foundation incorporated a human rights framework in its work. I responded that human rights seemed to be part of our genetic coding, showing up in every dimension of what we do, from the programs we fund, to the way we endeavor to carry out our work. Since that conversation, I’ve been mulling over the significance of the question: What do we mean by “incorporating a human rights framework” and why does this matter so much?

While I consider these questions enjoying good health, freedom and opportunity, many others, possibly within yards of me, as well as across the global highways, mountains, oceans, rivers and paths, have different experiences. Some lack clean water, others are sick without resources for health care, others are working second or third jobs to feed their families, others are political prisoners or in prison because they are poor and cannot avail themselves of the same treatment and protection afforded the wealthy, others are hurting from domestic violence, others are seeing toxicity from nearby chemical pollution killing their environment and loved ones, while still others are being denied access to social, economic or political involvements because of their sexual orientation, skin color, religion, age, disability or some other difference from a society’s supposed norms.

To me, the *human rights framework* first and foremost compels visualization of the human being behind each of the situations described above. When I do this, I believe instinctively that all of us, linked by our common humanity and sharing of the Earth’s diversity of plants and creatures, ought to be able to live fully in environments that support health, happiness and dignity. A human rights framework encourages expanded and engaged consciousness about how individual and collective actions are interconnected, creating ripples in the waters that “float all of our boats.”

When we review the history of civilization or observe current world affairs, we see that human behavior provokes struggle over one person’s rights versus another’s, with ensuing anger, hostility, strife, war, and the taking – deliberately or inadvertently – of other people’s human rights. Thankfully, human beings everywhere seek to right the wrongs and injustices they observe or experience. I grew up with the civil rights, anti-war, and women’s rights movements, marching often to help speak out for fairness and justice. Today, as in the work of Rex, we not only continue to work in these same arenas, we also seek economic, social and environmental justice. The human rights framework advocates that all of these efforts, regardless of the specific issues being addressed, are connected by concern for our common humanity, and by making that connection we strengthen the impact of our efforts.

I believe we are at a unique place and time in civilization: We have immediate access to each other and all that is happening around the world, enabling us to witness the depth and breadth of our interconnections; and we have vast resources and knowledge to help us address just about every situation. When people review the list of Rex Foundation grants they often comment on how many different areas are being supported. With the human rights framework in mind, I am heartened to say that we are part of a vibrant, humming network that endeavors to enhance the well-being of human beings across the world, consistent with all that is set forth by the Universal Declaration of Human Rights. – *Sandy Sohcot*

The photos in this newsletter capturing life and human spirit include some of our favorites from previous Rex Foundation publications. The photographers are those who have covered our special events, or are from the organizations that Rex has supported. Thank you all for your support.

When asked what barriers hinder the implementation of this basic principle, John points out that the ability of human beings to be free of suffering and indignity has been available only recently in human history, coming about with the capacity of governments to propose and defend human rights. Now, however, we have new situations that challenge the effectiveness of government structures, as follows:

- Whereas governments used to uphold human rights, many may no longer be willing to support the very laws they proposed or put in place, often in response to fear of outside attack, or in taking advantage of that fear – as we are currently witnessing in our own country which has long been, as John states, “the beacon of hope for a lot of humanity;”
- The complexity of government challenges its ability to deal with the overwhelming problems presented by natural catastrophes, such as Hurricane Katrina, so that such centralized institutions may not be capable of confronting these problems while also guaranteeing civil liberties and human dignity;
- Government initiatives, such as the War on Drugs in the United States, often create conditions where human rights are oppressed and curtailed;
- The overall power of nation states is increasingly being called into question, exacerbating the issue of whether or not governing powers can and will uphold their citizens’ human rights;
- The Internet now connects millions of people across the globe, yet has no governing structure or sovereignty by any state;
- And while the Internet’s communication freedom is great in many respects, there is no institution to guarantee on-line rights and liberties.

While there are seemingly overpowering barriers, John identifies a number of positive forces at work and available to support the long-term sustainability of human rights and dignity:

- Organizations around the world committed to promoting and preserving human rights, such as:
 - American Civil Liberties Union (ACLU)
 - Amnesty International
 - Electronic Frontier Foundation (*EFF is an organization that John cofounded to help establish architecture that maintains what the Internet is naturally inclined to endow on-line – freedom of expression, freedom to know, and the right to know*).

