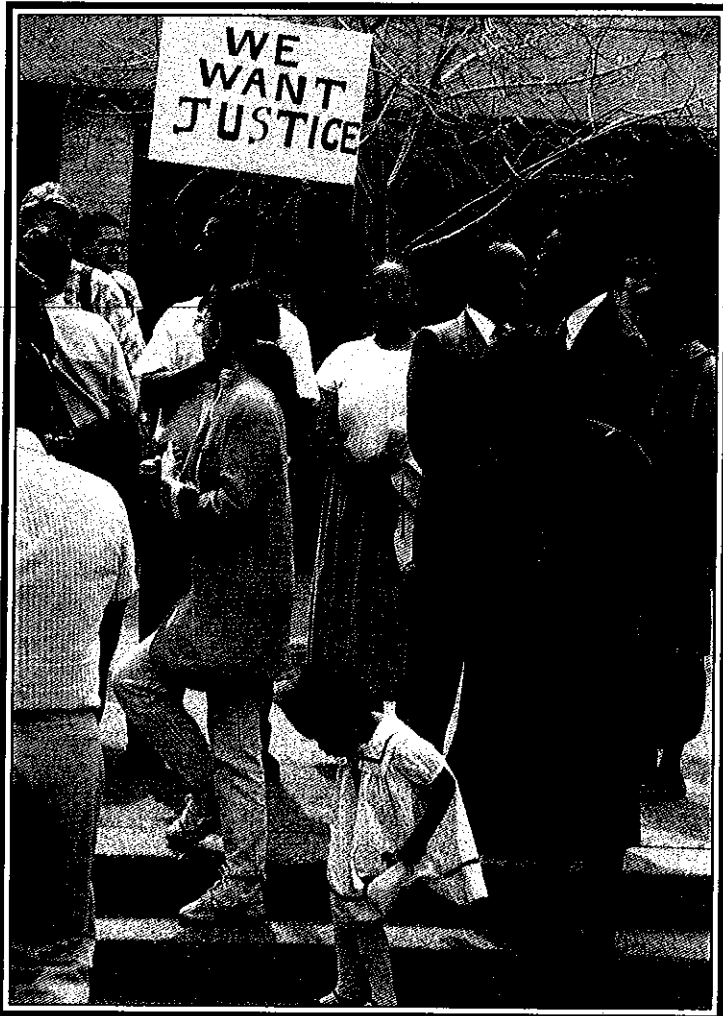


Human Rights In Edmonton: A Report Card

On December 10th, 1948, the United Nations General Assembly proclaimed the Universal Declaration of Human Rights. To make the Declaration more meaningful to Edmontonians, the Edmonton Social Planning Council asked a number of prominent Edmontonians and experts in certain fields to comment briefly on some of the Articles. We asked them this question: "To what extent is Edmonton as a community living up to the ideals of human rights as set out in Article — of the Universal Declaration of Human Rights and its Covenants as signed by Canada?"



Anti-Racism Rally held in May, 1992, following Los Angeles Riots. Photo by Sheila Kushniruk.

Contributors:

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Victor Leginsky
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Esther Starkman
Pearl Bennett
Lillian Bjarnason-
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**By Jan Reimer
Mayor, City of
Edmonton**



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 1

It is easy to say that all human beings are born equal. I expect most Edmontonians would agree with that statement. Putting the principle into practice is more difficult. When we hear the news from Yugoslavia, Somalia, or South Africa, we are reminded of how fortunate we are to enjoy the freedom and opportunities we have in Edmonton. When we listen to the voices within our community, however, we learn that racism and abuse of human rights also occur on our own streets.

I believe that Edmonton is making progress toward the ideals set out in the Universal Declaration of Human Rights, but that progress depends on the continuing hard work of people who are committed to the advancement of human rights. It cannot be taken for granted, or the evils of racism and abuse will gain ground quickly.

If we begin by giving thanks for the degree of freedom many people enjoy in our city, then we move forward to face the challenge of extending equal opportunities to those who are oppressed. I think of the children. When almost one out of every five children lives in poverty, they do not have equal opportunities. Students in Edmonton from visible minority groups report that they endure racist comments in school

and on the playground. We are not living up to our ideals; there is work to be done.

