

HUMAN RIGHTS

Cyrus and Human Rights

The Cyrus Cylinder (Persian: استوانه کوروش, romanized: Ostovane-ye Kūrosh) or **Cyrus Charter** (منشور کوروش Manshūre Kūrosh) is an ancient clay **cylinder**, now broken into several pieces, on which is written a declaration in Akkadian cuneiform script in the name of Persia's Achaemenid king **Cyrus the Great**. It **dates** from the **6th century BCE** and was discovered in the ruins of Babylon in Mesopotamia (modern Iraq) in 1879. It is currently in the possession of the British Museum, which sponsored the expedition that discovered the **cylinder**. It was created and used as a foundation deposit, following the Persian conquest of Babylon in 539 BC, when the Neo-Babylonian kingdom was invaded by Cyrus and incorporated it into his Persian empire.

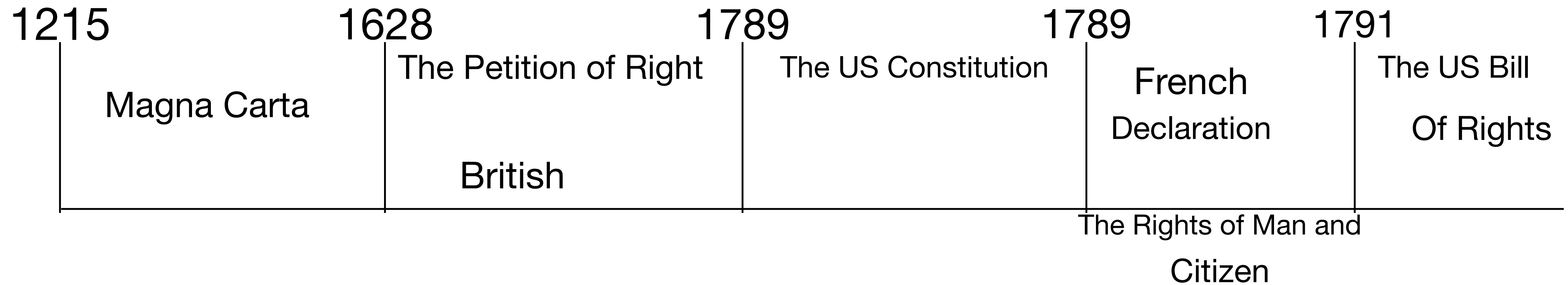


- In 539 BC, the armies of Cyrus the Great, the first king of ancient Persia, conquered the city of Babylon. But it was his next actions that marked a major advance for man. He freed the slaves, declared that all people had the right to choose their own religion, and established racial equality. These and other decrees were recorded on a baked-clay cylinder in the Akkadian language with cuneiform script.
- Known today as the Cyrus Cylinder, this ancient record has been recognized as the world's first **charter of human rights**. It is translated into all 6 official languages of the United Nations and its provisions parallel the first four articles of the Universal Declaration of Human Rights.



The Spread of Human Rights

From Babylon, the idea of human rights spread quickly to India, Greece and eventually Rome. There's the concept of "Natural Law" arose, in observation of the fact that people tended to follow certain unwritten laws in the house of life. And Roman law was based on rational ideas derived from the nature of things.



Documents asserting individual rights and the written precursors to many of today's Human Rights documents

Replica of the “Edict of Cyrus” At the United Nations

The Government of Iran presented the United Nations with a replica of the “Edict of Cyrus” in a ceremony held in the corridor outside the economic and Social Council Chamber on October 17, 1971. The “Edict of Cyrus” is a declaration made by Cyrus the Great concerning the preservation of human rights in occupied cities after his capture of Babylon in 539 BC. Cyrus the Great (circa 600 BC. to 529 BC.) was the founder of the Persia Empire. Which, at his death, extended from the Hellespont to the Indies. The replica of the clay tablet on which the cuneiform letters of the “Edict” are inscribed was made by the British Museum from the original which is in its collection. The case in which it is displayed was designed by the Metropolitan Museum Art, New York, and contains English and French translations of the ancient Persian art as well as the replica it self.