And, each of these organizations can enhance their individual efforts with more connection and collaboration among themselves.

- Local councils, commissions and boards where citizens serve to promote the well-being of their communities, such as the local School Board member who stands up at a meeting to defend a student’s right to free speech in the school newspaper;
- The voice of every person who cares about freedom.

John emphasizes the opportunity every one of us has to be both a sermon and a prayer. He recommends we “speak with God in each of our actions.” John advises that we must tolerate people that may not tolerate us, where we recognize our responsibility to respect each person as a human being and not show contempt for the person. If we deny someone else’s right to humanity by showing contempt, we provide them the opportunity to do the same. John cites St. Augustine’s advice to “hate the sin, not the sinner.” Adding to this point, John says, “We should first hate what is being done, find it in ourselves, get rid of it there and then worry about somebody else that seems to be doing it.”



The ability each person has to do something and make a difference is a point that John emphasizes with numerous thoughts and recommendations:

- Do something rather than be overwhelmed;
- Start with “You” – know that most of what you can do happens within 40 yards of you;
- Observe how you treat others, and observe what you are willing to countenance and not willing to countenance;
- Take care of others in your immediate vicinity – further their human rights and dignity;
- Try to see the person you view as oppressor as someone you may unwittingly be oppressing;
- Have more eye contact with others who are different;
- Get more active about issues you care about;
- Wake up the political will of others to care about and address matters that affect the greater good, like stopping the war on drugs, enhancing public education, and sustaining a healthy environment;
- Go out and take risks to stop the madness and bring about positive “Golden Rule” actions.

John talked about what he has been doing to practice what he recommends to others. After the 2004 presidential election, when divisiveness pervaded all media, causing people to polarize along red and blue lines, John decided to leverage his broad connections with people from all sides. He has been holding dinner gatherings with small groups of people who are likely to disagree on many issues. In this intimate atmosphere, John’s guests see each other face-to-face, eye-to-eye, talking as one human being to another. So, even while having conversations about controversial topics, where there are areas of strong disagreement, each person sees the other person as human



and cannot help but gain more compassion, realizing that this person is not unkind and needs to be treated with respect and dignity. John believes that it is both more positive and safer to narrow discussion to small differences, as can happen in these intimate settings, rather than to pursue massive societal change, such as the war for democracy.

When asked if grassroots action can be truly helpful and effective, John responded, "It's the only way to make a difference." He said this was the founding principle of the Rex Foundation – finding people doing unsung things to help make a positive difference, who wouldn't think of writing grant proposals or getting government funds. He notes, "We personally saw something with our own eyes or knew the people involved – we were not considering something institutionally abstract. The money we gave away was to programs large institutions wouldn't even consider." He recalled one of the early grants that Rex made to a woman who was riding around in her VW Microbus on Hollywood Boulevard, picking up teenage runaways. The Rex grant helped that woman continue her work, and her program Children of the Night continues today. John also points out that where government fails, grassroots organizations often do just what is needed, as in the aftermath of Hurricane Katrina, when small groups, including Rex beneficiary Conscious Alliance, went in and set up food kitchens and food distribution systems.

We asked John if the current state of affairs presented greater threats to human rights than other times, making effective action more challenging. John pointed out that there have always been social forces to counteract, and there have always been people working on these issues. And even when people are working on the same issues, such as the war on poverty, there are struggles and unintended negative consequences, as each party may have different methods or approaches.

There was a full-circle conclusion to our interview. In looking to the future and the pressing needs of so many

people around the world, the overriding principle that John sees as furthering human rights is practice of the Golden Rule. He points out that every culture has their version of this principle, which encompasses all areas of human struggle – civil rights, women's rights, economic justice, environmental justice, gay rights, religious freedom... While the rule is simply stated, there is complexity in manifesting its message. We must be capable of imagining ourselves in another's circumstance, that is, exhibit empathy, and ask, "What would it be like if I were a woman, if I were Black, if I were in the Southern Sudan and wasn't Muslim?" We must be able to imagine other circumstances and see that we have the ability to do something about it politically. We must also realize that we can take action ourselves, even when government or political processes fail. We just saw this happen in New Orleans, when, while the government agencies foundered, individuals came in from all over to provide needed aid.

