

1. NO STEALING
2. NO FIGHTING
3. NO DOUBLE CROSS
4. OR ELSE

#22

**rules**



## Marianne's story: thread 22

Dear Baby Bee - We're afraid of sliding back. You can almost hear the sucking noise of the pull it has over us. But we are determined. Now we have to agree what's fair and write it down. Endless meetings. Boredom punctuated by exhilaration.

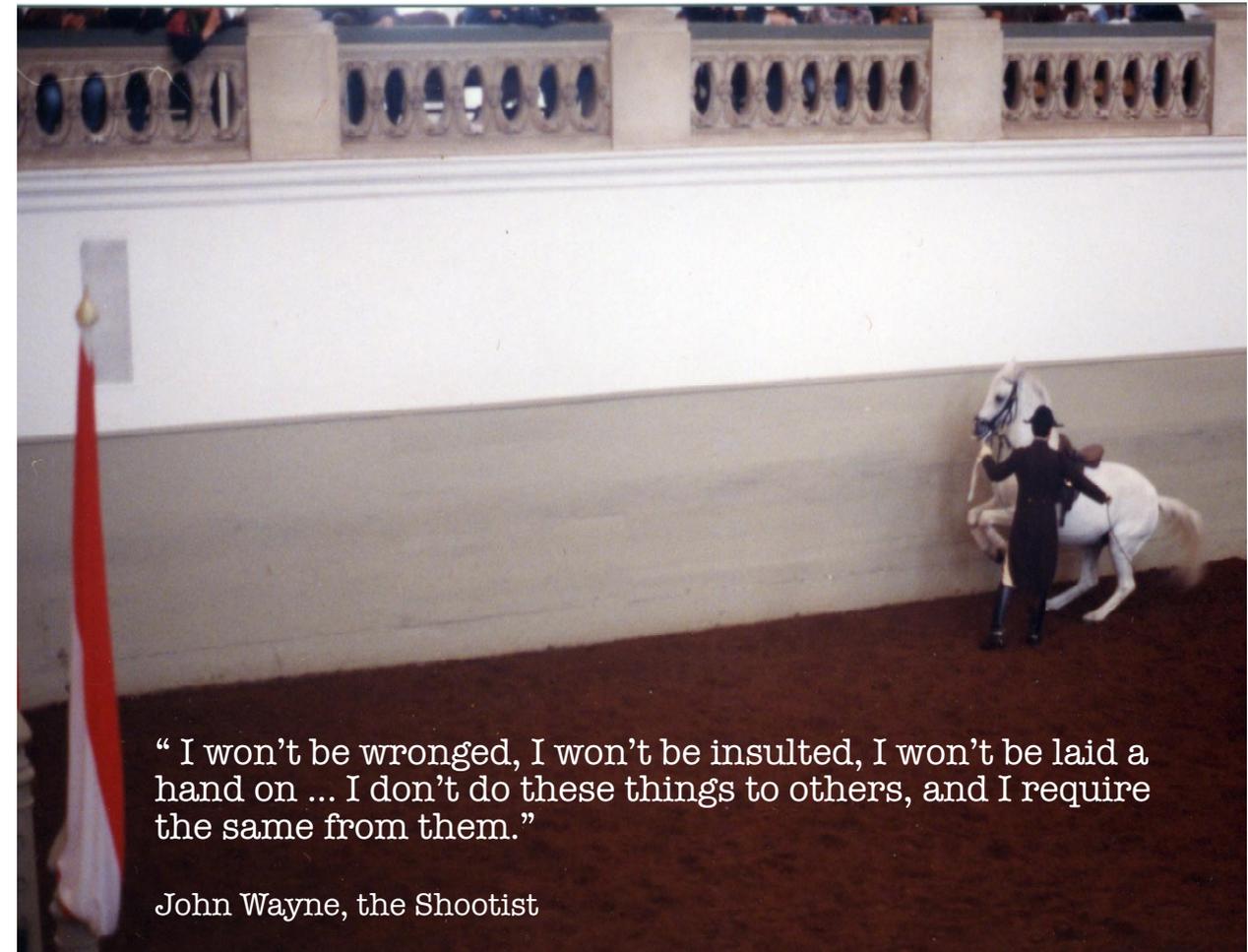


**“ Either no individual in mankind has true rights, or all have the same ones; and whoever votes against the right of another, whatever be his religion, his color or his sex, has from that moment abjured his own rights.”**

