

Human Rights Virtue And The Common Good Untimely Meditations On Religion And Politics Father Ernest L Fortin

While almost everyone has heard of human rights, few will have reflected in depth on what human rights are, where they originate from and what they mean. A Philosophical Introduction to Human Rights – accessibly written without being superficial – addresses these questions and provides a multifaceted introduction to legal philosophy. The point of departure is the famous 1948 Universal Declaration of Human Rights, which provides a frame for engagement with western legal philosophy. Thomas Mertens sketches the philosophical and historical background of the Declaration, discusses the ten most important human rights with the help of key philosophers, and ends by reflecting on the relationship between rights and duties. The basso continuo of the book is a particular world view derived from Immanuel Kant. 'Unsocial sociability' is what characterises humans, i.e. the tension between man's individual and social nature. Some human rights emphasize the first, others the second aspect. The tension between these two aspects plays a fundamental role in how human rights are interpreted and applied.

Modern societies are plagued with conflicts about basic beliefs, values, and ideals. What some call virtue, others count as vice. This book argues that the cultivation of the virtues as well as contestation about them are part and parcel of the goods that Christians and democratic societies share in common. Drawing on the work of Mary Wollstonecraft, Emily Dumler-Winckler aims to dissolve the anxieties of both defenders and despisers of virtue ethics and so form a rapprochement. Influenced by religious dissenters in eighteenth-century England, Wollstonecraft revolutionized ancient traditions of the virtues in modern ways for feminist and abolitionist aims. For this modern feminist, as for premodern Christians, moral formation requires putting exemplars to the test of critical examination-discarding some, adopting others, and emulating the virtues of each. By elaborating the specifically theological aspects of Wollstonecraft's account, this book demonstrates the important role religious traditions have played in feminism and radical socio-political movements in the modern era. By treating the relation between modern rights and virtues such as justice and friendship, Dumler-Winckler illuminates their vital relation and roles in modern democratic societies. With good reason, both modernity and virtue have cultured despisers. Modern Virtue provides an account of the virtues in modernity and, even, the virtues of modernity.

This arresting novel work develops a normative synthesis of medical humanities, virtue ethics, medical ethics, health law and human rights. It presents an ambitious, complex and coherent argument for the reconceptualisation of the doctor-patient relationship and its regulation utilising approaches often thought of as being separate, if not opposed (virtue-based ethics and universal human rights). The case is argued gracefully, with moderation, but also with respect for opposing positions. The book's analysis of the foundational professional virtue of therapeutic loyalty is an original departure from the traditional discourse of "patient autonomy," and the ethical and legal "duties" of the medical practitioner. The central argument is not merely presented, as bookends, in the introduction and conclusion. It is cogently represented in each chapter and section and measured against the material considered. A remarkable feature is the use of aptly selected "canonical" literature to inform the argument. These references run from Hesse's "The Glass Bead Game" in the abstract, to Joyce's "Ulysses" in the conclusion. They include excerpts from and discussion about Bergman, Borges, Boswell, Tolstoy, de Beauvoir, Chekhov, Dostoevsky, Samuel Johnson, Aristotle, Orwell, Osler, Chaucer, Schweitzer, Shakespeare, Thorwalds, Kafka and William Carlos Williams are used not merely as an artistic and decorative leitmotif, but become a critical, narrative element and another complex and rich layer to this work. The breadth and quality of the references are testimony to the author's clear understanding of the modern law and literature movement. This work provides the basis of a medical school course. As many medical educators as possible should also be encouraged to read this work for the insights it will give them into using their own personal life narratives and those of their patients to inform their decision-making process. This thesis will also be of value to the judiciary, whose members are often called upon to make normatively difficult judgments about medical care and medical rules. The human rights material leads to a hopeful view of an international movement toward a universal synthesis between medical ethics and human rights in all doctor-patient relationships.

