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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 volum...

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Human Rights, Virtue and the Common Good: Untimely ...

Virtue and Human Rights. Do your actions have moral worth? The topic of Human Rights, is a very interesting and broad one. Despite many efforts in history to create and protect universal human rights, there are still a number of issues that arise with this topic.

Virtue and Human Rights. Do your actions have moral worth ...

2370005023822 0005023823 Human Rights, Virtue and the Common Good Volume Three of Ernest Fortin: Collected Essays discusses the current state of Christianity-especially twentieth-century Catholic Chri

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Kazakhstan ' s Constitution, adopted in 1995 during a critical period in the history of our state, and which relied on elevated international legal guidelines, recognised the natural character of human rights, approving the most important provision that “ Human rights and liberties shall belong to everyone by virtue of birth, be recognised as absolute and inalienable ” .

Human Rights - A Global and National Priority - The Astana ...

The real crisis of human rights, one far deeper than the heartrending fate of refugees had made plain, is that moral precepts and practices around the world remain very far from what human rights and other emancipatory values demand. Virtue has never been strong on its own, and it needs cultivation, or people will not live well.

Human Rights in the Absence of Virtue - Yale University

of the virtues must involve at least the nonviolation of human rights, and the most important moral virtues are dispositions to act for the promotion of human rights.

of Catholic social teaching. Meghan J. Clark argues that the integration of human rights and the virtue of solidarity at the root of the Catholic social tradition are the unique contributions Catholic thought makes to contemporary debates in ethics, political and philosophical theory. Building upon the historical framework of the development of Catholic social thought, drawing deeply from the papal encyclical tradition and the theological and ethical developments of Vatican II, Clark forwards a constructive vision of virtue and social practice, applying this critical question of human rights on the international stage.

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. Less a critique of American power than a rehabilitation of it, human rights functioned for Americans as a sleight of hand that occluded from view much of America's recent past and confined the lessons of Vietnam to narrow parameters. From world's judge to world's policeman was a small step, and American intervention in the name of human rights would be a cause both liberals and conservatives could embrace.

Introduction: Moral globalization and its discontents -- Jackson Heights, New York: Diversity Plaza -- Los Angeles: the moral operating systems of global cities -- Rio de Janeiro: order, corruption, and public trust -- Bosnia: war and reconciliation -- Myanmar: the politics of moral narrative -- Fukushima: resilience and the unimaginable -- South Africa: after the rainbow -- Conclusion: Human rights, global ethics, and the ordinary virtues

In this book I argue for an approach that conceives human rights as both moral and legal rights. The merit of such an approach is its capacity to understand human rights more in terms of the kind of world free and reasonable beings would like to live in rather than simply in terms of what each individual is legally entitled to. While I acknowledge that every human being has the moral entitlement to be granted living conditions that are conducive to a dignified life, I maintain, at the same time, that the moral and legal aspects of human rights are complementary and should be given equal weight. The legal aspect compensates for the limitations of moral human rights the observance of which depends on the conscience of the individual, and the moral aspect tempers the mechanical and inhumane application of the law. Unlike the traditional or orthodox approach, which conceives human rights as rights that individuals have by virtue of their humanity, and the political or practical approach, which understands human rights as legal rights that are meant to limit the sovereignty of the state, the moral-legal approach reconciles law and morality in human rights discourse and underlines the importance of a legal framework that compensates for the deficiencies in the implementation of moral human rights. It not only challenges the exclusively negative approach to fundamental liberties but also emphasizes the necessity of an enforcement mechanism that helps those who are not morally motivated to refrain from violating the rights of others. Without the legal mechanism of enforcement, the understanding of human rights would be reduced to simply framing moral claims against injustices. From the moral-legal approach, the protection of human rights is understood as a common and shared responsibility. Such a responsibility goes beyond the boundaries of nation-states and requires the establishment of a cosmopolitan human rights regime based on the conviction that all human beings are members of a community of fate and that they share common values which transcend the limits of their individual states. In a cosmopolitan human rights regime, people are protected as persons and not as citizens of a particular state.

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.

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 work 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.

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.

The essays in this volume constitute a portion of the research program being carried out by the International Society for Phenomenology and the Human Sciences. Established as an affiliate society of the

World Institute for Advanced Phenomenological Research and Learning in 1976, in Arezzo, Italy, by the president of the Institute, Dr Anna-Teresa Tymieniecka, this particular society is devoted to an exploration of the relevance of phenomenological methods and insights for an understanding of the origins and goals of the specialised human sciences. The essays printed in the first part of the book were originally presented at the Second Congress of this society held at Purdue University, West Lafayette, Indiana, 12-14 July 1979. The second part of the volume consists of selected essays from the third convention (the Eleventh International Congress of Phenomenology of the World Phenomenology Institute) held in Cambridge, Massachusetts in 1981. With the third part of this book we pass into the "Human Rights" issue as treated by the World Phenomenology Institute at the Interamerican Philosophy Congress held in Tallahassee, Florida, also in 1981. The volume opens with a monograph by Anna-Teresa Tymieniecka on the foundations of ethics in the moral practice within the life-world and the social world shown as clearly distinct. The main ideas of this work had been presented by Tymieniecka as lead lectures to the three conferences giving them a tight research-project consistency.

This special volume of Oxford Studies in Ancient Philosophy presents sixteen specially written essays on virtue and happiness, and the treatment of these topics by thinkers from the fifth century BC to the third century AD. It is published in honour of Julia Annas—one of the leading scholars in the field.

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