When women live in fear of violence and experience both subtle and not-so-subtle discrimination in the workplace, we are not living up to our ideals. Full equality for women is still an ideal we are working toward, not a reality.

The recent study of racism in several Edmonton neighborhoods, done by the Edmonton Social Planning Council, presented first-hand testimony of the discrimination experienced by aboriginal people and people from minority cultural backgrounds in their everyday lives in our community. The stories make real the fact that we have a lot of work to do before Edmonton will have an unblemished title as a City of Equal Opportunity.

Throughout its 100 year history, Edmonton became home to thousands of people fleeing persecution of various kinds and looking for a place to live that would give them greater freedom and new opportunities. Cultural diversity is part of our identity. My vision for Edmonton is that we become known as a City of Respect for Diversity, with dignity and equal opportunity for all our residents. We will have to work hard to reach that goal; it is a goal worthy of our best efforts.

**By Connie Deiter-Buffalo
Columnist, Windspeaker**



Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, 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 2

For most of its citizens, the city of Edmonton is living up to the ideals of article two in the Declaration of Human Rights. The exceptions are residents of the inner city, the majority of which are native people. If violence, poverty, unemployment, homelessness, disfranchisement, poor and inadequate health, housing and social services are indicators, then Edmonton is failing miserably.

The number of dead because of the inner city lifestyle continues to escalate. An inner city agency worker stated there were 22 deaths in the inner city during the summer of 1992. The deaths included alcohol and drug overdose, premature deaths as a result of years of inadequate care, and finally violent means.

In the past five years the bodies of five aboriginal city women have been found dumped

outside the city limits. There have been no arrests. If they were from any other ethnic group in the city, there would have been such an outrage.

These women were mothers. Article 25, section two states the motherhood and childhood are entitled to special care and assistance. The women found themselves drawn to the inner city because of the lower rents. Last year, there were 400 Edmonton native families looking for reasonable living accommodations as evidenced by the number of applications received at Amisk Housing.

To be fair, the problems of the inner city is not Edmonton's making, however if it's the city's intention to adhere to the declaration as much as possible, then more must be done.

**By Victor Leginsky
Human Rights
Lawyer**



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 7

When reflecting upon our record in the anti-discrimination area, I want the focus to be on "to what extent are we as individual members of the Edmonton community celebrating our diversity and supporting the diversity of others?" We are beyond mere tolerance in this regard. The Oxford Dictionary, 7th Edition, states that to "tolerate" means to "allow the existence or occurrence of without authoritative interference..." or to "...endure or be patient of". Big deal. Those who laud ours as a tolerant society would render a better service to our community by incorporating into their own lives some of the richness and wisdom of our neighbors and sharing some of theirs with us.

We cannot have legal protection from discrimination in a vacuum. If each of us in our daily life does not value our own beliefs, way of life and vision, and if each of us is not supportive of our friends and neighbors in doing the same, no law or human rights officer is going to create rights or freedoms for us.

Currently the human rights law of the province does not prohibit discrimination on the basis of sexual orientation. Do we as Edmontonians say, "well that's the law so I guess it's o.k" when one of us is fired or denied an apartment on that ground? The current ideology of the provincial government is that the majority of M. L. A.s do not support this protection. These M. L. A.s claim to be representing your views. Are they? Have you let them know what rights you want legally protected?

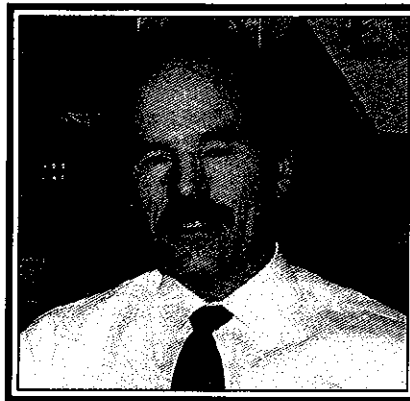
In September 1992, the Alberta Human Rights

Commission received 76 complaints of discrimination pursuant to law. Sixty-five per cent of these had to do with gender, being gender discrimination or sexual harassment. What is each of us doing in our daily life that values and supports the women and men around us? Is each of us speaking up against sexism in our family and workplace? Are we treating others with the respect that we deserve?

