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THE SDGS IN AFRICA, IN THE FIGHT FOR HUMAN RIGHTS

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Abstract

In today's world, it is essential to reflect on the problematization of the values and role of NGOs in the scope of solidarity and volunteering. They promote the personal, social and cultural development of individuals, making them part of active and committed citizenship in this world that shows so little solidarity. In this sense, it is important that we all have our eyes on solidarity movements and that we are the first players to help, defend and cooperate, in different areas with other realities.

In this global era, where wealth and poverty interact, showing their potentialities and vulnerabilities, the conviction emerges to face this diversity through cooperation in the name of education and the attitudes they can transform. NGOs play a catalytic role capable of promoting development in cooperation with the achievement of the SDGs - Sustainable Development Goals.

This article aims to present the missions carried out on the African continent, in favour of the achievement of the SDGs stipulated by the UN; these missions are integrated into projects carried out by volunteers from a Portuguese NGO, AMI - Assistência Médica Internacional (International Medical Assistance) and demonstrate how their work promotes cooperation and sustainable development in the communities where they operate, as well as the defence of Human Rights.

We cannot ignore a global solidarity movement. Volunteers contribute in a fundamental way to cooperation and aid the countries that need it the most. We believe that the main "weapon" of a country's development is education for Human Rights.

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Introduction

In order to demonstrate the importance and impact that the Sustainable Development Goals (SDGs) have on the performance of NGOs, and specifically on AMI, through their projects around the world, we will analyse their importance in Africa, in a perspective of learning and experiences of the communities. In various aspects, we must keep our eyes on the pressing needs and demands of our society, in order to face the future in a more just and harmonious way and in the fight for Human Rights.

The means of action of NGOs in the defence of their causes, in general terms, are the ways in which they try either to persuade States and institutions to change their behaviours or policies, or to denounce situations of human rights violations, put in practice humanitarian aid projects, or even mediate peaceful conflict negotiation, thus promoting the country's development.

Human rights challenges in Africa

The constellation of Human Rights is currently experiencing a turbulent moment. This turbulence is revealed above all by an impasse, in which the limits of conventional Human Rights become evident, a language of dignity whose hegemony is today indisputable (Santos, 2015: 33).

Three tensions are identified, which, at the same time, are constitutive of the present turbulence and represent a challenge for an emancipatory resignification of human rights in the light of the epistemologies of the South. The first concerns the tension between the right to development and the incessant environmental devastation of the planet. The second refers to the tension between the collective aspirations of indigenous peoples, Afro-descendants and peasants and the individualism that marks the original canon of human rights. The third refers to the tension that results from the inadequacy of the language of rights, and in particular of human rights, to recognize the existence of non-human subjects (Rodriguez-Garavito, 2005: 42).

In this way, the hegemony of a universal conception of human dignity underlying human rights, based on Western assumptions, reduces the world to the West's understanding of it, thereby ignoring or trivializing decisive cultural and political experiences in countries of the global south. This is the case with the resistance movements against oppression, marginalization and exclusion that have emerged in recent decades. Their ideological

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bases have little or nothing to do with the dominant Western cultural and political references throughout the 20th century (Santos, 2019: 54).

The human rights discourse plays an important role in challenging the world order reflected in the concept of "chain of beings" and, although it does not appear like it, it anticipates the discourse of coloniality. With the transition, in the 20th century, from "Rights of Man" to human rights, it can be seen more clearly to what extent these rights constitute an appeal to the assimilation of the human and socio-political formations by the western ideology, as well as substitutes of effective decolonization. "The Rights of Man" proclaimed until the end of the 18th century can be understood as part of a revolt against the hereditary monarchy, the nobility and the medieval hierarchies (Wallerstein, 1991: 95).

Thus, in a situation where rights, rule of law and democracy are presented as the supreme good, a universal human value, a panacea for all ills in Africa, it is important to remember that not only the disease, but also the available medicine are historically and socially determined. Nature did not place the civilized, developed, rich and powerful North on the one hand, and the backward, underdeveloped, poor and powerless South on the other.

This condition was created historically through the application of "universal" violence. In turn, violence, strength and domination were legitimized and rationalized through historically and socially determined layers of the languages of religion, race, culture, and ethnicity, among others. All of them, at different times, have claimed superiority and universality, just as the human rights ideology does today (Shivji, 1989: 23).

Human rights are not absolute attributes inherent to all human beings, as an original condition, to be discovered with progress and civilization, in this case, presumably, Western, Christian and European civilization. Rather, they are a product of historical circumstances and social struggles (Shivji, 1989: 24).

