

International Human Rights Universalism Versus Relativism Classics Of The Social Sciences

Canadian Periodical Index 1965

The Globalization of Human Rights Jean-Marc Coicaud 2003 International efforts to construct a set of standardised human rights guidelines are based upon the identification of agreed key values regarding the relationships between individuals and the institutions governing them, which are viewed as critical to the well-being of humanity and the character of being human. This publication considers these issues of justice at the national, regional, and international levels by analysing civil, political, economic and social rights aspects.

Human Rights with Modesty: The Problem of Universalism 2004-08-01 This volume considers the problem of legal universals at the level of the rule of law and human rights, which have fundamentally different pedigrees, and attempts to come to terms with the new unease arising from the universal application of human rights. Given the juridicization of human rights, rule of law and human rights expectations have become significantly intertwined: human rights are enforced with the instruments of the rule of law and are thus limited by the restricted reach thereof. The first section of this volume considers the difficulties of universalistic claims and offers a number of possible solutions for adapting universal expectations to specific contexts. The second section considers problems of human rights politics; sections three and four present empirical studies about the appearance and disappearance of the rule of law and fundamental rights in Western and non-Western societies. Special attention is paid to the problems of developing countries, with a specific focus on past and present developments in Iran. These empirical studies indicate that the acceptance of human rights and the rule of law is historically contingent and cannot simply be considered as a matter of culture.

Alur Society Aidan Southall 2004 Alur Society became a classic for a number of reasons. Being much more than a descriptive account of an African society, it was the first intensive ethnography to adopt the ideas of Max Weber. It pioneered the idea that religion and ritual could be the basis of political action. It also showed how state systems could evolve not just on the basis of conquest but as a result of societies without kings inviting those with kings to govern them. Author Aidan Southall's theory of the segmentary state was adopted by political anthropologists throughout the subject and also by political scientists, being applied not just to Africa but also to India and other parts of the world. The book was able to arrive at such long-lasting and imaginative conclusions through the use of ethnographic material of a quality rarely surpassed. It is moreover arguably the best book in social anthropology of a Nilotic-speaking people. Southall's own command of their language and his overall scholarly knowledge of Nilotes is also unsurpassed.

The Politics of Justice and Human Rights Anthony J. Langlois 2001-10-15 The Asian Values Discourse *Institutions Unbound* David Brunisma 2016-03-02 Institutions--like education, family, medicine, culture, and law--, are powerful social structures shaping how we live together. As members of society we daily express our adherence to norms and values of institutions as we consciously and unconsciously reject and challenge them. Our everyday experiences with institutions not only shape our connections with one another, they can reinforce our binding to the status quo as we struggle to produce social change. Institutions can help us do human rights. Institutions that bridge nation-states can offer resources, including norms, to advance human rights. These institutions can serve as touch stones to changing minds and confronting human rights violations. Institutions can also prevent us from doing human rights. We create institutions, but institutions can be difficult to change. Institutions can weaken, if not outright prevent, human rights establishment and implementation. To release human rights from their institutional bindings, sociologists must solve riddles of how institutions work and determine social life. This book is a step forward in identifying means by which we can loosen human rights from institutional constraints.

Handbook of Sociology and Human Rights David L. Brunisma 2015-10-23 Long the province of international law, human rights now enjoys a renaissance of studies and new perspectives from the social sciences. This landmark book is the first to synthesize and comprehensively evaluate this body of work. It fosters an

interdisciplinary, international, and critical engagement both in the social study of human rights and the establishment of a human rights approach throughout the field of sociology. Sociological perspectives bring new questions to the interdisciplinary study of human rights, as amply illustrated in this book. The Handbook is indispensable to any interdisciplinary collection on human rights or on sociology. This text: Brings new perspectives to the study of human rights in an interdisciplinary fashion. Offers state-of-the-art summaries, critical discussions of established human rights paradigms, and a host of new insights and further research directions. Fosters a comprehensive human rights approach to sociology, topically representing all 45 sections of the American Sociological Association.

After Method John Law 2004-08-12 John Law argues that methods don't just describe social realities but are also involved in creating them. The implications of this argument are highly significant. If this is the case, methods are always political, and it raises the question of what kinds of social realities we want to create. Most current methods look for clarity and precision. It is usually said that only poor research produces messy findings, and the idea that things in the world might be fluid, elusive, or multiple is unthinkable. Law's startling argument is that this is wrong and it is time for a new approach. Many realities, he says, are vague and ephemeral. If methods want to know and help to shape the world, then they need to reinvent themselves and their politics to deal with mess. That is the challenge. Nothing less will do.