Condorcet, quoted by Lynn Hunt, *Inventing Human Rights*, pg. 171 , Norton and Co. 2007



What's important anyway?



“ I won't be wronged, I won't be insulted, I won't be laid a hand on ... I don't do these things to others, and I require the same from them.”

John Wayne, the Shootist

“**At** the heart of that Western freedom and democracy is the belief that the individual man, the child of God, is the touchstone of value, and all society, groups, the state, exist for his benefit. Therefore the enlargement of liberty for individual human beings must be the supreme goal and the abiding practice of any Western society...

It is these qualities which make of youth today the only true international community. More than this I think that we could agree on what kind of a world we would all want to build. It would be a world of independent nations, moving toward international community, each of which protected and respected the basic human freedoms. It would be a world which demanded of each government that it accept its responsibility to insure social justice. It would be a world of constantly accelerating economic progress--not material welfare as an end in itself, but as a means to liberate the capacity of every human being to pursue his talents and to pursue his hopes. It would, in short, be a world that we would be proud to have built.

...

Our answer is the world's hope; it is to rely on youth. The cruelties and obstacles of this swiftly changing planet will not yield to obsolete dogmas and outworn slogans. It cannot be moved by those who cling to a present which is already dying, who prefer the illusion of security to the excitement and danger which comes with even the most peaceful progress.

This world demands the qualities of youth; not a time of life but a state of mind, a temper of the will, a quality of the imagination, a predominance of

courage over timidity, of the appetite for adventure over the love of ease.”

Day of Affirmation Address (excerpt) (News release text version)  
Robert F. Kennedy, University of Capetown, Capetown, South Africa  
June 6, 1966

<http://www.jfklibrary.org/Historical+Resources/Archives/Reference+Desk/Speeches/RFK/Day+of+Affirmation+Address+News+Release.htm>



“There is, it is true, an idealistic theory according to which democracy is the best form of government. I think myself that this theory is true. But there is no department of practical politics where idealistic theories are strong enough to cause great changes; when great changes occur the theories which justify them are always a camouflage for passion. And the passion that is the driving force to democratic theories is undoubtedly the passion of envy. Read the memoirs of Madame Roland, who is frequently represented as a noble woman inspired by devotion to the people. You will find what made her such a vehement democrat was the experience of being shown into the servants’ hall when she had occasion to visit an aristocratic château. ....

Fortunately, however, there is in human nature a compensating passion, namely that of admiration. Whoever wishes to increase human happiness must wish to increase admiration and to diminish envy.... But, leaving saints out of account, the only cure for envy in the case of ordinary men and women is happiness, and the difficulty is that envy is itself a terrible obstacle to happiness.”

Bertrand Russell, “Envy”, *The Conquest of Happiness*, London, Unwin Books, pp. 65

## Approved by the National Assembly of France, August 26, 1789

The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man, in order that this declaration, being constantly before all the members of the Social body, shall remind them continually of their rights and duties; in order that the acts of the legislative power, as well as those of the executive power, may be compared at any moment with the objects and purposes of all political institutions and may thus be more respected, and, lastly, in order that the grievances of the citizens, based hereafter upon simple and incontestable principles, shall tend to the maintenance of the constitution and redound to the happiness of all. Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:



## Articles:

- 1.** Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
- 2.** The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
- 3.** The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
- 4.** Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law
- 5.** Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.
- 6.** Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.
- 7.** No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. Any one soliciting, transmitting, executing, or causing to be executed, any arbitrary order, shall be punished. But any citizen summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.
- 8.** The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.
- 9.** As all persons are held innocent until they shall have been declared guilty, if arrest shall

be deemed indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.