John believes that the great forces to be reckoned with are fear and insecurity. He says, "If we could recognize that others are likely to be as afraid as we are – that would make a huge difference. Otherwise, we come back out of the pocket with a chain saw and machine gun, feeling our backs to the wall because we see the other person as vastly more powerful than we are. So, the first thing we do is try to take their power by robbing them of their human rights. Our obligation is to give them dignity and respect."

Contemplating his summary of how to further human rights, John first quotes Aldous Huxley:

"It is a bit embarrassing to have been concerned with the human problem all one's life and find out at the end that one has no more to offer by way of advice than 'Try to be a little kinder.'"

John suggests that all of us can take this to heart by looking in the mirror regularly and asking "But, are you kind?"

Human Rights Framework

Susan Pritzker started The Libra Foundation with her husband and children a little over three years ago. In organizing the Foundation's strategic focus for grant making, the family found that human rights had resonance across all of their personal passions, whether health, education, conservation or effects of globalization. The language describing human rights helped bring together all of those issues with the unifying principle that is prominent in the Foundation's mission statement: *We believe that all people are born with equal and inalienable rights and fundamental freedoms and have a right to live in a healthy environment and in peaceful, just and equitable societies. Promoting these human rights is the highest purpose we can envision for the grantmaking of The Libra Foundation.*

The Libra Foundation articulates their grant making practices with the following statements:

"Recognizing the power of human rights to express our values and transform societies, the Foundation joins with other foundations that are working to secure human rights for all people and to develop its application here in the United States. We are committed to enhancing the human rights movement and broadening it to include U.S. social justice work in the areas of peace and justice, environmental sustainability and women's rights. We are interested in supporting innovative and effective work that emphasizes strategies that incorporate the interconnections between issues and lead to real social change."

While some of The Libra Foundation's grantees work directly in furthering human rights, others, like the Rex Foundation, do work that is linked to human rights, yet may not be overtly stated as such. With their grant making and convenings, The Libra Foundation is seeking to raise awareness about the importance of connecting and articulating human rights issues across all endeavors related to the well-being of people and the environment.

The Human Rights Framework that Susan seeks to promulgate, both personally and through The Libra Foundation, embraces the concept that by being human, all of us have rights to the conditions that enable us to live a life imbued with dignity. Clean air, clean water – the best interests of Mother Earth – are all part of human rights. And, there is no exclusionary principle. Susan explains that this framework is a connector between and among such movements and efforts as economic justice, civil rights, and women's rights. With concern that different movements often get walled-in by their specific issues, Susan sees the Human Rights Framework as a way to

unify efforts for collaboration, in the spirit of the Blues singer Solomon Burke's expression that "None of us is free until all of us is free." Focusing on human rights gives us the opportunity to:

- Articulate a vision of a world in which all people live with dignity;
- Focus on those values that recognize all of us as being human;
- Collaboratively present efforts we can be proud of and show as a beacon and banner of the moral high ground in the face of current messaging about supposed morality – after all, it is hard to argue about furthering the quality of life for all human beings!



When asked about the obstacles that hinder full adoption of this framework, Susan posits that it is the lack of awareness on the part of most of us about human rights abuses in our own backyard that must be overcome.

- The government and media perpetuate beliefs that human rights abuses only happen in other countries, and the United States is a beacon for human rights.

Susan believes that we – all members of the community – must acknowledge the institutional biases in our systems that impinge on others' human rights (the "glass ceilings"...) and work toward transformation of thought about these issues.

Susan sees rays of hope with opportunities to raise awareness, communicate information, build collaborative connections, and bring about transformational solutions:

- The Internet provides a mechanism for relaying information and connecting globally;
- Convenings, where people with both common and different viewpoints can come together to learn, connect and collaborate;
- The continuing effective work of organizations like Conservation International, which is helping indigenous people in environmentally endangered areas find ways to make a living without destroying the environment, thereby coming up with solutions that protect resources and promote sustainability while also creating value for humans;
- Grassroots programs in conjunction with community activism, creating the collective buy-in and political will essential to the resurgence of the human rights movement and the realization of positive social change.

Susan recommends that we take to heart the significance of furthering the human rights of everyone, and then, connect, communicate and collaborate!

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.