The **Declaration of the Rights of Man and of the Citizen** (French: *Déclaration des droits de l'homme et du citoyen de 1789*), set by France's National Constituent Assembly in 1789, is a human civil rights document from the French Revolution. The Declaration was drafted by the [Abbé Sieyès](#) and the [Marquis de Lafayette](#), in consultation with Thomas Jefferson. Influenced by the doctrine of "natural right", the rights of man are held to be universal: valid at all times and in every place, pertaining to human nature itself. It became the basis for a nation of free individuals protected equally by the law. It is included in the beginning of the constitutions of both the Fourth French Republic (1946) and Fifth Republic (1958) and is still current. Inspired by the Enlightenment philosophers, the Declaration was a core statement of the values of the French Revolution and had a major impact on the development of popular conceptions of individual liberty and democracy in Europe and worldwide.^[3]

The 1789 Declaration, together with the 1215 Magna Carta, the 1689 English Bill of Rights, the 1776 United States Declaration of Independence, and the 1789 United States Bill of Rights, inspired in large part the 1948 United Nations Universal Declaration of Human Rights.



DECLARATION
DES DROITS DE L'HOMME
ET DU CITOYEN

Le Congrès National s'étant réuni le 4 août 1789, a adopté la présente Déclaration, qui sera le fondement de la Constitution.

PRÉAMBULE

Les Français ont reconnu que l'homme, né libre et libre, est libre et libre, et que le but de toute association politique est la conservation des droits naturels et imprescriptibles de l'homme. Ces droits sont la liberté, la propriété, la sûreté et la résistance à l'oppression. Le principe de tout gouvernement doit être la séparation des pouvoirs. Le pouvoir législatif, le pouvoir exécutif et le pouvoir judiciaire doivent être exercés par des hommes élus par le peuple. Le droit de résister à toute tyrannie est le droit de tous les peuples. Le droit de former une nouvelle loi est le droit de tous les peuples.

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AUX REPRESENTANS DU PEUPLE FRANCOIS

Napoleon

- In November 1799, in an event known as the coup of 18 Brumaire, **Napoleon** was part of a group that successfully **overthrew the French** Directory. **Napoleon** became first consul, making him **France's** leading political figure.
- **Napoleon Bonaparte** (1769-1821), Was a French military leader and emperor who conquered much of **Europe** in the early 19th century.
- On May 18, 1804, **Napoleon** proclaimed **himself** emperor. His coronation ceremony took place on December 2, 1804, in the Cathedral of Notre-Dame in Paris, with incredible splendour and at considerable expense. ... Instead, he placed the **crown** on his own head.
- Coalition **troops** captured Paris at the end of March 1814 and **forced Napoleon** to abdicate in April. He was exiled to the island of Elba, and the Bourbons were restored to power.
- **Treaties of Paris**, (1814–15), two **treaties** signed at Paris respectively in 1814 and 1815 that ended the **Napoleonic Wars**. The **treaty** signed on May 30, 1814, was between France on the one side and the Allies (Austria, Great Britain, Prussia, Russia, Sweden, and Portugal) on the other.



After four years of debate and planning, French Emperor [Napoleon Bonaparte](#) enacts a new legal framework for France, known as the “Napoleonic Code.” The civil code gave post-revolutionary France its first coherent set of laws concerning property, colonial affairs, the family and individual rights.