It is true that in most parts of the Afro-Asian world, before taking up arms, the colonizing peoples spontaneously felt the need to "purge" their awareness of the racial inferiority invented and inculcated by colonial lords. This need took on various ideological forms in different concrete situations, but in the end it was a reconstruction of the dominant racial ideology to produce "ideologies of resistance" (Gibbon, 1992: 93).

Thus, during the first two decades of independence in Africa, the human rights discourse evolved as a counterpoint to the developmental discourse. The dominant variants of the latter were based on one of several theories of social development. In Africa, in the first two decades of the post-independence period, there was an intense debate between two schools of thought, that of modernization and that of underdevelopment/dependence (Hettne, 1990: 49).

On the human rights side, paradigms such as the indivisibility of human rights and fundamental needs as a whole have evolved. It was in this context that the human rights discourse made its forced entry onto the African stage, in the late 1970s (Gibbon, 1992: 95).

The impact of humanitarian intervention in the world

At the beginning of the 21st century, the tension between the assertion of a common humanity as a protagonist of human rights and the recurrent creation of new discriminations and exclusions that deny this common belonging to humanity, continues to mark the debates around the conceptions of human dignity and of what it means to be human. In different versions, the problem of how to affirm, simultaneously, equality and the recognition of difference has been reiterated (Santos, 2004: 45).

In the European worldview on which the formulation of human rights in the 18th century is based, men are born free and equal. The autonomous and reasoned human being is recognized as the subject of these rights. But this conception is marked, since its origin, by the exclusions of part of humanity from this condition of subjects with rights. To women, children, slaves, colonized peoples, those who are declared to be deprived of the capacity for autonomy and reason, this equality created by birth has been denied or conditioned. The twentieth century brought the humanity's recognition of many of the excluded people, groups or communities, and even aroused discussion about the expansion of human rights to non-human entities.

Violations of human rights and human dignity are now expressed as threats to the life or the integrity of bodies subject to unnecessary violence or suffering. The answer is an intervention aimed at saving lives and alleviating suffering, suspending reference to differences and inequalities, to treat human beings as beings vulnerable to suffering, threatened by violence, whether due to human action or disasters attributed to nature (Santos, 2019: 68, 69).

Humanity as a species is exposed to forms of suffering that require response by intervention in situations when the life or physical integrity of human beings is in imminent danger. Humanitarian intervention requires choices between suffering, which, at a given moment, deserves an answer, and those excluded from that answer (James, 2010: 23).

The humanity that "was not created to suffer" includes, in fact, several humanities, different in the definition of what counts as suffering that deserves urgent intervention. Thus, "the ability to suffer is clearly a part of what it is to be human. But not all suffering is equivalent" (Farmer, 2005: 91). And not all lives, faced with suffering, are treated with the same dignity and recognition, even in death (Butler, 2010: 32).

Humanitarianism, inspired initially by the Creation of the Red Cross in the 19th century, took on a new profile and a new face from the 1970s, through a position that postulated overriding respect for the sovereignty of States to respond to recognizable crises and threat to the life and physical integrity of populations or human groups. People required some form of intervention aimed at alleviating suffering and lives in danger had to be saved. Some of the protagonists of this new humanitarianism proposed the idea of a "right of interference", implying to go far beyond humanitarian assistance based on a strict neutrality towards the parties involved in the particular situations, and questioning one of the oldest and most problematic principles on which humanitarianism was based (Fassin, 2010: 281).

A closer look at the practice of humanitarian intervention shows that, in addition to its differences in relation to actions explicitly aimed at denouncing human rights violations, humanitarianism acts in the name of defending "dignity"(Redfield, 2013: 22).

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The objective is no longer the defence in general of human rights or the attempt to contribute to improving the human condition in situations that offend human dignity, but to alleviate suffering where and when it occurs, as well as to save lives, through emergency interventions.

Humanitarianism and its policies thus find the legitimation of a form of intervention that did not take long to open crises and tensions, which persist within some of the organizations. With undeniable courage, generosity and selflessness, they seek to respond to the precarious existences of human beings who, as individuals and collectively, are victims of extreme forms of oppression and violence (Ticktin, 2011: 17).

The challenges of the SDGs

To create a more sustainable world and to get involved in issues related to sustainability and the SDGs, individuals must become agents of change for sustainability. They need knowledge, skills, values and attitudes that allow them to contribute to sustainable development. Education is, therefore, crucial for the achievement of this development (UNESCO, 2017: 67).