“If we don’t change direction we are likely to end up where we are headed.” – Proverb

Human Rights and the Biosphere

The Universal Declaration of Human Rights, signed by all United Nations member states in San Francisco, 1948, was a response by the international community to half a century of some of the worst human rights abuses in history. The Articles are comprehensive and pragmatic, but we may note the extent to which they are everywhere violated egregiously to this day, progress in substance and amendment notwithstanding.

As they stand, the Articles address social, political, and economic aspects of human relations. The context for identifying human rights is human culture itself. However, since WWII a biospherical consciousness has been emerging in response to war and the Industrial Revolution’s clearly discernible and imminently fatal grip on the planet. This expanded, holistic viewpoint illuminates a new context for human rights, for instance in terminology such as “environmental racism” and “bioregional justice.” With new issues like climate change and the privatization of water and seeds, an underlying ecological dimension to human rights is now plainly visible.

Engaging the dynamic between human and earth rights is a path to the reclamation of both from the forces that would erode them. The biosphere – which includes us – a living entity abused by overpopulation and monocultural thinking, needs to be looked at as a whole system.

The Rex Foundation’s broad range of beneficiaries is itself an example of the human rights framework: “The Rex Foundation aims to help secure a healthy environment, promote individuality in the arts, provide support to critical and necessary social services, assist others less fortunate than ourselves, protect the rights of indigenous people and ensure their cultural survival, build a stronger community, and educate children and adults everywhere.” Within this framework are the issues facing minorities, women, indigenous peoples, basic freedoms, and how these are affected by a changing and, increasingly, a failing ecology. A human rights framework is a biospherical framework. If we act in this awareness, we will be working for survival while also working to preserve human rights. – Alan Trist



Uncle John's Band

Well, the first days are the hardest days,
don't you worry anymore
When life looks like Easy Street
there is danger at your door
Think this through with me
Let me know your mind
Wo-oah, what I want to know
is are you kind?

It's a Buck Dancer's Choice, my friend,
better take my advice
You know all the rules by now
and the fire from the ice
Will you come with me?
Won't you come with me?
Wo-oah, what I want to know,
will you come with me?

Goddamn, well I declare
Have you seen the like?
Their walls are built of cannonballs,
their motto is *Don't Tread on Me*
Come hear Uncle John's Band
by the riverside...
Got some things to talk about
here beside the rising tide

It's the same story the crow told me
It's the only one he know –
like the morning sun you come
and like the wind you go
Ain't no time to hate,
barely time to wait
Wo-oah, what I want to know,
where does the time go?

I live in a silver mine
and I call it Beggar's Tomb
I got me a violin
and I beg you call the tune
Anybody's choice
I can hear your voice
Wo-oah what I want to know,
how does the song go?

Come hear Uncle John's Band
by the riverside
Come with me or go alone
He's come to take his children home
Come hear Uncle John's Band
playing to the tide
Come on along or go alone
he's come to take his children home



– Robert Hunter

Profiles of Some Rex Foundation Beneficiaries

The following sampling of Rex Foundation beneficiaries helps illustrate the human rights framework, as the work being done addresses a number of the issues described in the 30 articles of the Universal Declaration of Human Rights.

Environmental Protection Information Center

EPIC is a community based organization that combines public education, citizen advocacy and strategic litigation with integrated, science-based approaches to protect and restore forests, watersheds, coastal estuaries, and native species in northwest California. EPIC originated in 1977 in response and defense of aerial pesticide application by industrial logging companies in Humboldt County. Since that victory, it has worked to ensure that state and federal agencies uphold environmental laws and protect endangered species. While they remain vigilant in their efforts to protect forests and watersheds on corporate-owned forestland, EPIC has expanded its program areas to address the growing risks that are now facing other areas of the North Coast.

P.O.Box 397, Garberville, CA 95542 • 707-923-4210 • www.wildcalifornia.org

People's Grocery

People's Grocery is a community-based organization working to find creative solutions to the food needs of the residents of West Oakland by building a local food system and local economy. Their mission is to uphold the human right to healthy and affordable food and to build community self-reliance by increasing neighborhood access to locally-produced fruits and vegetables and by promoting social enterprise, youth entrepreneurship, sustainable agriculture and grassroots organizing. The vision is to help transform West Oakland into a thriving center of economic well-being, sustainability, and social justice supported by an entrepreneurial spirit for innovation and self-determination.