I would give a passing grade to the human rights agencies and city council entrusted with the enforcement and promotion of human rights law. They are balancing many needs in our exciting and pluralistic city. However, they need our help to maintain a passing grade. If each of us truly wants to be free from discrimination, we must tell our lawmakers that it is proper for them to fund agencies and public bodies entrusted with promoting and enforcing law guaranteeing freedom from discrimination.

Edmonton as a community is only partly living up to the ideals of the right to equality. Each of us must look to our own life to ensure we are treating each other with the respect we deserve and then supporting those around us who are confronted by the bigotry, hatred or mistreatment of others. Each of us being caring and vigilant is the ultimate guarantor of the entitlement to equality and the ultimate "enforcer" of human rights. And finally, each of us must "live our laws" in our families, social relationships and workplaces so that our lives will be enriched by the wisdom, love and laughter of those around us...in essence, the true ideal of human rights.

**By Alexander Pringle, Q.C.
Criminal Lawyer**



- 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 11**

The words "I'm just going to plead guilty, I can't afford a lawyer" are a familiar refrain outside the provincial courtrooms at the Law Courts Building in Edmonton.

Article 11 of the Universal Declaration provides that an accused person will have all the guarantees necessary for his defence of a criminal charge. For most accused, the right to retain a lawyer is absolutely necessary to ensure these guarantees are protected.

There is currently a concern in Edmonton that the Legal Aid Society is not being properly funded. The Society generally only provides lawyers for the poorest members of the community with respect to only those criminal charges that are likely to result in a sentence of imprisonment. As well, Legal Aid is not always free and some accused persons must agree to reimburse Legal Aid for all or some of the fees paid to the lawyer to receive coverage. Further, there is an increasing number of individuals who find that

they cannot afford to hire lawyers privately but cannot receive Legal Aid because their income is somewhat above the level allowed by Legal Aid.

The Charter and the substantive law provides protections for the accused. Unrepresented accused do not receive the benefit of these protections and, unfortunately, pleading guilty to get the matter over with sometimes becomes the simplest solution. Guilty pleas make the Court system more efficient and thus are accepted sometimes by judges without inquiry as to whether the accused is actually admitting guilt or simply admitting guilt for reasons of expediency.

When efficiency of the system is maintained at the expense of an accused's rights our system fails. Article 11 is a hollow guarantee in the increasing number of cases where an accused person is unable to retain a lawyer.

**By Margaret Third-Tsushima
Executive Director,
St. Barnabas Refugee
Society**



- 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 14***

“Everyone has the right to seek and enjoy in other countries asylum from persecution” is for the most part an obligation of states, rather than of communities. The national government, with some input from the provinces, determines what its policy will be towards refugees. Edmonton as a city has little direct impact on this policy decision.

Edmontonians were given the opportunity to participate in the Immigration Levels Consultations over the past years, and with rare exceptions, endorsed the admission to Canada of refugees as an integral part of our immigration strategy. The City of Edmonton provides funding for immigrant/refugee serving agencies.

However, it is in the area of individual opinion that Edmontonians must decide if they are living up to the ideals of human rights in this Article. On talk shows I have all too often heard

people rejecting immigrants out of fear for their jobs, fear of those seen as somehow different from themselves.

Usually the response to refugees is a bit more positive, but there are still those who, including one talk show host I encountered, seem unwilling to acknowledge our responsibility as a civilized society to abide by the Geneva Convention, which Canada freely signed, by which we are obliged to provide protection to refugees.

Edmontonians must ask themselves as individuals: What kind of world do I want? One in which the vulnerable, the displaced, are allowed to perish unaided, or one in which the international community goes to their aid? One in which the stranger at the gates is sent away, or one in which he is welcomed in? That is the community significance of Article 14.