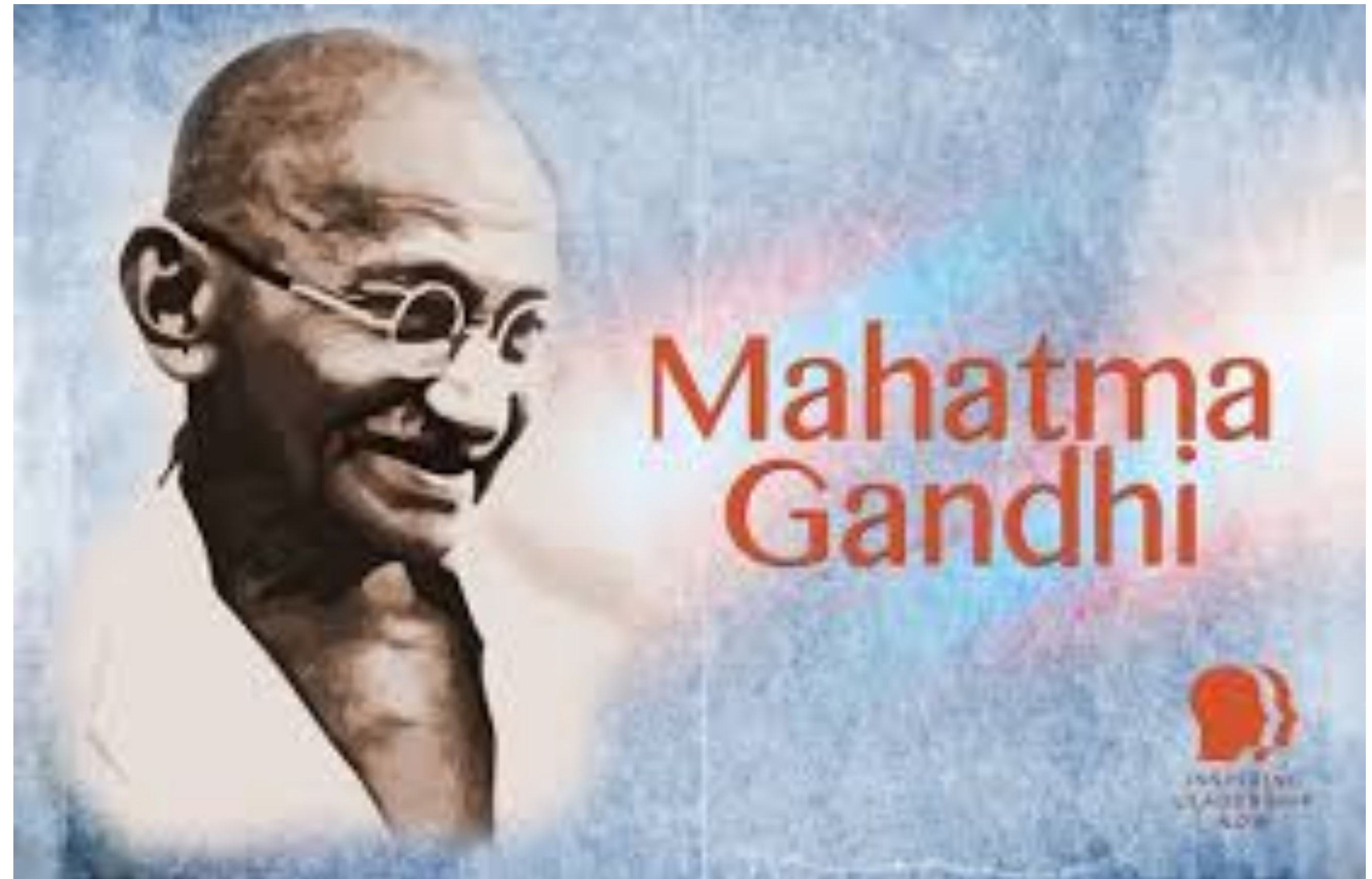
In 1800, General Napoleon Bonaparte, as the new dictator of France, began the arduous task of revising France’s outdated and muddled legal system. He established a special commission, led by J.J. Cambaceres, which met more than 80 times to discuss the revolutionary legal revisions, and Napoleon presided over nearly half of these sessions. In March 1804, the Napoleonic Code was finally approved.

It codified several branches of law, including commercial and criminal law, and divided civil law into categories of property and family. The Napoleonic Code made the authority of men over their families stronger, deprived women of any individual rights, and reduced the rights of illegitimate children. All male citizens were also granted equal rights under the law and the right to religious dissent, but colonial slavery was reintroduced. The laws were applied to all territories under Napoleon’s control and were influential in several other European countries and in South America.

Mahatma Gandhi



Mohandas Karamchand Gandhi (/ˈɡɑːndi, ˈɡændi/;^[2] 2 October 1869 – 30 January 1948) was an Indian lawyer,^[3] **anti-colonial nationalist**,^[4] and **political ethicist**,^[5] who employed **nonviolent resistance** to lead the successful **campaign for India's independence from British Rule**,^[6] and in turn inspired movements for **civil rights** and freedom across the world. The **honorific Mahātmā** (**Sanskrit**: "great-souled", "venerable"), first applied to him in 1914 in South Africa, is now used throughout the world.