Universal Human Rights: In Theory and Practice Jack Donnelly 2005-01-01 The Book Elaborates A Theory Of Human Rights, Addresses Arguments Of Cultural Relativism, And Explores The Efficacy Of Bilateral And Multilateral International Action. The Chapters Address Prominent Post-Cold War Issues Including Humanitarian Intervention, Democracy And Human Rights, Asian Values, Group Rights, And Discrimination Against Sexual Minorities.Jack Donnelly Is Andrew Mellon Professor In The Graduate School Of International Studies, University Of Denver. He Is The Author Of Several Books, Including Realism And International Relations.(Published In Collaboration With Cornell University Press)

International Protection of Human Rights: Achievements and Challenges Felipe Gómez Isa 2006-01-01 At the beginning of the nineties, there was an expectation within the human rights community that the next decade would be a period of consolidation for the international human rights regime. This did not happen. In fact, the human rights regime underwent dramatic changes in response to new circumstances. We have tried to highlight both the achievements and the challenges ahead in this Manual, the result of a joint project under the auspices of HumanitarianNet, a Thematic Network on Humanitarian Development Studies led by the University of Deusto (Bilbao, the Basque Country, Spain), and the European Inter-University Centre for Human Rights and Democratisation (EIUC, Venice, Italy).

Moral Disagreements Christopher W. Gowans 2013-04-03 Can moral disagreements be rationally resolved? Can universal human rights be defended in face of moral disagreements? The problem of moral disagreement is one of the central problems in moral thinking. It also provides a stimulating stepping-stone to some of the perennial problems of philosophy, such as relativism, scepticism, and objectivity. *Moral Disagreements* is the first anthology to bring together classic and contemporary readings on this key topic. Clearly divided into five parts; The Historical Debate; Voices from Anthropology; Challenges to Moral Objectivity; Defenses of Moral Objectivity; and New Directions, the anthology presents readings from the following key thinkers: * Sextus, Empiricus, Chagnon, Wong, MacIntyre * Aquinas, Shweder, Brink, Rawls * Montaigne, Turner, Nussbaum, Narayan * Hume, Mackie, Gewirth * Nietzsche, Williams, Berlin. A distinctive feature of the anthology is that it brings philosophers into dialogue with well-known anthropologists. Also included is a comprehensive introduction by Christopher Gowans, introducing the problem of moral disagreement to those coming to the topic for the first time.

Interpreting Human Rights Rhiannon Morgan 2009-05-07 Written by an international group of leading social science scholars in the field of human rights, this volume situates the study of human rights in an open interdisciplinary terrain. Ranging over diverse topics and pathways in the theory and practice of human rights, this volume will be an invaluable aid to those seeking to understand the complex meanings,

institutions, and practices of human rights.

Revisiting the Origins of Human Rights Pamela Slotte 2015-09-11 Scholars of history, law, theology and anthropology critically revisit the history of human rights.

Indigenous Rights Anthony J. Connolly 2017-05-15 Throughout the world, indigenous rights have become increasingly prominent and controversial. The recent adoption by the United Nations General Assembly of the Declaration on the Rights of Indigenous Peoples is the latest in a series of significant developments in the recognition of such rights across a range of jurisdictions. The papers in this collection address the most important philosophical and practical issues informing the discussion of indigenous rights over the past decade or so, at both the international and national levels. Its contributing authors comprise some of the most interesting and influential indigenous and non-indigenous thinkers presently writing on the topic.