3265 Market Street, Oakland, CA 94608 • 510-652-7607 • www.peoplesgrocery.com

The Washington Jazz Arts Institute

The mission and commitment of WJAI is to the education, presentation and documentation of Jazz Music in and for the Washington, DC community. The programs of WJAI include: a free, hands on Summer Jazz Mentor Project; weekend ensemble and orchestra training for young musicians; and a non-profit partnership through Youth Arts Organizations to develop and educate youth throughout the Washington Metropolitan area.

1409 Dellafield Place, NW, Washington, DC 20011-4346 • 202-291-1949
• www.dcjazzmusic.org

The Assoc. for the Preservation of Peruvian Textiles

TAPPT is a nonprofit organization with the intention to preserve and empower the textile tradition and indigenous wisdom of Peru's ancient civilizations, while creating a sustainable economy for the tribe through the marketing of their textiles. Without a written language, the ancient Inca's communicated their wisdom in cloth, documenting and representing cultural and ancestral



concepts and beliefs. TAPPT's model for sustainable economic activity based on nurturing a symbiotic relationship between modern technology and indigenous knowledge and traditional lifestyles is a paradigm to be recognized and reproduced by other projects and nations.

2 South Pinehurst #2D, New York, NY 10033 • 917-582-3349
• www.weaversofwisdom.org

The Innocence Project

The Innocence Project's mission is to: Achieve the exoneration and release of factually innocent inmates through postconviction DNA testing; create a Network of schools, organizations, and citizens that will effectively address claims of actual innocence; document and study the causes of wrongful convictions; suggest and implement policies, practices, and legislation that will prevent wrongful convictions; train and educate future attorneys and advocates; provide information and educational opportunities for the public. Most clients are poor, forgotten, and have used up all of their legal avenues for relief.

Cardozo School of Law, 100 Fifth Avenue, 3rd Floor, New York, NY 10011
• 212-364-5340 • www.innocenceproject.org

Tule Elk Park (TEP) Child Development Center

Tule Elk Park provides a high quality early childhood education that values the importance of relationships, diversity, literacy, creativity, high individual expectations, and the natural world so all children will realize their full potential. TEP offers both all-day and after-school programs for pre-kindergarten and elementary children who reflect the ethnic, racial, economic, cultural and linguistic diversity of San Francisco. Priorities are Literacy Development and Project Learning, Parent Involvement and Community Building, and Professional Development and Leadership. Programs aim to provide an environment-based curriculum and increase public awareness about the vital connection between nature, outdoor learning, and school success. TEP is committed to "greening" schools and creating the outdoor learning environments that every child deserves.

2110 Greenwich Street, San Francisco, CA 94123 • 415-749-3551
• www.tuleelkpark.org



Resources – Publications, Organizations, and Websites

American Civil Liberties Union (ACLU)

The American system of government is founded on two counterbalancing principles: that the majority of the people govern through democratically elected representatives and that the power even of a democratic majority must be limited, to ensure individual rights. Majority power is limited by the Constitution's Bill of Rights, which consists of the original ten amendments ratified in 1791, plus the three post-Civil War amendments (the 13th, 14th and 15th) and the 19th Amendment (women's suffrage), adopted in 1920. The mission of the ACLU is to preserve all of the above protections and to guarantee: First Amendment rights – freedom of speech, association and assembly; the right to equal protection under the law; the right to due process; the right to privacy. ACLU works to extend rights to segments of our population that have traditionally been denied their rights.

www.aclu.org

Amnesty International (AI)

Amnesty International is a worldwide movement of people who campaign for internationally recognized human rights. AI's vision is of a world in which every person enjoys all of the human rights enshrined in the Universal Declaration of Human Rights and other international human rights standards. In pursuit of this vision, AI's mission is to undertake research and action focused on preventing and ending grave abuses of the rights to physical and mental integrity, freedom of conscience and expression, and freedom from discrimination, within the context of its work to promote all human rights.

www.amnesty.org

Conservation International (CI)