By Liz McCord
Executive Director, Planned Parenthood
Association of Edmonton,
with assistance by Bruce Ziff,
Associate Professor, Faculty of Law,
University of Alberta



- 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 16**

In the context of Alberta law and society it is important to examine part three of this article in particular. The critical question is, "what is Family."

The common notion is of a family formation within formal marriage partnerships. While over 90 per cent of Canadians will marry at least once, the pluralism of Canadian society requires that attention be paid not only to traditional marriages, but also to non traditional families.

The Alberta Government, through the Premier's Council in Support of Alberta Families, has defined families according to their functions. These functions include: care and maintenance of family members; addition of new members, through procreation and adoption, and relinquishment at maturity; socialization of children for adult roles; social control of members; production and consumption of goods and services needed to support and maintain a family; and promotion and maintenance of family moral, motivation and healthy lifestyles.

Although there are many laws relating to family that need to be strengthened, one particular area where there are glaring omissions in providing protection by society and the state is the area of same sex partnerships or families.

According to the Alberta Government's definition of family, a loving, committed same sex partnership, with or without children, should qualify to the full extent. Instead, same sex couples are invisible in Alberta law. The following are just a few examples of the discrimination evident in relation to these families in Alberta.

Discrimination may be directed at homosexual couples in relation to accommodation, and employ-

ment, which of course affects the family's ability to provide for itself.

In the area of health care coverage, it is legal to discriminate against a same sex couple, whereby one member of the partnership is not able to obtain coverage from their spouse's plan. To gain access to health care for any children in this family, one partner must register as a single parent, thereby forcing the family to shoulder the economic burden of two health care plans.

A heterosexual couple may enter into an agreement that governs marriage breakdown. It is uncertain whether same sex couples can do the same.

In the case of marriage break down, within a heterosexual relationship, where violence or abuse has occurred, a court order can be made to exclude the actual owner of the home, to offer protection and shelter to the other partner and any children. This law does not apply to same sex couples.

Custody of children is another area where the courts have shown a bias against homosexuals. In the case of marriage breakdown, when one parent is leaving a heterosexual relationship for a homosexual one, custody decisions are biased against the homosexual partner, even if the decision to stay with that partner would be the best one for the child. Courts have gone so far as to deny access to children by a homosexual parent, for no other reason than they are homosexual.

The Alberta Government must live up to its own ideals in protecting all families, and include same sex families within the realm of protection by law.

**By David Goa
Adjunct Professor of
Religious Studies,
University of Alberta
and Folk Life Curator
at the Provincial
Museum**



Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his/her religion or belief, and in public or private, to manifest his/her religion or belief in teaching, practice, worship and observance. ••Article 18

No longer is it enough simply to teach tolerance. The stress of conflict between peoples, anywhere in the world, wipes the thin layer of tolerance from the social contract (even in Alberta) in a moment. The world has changed, and we must move beyond tolerance to a deeper understanding of the intentions of the Declaration.

Rather than reduce the cultural and historical lives of peoples to a glib set of similarities of no consequence, we need to build on the resources in our midst, giving our children an understanding of why our various communities hold dear their worlds of meaning, their values, ideals, practices, and disciplines. We need to care for the cultural and religious integrity of

each person, and to understand what that integrity is.

At the same time, it is imperative that we seek with equal vigor to deepen the regard for the major over-arching public institutions of our society which make it possible for us to have a life together. We need to care for our common public world. Then each of our discreet communities may flourish with integrity and individuals will have the confidence that comes from knowing the origin and shape of those ultimate values at the heart of their cultural world and at the heart of our life together.

Then, and only then, will we walk in a world free of that paralysing fear that so easily overtakes us in the midst of the terrors of history.

**By Fil Fraser
Former Chief
Commissioner,
Alberta Human
Rights Commission**



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 regardless of frontiers.

•• Article 19

We are the most media literate society in history. Satellite television has become the nervous system of an increasingly transparent world which, in terms of information, has no remote or inaccessible areas. Political regimes which survive by suppressing or manipulating information are losing ground everywhere. Almost anyone with a cause can get on television. Community television channels provide unprecedented opportunities for expression. Open line radio shows, in which the audience determines the content of the program, offer new possibilities for discussion.