Human Rights and Comparative Foreign Policy David P. Forsythe 2006-09-30 Human Rights And Comparative Foreign Policy Is The First Book In English To Examine The Place Of Human Rights In The Foreign Policies Of A Wide Range Of States During Contemporary Times. The Book Is Also Unique In Utilizing A Common Framework Of Analysis For All 10 Of The Country Or Regional Studies Covered. This Framework Treats Foreign Policy As The Result Of A Two -Level Game In Which Both Domestic And Foreign Factors Have To Be Considered. Leading Experts From Around The World Analyze Both Liberal Democratic And Other Foreign Policies On Human Rights. A General Introduction And A Systematic Conclusion Add To The Coherence Of The Project. The Authors Note The Increasing Attention Given To Human Rights Issues In Contemporary Foreign Policy. At The Same Time, They Argue That Most States, Including Liberal Democratic States That Identify With Human Rights, Are Reluctant Most Of The Time To Elevate Human Rights Concerns To A Level Equal To That Of Traditional Security And Economic Concerns. When States Do Seek To Integrate Human Rights With These And Other Concerns, The Result Is Usually Great Inconsistency In Patterns Of Foreign Policy. The Book Further Argues That Different States Bring Different Emphases To Their Human Rights Diplomacy, Because Of Such Factors As National Political Culture And Perceived National Interests. In The Last Analysis States Can Be Compared Along Two Dimensions Pertaining To Human Rights: Extent To Which They Are Oriented Toward An International Rather Than National Conception Of Rights; And Extent To Which They Are Oriented Toward International Rather Than National Action To Protect Human Rights.

Return from the Natives Peter Mandler 2013-05-07 DIV Celebrated anthropologist Margaret Mead, who studied sex in Samoa and child-rearing in New Guinea in the 1920s and '30s, was determined to show that anthropology could tackle the psychology of the most complex, modern societies in ways useful for waging the Second World War. This fascinating book follows Mead and her closest collaborators—her lover and mentor Ruth Benedict, her third husband Gregory Bateson, and her prospective fourth husband Geoffrey Gorer—through their triumphant climax, when Mead became the cultural ambassador from America to Britain in 1943, to their downfall in the Cold War. Part intellectual biography, part cultural history, and part history of the human sciences, Peter Mandler's book is a reminder that the Second World War and the Cold War were a clash of cultures, not just ideologies, and asks how far intellectuals should involve themselves in politics, at a time when Mead's example is cited for and against experts' involvement in Iraq and Afghanistan. /div

Bioethics and Vulnerability Florencia Luna 2006 This book presents some of the challenges bioethics in Latin America faces today. It considers them through the lenses of vulnerable populations, those incapable of protecting their own interests, such as the illiterate, women in societies disrespectful of their reproductive rights, and research subjects in contexts where resources are scarce.

Surrendering to Utopia Mark Goodale 2009-05-01 Surrendering to Utopia is a critical and wide-ranging study of anthropology's contributions to human rights. Providing a unique window into the underlying political and intellectual currents that have shaped human rights in the postwar period, this ambitious work opens up new opportunities for research, analysis, and political action. At the book's core, the author describes a "well-tempered human rights"—an orientation to human rights in the twenty-first century that is shaped by a sense of humility, an appreciation for the disorienting fact of multiplicity, and a willingness to make the mundaneness of social practice a source of ethical inspiration. In examining the curious history of anthropology's engagement with human rights, this book moves from more traditional anthropological

topics within the broader human rights community—for example, relativism and the problem of culture—to consider a wider range of theoretical and empirical topics. Among others, it examines the link between anthropology and the emergence of "neoliberal" human rights, explores the claim that anthropology has played an important role in legitimizing these rights, and gauges whether or not this is evidence of anthropology's potential to transform human rights theory and practice more generally.

Reader's Guide to the Social Sciences Jonathan Michie 2014-02-03 This 2-volume work includes approximately 1,200 entries in A-Z order, critically reviewing the literature on specific topics from abortion to world systems theory. In addition, nine major entries cover each of the major disciplines (political economy; management and business; human geography; politics; sociology; law; psychology; organizational behavior) and the history and development of the social sciences in a broader sense.

Science in the Forest, Science in the Past Geoffrey E. R. Lloyd 2020-12-31 This collection brings together leading anthropologists, historians, philosophers, and artificial-intelligence researchers to discuss the sciences and mathematics used in various Eastern, Western, and Indigenous societies, both ancient and contemporary. The authors analyze prevailing assumptions about these societies and propose more faithful, sensitive analyses of their ontological views about reality—a step toward mutual understanding and translatability across cultures and research fields. Science in the Forest, Science in the Past is a pioneering interdisciplinary exploration that will challenge the way readers interested in sciences, mathematics, humanities, social research, computer sciences, and education think about deeply held notions of what constitutes reality, how it is apprehended, and how to investigate it.