Conservation International believes that Earth's natural heritage must be maintained if future generations are to

thrive spiritually, culturally and economically. Their mission is to conserve the Earth's living heritage, our global biodiversity, and to demonstrate that human societies are able to live harmoniously with nature. The loss of biodiversity impoverishes the world and humankind. It reduces the quality of life for all people and may in fact be a survival issue for communities who depend directly upon healthy and productive natural lands to meet their daily needs. CI believes that the future of human welfare hinges on their conservation successes.

www.conservation.org

Electronic Frontier Foundation (EFF)

The Electronic Frontier Foundation is a group of passionate people – lawyers, technologists, volunteers, and visionaries – working in the trenches, battling to protect all electronic communication rights including the rights of web users everywhere. The dedicated people of EFF challenge legislation that threatens to put a price on what is invaluable; that threatens to control what must remain boundless. EFF fights measures that threaten basic human rights. The dominion defended is the vast wealth of digital information, innovation, and technology that resides online. Electronic Frontier Foundation: Because being able to share ideas and information is the reason the Web was created in the first place.

www.eff.org

EarthRights International (ERI)

ERI is a nonprofit, nongovernmental organization (NGO) that combines the power of law and the power of people in defense of human rights and the environment, and our earth rights. Earth rights are those rights that demonstrate the connection between human well-being and a sound environment, and include the right to a healthy environment, the right to speak out and act to protect the

"In a real sense, all life is interrelated. The agony of the poor impoverishes the rich; the betterment of the poor enriches the rich. We are inevitably our brother's keeper because we are our brother's brother."
– Martin Luther King, Jr.

environment, and the right to participate in development decisions. The organization commits to documenting abuses, organizing communities, litigating in U.S. courts on behalf of people around the world, educating about earth rights and advocating for the abused.

www.earthrights.org

Human Rights Watch (HRW)

HRW is dedicated to protecting the human rights of people around the world by:

- Standing with victims and activists to prevent discrimination, to uphold political freedom, to protect people from inhumane conduct in wartime, and to bring offenders to justice.
- Investigating and exposing human rights violations and holding abusers accountable.
- Challenging governments and those who hold power to end abusive practices and respect international human rights law.
- Enlisting the public and the international community to support the cause of human rights for all.

www.hrw.org

US Human Rights Network

The US Human Rights Network was formed to promote US accountability to universal human rights standards by building linkages between organizations, as well as individuals, working on human rights issues in the United States. The Network strives towards building a human rights culture in the United States that puts those directly affected by human rights violations, with a special emphasis on grassroots organizations and social movements, in a central leadership role. The Network also works towards connecting the US human rights movement with the broader US social justice movement and human rights movements around the world.

www.ushrnetwork.org

Witness

Witness uses the power of video to open the eyes of the world to human rights abuses. By partnering with local organizations around the globe, Witness empowers human rights defenders to use video to shine a light on those most affected by human rights violations, and to transform personal stories of abuse into powerful tools of justice. Over the past decade, Witness has partnered with groups in more than 60 countries, bringing often unseen images, untold stories and seldom heard voices to the attention of key decision makers, the media, and the general public – catalyzing grassroots activism, political engagement, and lasting change.

www.witness.org



***"Emotional Intelligence: Why It Can Matter More Than IQ"* by Daniel Goleman**

"Impressive in its scope and depth, staggering in its implications, Emotional Intelligence gives us an entirely new way of looking at the root causes of many of the ills of our families and our society." – Jon Kabat-Zinn, Ph.D.

The term emotional intelligence encompasses the following five characteristics and abilities: Self-awareness, mood management, self-motivation, empathy and managing relationships.

This well-researched work persuades us to teach our children an important lesson: humanity lies in our feelings, not our facts. It is a work that should be considered if we want to improve ourselves, our families, or the world.

***"Eyes Off the Prize: The United Nations and the African American Struggle for Human Rights, 1944-1955"* by Carol Anderson**

Fifty years after the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965, a disproportionate number of African Americans are still undereducated, unemployed and incarcerated. Carol Anderson's carefully researched book persuasively suggests that the reason for continuing black inequality is that, during the period covered in her book, African Americans were forced to change their focus from achieving Human Rights to achieving Civil Rights. The book examines the critical linkages between domestic and foreign policy and among civil rights, human rights, and international institutions and offers fresh perspectives on the domestic political forces that influenced the direction of the U.S. Civil Rights Movement in the context of the struggle for the larger prize of human rights.