The 17 SDGs and 169 targets demonstrate the scale and ambition of this new Universal Agenda, building on the legacy of the Millennium Development Goals and will conclude what they have failed to achieve. They seek to realize the human rights of all and achieve gender equality and the empowerment of women and girls. They are integrated and indivisible, balancing the three dimensions of sustainable development: economic, social and environmental.

Never before have world leaders committed themselves to common action and such a broad and universal political agenda. They are creating a path together towards sustainable development, collectively dedicating themselves to the pursuit of global development and beneficial cooperation for all. This can bring huge gains for all countries and all parts of the world. Each country faces specific challenges in the pursuit of sustainable development.

Today, the decision is of greater historical importance, as it builds a future that can represent a significant improvement for all people, including those who have been denied the chance to reach their full human potential. We can be the first generation to succeed to end poverty; as well as the last to have a chance to save the planet. The world could be a better place in 2030 if we achieve our goals (UNITED NATIONS, 2015).

For the goals to be achieved, everyone needs to do their part: governments, the private sector, civil society and all human beings around the world. Governments are expected to take responsibility and establish national frameworks, policies and measures for the implementation of the 2030 Agenda. A fundamental feature of the 2030 Agenda for Sustainable Development is its universality and indivisibility (UNESCO, 2017: 10).

The importance of Sustainable Development was recognized at the three influential global sustainable development summits: the UN Conference on Environment and Development - UNCED in 1992 in Rio de Janeiro; the World Summit on Sustainable Development - WSSD in 2002, in Johannesburg, South Africa; and the UN Conference on Sustainable Development - UNCSD 2012 in Rio de Janeiro, Brazil (UNESCO, 2017: 11).

As societies around the world strive to keep pace with advances in technology and globalization, they face many new challenges (Wals, 2015, p.43). In order for everyone to act on behalf of the SDGs, all educational institutions must consider it their responsibility to work intensively on sustainable development issues, foster the development of sustainability skills and promote specific learning outcomes related to all SDGs (UNESCO, 2017: 54).

In the words of Ban Ki-Moon, "the 17 SDGs are our common vision for humanity and a social contract between world leaders and peoples" (ONU, 2017: 5).

The SDGs are:

SDG 1: To eradicate poverty in all its dimensions everywhere, development cooperation with third countries. A key vector of Portuguese foreign policy, it is based on a broad consensus between political forces and civil society, with the objective of eradicating poverty and ensuring sustainable development in partner countries, with respect for human rights. In particular, the Strategic Cooperation Programmes with Timor-Leste, Cape Verde, Angola, Mozambique and Guinea-Bissau stand out. They focus on institutional capacity building in the areas of social protection, employment, professional training and social inclusion, and support projects to fight poverty, promoting equal access to basic services in partner countries. (UN, 2017: 13-15).

SDG 2: To eradicate hunger, achieve food security, improve nutrition and promote sustainable agriculture. In terms of international cooperation, cross-border cooperation has been strengthened (UN, 2017: 16).

SDG 3: To guarantee access to quality health and promote well-being for all, at all ages, within the scope of international cooperation. The law also provides for citizens from Portuguese speaking African countries to travel to Portugal for medical treatment under agreements cooperation in the field of health (UN, 2017: 18).

SDG 4: To guarantee access to inclusive, quality and equitable education, and promote opportunities for lifelong learning for all. With regard to cooperation with partner countries, Portugal has been an engine for the development of actions within the CPLP, having supported other countries in the development of their education systems. Of these, the following stand out: the expansion of Portuguese schools in Macau, Eastern Timor, Angola and Mozambique; the opening of a school in Cape Verde and in São Tomé and Príncipe (UN, 2017: 19).

SDG 5: To achieve gender equality and empower all women and girls. Portugal has promoted the implementation of measures and projects within the scope of non-discrimination and gender equality within the CPLP (UN, 2017: 20).

SDG 6: To ensure the availability and sustainable management of drinking water and sanitation for all. Portugal has been sharing its experience and knowledge in this matter with developing countries, supported by its own financial resources or mobilized at international level, and involving the public and private sectors and civil society (UN, 2017: 21).

SDG 7: To guarantee access to reliable, sustainable and clean energy sources for all. In the cooperation with partner countries, public policies in the energy sector stand out, namely: with Cape Verde, Mozambique, and Eastern Timor. Emphasis is also given to the

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support given to civil society actors, in particular NGOs, in the development of technologies and good practices, namely in Guinea-Bissau and São Tomé and Príncipe, seeking to support populations to take advantage of these new technologies. (UN, 2017: 22).