But the proliferation of information - im-

mediate, often uncensored and repulsive - brings new challenges. News media have a critical responsibility not only to report the events of the day, but to place them in a context which is useful to the public. The ability of the media to live up to this challenge is impaired by the lack of diversity of ownership, management and staff.

The media are clearly an important part of the solution to human rights challenges. They have made an enormous contribution. But until they more effectively reflect the multicultural society they serve, they are also part of the problem.

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By Fil Fraser
Former Chief
Commissioner,
Alberta Human
Rights Commission



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**By Marjorie Bencz
Executive Director,
Edmonton Food Bank**



- 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 even 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 25

**Regarding Food,
Shelter and Clothing**

Governments have the legal and moral responsibility to ensure that every individual has access to adequate food, shelter and clothing. Despite this fact, in Edmonton, many children go to school without winter boots, homelessness is on the increase and more people are hungry. Though numerous reports and studies have demonstrated that income security (or welfare) is inadequate and that our social safety net is full of gaping holes, governments have failed to respond to the needs of the community. Sadly, governments must be reminded that they are neither conforming to the terms of the Canada Assistance Plan Act, nor the Social Development Act, nor the Universal Declaration of Human Rights.

Today, as during the depression, governments use terms such as fiscal responsibility and a competitive dollar as excuses for ignoring the victims of our economy. Promises of a balanced

budget become more important than feeding the hungry. Yes, I do believe that our rights are digressing severely and that our decision makers have ignored responsibilities and commitments to our simple, basic needs as human beings.

As governments have failed to respond to those lacking financial security, Edmontonians have responded by developing charitable services, in an attempt to address many of the issues facing those less fortunate. Despite its best intentions, charity deprives individuals and families of their basic rights. Most simply stated, charity robs people of their choices and their dignity.

As Edmonton attempts to adhere to the ideals of human rights, as set out in Article 25, it is unfortunate that many of our leaders and decision makers do not take this same declaration seriously.

**By Ann Harvey
Executive Co-ordinator,
Edmonton Inner City
Housing Society**



**Article 25
Regarding Housing**

Compared to the rest of the world, and many northern and rural areas in Canada, there is no question that Edmonton has achieved a high level of housing standards and security of life. Edmonton gets good marks for some initiatives, BUT there are some appalling exceptions where the U.N. ideal of a person's right to housing - that is safe, affordable, healthy and secure - is sadly lacking, especially given our society's wealth.

Given this, what grade does Edmonton earn?

Very Good: Mayor's Task Force on Safer Cities: co-ordination of fire, public health and building safety authorities, resulting in better building security (door and mail locks,) lighting, fire safety and health standards.

Fail: Tenant evictions resulting from building condemnations because landlords didn't maintain their buildings. Lack of City Council political will to put the burden where it belongs - on the landlords. Planning department and city council efforts for affordable housing in Rosedale and Cloverdale. The city expropriated land, drove prices up, and failed to defend an integrated plan for affordable housing. Worse still, they revisit the situation later, pitting property owners (with up-scale expectations) against social housing groups looking for affordable land. Recipe for disaster.

Course Upgrading Necessary: Some people active in communities need to acknowledge their neighbors, and work with them to better housing and social conditions, not deny them their rights to safe, affordable housing by NIMBY reactions to proposals for housing options to help meet the full range of resident needs in a community.

Incomplete: A 1990 Need and Demand Study

called for 550 housing units/beds needed immediately for Edmontonians who had chronic physical or mental illness, disabilities, or suffered from abuse. Only 100 beds have been developed in the past four years. City council efforts to approve a policy on the use and sale/lease of city-owned land for affordable housing, and designate sites for development. The new council has opportunities to back an integrated, planned approach...facing discrimination, intolerance and NIMBY head on.

Poor: If housing is a right, should low-income people with other disadvantages be forced to agree to treatment, programs, or paying \$100 above rent per month to get that decent housing? For some, this is the reality.

