

capacity to respect rights has to be developed and is not usable at birth. Being a rights bearer is based either on the actual capacity to respect rights or on the potential capacity. If actuality is used, young children have no rights; if potentiality is used, they have no capacity to reciprocate respect. Hence, children either have no rights or they have rights without reciprocity.

The dilemma presents a major problem for each alternative. Without rights no injustice would be involved either in piecemeal child abuse or in the stunting of moral development, which would prevent a child from ever becoming a rights bearer at all. Even a rights education would be at best a gift. On the other hand, rights without reciprocity would undermine the whole point of a contract theory of fairness.

My conclusion suggests a way to make the potentiality alternative consistent with the idea of reciprocity, thereby yielding the morally preferable result that a rights education is not a gift but a defensible right even for young children.

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**ALLINSON, Robert E.**    *Human Nature, Art and Morality.*

An examination of the concept of human rights is predicated upon an implicit or explicit theory of human nature. The question of what is human nature should, therefore, be treated prior to an examination of the concept of human rights.

This paper argues that our true human nature is hidden to us by the obfuscatory and corruptive influence of moral concepts. Once the obfuscatory and corruptive nature of moral concepts is revealed, we can penetrate to the knowledge of the essence of human nature. The essence of human nature is revealed as the will to self-fulfillment. This will to self-fulfillment is argued to be both good in its essence and in the consequences of its actualization. Art is seen in its three-fold function as an agency for the removal of the moral impediments, a revelatory device for the showing forth of the essence of human nature, and a means of inducing the return to the true human state. A literary form is employed for the course of the argumentation in order to illustrate and embody the role of art in its purgative, revelatory and restorative function.

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**ALVAREZ, Federico José.**    *¿Derechos humanos vs. “derecho del espíritu”?*

Nuestra *epokhe* (Heidegger), señala el debilitamiento del espíritu del hombre y el consecuente predominio de la existencia impropia como dato verificado en un “término medio” generalizado.

El derecho ha sido pilar en la adecuación de nuestra conciencia a pensar lo real mundano en términos de cuantificaciones que, al objetivar, consolidan la cosificación de la realidad toda, incluido el hombre (Marx).

El poder del ente social para administrar nuestros derechos, resultante del alegado “contrato” Rousseauiano, violenta al hombre cuando el ejercicio de dicho poder se extralimita al ameyto de los derechos inalienables.

Los derechos humanos que pueden ser administrados por el ente social mediante una política de justicia, constituyen, menos que “derechos” del hombre, derechos civiles (derechos para el hombre).