SDG 8: To promote inclusive and sustainable economic growth, full and productive employment and decent work for all. Portugal is a signatory to several Memoranda of Cooperation with Cape Verde and São Tomé and Príncipe, with the objective of promoting macroeconomic and financial stability in those countries, as well as fostering their economic and financial relations, or through the implementation of the Action Plan for the Promotion of Gender Equality and Equity at CPLP (UN, 2017: 23-24).

SDG 9: To build resilient infrastructure, promoting inclusive and sustainable industrialization and fostering innovation. Portugal has fostered support for the development of sustainable and resilient infrastructure, notably in: Mozambique, Cape Verde and Angola (UN, 2017: 25).

SDG 10: To reduce inequalities within countries and between countries. The Portuguese cooperation policy reflects the national willingness to participate in the development of third countries, with a view to respecting human rights, democracy and rule of law. Portugal seeks to support Portuguese-speaking African countries and Eastern Timor by promoting social protection, social inclusion and employment (UN, 2017: 26).

SDG 11: To make cities and communities inclusive, resilient and sustainable. It is worth mentioning the United Nations Resilient Cities Campaign, which promotes the implementation of disaster reduction measures by local authorities as one of its guiding principles (UN, 2017: 28).

SDG 12: to guarantee sustainable consumption and production patterns, with the following guidelines: to foster the circular economy, focusing on dematerialization, collaborative economy and sustainable consumption, product design, efficient use and enhancement of resources; to change production and consumption models: less resources, more efficiency and less environmental impact; to increase the rates of collection, recycling and global and sector recovery for the different materials that make up waste; to promote ecological and sustainable public procurement practices; to guarantee access to information, public participation in decision-making and access to Justice in matters of the Environment; to promote more environmentally sustainable behaviours through green taxation (UN, 2017: 29).

SDG 13: To adopt urgent measures to combat climate change and its impact. It is worth mentioning the recent presentation by developed countries of a plan to leverage public and private financing for the climate. Portugal is involved and has committed itself to continue the development of partnerships, in particular with the Portuguese-speaking African countries (UN, 2017: 32).

SDG 14: To preserve and use the oceans, seas and marine resources for sustainable development, the guidelines are: preventing and reducing marine pollution and waste; limit the impact of fishing on the marine environment and adapt fishing to the protection of species; promote the protection, restoration and sustainable management of marine and coastal ecosystems and marine biodiversity; foster the local development of coastal communities; promote maritime spatial planning and the creation of marine protected

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areas in maritime spaces under national jurisdiction; enhance the areas of investigation and inspection of a tax, fiscal and customs nature; deepen the maritime surveillance policy; increase scientific knowledge, foster research capacities and transfer marine technology (UN, 2017: 36).

SDG 15: to protect, restore and promote the sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, halt and reverse soil degradation and halt biodiversity loss. At international level, Portugal is participating actively in the Bern Convention on Wildlife and Natural Habitats in Europe, the Bonn Convention on Migrating Species of Wild Fauna, the Ramsar Convention on Wetlands of International Interest for Waterfowl and the Washington Convention on the International Trade in Endangered Species of Wild Fauna and Flora (UN, 2017: 72).

SDG 16: To promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. At the level of Portuguese speaking countries, within the scope of the CPLP and cooperation with the Portuguese-speaking African countries, contributing so that the military institutions of the partner countries are increasingly and sustained producers of security and inducers of development, contributing to the reinforcement of the security and authority of the State (UN, 2017: 76-80).

SDG 17: To reinforce the means to implement and revitalize the global partnership for sustainable development in the sense of enhancing the quality of its external action regarding international cooperation and for sustainable development, among which the following stand out: untying assistance approaches, investing in institutional and human capacity with a view to facilitating the mobilization of investment and trade and promoting sustainability; transition to a logic of national, European and international, public and private co-financing, through the use of new and diverse sources of financing, some of which based on innovative mechanisms, and the involvement of economic agents, the academic world and civil society (UN, 2017: 81-85).

The achievement of the SDGs in the African continent

Taking as a starting point the Portuguese NGO AMI and its project, "ODS em Ação" (SDGs in Action), its work intends to contribute to a more informed and active society in the promotion of sustainable development and respect for Human Rights. It disseminates the SDGs among Portuguese young people, makes them aware of the challenges of development cooperation and humanitarian action and promotes active citizenship by encouraging volunteering and disseminating volunteer opportunities in the respective regions.