"Traditional Islamic Ethics: The Concept of Virtue and Its Implications for Human Rights" concentrates on the subject of Islam and modernity and Islam and human rights, a topic that has become popular and relevant with the rise of globalization and the interest in Islamic extremism and human rights. This book distinguishes itself by operating within the framework of the traditional school of thought or 'Islamic Traditionalism'. In doing so, it draws on Islam's 1400-year-old spiritual and intellectual tradition and its understanding of ethics and virtue, along with truth, justice, freedom, and equality. This book argues that Islam's pre-modern approach is indispensable in creating an organic and integral human rights model for Muslims. The first section argues that the current understanding and implementation of international human rights needs to be more flexible and inclusive if it truly aims to be universal in scope; this is because 'The Universal Declaration' and its offshoots are still underpinned by secular-liberal principles, and therefore, are at odds with other cultural traditions. To this end, this section critically explores popular human rights histories and contemporary ethical theories that attempt to justify human rights. The second section of this book provides a general overview on the subject of 'Islam and Human Rights'. After explaining some of the main problems, this section examines various solutions offered by Muslim academics and scholars, focusing on four different types of Muslim responses to modernity and human rights: liberal, progressive, traditional, and fundamentalist. It concludes that there are 'spaces of convergence' between modern-liberal ethics and traditional Islamic virtue ethics while maintaining that there are also fundamental differences and that these differences should be welcomed by human rights theorists and advocates. The book's intended audience is primarily post-graduate students and professional academics in the fields of Human Rights, Ethical Philosophy, and Islamic Studies (modern Islamic thought, Sufism, Islamic theology, Islamic Philosophy, and Traditionalism). It will also appeal to anyone interested in the subject of Islam and modernity in general and Islam and human rights in particular.

This volume outlines the approaches to human rights and responsibilities within the different world religions. Featuring contributions from over 15 scholars, the book covers such key issues as women's rights, the role of international law, and responsibility for the environment. It also includes a "Universal Declaration of Human Rights by the World's Religions", presented at the third Parliament of the World Religions.

Human Rights, Virtue and the Common Good

Civic Virtue

Global Health Impact

Virtue and Happiness

For Another Possible World

Traditional Islamic Ethics: The Concept of Virtue and Its Implications for Contemporary Human Rights

China's rise to prosperity on the international stage has been accompanied by increased tensions with international standards of law and governance. Exporting Virtue? examines China's internationalizing of PRC human rights policy and practice as an example of its international assertiveness, and considers the implications. China's international human rights activism is couched in terms of virtue but manifested as authoritarianism, inviting scholars and policy makers around the world to engage critically with the issue. Exporting Virtue? investigates the challenges that China's human rights orthodoxy poses to international norms and institutions, offering normative and institutional analysis and providing suggestions for policy response.

Volume Three of Ernest Fortin: Collected Essays discusses the current state of Christianity—especially twentieth-century Catholic Christianity—and the problems with which it has had to wrestle in the midst of rapid scientific progress, profound social change, and growing moral anarchy. In this volume, Fortin discusses such topics as Christianity and the liberal democratic ethos; Christianity, science, and the arts; Ancients and Moderns; papal social thought; virtue and liberalism; pagan and Christian virtue; and the American Catholic church and politics.

This central volume in the Collected Essays brings together John Finnis's wide-ranging contribution to central issues in political philosophy. The volume begins by examining the general theory of political community and social justice. It includes the powerful and well-known MacCabaean Lecture on Bills of Rights – a searching critique of Ronald Dworkin's moral-political arguments and conclusions, of the European Court of Human Rights' approach to fundamental rights, and of judicial review as a constitutional institution. It is followed by an equally searching analysis of Kant's thought on the intersection of law, right, and ethics. Other papers in the book's opening section include an early assessment of Rawls's A Theory of Justice, a radical re-interpretation of Aquinas on limited government and the significance of the private/public distinction, and a challenging paper on virtue and the constitution. The volume then focuses on central problems in modern political communities, including the achievement of justice in work and distribution; the practice of punishment; war and justice; the public control of euthanasia and abortion; and the nature of marriage and the common good. There are careful and vigorous critiques of Nietzsche on morality, Hart on punishment, Dworkin on the enforcement of morality and on euthanasia, Rawls on justice and law, Thomson on the woman's right to choose, Habermas on abortion, Nussbaum and Koppelman on same-sex relations, and Dummett and Weithman on open borders. The volume's previously unpublished papers include a foundational consideration of labour unions, a fresh statement of a new grounding for the morality of sex, a surprising reading of C.S. Lewis's Abolition of Man on contraception, and an introduction reviewing some of the remarkable changes in private and public morality over the past half-century.