The End of Human Rights Costas Douzinas 2000-06-01 The introduction of the Human Rights Act has led to an explosion in books on human rights, yet no sustained examination of their history and philosophy exists in the burgeoning literature. At the same time, while human rights have triumphed on the world stage as the ideology of postmodernity, our age has witnessed more violations of human rights than any previous, less enlightened one. This book fills the historical and theoretical gap and explores the powerful promises and disturbing paradoxes of human rights. Divided in two parts and fourteen chapters, the book offers first an alternative history of natural law, in which natural rights represent the eternal human struggle to resist domination and oppression and to fight for a society in which people are no longer degraded or despised. At the time of their birth, in the 18th century, and again in the popular uprisings of the last decade, human rights became the dominant critique of the conservatism of law. But the radical energy, symbolic value and apparently endless expansive potential of rights has led to their adoption both by governments wishing to justify their policies on moral grounds and by individuals fighting for the public recognition of private desires and has undermined their ends. Part Two examines the philosophical logic of rights. Rights, the most liberal of institutions, has been largely misunderstood by established political philosophy and jurisprudence as a result of their cognitive limitations and ethically impoverished views of the individual subject and of the social bond. The liberal approaches of Hobbes, Locke and Kant are juxtaposed to the classical critiques of the concept of human rights by Burke, Hegel and Marx. The philosophies of Heidegger, Strauss, Arendt and Sartre are used to deconstruct the concept of the (legal) subject. Semiotics and psychoanalysis help explore the catastrophic consequences of both universalists and cultural relativists when they become convinced about their correctness. Finally, through a consideration of the ethics of otherness, and with reference to recent human rights violations, it is argued that the end of human rights is to judge law and politics from a position of moral transcendence. This is a comprehensive historical and theoretical examination of the discourse and practice of human rights. Using examples from recent moral foreign policies in Iraq, Rwanda and Kosovo, Douzinas radically argues that the defensive and emancipatory role of human rights will come to an end if we do not re-invent their utopian ideal.

Sociology for Human Rights David Brunnsma 2019-07-19 As sociologists deepen their examinations of human rights in their teaching, research, and thinking, it is essential that such work is conducted in a manner that is both mindful and critical of the knowledge we are building upon in sociology and human rights. As the authors of this volume reveal, creating sociological knowledge that examines human rights for the expansion of human rights is something that sociologists are well equipped to undertake, whether through the use of mathematics, comparative-historical analysis, the study of emotions, conversations, or social psychology. In these chapters you will find the roots of the study of human rights deep within

sociological research and thinking as well as emerging techniques that will push the discipline as it seeks to expand understanding of human rights together with so many other aspects of the social condition.

The American Journal of Islamic Social Sciences 2001

International Human Rights Law in a Global Context Felipe Gómez Isa 2009-01 The international human rights system remains as dynamic as ever. If at the end of the last century there was a sense that the normative and institutional development of the system had been completed and that the emphasis should shift to issues of implementation, nothing of the sort occurred. Even over the last few years significant changes happened, as this book amply demonstrates. We hope that this Manual makes a contribution to the development of International Human Rights Law and is of interest for those working in the field of promotion and protection of human rights. The book is the result of a joint project under the auspices of HumanitarianNet, a Thematic Network led by the University of Deusto, and the European Inter-University Centre for Human Rights and Democratisation (EIUC, Venice).

Social Science and Policy Challenges Georgios Papanagnou 2011-01-01 Producing scientific knowledge that can inform solutions and guide policy-making is one of the most important functions of social science. Nonetheless, if social science is to become more relevant and influential so as to impact on the drawing and execution of policy, certain measures need to be taken to narrow its distance from the policy sphere. This decision is less obvious than it seems. Both research and experience have proved that policy-making is a complex, often sub-rational, interactive process that involves a wide range of actors such as decision makers, bureaucrats, researchers, organized interests, citizen and civil society representatives and research brokers. In addition, social science often needs to defend both its relevance to policy and its own scientific status. Moving away from instrumental visions of the link between social research and policy, this collective volume aims to highlight the more constructed nature of the use of social knowledge.