On 7 June 1893, M.K Gandhi, later known as "The Mahatma" or "Great Soul" was forcibly removed from a whites-only carriage on a train in Pietermaritzburg, for not obeying laws that segregated each carriage according to race. Gandhi was practising as a young Indian lawyer in South Africa at the time, and this event proved a remarkable influence on the future of his political life. Gandhi was later instrumental in protesting against policies of segregation in South Africa in the early 1900s, especially against those that concerned Indians. This segregation did not only affect where Indians could live or work, but also made it compulsory for them to pay a £3 poll tax. Gandhi implemented strategies of passive resistance to protest against these policies. This passive resistance movement influenced civil rights movements all over the world, and was known as Satyagraha, or the "force which is born of Truth and Love or non-violence". Gandhi trained many Indians in this form of protest, and many were jailed for their activities, including Gandhi himself



Anti-colonial nationalism

This form of nationalism came about during the decolonization of the post war periods. It was a reaction mainly in Africa and Asia against being subdued by foreign powers. It also appeared in the non-Russian territories of the Tsarist empire and later, the USSR, where Ukrainians and Islamic Marxists condemned Russian Bolshevik rule in their territories as a renewed Russian imperialism. This form of nationalism took many guises, including the peaceful passive resistance movement led by Mahatma Gandhi in the Indian subcontinent.

The massacre **and** crawling order turned **Gandhi** **against** any further cooperation with the **British** government. In August 1920, he urged Indians to withdraw their children from **British**-run schools, boycott the law courts, quit their **colonial** government jobs, **and** continue to refuse to buy imported cloth.



Political ethics (also known as **political morality** or **public ethics**) is the practice of making moral judgements about political action and political agents.^[1] It covers two areas. The first is the ethics of process (or the ethics of office), which deals with public officials and the methods they use.^[2] The second area, the ethics of policy (or ethics and public policy) concerns judgments about policies and laws.^[3]



SIX PRINCIPALS OF NON VIOLENCE

1. Nonviolence is a way of life for courageous people. It is active nonviolent resistance to evil.
2. Nonviolence seeks to win friendship and understanding. The end result of nonviolence is redemption and reconciliation.
3. Nonviolence seeks to defeat injustice, not people. Nonviolence recognizes that evildoers are also victims.
4. Nonviolence holds that suffering can educate and transform. Nonviolence willingly accepts the consequences to its acts.
5. Nonviolence chooses love instead of hate. Nonviolence resists violence to the spirit as well as the body. Nonviolence love is active, not passive. Nonviolence love does not sink to the level of the hater. Love restores community and resists injustice. Nonviolence recognizes the fact that all life is interrelated.
6. Nonviolence believes that the universe is on the side of justice. The nonviolent resister has deep faith that justice will eventually win.

From The Martin Luther King, Jr. Center for Nonviolent Social Change

United Nations (1945)

- Article 1 of the UN Charter states the following purpose:
- To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of peace;
- To develop friendly relations among nations based on respect for the principles of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;
- To achieve international co-operation in solving international problems of an economic, Social and cultural, or humanitarian nature, and promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.
- To be the centre for harmonizing the actions of nations in the attainment of these common ends.

United Nations (1945)

- The United Nations came into being in 1945, shortly after the end of the World War II.
- The stated purpose of the UN is to bring peace to all nations of the world. After World War II, a committee of persons headed by Eleanor Roosevelt, the wife of US president Franklin D. Roosevelt, wrote a special document which “declares” the rights that everyone in the entire world should have the - the **Universal Declaration of Human Rights**. Today there are 192 members states of the UN, all of whom have signed on in agreement with the Universal Declaration of Human Rights.

What are Your Rights? 30 Articles of our Rights.

listed out in the Human Rights Declaration Document.

We Are All Born Free and Equal.

Don't Discriminate

The Right To Live

No Slavery

No Torture.

You Have Rights No Matter Where You Go.

We're All Equal Before the Law.

Human Rights Must Be Protected by the Law.

No Unfaire Detainment

The Right to A Trial.

We Are Always Innocent Till Proven Guilty.

The Right To Privacy.

Freedom to Move.

The Right To Seek a Safe Place to Live.

Right To a Nationality.

Marriage and Family.

The Right to Your own Things.

Freedom of Thought.