Christine M. Korsgaard is one of the leading moral philosophers : this volume collects ten influential papers by her on practical reason and moral psychology. She draws on the work of such great philosophers as Plato, Aristotle, Kant, and Hume, showing how their ideas can inform the solution of contemporary and traditional problems.

Aquinas, Custom, and the Coexistence of Infused and Acquired Cardinal Virtues William C. Mattison III Elevated Virtue? Angela Knobel Moral Virtues, Charity, and Grace: Why the Infused and Acquired Virtues Cannot Co-Exist Jean Porter Catholic Social Teaching, Love and Thomistic Moral Precepts Daniel R. Dileo Economic Rights, Reciprocity, and Modern Economic Tradition Andrew Beauchamp and Jason A. Heron Local Authoritarianism as a Barrier to Democracy Cristina L.H. Traina Rectifying Political Leadership Through a Just Peace Ethic Eli McCarthy and Leo Lushombo Book Reviews

Foundations of Morality, Human Rights, and the Human Sciences

Human Rights, Virtue, and the Common Good

Extending Access to Essential Medicines

Traditional Islamic Ethics

Essays on Practical Reason and Moral Psychology

Phenomenology in a Foundational Dialogue with the Human Sciences

A Philosophical Introduction to Human Rights

*Here in a nutshell readers may find a description of the most important characteristics of human rights, and a clear and concise discussion of the problem of making human rights real and not just hypothetical. Building on definitions of human rights used by the United Nations and other international bodies, the author describes the main characteristics of the system of human rights (universality, interdependence, differences between types of rights, absolute or limited rights, the subjects of rights - individuals or groups, the link between rights and the judicial system and between rights and democracy. He then discusses some of the instruments we can use to promote respect for human rights, the means by which we might make these rights real for a greater portion of humanity. Along the way, he analyzes some of the related controversies regarding sovereignty, international intervention, and globalization and questions of cultural imperialism as they bear upon human rights. Do we have a right to impose rights - or to defend ourselves from such intervention? This systematic discussion presents a complex and difficult topic in an understandable framework accessible to the general public, and will stand as a useful foundation for readings of more specialized scientific, legal and philosophical works. Where most human rights books for the nonspecialist focus on specific instances of rights abuses, this work provides a more general approach focused on the logic in the system of human rights. * Filip Spagnoli obtained his PhD at the University of Brussels. He has written numerous OpEd articles in leading Belgian newspapers and specialized articles in philosophical periodicals, and in books. Homo Democraticus. On the Universal Desirability but the Not So Universal Possibility of Democracy and Human Rights (2003); and Democratic Imperialism. A Practical Guide, 2004. Employed by the research and statistics directorate of the Belgian Central Bank, Spagnoli is a guest speaker at conferences and universities and has participated in European Commission study visits to Eastern European countries with a view of delivering studies on how to help these countries to achieve membership of the European Union.*

In A Global Political Morality, Michael J. Perry addresses several related questions in human rights theory, political theory and constitutional theory. He begins by explaining what the term 'human right' means and then elaborates and defends the morality of human rights, which is the first truly global morality in human history. Perry also pursues the implications of the morality of human rights for democratic governance and for the proper role of courts - especially the US Supreme Court - in protecting constitutionally entrenched human rights. The principal constitutional controversies discussed in the book are capital punishment, race-based affirmative action, same-sex marriage, physician-assisted suicide and abortion.

In this provocative and timely book, David Kennedy explores what can go awry when we put our humanitarian yearnings into action on a global scale—and what we can do in response. Rooted in Kennedy's own experience in numerous humanitarian efforts, the book examines campaigns for human rights, refugee protection, economic development, and for humanitarian limits to the conduct of war. It takes us from the jails of Uruguay to the corridors of the United Nations, from the founding of a non-governmental organization dedicated to the liberation of East Timor to war aboard an aircraft carrier in the Persian Gulf. Kennedy shares the satisfactions of international humanitarian engagement—but also the disappointments of a faith betrayed. With humanitarianism's new power comes knowledge that even the most well-intentioned projects can create as many problems as they solve. Kennedy develops a checklist of the unforeseen consequences, blind spots, and biases of humanitarian work—from focusing too much on rules and too little on results to the ambiguities of waging war in the name of human rights. He explores the mix of altruism, self-doubt, self-congratulation, and simple disorientation that accompany efforts to bring humanitarian commitments to foreign settings. Writing for all those who wish that "globalization" could be more humane, Kennedy urges us to think and work more pragmatically. A work of unusual verve, honesty, and insight, this insider's account urges us to embrace the freedom and the responsibility that come with a deeper awareness of the dark sides of humanitarian governance.

