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Human Dignity and the Foundations of International Law is an ambitious contribution to the theory of international law and the place of 'solidarist' values within the international community. It presents not only an extensively-worked conceptual framework, but also a challenge, - to practitioners of international law " Social and Legal Studies

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More positively, it contends that human dignity is the equal moral status possessed by all human beings simply in virtue of their possession of a human nature, and that so understood, it has an essential role to play in grounding human rights, but that it can only play this role in tandem with universal human interests.

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More positively, it contends that human dignity is the equal moral status possessed by all human beings simply in virtue of their possession of a human nature, and that so understood, it has an essential role to play in grounding human rights, but that it can only play this role in tandem with universal human interests. In particular, human dignity is central to explaining both why humans can possess rights and why these rights are resistant to trade-offs.

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Read "Human Dignity and the Foundations of International Law" by Patrick Capps available from Rakuten Kobo. International lawyers have often been interested in the link between their discipline and the foundational issues of jur...

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Sachedina is primarily interested in identifying the ethical-moral foundations on which human rights may be understood in Islam. In his book, *Islam and the Challenge of Human Rights* (2009), Sachedina suggests that the cross-cultural discourse on human rights should be rooted in the concept of human dignity (karamat al-insan). He argues that the concept of human dignity is at the core of the ethical-moral worldview of Islam.

~~Human Dignity: the Foundation of Human Rights | Contending ...~~

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Human Dignity Foundation was established in 2004 to enable children to live with dignity. Protecting and promoting children ' s rights is the first step in enabling them to live safe, fulfilling and dignified lives. We partner with like-minded organisations to tackle some of the gravest threats to their rights – specifically, the under-resourced issues of online child sexual exploitation and abuse and female genital mutilation/cutting.

## ~~Home – The Human Dignity Foundation~~

The mercurial concept of human dignity features in ethical, legal, and political discourse as a foundational commitment to human value or human status. The source of that value, or the nature of that status, are contested. The normative implications of the concept are also contested, and there are two partially, or even wholly, different deontic conceptions of human dignity implying virtue-based obligations on the one hand, and justice-based rights and principles on the other.

## ~~Human Dignity | Internet Encyclopedia of Philosophy~~

About Human Dignity and the Foundations of International Law International lawyers have often been interested in the link between their discipline and the foundational issues of jurisprudential method, but little that is systematic has been written on this subject.

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Human Dignity Foundation is committed to preventing fraud and corruption through its work, and to the development of an anti-fraud and anti-corruption culture within all grantees. This policy outlines the rationale and process for prevention, detection, and resolution of fraudulent behaviour.

## ~~About The Human Dignity Foundation~~

The basis for the theme of Human Dignity, the bedrock of Catholic Social Teaching, is that humans were created in the image and likeness of God. Regardless of any factors or reasons we can think of, individuals have an inherent and immeasurable worth and dignity; each human life is considered sacred. This theme is about our radical equality before God that leads us to think no less of somebody because they are from a different place or culture, because they believe something different to you

...

## ~~Human Dignity « Catholic Social Teaching~~

Christopher McCrudden, *Understanding Human Dignity* (2014) Remy Debes, ed., *Dignity: A History* (2017) Michael Rosen, *Dignity: Its History and Meaning* (2012) Jeremy Waldron, "Is Dignity the Foundation of Human Rights?" , in Rowan Cruft, et al., eds., *Philosophical Foundations of Human Rights* (2015)

## ~~The Foundations and Future of Human Rights~~

The Catholic Church proclaims that human life is sacred and that the dignity of the

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human person is the foundation of a moral vision for society," the U.S. bishops state. Catholic social teaching series 1: Life, dignity and love | Catholic Courier

~~Catholic social teaching series 1: Life, dignity and love ...~~

In noting immediately that human rights are rooted in the "inherent dignity" of each human person, and that recognition of this is the foundation for peace, freedom and justice in the world, the framers of the Declaration of Human Rights committed themselves to the fact that States have an obligation to defend the human person as a pre-requisite to being considered a just state.

~~World Youth Alliance | Foundations of Human Dignity~~

Human dignity is a universal birthright, regardless of religion, race, gender or nationality. It is a common denominator between religious traditions around the world, although religious persecutions continue worldwide. "And in a million unseen ways, human beings deny each other basic dignity, in public and private life," he said.

~~Elder Soares outlines the foundations and fruits of ...~~

Human rights, including the right to health, are grounded in protecting and promoting human dignity. Although commitment to human dignity is a widely shared value, the precise meaning and requirements behind the term are elusive.

~~The Foundations of a Human Right to Health: Human Rights ...~~

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The Human Dignity Foundation ' s (HDF) mission is to improve the quality of life within the lesbian, gay, bisexual, transgender, and queer (LGBTQ) communities by promoting responsible philanthropy to enact positive social change. [Learn More](#)

~~Welcome — Human Dignity Foundation — San Diego~~

The importance of human rights and the requirement to respect everyone ' s rights is based on the notion of human dignity. In that sense, human dignity is considered to be the foundation of human rights. Advocates of human rights and different social movements resort to human dignity in order to justify their claims and their actions.