Freedom of Expression

Human rights in the Middle East have been shaped by the legal and political development of international [human rights](#) law after the [Second World War](#), and their application to the [Middle East](#). The 2004 [United Nations Arab Human Development Report](#)^[2] (AHDR) claimed that although Arab-Islamic tradition does hold unique importance for ideas of human welfare, History has proven that "they were not sufficiently prevalent in society to foster a culture based on a political contract, and allow for the legitimacy of differences of opinion, dialogue and transfer of power."^[2] Issues of the validity of democracy in the region and human rights are at the very centre of the challenges facing Middle Eastern society today.^[3]

International Obligations[\[edit\]](#)

In 1948 [Egypt](#), [Iran](#) and [Pakistan](#) signed the [Universal Declaration of Human Rights](#) (UDHR). [Saudi Arabia](#) did not, arguing that it "failed to take into consideration the cultural and religious context of non-Western countries."^[4]

The [Cairo Declaration of Human Rights in Islam](#) was adopted by 45 member states of the Organisation of Islamic Cooperation (OIC) in August 1990. This declaration undermines many of the rights the UDHR guarantees allowing all the member states to abide by a set of human rights based on Shari'a law.^[4] For example, Article 18 of the UDHR establishes that everyone has the "right to freedom of religion, freedom to change his religion and freedom to manifest his religion in teaching, practice, worship and observance".^[5] Article 10 of the CDHRI establishes that "It is prohibited to exercise any form of compulsion on man or to exploit his poverty or ignorance in order to convert him to another religion or to atheism."^[6]

The Arab Human Rights Committee,^[7] was established in 2009 to oversee compliance with the [Arab Charter on Human Rights](#), which entered into force in March 2017. As of the beginning of October 2009, ten Arab states ratified the Arab Charter on Human Rights. These are: [Algeria](#), [Bahrain](#), [Jordan](#), [Libya](#), [Palestine](#), [Qatar](#), [Saudi Arabia](#), [Syria](#), [United Arab Emirates](#), and [Yemen](#).^[7] As of February 2012, another four States ratified the Arab Charter. These were: [Iraq](#), [Kuwait](#), [Lebanon](#), [Sudan](#), and [Yemen](#).^[8] The Charter creates a process through which the Committee receives and reviews state reports and makes recommendations as appropriate. The Charter does not provide for a complaints mechanism.^[8]

The Committee has had three sessions during which it has been focusing on "procedural aspects of organizing its work".^[7]

The United Nations' involvement in the Middle East has been extensive, complex and wide-ranging. Ever since shortly after its establishment in 1945, the UN has been called upon to engage in political mediation, conflict resolution, peacekeeping, and human rights violation monitoring as well as a variety of humanitarian relief activities. In the process, it has had more successes in the humanitarian areas than in the political field. A number of factors have been responsible for this, ranging from: the fact that the Middle East has been a region of enormous complexity, underlined by its growing geostrategic importance and a high level of political volatility; to the UN's functioning for most of its life as a Cold War institution, reflecting mainly the rival interests of the United States and the Soviet Union; and to the US's concerted efforts, especially since the 1967 Arab-Israeli War, to limit the UN's political role in favour of its own in the Middle East. Although the Soviet Union has gone and the Cold War has ended, there has been no reduction in America's efforts to maintain its political dominance in the region.

Human Rights with a Flaw

- If human's have the right to food and shelter then why is there 820 Million people going hungry, and dying of starvation every day?
- If People have freedom of speech then why are thousands in prison for speaking their mind?
- If people have the right to education, then why are there over a Billion people who can't read and right?
- If slavery has truly been abolished, then why are there over 27 Million people in bondage and slavery today?
- More than twice as many as were in the 1800's
- The fact is When it was signed, the Human Declaration did not have the face of Law.

Human Rights with a Flaw

- It was optional, and despite many more documents, treaties conventions and laws, it's still little more than words on a page.
- So the question is who will make those words a reality?
- Martin Luther was marching for racial equality, he was marching for rights that were garnered by the United Nations for almost 2 decades.
- When Nelson Mandela stood up for Scotia justice in the 1980's. His country has already promised to abolish such discriminations for almost 40 years.
- Those who fight today against torture poverty and discrimination. They are people. Kids, Mothers, Fathers and teachers. free thinking individuals who refuse to be silent. And realize that Human Rights are not history lessons. They are not words on a page, they are not speeches, commercials or

- They are the choices we make every day as human beings
- They are the responsibility we all share to respect each other, to help each other and protect those in need.

Eleanor Roosevelt once said....

Where Do Human Rights Begin?

“In small places, close to home—so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighbourhood he/she lives in; the school or college he/she attends; the factory, farm or office where he/she works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.”