We Have Never Been Modern Bruno Latour 2012-10-01 With the rise of science, we moderns believe, the world changed irrevocably, separating us forever from our primitive, premodern ancestors. But if we were to let go of this fond conviction, Bruno Latour asks, what would the world look like? His book, an anthropology of science, shows us how much of modernity is actually a matter of faith. What does it mean to be modern? What difference does the scientific method make? The difference, Latour explains, is in our careful distinctions between nature and society, between human and thing, distinctions that our benighted ancestors, in their world of alchemy, astrology, and phrenology, never made. But alongside this purifying practice that defines modernity, there exists another seemingly contrary one: the construction of systems that mix politics, science, technology, and nature. The ozone debate is such a hybrid, in Latour’s analysis, as are global warming, deforestation, even the idea of black holes. As these hybrids proliferate, the prospect of keeping nature and culture in their separate mental chambers becomes overwhelming—and rather than try, Latour suggests, we should rethink our distinctions, rethink the definition and constitution of modernity itself. His book offers a new explanation of science that finally recognizes the connections between nature and culture—and so, between our culture and others, past and present. Nothing short of a reworking of our mental landscape, We Have Never Been Modern blurs the boundaries among science, the humanities, and the social sciences to enhance understanding on all sides. A summation of the work of one of the most influential and provocative interpreters of science, it aims at saving what is good and valuable in modernity and replacing the rest with a broader, fairer, and finer sense of possibility.

Gender, Culture and Human Rights Siobhán Mullally 2006-05-26 In recent years, feminist theory has increasingly defined itself in opposition to universalism and to discourses of human rights. Rejecting the troubled legacies of Enlightenment thinking, feminists have questioned the very premises upon which the international human rights movement is based. Rather than abandoning human rights discourse, however, this book argues that feminism should reclaim the universal and reconstruct the theory and practice of human rights. Discourse ethics and its post-metaphysical defence of universalism is offered as a key to this process of reconstruction. The implications of discourse ethics and the possibility of reclaiming universalism are explored in the context of the reservations debate in international human rights law and further examined in debates on women's human rights arising in Ireland, India and Pakistan. Each of these states shares a common constitutional heritage and, in each, religious-cultural claims, intertwined with processes of nation-building, have constrained the pursuit of gender equality. Ultimately, this book argues

in favour of a dual-track approach to cultural conflicts, combining legal regulation with an ongoing moral-political dialogue on the scope and content of human rights.

The Problem of Relativism in the Sociology of (Scientific) Knowledge Richard Schantz 2013-05-02 This volume comprises original articles by leading authors – from philosophy as well as sociology – in the debate around relativism in the sociology of (scientific) knowledge. Its aim has been to bring together several threads from the relevant disciplines and to cover the discussion from historical and systematic points of view. Among the contributors are Maria Baghramian, Barry Barnes, Martin Endreß, Hubert Knoblauch, Richard Schantz and Harvey Siegel.

Human Rights, Inc. Joseph R. Slaughter 2009-08-25 In this timely study of the historical, ideological, and formal interdependencies of the novel and human rights, Joseph Slaughter demonstrates that the twentieth-century rise of “world literature” and international human rights law are related phenomena. Slaughter argues that international law shares with the modern novel a particular conception of the human individual. The Bildungsroman, the novel of coming of age, fills out this image, offering a conceptual vocabulary, a humanist social vision, and a narrative grammar for what the Universal Declaration of Human Rights and early literary theorists both call “the free and full development of the human personality.” Revising our received understanding of the relationship between law and literature, Slaughter suggests that this narrative form has acted as a cultural surrogate for the weak executive authority of international law, naturalizing the assumptions and conditions that make human rights appear commonsensical. As a kind of novelistic correlative to human rights law, the Bildungsroman has thus been doing some of the sociocultural work of enforcement that the law cannot do for itself. This analysis of the cultural work of law and of the social work of literature challenges traditional Eurocentric histories of both international law and the dissemination of the novel. Taking his point of departure in Goethe’s Wilhelm Meister, Slaughter focuses on recent postcolonial versions of the coming-of-age story to show how the promise of human rights becomes legible in narrative and how the novel and the law are complicit in contemporary projects of globalization: in colonialism, neoimperialism, humanitarianism, and the spread of multinational consumer capitalism. Slaughter raises important practical and ethical questions that we must confront in advocating for human rights and reading world literature—imperatives that, today more than ever, are intertwined.