The American commitment to promoting human rights abroad emerged in the 1970s as a surprising response to national trauma. In this provocative history, Barbara Keys situates this novel enthusiasm as a reaction to the profound challenge of the Vietnam War and its aftermath. Instead of looking inward for renewal, Americans on the right and the left looked outward for ways to restore America's moral leadership. Conservatives took up the language of Soviet dissidents to resuscitate the Cold War, while liberals sought to dissociate from brutally repressive allies like Chile and South Korea. When Jimmy Carter in 1977 made human rights a central tenet of American foreign policy, his administration struggled to reconcile these conflicting visions. Yet liberals and conservatives both saw human rights as a way of moving from guilt to pride.

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In this groundbreaking and provocative new book, philosopher of science David N. Stamos challenges the current conceptions of human rights, and argues that the existence of universal human rights is a modern myth. Using an evolutionary analysis to support his claims, Stamos traces the origin of the myth from the English Levellers of 16th century England to the modern human rights movement. He examines the role of the United Nations and the International Human Rights Commission in the development of the modern human rights movement. He also examines the role of the United Nations and the International Human Rights Commission in the development of the modern human rights movement. He also examines the role of the United Nations and the International Human Rights Commission in the development of the modern human rights movement.

defenses of the belief in human rights are critically examined, including defenses of nonconsensus concepts. In the final chapter Stamos develops a method of naturalized normative ethics, which he then applies to topics routinely dealt with in terms of human rights. In all of this Stamos hopes to show that there is a better way of dealing with human rights that does not involve applying the whole of our evolved moral being, rather than only parts of it, and that is fiction-free.

In recent years, political philosophers have debated whether human rights are a special class of moral rights we all possess simply by virtue of our common humanity and which are universal in time and space, or whether they are essentially modern political constructs defined by the role they play in an international legal-political practice and which are subject to change over time and space. This edited volume sets out to further this debate and move it ahead by rethinking some of its fundamental premises and by applying it to new and challenging domains, such as socio-economic rights, indigenous rights, the rights of immigrants and the human rights responsibilities of corporations. Beyond the Habermasian Account of Human Rights

Beyond the Habermasian Account of Human Rights

The Vision of Catholic Social Thought

Gifts of Virtue, Alice Walker, and Womanist Ethics

Reconciling Law and Morality in Human Rights Discourse

Cultivating Virtue in the University

A Global Political Morality

Its Origin, History, and Explanation, Along with a More Humane Way

Non-citizens should by virtue of their essential humanity, enjoy all human rights unless exceptional distinctions serve a legitimate state objective and are proportionate. This book attempts to understand and respond to the challenges of international human rights law guarantees for non-citizens' human rights.

The jurisprudence of the International Court of Justice generally demonstrates that no rule of international law can be interpreted and applied without regard to its innate values and the basic principles of human rights. Through its case-law the ICJ has made immense contributions to the development of human rights law, and in so doing continues to provide solutions to mounting international problems, such as terrorism and unilateral use of force. Part I of the book analyzes the Court's jurisprudence on human rights and its relationship to the doctrine of human rights. Part II examines the Court's jurisprudence on human rights and its relationship to the doctrine of human rights. Part III examines the Court's jurisprudence on human rights and its relationship to the doctrine of human rights. Part IV examines the Court's jurisprudence on human rights and its relationship to the doctrine of human rights. 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Human Duties and the Limits of Human Rights Discourse

This volume contains the seminal articles that define the influence of Aquinas within legal philosophical thought. A comprehensive reference for those new to the field, it covers such topics as the relation of virtue to law, the common good, natural law, natural rights and property rights; together with social and political issues like abortion, feminism, homosexuality, environment, civil disobedience and just war. Attention is devoted to the new natural law theory and its limitations, as well as the place of historical context in the recovery of social thought.

Virtues

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A Theory

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