Excellent: Efforts of community groups like Habitat for Humanity, and models like the over 35 member-owned, mixed-income co-operative housing communities in Edmonton should be applauded. Efforts of community groups and agencies like the Immigrant Neighborhoods Planning Group and the Edmonton Coalition on Homelessness are also commendable. They strive to bring diverse communities, cultures or agency and government interests together to address the problems of homelessness, substandard housing and displacement of low income people, due to redevelopment.

Good: The city's office of the commissioner of housing may be a vehicle to help low income Edmontonians achieve their right to decent housing. Their review of development bylaws and equivalencies for inner city neighborhoods (i.e. for set backs, densities, secondary suites, granny flats) may enable viable affordable housing development under city standards previously set for suburban growth.

**By Esther Starkman
Chairman,
Edmonton Public
School Board**



- 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 26**

Edmonton Public Schools strives toward the ideals of human rights as set out in Article 26 of the Universal Declaration of Human Rights. We realize that the pursuit of excellence and respect for human rights and freedoms requires our ongoing commitment. I offer the following information to enable the community to determine how well Edmonton Public Schools is living up to these ideals.

•Every person in Alberta has the right to free education from age five-and-a-half to age 19. Edmonton Public Schools extends access to free education to children who are age four-and-a-half and to young people to the age 20.

•Through policy, priorities and regulations, the board reflects its commitment to the promotion of understanding, acceptance and friendship among racial and religious groups. In services on topics such as cross-cultural communication, resources including the Native Education Learning Resource Collection, and teacher and student exchanges support the board's direction.

•Edmonton Public Schools provides a positive learning environment that respects individual differences and helps students to meet or exceed the goals of their individual educational plans. As a

result of their schooling, we expect that all students will develop respect for the dignity and worth of self and others, the knowledge skills, and attitudes to participate responsibly as citizens, and respect for the various cultures and religions which comprises the peoples of Canada.

•A parent's right to choose the programming their children will receive is addressed by the district's variety of educational opportunities including opportunities to learn second languages such as Arabic, Chinese (Mandarin), Cree, French, German, Hebrew, Japanese, Latin, Spanish, and Ukrainian, and an open boundary policy that encourages parents and students to select the school which will best serve the individual student's needs and interests.

Article 26 is a lofty standard for the world but only a minimum standard for a country as privileged as Canada. Although we are doing well, we can do better. We will continue to search for new ways to ensure that all our students receive a quality education, to broaden our understanding of all cultures, to be role models, and to help our students grow and develop as responsible members of the world community.

**By Pearl Bennett
Social Planner,
Edmonton Social
Planning Council**



Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancements and its benefits. ••Article 27.1

Edmonton provides a lavish home for the cultural expression of its citizens. There are symphony concerts, world-class theatre, art galleries, museums, dance performances, and festivals. Social and recreational activities include picnics, jogging, skating, biking, hockey, and a myriad of other sports. There is opportunity to learn crafts and skills. We celebrate our ethnicity through festivals, food, religious ceremonies, language, and art. Services are offered in a multiple of areas.

Subsidies from the municipal, provincial and federal governments have provided for the development of this environment which helps to console during hard times and in these cold latitudes. Yet, while theoretically, all Edmontonians can participate in and enjoy these activities, they are inaccessible to those who often need consoling the most.

User fees, high-priced tickets, equipment costs and transportation costs, put these activities beyond the reach of many Edmontonians. The single mother who is being threatened with a cut-off by Edmonton utilities, just does not have enough money to budget in cultural activities for her family. People who suffer unhappiness caused by addiction, racism, abandonment, and homelessness have little choice in the activities of their daily lives.

Participation in the creation and enjoyment of cultural life becomes non-existent for the poor. In a recent report, *Because of the Color*, one woman talked of being "too depressed to even go for free swimming lessons." The same report indicated that "even free programs offered by Parks and Recrea-

tion are not well-attended because these programs are not developed to fit the particular interests and needs of minorities."

