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Third Edition

Values, as a stratum of the [European Civilisation](#), incorporate a spectrum of developments. Heritage of social norms and traditional customs have to be taken into account; for instance, the family being the primary unit as a group within society. Hence, it is reasonable to consider the Civilisation's strata collectively. A brief account, however, can mention such aspects as: liberty, rule of law, democracy, secular governance, privacy according to circumstances, protection of minority rights and, of course, a decisive stance against racism or racist-nationalism, inclusive of xenophobia. According to developments, it may now be possible to add: reasonably balanced socioeconomic conditions. Humanitarian assistance and philanthropy in general are well established attributes globally. This good faith has also helped to establish world-wide public organisations for the benefit of all; for example: The Red Cross. Immigration favouring the oppressed on a wider scale, protecting the environment and bioethics are examples of more recent developments.



Initially, a significant progressive trend is categorised as a standard before it is classified as a value. Civilisation's values may have secular or non-secular origins as determined by its strata, thus involving development histories. Morals and ethics may be intently involved. Some values have long histories, for example, democracy. Although modern democracy developed independently from the classical Greek tradition, yet indirectly it has been an example. Faith, an outstanding stratum, has bestowed a great deal, including a set of cogent values, a fair number of which can now be classified entirely within secularity.



Consequential facets – intramural factors – involving a multitude of characteristics relating to the Civilisation have to be mustered even before its polyvalent Greco-Roman era; accordingly, its advent can be verified from ancient Greece. Since its inceptive polyvalent period numerous variants and parallel innovations have been added by the spectrum of



European cultures spanning many centuries. Quantum of conformed constituents can be listed as: philosophy, literature, architecture, visual and performing arts, science and technology. Additionally, one can mention that, classical era Olympics have helped to provide present-day sports with an excellent competitive spirit. Enhancing the Civilisation's aspects constantly is an accustomed process. Preserving its supportive past is a traditional procedure.



In more recent times a set of values have been grouped and classified as human rights. They can be defined as civil and political rights of the individual in relation to the state. During the past centuries there have been trends and developments in various cultures that possess certain human rights characteristics. Their implementation, however, possessed severe limitations; only certain sections of society benefited. Currently one can list the following values as examples of human rights: the right to life - inclusive of subsistent right to food and water; human dignity – inclusive of assisting the handicapped and the underprivileged; protection of the vulnerable – inclusive of children and the venerable; safety from violence, right to a nationality, equality inclusive of gender and ethnicity, freedom of religion – as long as



politicized characteristics are excluded, freedom of association, fair trial, peaceful protest, health care, right to education, freedom of movement within self-governing states; fair working conditions, right to property. Freedom of thought; freedom of speech and expression – including freedom of the media – as expected possess exclusions relevant to *proportionality*; for example: libel and defamation, as well as information relating to contemporary occurrences that imperil public safety and security. Freedom of information, protection of personal data, as well as health & safety are more recent developments advancing manifestly.

An overview regarding global disparities among civilisations can reveal certain realities. Such factors demonstrate that discords among civilisations are most obvious when their values - inclusive of human rights - are considered. Disharmonious aspects, however, often disappear, or are at their minimum, when individual cultures - as for example nations and traditions - within the same civilisation are compared. As far as human rights are concerned, an authoritative global stance, of course, is indispensable; in this respect the United Nations' instruments remain most comprehensive:  [Universal Declaration of Human Rights](#). The aim is for all cultures, within all civilisations, to move forth mutually. Accordingly, all member-states are required to include UN's fundamental rights within their constitutions; numerous sovereign states have enshrined in law the subsequent developments as well. Secular values, as projected by the European Civilisation, advance upon the same avenues established by the United Nations. For constant progress, an uninterrupted headway is imperative. After all, the formerly highlighted international achievements have been attained only after significantly protracted challenges. [Paris Peace Conference](#)