AMI has activities and missions in several Portuguese speaking and other African countries with the objective of fulfilling each of the SDGs in the defence of Human Rights. Examples include São Tomé and Príncipe, Guinea-Bissau, Senegal, Cameroon, Madagascar, Uganda, the Ivory Coast, Zimbabwe, Niger, and Ghana.

In Guinea-Bissau, the Project: "Bolama Community Radio" aims to put the SDG 10 into practice by contributing to the development of a more informed and sensitized community through media. In Bolama, there is no proximity social media directed to an eminently rural and poorly literate population, which places limitations of various kinds,

with negative consequences on the aspirations and expectations of these populations. The aim of this project is to contribute to eliminating this shortcoming and to lay the foundations for active participation and citizenship of residents in actions and decision-making that affect their lives and their communities. Once set up and operational, the radio will be a means to communicate with and inform the local community with reasonable efficiency (AMI, 2017).

Another project that puts the SDG 4 into practice is the Construction of the School of Gã-Bacar for Pre-School and Basic Education (AMI, 2017).

Since 2000, AMI has been in the Sanitary Region of Bolama and a driving force for development through the implementation of projects, the establishment of partnerships with local associations and the promotion of Solidarity Adventures in this region. The intention is to contribute to the improvement of teaching in the Tabã of Gã-Bacar, directly benefiting 138 students and 8 teachers.

In São Tomé and Príncipe, the project that puts SDGs 2 and 8 into practice is entitled: "Port of Departure - São Tomé and Príncipe", and aims to: reduce poverty by improving hygienic-sanitary conditions, promote health and sanitation literacy and local development interventions.

Caué is the poorest district in São Tomé, with a fragile economic fabric, low income and illiteracy, leading to a subsistence economy and to arbitrary and informally developed livestock. The project aims to raise the population's awareness of the harms of the current situation of animal husbandry; construction of infrastructures to receive animals and to slaughter them under adequate hygiene conditions; conduct activities of a social nature that make it possible to combat situations of extreme poverty in the district through the creation of an income generating business that sustains them (AMI, 2015).

In Senegal, the "Project to Fight Food Insecurity" puts the SDGs 1,2,10,17 into practice, and aims to improve the productivity of Family Farms in three communities in the Department of Bambey, facilitating access to factors of production, promoting agro-ecological practices, the enhancement of production, and improving the food security of 100 family farms. In this area, the soils are poor and there has been a decline in agricultural production and food security, contributing to the increase in the migration of young people and women.

Most families live in a situation of food insecurity. Production does not cover food needs, incomes have fallen and children's health and education needs are not fully covered. This project intends that family farms have access to factors of production, implement agro-ecological practices and that local production is valued and results are followed, capitalized and disseminated (AMI, 2017).

Another project in this country is the "Promotion of sexual and reproductive health of women and young people in the rural environment", which consists of the education and awareness of women and young people living in the rural areas of Thiès and Diourbel, regarding the problems of sexually transmitted diseases.

In order to contribute to the reduction of 6800 new cases of cervical cancer, which are diagnosed in Senegal every year, this project carried out a series of awareness-raising actions in the various communities. SDGs 3 and 5 are addressed with this project (AMI, 2017).

In Cameroon, the Project: "Empowering 50 child brides" puts SDGs 1,4,5 and 8 into practice. It aims to contribute to reducing the vulnerability and dependencies of young people and children at risk and in forced marriages in rural communities. This project promotes empowerment and improves access to opportunities that increase the life prospects of young women in early marriages or children at risk. It raises awareness and, possibly, reverses the challenges associated with the problem of early marriages of children in the community.

Besides the possibility of providing vocational courses in key areas, the initiative includes the payment of tuition fees for girls who are attending school. Another of the strategic components of this project is to raise the awareness of the community, namely community and religious leaders, about this issue through sessions and radio programmes, and a documentary with testimonials of the victims (AMI, 2019).

In Madagascar, the Project: "Paediatrics in Madagascar" puts SDG 3 into practice, and reinforces the paediatrics service and training of staff in the health centre. Within the scope of the PIPOL programme (International Projects in Partnership with Local Organizations), through which AMI supports and funds projects by local organizations in various sectors, such as health, education, food security and associations, a new partnership was established with a local Organization for the technical improvement of the child health service (AMI, 2019).