~~Human Rights and Human Dignity | SpringerLink~~

Human dignity at the forefront of Qatar ' s values: Minister of Culture and Sports 18 Dec 2020 - 6:50 Minister of Culture and Sports H E Salah bin Ghanem Al Ali during Qatar Foundation ' s ...

Focused at the theoretical level, this volume seeks to clarify our understanding of various historical and contemporary concepts of human dignity. It examines the various meanings of the term ' dignity ' before looking at the philosophical sources of

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dignity and both religious and secular attempts to provide a grounding for the notion. It also compares the merits and defects of older and newer concepts of dignity, including extensions of dignity to groups, animals, and machines.

International lawyers have often been interested in the link between their discipline and the foundational issues of jurisprudential method, but little that is systematic has been written on this subject. In this book, an attempt is made to fill this gap by focusing on issues of concept-formation in legal science in general with a view to their application to the specific concerns of international law. In responding to these issues, the author argues that public international law seeks to establish and institutionalise a system of authoritative judgment whereby the conditions by which a community of states can co-exist and co-operate are ensured. A state, in turn, must be understood as ultimately deriving legitimacy from the pursuit of the human dignity of the community it governs, as well as the dignity of those human beings and states affected by its actions in international relations. This argument is in line with a long and now resurgent Kantian tradition in legal and political philosophy. The book shows how this approach is reflected in accepted paradigm cases of international law, such as the United Nations Charter. It then explains how this approach can provide insights into the theoretical foundations of these accepted paradigms, including our understanding of the sources of international law, international legal personality and the design of global institutions.

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Focused at the theoretical level, this volume seeks to clarify our understanding of various historical and contemporary concepts of human dignity. It examines the various meanings of the term 'dignity' before looking at the philosophical sources of dignity and both religious and secular attempts to provide a grounding for the notion. It also compares the merits and defects of older and newer concepts of dignity, including extensions of dignity to groups, animals, and machines.

**Readership:** This book would be suitable for students, academics and scholars of law, philosophy, politics, international relations and economics

This book analyses the rights of crime victims within a human rights paradigm, and describes the inconsistencies resulting from attempts to introduce the procedural rights of victims within a criminal justice system that views crime as a matter between the state and the offender, and not as one involving the victim. To remedy this problem, the book calls for abandoning the concept of crime as an infringement of a state 's criminal laws and instead reinterpreting it as a violation of human rights. The state 's right to punish the offender would then be replaced by the rights of victims to see those responsible for violating their human rights convicted and punished and by the rights of offenders to be treated as accountable agents.

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Is it impossible to assess dignity, the agency of autonomy and equality of rights under the current rule of law, when we are met by global challenges like climate change, financial crisis, food crisis, natural disasters, inequality, violent conflicts and trade disputes? Drawing on European philosophical enlightenment to rethink dominant theories of contemporary Western Human Rights, Stephan P. Leher explores the philosophical foundation of the concept of 'dignity' and Human Rights. Using specific examples from Africa and Latin America to explain these concepts as social realizations in the world, Leher demonstrates the link between justice and peace and contends that dignity, freedom and Human Rights law rule are social realizations and claims by all people. He argues that sentences and propositions about social choices and realizations of real life expressed in ordinary language constitutes the basic element for the foundation and protection of human dignity and Human Rights. The social choice to claim one's freedom and right can be considered as the dignity agency of the individual. Dignity and Human Rights sheds new light on the academic assessment of dignity, the agency of autonomy and equality of rights under a rule of law in a time of changes and challenges of human rights policies and politics.

Although human dignity is an old principle in philosophy, the history of its legal form is relatively short. Since its first adoption in the preamble of the Irish Constitution and the Universal Declaration of Human Rights it has more and more proven to be a fundamental principle of law. The philosophers, lawyers and political scientists joint in this book discuss this assumption with respect to the legal form of dignity, its

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relation to values like freedom and autonomy, and analyze its implications for justice in difficult decisions. Because of the fundamental value of human dignity, comparative studies are intended to show its relevance in different legal orders and in international law.

International lawyers have often been interested in the link between their discipline and the foundational issues of jurisprudential method, but little that is systematic has been written on this subject. In this book, an attempt is made to fill this gap by focusing on issues of concept-formation in legal science in general with a view to their application to the specific concerns of international law. In responding to these issues, the author argues that public international law seeks to establish and institutionalise a system of authoritative judgment whereby the conditions by which a community of states can co-exist and co-operate are ensured. A state, in turn, must be understood as ultimately deriving legitimacy from the pursuit of the human dignity of the community it governs, as well as the dignity of those human beings and states affected by its actions in international relations. This argument is in line with a long and now resurgent Kantian tradition in legal and political philosophy. The book shows how this approach is reflected in accepted paradigm cases of international law, such as the United Nations Charter. It then explains how this approach can provide insights into the theoretical foundations of these accepted paradigms, including our understanding of the sources of international law, international legal personality and the design of global institutions.

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