Decolonizing Universalism Serene J. Khader 2019 Decolonizing Universalism argues that feminism can respect cultural and religious differences and acknowledge the legacy of imperialism without surrendering its core ethical commitments. Transcending relativism/ universalism debates that reduce feminism to a Western notion, Serene J. Khader proposes a feminist vision that is sensitive to postcolonial and antiracist concerns. Khader criticizes the false universalism of what she calls 'Enlightenment liberalism, ' a worldview according to which the West is the one true exemplar of gender justice and moral progress is best achieved through economic independence and the abandonment of tradition. She argues that anti-imperialist feminists must rediscover the normative core of feminism and rethink the role of moral ideals in transnational feminist praxis. What emerges is a nonideal universalism that rejects missionary feminisms that treat Western intervention and the spread of Enlightenment liberalism as the path to global gender injustice. The book draws on evidence from transnational women's movements and development practice in addition to arguments from political philosophy and postcolonial and decolonial theory, offering a rich moral vision for twenty-first century feminism.

Decolonization and the Evolution of International Human Rights Roland Burke 2011-06-06 In the decades following the triumphant proclamation of the Universal Declaration of Human Rights in 1948, the UN General Assembly was transformed by the arrival of newly independent states from Asia, Africa, and the Middle East. This diverse constellation of states introduced new ideas, methods, and priorities to the human rights program. Their influence was magnified by the highly effective nature of Asian, Arab, and African diplomacy in the UN human rights bodies and the sheer numerical superiority of the so-called Afro-Asian bloc. Owing to the nature of General Assembly procedure, the Third World states dominated the human rights agenda, and enthusiastic support for universal human rights was replaced by decades of authoritarianism and an increasingly strident rejection of the ideas laid out in the Universal Declaration. In Decolonization and the Evolution of International Human Rights, Roland Burke explores the changing impact of decolonization on the UN human rights program. By recovering the contributions of those Asian,

African, and Arab voices that joined the global rights debate, Burke demonstrates the central importance of Third World influence across the most pivotal battles in the United Nations, from those that secured the principle of universality, to the passage of the first binding human rights treaties, to the flawed but radical step of studying individual pleas for help. The very presence of so many independent voices from outside the West, and the often defensive nature of Western interventions, complicates the common presumption that the postwar human rights project was driven by Europe and the United States. Drawing on UN transcripts, archives, and the personal papers of key historical actors, this book challenges the notion that the international rights order was imposed on an unwilling and marginalized Third World. Far from being excluded, Asian, African, and Middle Eastern diplomats were powerful agents in both advancing and later obstructing the promotion of human rights.

The Intersection of Rights and Regulation Bronwen Morgan 2017-11-30 Policy makers and social actors increasingly face inter-related and inter-penetrated levels and realms of governance. The effect is that some of the intuitive contrasts between rights and regulation are no longer tenable. As the essays collected in this volume show, different combinations of rights and regulatory claims serve as barometers of current changes in political economy. These are not only restructuring political space, but also changing the assumed relevance of rights and regulation. Bringing together a range of fresh perspectives on socio-legal scholarship from a variety of disciplines, The Intersection of Rights and Regulations will have worldwide interdisciplinary appeal.

Which Rights Should Be Universal? William J. Talbott 2005-03-17 "We hold these truths to be self-evident..." So begins the U.S. Declaration of Independence. What follows those words is a ringing endorsement of universal rights, but it is far from self-evident. Why did the authors claim that it was? William Talbott suggests that they were trapped by a presupposition of Enlightenment philosophy: That there was only one way to rationally justify universal truths, by proving them from self-evident premises. With the benefit of hindsight, it is clear that the authors of the U.S. Declaration had no infallible source of moral truth. For example, many of the authors of the Declaration of Independence endorsed slavery. The wrongness of slavery was not self-evident; it was a moral discovery. In this book, William Talbott builds on the work of John Rawls, Jürgen Habermas, J.S. Mill, Amartya Sen, and Henry Shue to explain how, over the course of history, human beings have learned how to adopt a distinctively moral point of view from which it is possible to make universal, though not infallible, judgments of right and wrong. He explains how this distinctively moral point of view has led to the discovery of the moral importance of nine basic rights. Undoubtedly, the most controversial issue raised by the claim of universal rights is the issue of moral relativism. How can the advocate of universal rights avoid being a moral imperialist? In this book, Talbott shows how to defend basic individual rights from a universal moral point of view that is neither imperialistic nor relativistic. Talbott avoids moral imperialism by insisting that all of us, himself included, have moral blindspots and that we usually depend on others to help us to identify those blindspots. Talbott's book speaks to not only debates on human rights but to broader issues of moral and cultural relativism, and will interest a broad range of readers.