Madagascar is a country with a high incidence rate of poverty, and is very affected by climate change. In the region, the situation of extreme poverty added to socio-environmental conditions favours the presence of diseases such as tuberculosis and other pulmonary diseases, malaria, intestinal and dermatological parasitosis, gastrointestinal and eye, dental and otorhinolaryngological diseases. There are also high rates of child malnutrition, whether acute or chronic.

With this project, AMI is actively contributing to the 2030 Agenda, not only through Sustainable Development Goal 3 - Quality Health, but also through SDG 17 - Partnerships for the Implementation of the Goals (AMI, 2019).

Another project in this country is: "Creating a surgical gas system in the operating room of the San Paul D'Ampefy-Andasibe Sanitary Centre", which aims to put SDGs 3, 8 and 9 into practice (AMI, 2019).

In Uganda, the Project: "Talk2Me - Raising Awareness and Promoting Good Sexual and Reproductive Health Practices in Uganda's Refugee Camps", is a Humanitarian Action project that aims to improve the living conditions of the refugee population in northern Uganda, addressing SDGs 3 and 5.

With its intervention in Uganda, AMI detected the need to support the work of welcoming refugees that is done in the country, which leads as the country that receives more refugees in the African continent and the third in the world. In view of the growing numbers and fragile conditions of the communities that host these refugees, there are some limitations in the provision of social support and access to Primary Health Care. It was therefore decided to conduct a project to raise awareness and promote good sexual and reproductive health practices in refugee camps (AMI, 2019).

Another project in this country titled: "Improving menstrual hygiene management in rural Uganda", aims to raise awareness and disseminate sustainable solutions for better

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menstrual hygiene management for young Ugandan teenagers of school age. It breaks taboos and promotes equal opportunities in access to education for all young people regardless of gender.

For this purpose, "menstrual kits" are manufactured and distributed in schools, making sustainable solutions available and sensitizing young adolescents in this region regarding the importance of their menstrual hygiene. Thus, phenomena associated with menstruation are also demystified, so that young women do not miss school days because they are menstruating (AMI, 2018).

In the Ivory Coast, the project: "Construction of two Canteens in Kaloufa and Gokoupleu" aims to put SDGs 1, 2 and 3 into practice. It supports the construction of two school canteens, as in rural areas, school dropout due to families' lack of financial capacity to ensure the food of their children is significant (AMI, 2018).

In Zimbabwe, the project: "Improving the livelihoods and living conditions of people with disabilities", puts SDG 1 into practice, and aims to train and improve the socioeconomic conditions of the households of people with disabilities. This group appears to be particularly vulnerable, subject to social exclusion, abuse and neglect. They have difficulty finding a job and often face extreme poverty (AMI, 2018).

In Niger, the project: "Support for the socio-economic development of the populations of the village of Gountikoira, in the Tillabéry region", aims to create a well, build a school and purchase land for agricultural purposes. The project, which puts the SDG 1 into practice, aims to eradicate the difficulties of the population, who live in situations of disrespect for their rights as citizens (AMI, 2018).

In Ghana, the project: "Continuity in the gaining of skills by the people of Cape Coast", aims to help street children and provide opportunities for their reintegration into society through training in football, sewing and music, thus putting SDGs 1 and 4 into practice (AMI, 2016).

All these projects aiming to attain the SDGs are based on the struggle for the defence of Human Rights, in all its aspects, adapting to the most pressing needs of the populations, making the world more just and more harmonious.

Conclusion

Human rights, considered as universal rights, can be conceived and practiced in a global way. However, they are always seen as an instrument of the West and it is known that human rights are not universal in their application.

The concept of human rights is based on a well-known set of assumptions, typically Western: there is a universal human nature that can be rationally known; human nature is essentially different and superior to the rest of reality; the individual has an absolute and irreducible dignity that must be defended by society or the State.

In the fight for the defence and promotion of human dignity, human rights put into practice a moral, affective and emotional delivery that is very characteristic of NGOs, and that is only possible from postulates inscribed in the personality and basic forms of socialization.

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Currently, the human rights discourse is centred around adjustment, as opposed to development, which is intended to be demonstrated through projects and programmes with the aim of alleviating poverty, social inequalities and social injustices in the world. But in spite of all these efforts, the fundamental problems and issues of the vast majority of African peoples and classes have not disappeared.

These projects conceived through the SDGs will lead to the development of the most deprived countries and will allow Human Rights to be a reality worldwide.

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