For immigrants and others from ethnocultural minority groups, arts and cultural programming often do not reflect the tastes and style for which they yearn. Attempts at self-expression are irreverently and coarsely dismissed as mere "song and dance" in the current sour mood (fanned by certain politicians and the culture bureaucracy) towards multiculturalism. Inequity in government subsidies and/or non-funding to ethnocultural groups amount to a kind of censorship of form, style, self-expression and growth. While censorship may be too harsh a word for some people, it is important to understand government's role in cultural development is "to open doors not close them," and "not to teach or censor, but to give courage, confidence and opportunity." (*Bernard Ostry, The Cultural Connection.*)

It is this writer's opinion that we have an obligation to begin to put money into programs which allow children, women and men living in poverty to contribute to and enjoy cultural activities. We have a responsibility to examine and reform the selection for and disbursements of grant monies to equalize opportunities for all cultural, arts and service organizations. We do not expect these goals to be achieved instantaneously. But if we are to honor the spirit and the letter of this Article of the Declaration and the International Covenant on economic, social and cultural rights signed by Canada, we will work towards them in some meaningful way.

**By Lillian Bjarnason-
MacPherson
Law Librarian and
Assistant Dean,
University of Alberta**



Everyone has the right to the protection of the moral and material interest resulting from any scientific, literary or artistic production of which he is the author. •• Article 27.2

Edmonton likely does not rate well with regard to Article 27.2. Federal laws, such as the Copyright Act, Patent Act and Trade-Marks Act govern the moral and material interests of creators. There is undoubtedly a great deal of unauthorized copying and use of print, audio and video materials which takes place in private hands. This is not measurable, nor is it unique to Edmonton.

In concert with the provincial government, the schools, libraries and other educational institutions are working out ways to ensure that creators receive fair compensation for use of their works. This ongoing activity is complicated by constantly changing technology and its impact on the ease of copying all kinds of creations, whether they be music, film, photographs or printed material.

By John Chan
Director,
Sombrilla Refugee
Support Society



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 28

No essential human right has been so consistently enshrined in international legal instruments and yet so frequently and spectacularly violated globally as Article 28.

Other articles proclaiming that “everyone has the right to life” or Article 14; “everyone has the right to seek and enjoy in other countries asylum from persecution” would be somewhat meaningless if they did not presuppose Article 28.

The old or new world “order” that the superpowers speak of is of course merely a pattern of institutionalized exploitation and disorder brutally imposed by the colonial and neo-colonial powers. These are comprised of arms manufacturers & dealers, large land owners, transnational corporations, financial institutions, large agri-business, commodities and currency traders, foreign backed dictatorships, political elites, military establishments, etc.

The existing “order” or lack of it, ensures these powerful minorities the might to dictate globally. This self proclaiming “order” diminished the general population, particularly the aboriginal people; their sustainable livelihood, culture, and rights by imposing a Western societal development of culture with its militarism, racism, crime, economic disparity, spiritual and

physical genocide, slavery, world wars & hunger, unemployment, drug trade, deficits and inflation, and environmental destruction.

Like other people in the “First World” who happen to be benefiting from the existing inequitable international “order” Edmontonians are conservative simply because there is much to be conserved. The majority of the world’s people however, are revolutionary with equally good reasons and with convictions for a real order for the future. Who wants to conserve poverty, disease, illiteracy, etc.? The problem is that Edmontonians are generally more concerned with “order” in the sense of maintaining the status quo than in justice locally and globally.

As responsible global citizens in an increasingly interdependent world, Edmontonians should personally and institutionally develop better knowledge and skills to critically analyze and respond to the relationship between our lifestyle and the broader socio-economic, political and ecological realities. We can not afford to leave the future of social and international order in the hands of the powerful few. The lack of real order that brings poverty, persecution, and hunger on human life is equal to a Hiroshima explosion every three days. We must take action now or face the irreversible consequences.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

••The following lists Articles which were not highlighted in this publication.

3. Everyone has the right to life, liberty and security of person.
4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.
5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
6. Everyone has the right to recognition everywhere as a person before the law.
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.
9. No one shall be subjected to arbitrary arrest, detention or exile.
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.
12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.
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.
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.
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.
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.
24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.
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.
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.

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**"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."**

United Nations Charter

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