**10.** No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.

**11.** The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law

**12.** The security of the rights of man and of the citizen requires public military forces. These forces are, therefore, established for the good of all and not for the personal advantage of those to whom they shall be intrusted.

**13.** A common contribution is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.

**14.** All the citizens have a right to decide, either personally or by their representatives, as to the necessity of the public contribution; to grant this freely; to know to what uses it is put; and to fix the proportion, the mode of assessment and of collection and the duration of the taxes.

**15.** Society has the right to require of every public agent an account of his administration.

**16.** A society in which the observance of the law is not assured, nor the separation of powers defined, has no constitution at all

**17.** Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previousl and equitably indemnified

Prepared by Gerald Murphy (The Cleveland Free-Net - aa300)  
Distributed by the Cybercasting Services Division of the  
National Public Telecomputing Network (NPTN).

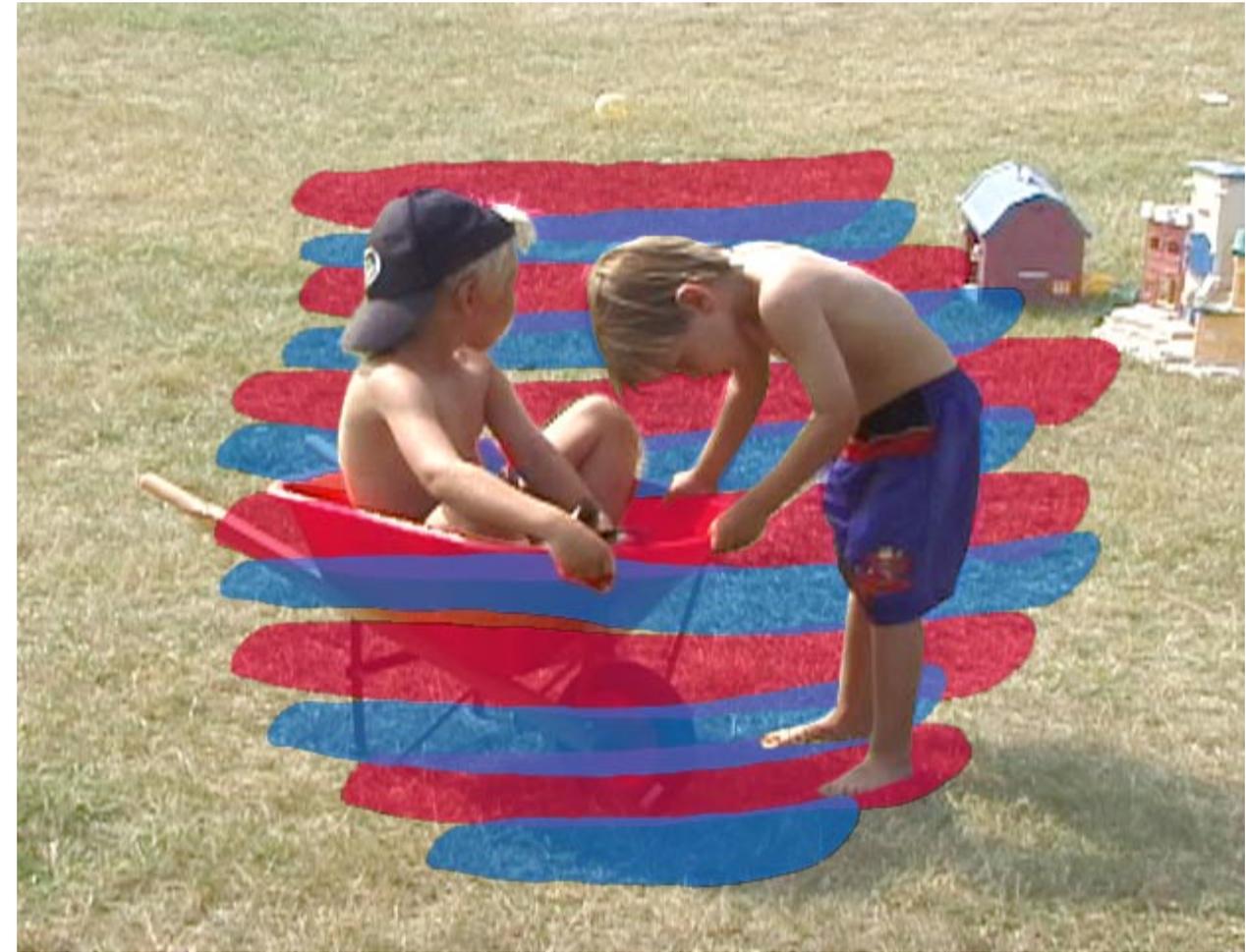
## Community Building: the *polis*

We are told the phrase “ wherever you go you will be a *polis*” inspired ancient Greeks as they went out and established colonies. Stepping back from this idea, Hannah Arendt looks at how it embodies a broader and more fluid sense of a community of like minds, more adaptable and maybe more profound than the physical constructions of the state. This idea is connected with Primo Levi’s observations about survival in Auschwitz being dependant, in part, on remembering that you are a human being. Both writers focus on membership in a community, be it ever so small, as an intrinsic part of our humanity.

“ ... it is as if the men who returned from the Trojan War had wished to make permanent the space of action which had arisen from their deeds and sufferings, to prevent its perishing with their dispersal and return to their isolated homesteads.