Indivisible Human Rights Daniel J. Whelan 2011-06-06 Human rights activists frequently claim that human rights are indivisible, and the United Nations has declared the indivisibility, interdependency, and interrelatedness of these rights to be beyond dispute. Yet in practice a significant divide remains between the two grand categories of human rights: civil and political rights, on the one hand, and economic, social, and cultural rights on the other. To date, few scholars have critically examined how the notion of indivisibility has shaped the complex relationship between these two sets of rights. In *Indivisible Human Rights*, Daniel J. Whelan offers a carefully crafted account of the rhetoric of indivisibility. Whelan traces the political and historical development of the concept, which originated in the contentious debates surrounding the translation of the Universal Declaration of Human Rights into binding treaty law as two separate Covenants on Human Rights. In the 1960s and 1970s, Whelan demonstrates, postcolonial states employed a revisionist rhetoric of indivisibility to elevate economic and social rights over civil and political rights, eventually resulting in the declaration of a right to development. By the 1990s, the rhetoric of indivisibility had shifted to emphasize restoration of the fundamental unity of human rights and reaffirm the obligation of states to uphold both major human rights categories—thus opening the door to charges of

violations resulting from underdevelopment and poverty. As *Indivisible Human Rights* illustrates, the rhetoric of indivisibility has frequently been used to further political ends that have little to do with promoting the rights of the individual. Drawing on scores of original documents, many of them long forgotten, Whelan lets the players in this drama speak for themselves, revealing the conflicts and compromises behind a half century of human rights discourse. *Indivisible Human Rights* will be welcomed by scholars and practitioners seeking a deeper understanding of the complexities surrounding the realization of human rights.

Ethics, Human Rights and Culture X. Li 2006-01-27 Is it possible, given culturally incongruent perspectives, to validate any common standards of behaviour? Is cultural relativity be a problem when cultures are porous? Can we implement human rights without incorporating the idea into the fabric of culture? This book addresses such questions with an inventive and original understanding of culture. *International Human Rights* Alison Dundes Renteln 2013-05 International Human Rights is a classic socio-legal study of the incompatibility and possible reconciliation of competing views of culture relativism and absolute fundamental human rights. It features prodigious research and insight that is much cited by academics and human rights lawyers and activists over two decades. Quality ebook edition features active Contents, linked notes, and proper presentation of text and charts. Are human rights universal? Universalists and cultural relativists have long been debating this question. In *INTERNATIONAL HUMAN RIGHTS*, Alison Dundes Renteln reconciles the two positions and argues that, within the vast array of cultural practices and values, it is possible to create structural equivalents to rights in all societies. She poses that empirical cross-cultural research can reveal universal human rights standards, then demonstrates it through an analysis of the concept of measured retribution. *INTERNATIONAL HUMAN RIGHTS* provides an unusual combination of abstract theory and empirical evidence. It will interest scholars and students in political science, sociology, anthropology, peace studies, cross-cultural research, and philosophy, as well as human rights activists.

American Journal of Islamic Social Sciences 18:1 Waheed Hussain The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

Globalizing Democracy and Human Rights Carol C. Gould 2004-08-02 In her new book Carol Gould addresses the fundamental issue of democratizing globalization, that is to say of finding ways to open transnational institutions and communities to democratic participation by those widely affected by their decisions. The book develops a framework for expanding participation in crossborder decisions, arguing for a broader understanding of human rights and introducing a new role for the ideas of care and solidarity at a distance. Accessibly written with a minimum of technical jargon this is a major new contribution to political philosophy.

Definition and Development of Human Rights and Popular Sovereignty in Europe European Commission for Democracy through Law 2011-01-01 What role do the people play in defining and developing human rights? This volume explores the very topical issue of the lack of democratic legitimisation of national and international courts and the question of whether rendering the original process of defining human rights more democratic at the national and international level would improve the degree of protection they afford. The authors venture to raise the crucial question: When can a democratic society be considered to be mature enough so as to be trusted to provide its own definition of human rights obligations?

Human Rights and Anthropology 1988 Human rights by Clifford R. Barnett.

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