The *polis*, properly speaking, is not the city-state in its physical location; it is the organization of the people as it arises out of acting and speaking together, and its true space lies between people living together for this purpose, no matter where they happen to be.”

Hannah Arendt, *The Human Condition*, pg.177



## Thanks to:

Phil Anisman  
my parents  
\*Djivan Gasparyan for his song title  
Sally McKay, # 6, 8, 10, 14, 15,19, 26,  
27, 28, 30, 19, 21,  
Harry Glasbeek # 5  
Smadar Peretz # 23, 24  
Sasha Pierce # 7

and the many authors quoted in these  
books

## Brief project description:

This web /pdf edition of 30 booklets, connect and complicate the individual artworks in the Martian Odyssey series previously exhibited at Loop in Toronto. These booklets are intended to serve as a basis for comments on the artwork and their themes. If you want to have your comments considered for a web edition you can respond by sending an email to [libbylibby@sympatico.ca](mailto:libbylibby@sympatico.ca) with a subject heading of Martian Odyssey. I will be regularly updating the pdf's.

## Martian Odyssey titles:

1. luck 2. riddles 3. the animals 4. translation  
5. corps de ballet 6. The Girls 7. weave 8. net  
9. slow motion 10. Big Bang 11. alouette  
12. the wrong boat 13. the disaster  
14. RAGE 15. white arms 16. plague  
17. amnesia 18. ah.. 19. string theory 20.  
laughter 21. dreams 22. Rules 23. justice  
24. forgiveness 25. day after peace  
26. un-rebuilding 27. blue-sky-blue 28. play  
again 29. stars are wide 30. sing

**Libby Hague** is a printmaker + installation  
artist exploring themes of disaster, rescue  
and hope. [full cv](#)

“Cause when love is gone, there’s always justice.  
And when justice is gone, there’s always force.  
And when force is gone, there’s always Mom.  
Hi Mom!”

Laurie Anderson from “O Superman”, Warner Bros. 1982

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CONSEIL DES ARTS DE L'ONTARIO

If you're careful they won't bite.



web  
edition  
2008

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