Persons Rights And The Moral Community

The articles in this volume shed light on some of the major tensions in the field of children?s rights (such as the ways in which children?s best interests and respect for their autonomy can be reconciled), challenges (such as how the CRC can be made a reality in the lives of children in the face of ignorance, apathy or outright opposition) and critiques (whether children?s rights are a Western imposition or a successful global consensus). Along the way, the writing covers a myriad of issues, encompassing the opposition to the CRC in the US; gay parenting: Dr Seuss?s take on children?s autonomy; the voice of neonates on their health care; the role of NGO in supporting child labourers in India, and young people in detention and more.

Analyzing Oppression presents a new, integrated theory of social oppression, which tackles the fundamental question that no theory of oppression has satisfactorily answered: if there is no natural hierarchy among humans, why are some cases of oppression so persistent? Cudd argues that the explanation lies in the coercive co-opting of the oppressed to join in their own oppression. This answer sets the stage for analysis throughout the book, as it explores the questions of how and why the oppressed join in their oppression. Cudd argues that oppression is an institutionally structured harm perpetrated on social groups by other groups using direct and indirect material, economic, and psychological force. Among the most important and insidious of the indirect forces is an economic force that operates through oppressed persons' own rational choices. This force constitutes the central feature of analysis, and the book argues that this force is especially insidious because it conceals the fact of oppression from the oppressed and from others who would be sympathetic to their plight. The oppressed come to believe that they suffer personal failings and this belief appears to absolve society from responsibility. While on Cudd's view oppression is grounded in material exploitation and physical deprivation, it cannot be long sustained without corresponding psychological forces. Cudd examines the direct and indirect psychological forces that generate and sustain oppression. She discusses strategies that groups have used to resist oppression and argues that all persons have a moral responsibility to resist in some way. In the concluding chapter Cudd proposes a concept of freedom that would be possible for humans in a world that is actively opposing oppression, arguing that freedom for each individual is only possible when we achieve freedom for all others.

In this final revision of the classic work, the author has produced the fullest and most sophisticated account of this influential theoretical model. Here, he makes clear that morality is an informal system that does not provide unique answers to every moral question but does always limit the range of morally acceptable options, and so explains why some moral disagreements cannot be resolved. The importance placed on the moral ideals also makes clear that the moral rules are only one part of the moral system. A chapter that is devoted to justifying violations of the rules illustrates how the moral rules are embedded in the system and cannot be adequately understood independently of it. The chapter on reasons includes a new account of what makes one reason better than another and elucidates the complex hybrid nature of rationality.

Kieran Cronin helps philosophers and theologians to understand each other's perspectives on rights, making this book a significant contribution to Christian ethics and moral philosophy.

Its Nature and Justification

Hearing Before the Subcommittee on Courts, the Internet, and Intellectual Property of the Committee on the Judiciary, House of Representatives, One Hundred Eighth Congress, Second Session, May 20, 2004

Essays in Second-Personal Ethics I

Human Rights and Human Well-Being

The Ethics of Identity

Moral Rights and Political Freedom

Stephen Darwall presents a series of essays that explore the Second-Person Standpoint (SPS)--an argument which advances an analysis of central moral concepts as irreducibly second personal in the sense of entailing mutual accountability and the authority to address demands. He illustrates the power of the second-personal framework to illuminate a wide variety of issues in moral, political, and legal philosophy. Section I concerns morality: for example,its distinctiveness among normative concepts, the relation between 'bipolar' obligations (owed to someone) and moral obligation period, and whether morality requires general principles. Section II focuses on autonomy, its relation to the will, and the sense in which we can give ourselves reasons for acting.And Section III concerns the nature of authority and the law. It argues that only a second-personal framework is able to explain these and the differences between criminal and civil law.

Human rights have a rich life in the world around us. Political rhetoric pays tribute to them, or scorns them. Citizens and activists strive for them. The law enshrines them. And they live inside us too. For many of us, human rights form part of how we understand the world and what must (or must not) be done within it. The ubiquity of human rights raises questions for the philosopher. If we want to understand these rights, where do we look? As a set of moral norms, it is tempting to think they can be grasped strictly from the armchair, say, by appeal to moral intuition. But what, if anything, can that kind of inquiry tell us about the human rights of contemporary politics, law, and civil society — that is, human rights as we ordinarily know them? This volume brings together a distinguished, interdisciplinary group of scholars to address philosophical questions raised by the many facets of human rights: moral, legal, political, and historical. Its original chapters, each accompanied by a critical commentary, explore topics including: the purpose and methods of a philosophical theory of human rights; the "Orthodox-Political" debate; the relevance of history to philosophy; the relationship between human rights morality and law; and the value of political critiques of human rights.

At the heart of the current debate over abortion is the question of what is at stake: for the liberal feminist group it is the woman's autonomy over her own body; for the conservative/ pro-life" group it is the life of the fetus itself. Rejecting both of these views as extremes, L W. Sumner opts for a moderate position for which he provides a moral foundation. Originally published in 1981. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

What We Owe to Our Children examines its title subject by pondering three questions: what constitutes children's well-being? What responsibilities do parents have to ensure their children's well-being? And what responsibilities does the state have in helping parents? Tim Fowler argues that, although parents are rightly seen as the primary caregivers, society has a duty to ensure that children's interests are promoted.

Nursing Ethics in the Life Span

Moral Systems and the Evolution of Human Rights

Human Rights Ethics

Liberalism, Childhood and Justice

Human Rights and Sustainability

Derivative Rights, Moral Rights, and Movie Filtering Technology

Discussions of rights are ubiquitous. One constantly hears things such as: “The Chinese are violating Tibetan rights,” “Landlords have a right that their tenants pay their rent,” “Students have a right to be graded fairly,” “Animals have a right not to suffer merely to bring pleasure to humans,” “Abortion violates a fetus’ right to life,” “We violate the rights of future generations when we pollute the water. ” These statements assert that Tibetans, landlords, students, animals, fetuses, and future generations all have rights. Tibetans, landlords, students, animals, fetuses, and future generations do not seem to have much in common. When one presses for clarity, it is very dif?cult to say precisely what a right is. What is it to have a right? That is the question this book seeks to answer. To paint with an overly broad brush, previous answers to this question can be divided into two groups. Some hold interest/bene?t theories of rights while others hold choice/will theories of rights. Perhaps the ?rst person to propose an interest/bene?t theory was Jeremy Bentham. Its most cited contemporary defender is Joseph Raz. The seminal statement of the choice theory was made by H. L. A. Hart. Carl Wellman is perhaps the most able defender of a will theory of rights. The debate between these two groups of theories has been a productive one.

This book provides a complete and convincing account of what rights we do and do not have, who has them, and why. Presenting the foundations of a liberal, individualistic theory of rights, Lomasky explains the place of rights within the overall structure of morality, arguing for the moral importance of individual commitments to and pursuit of "projects." After developing his theory of basic rights, Lomasky demonstrates its implications for a variety of problems and issues, including property rights, the rights of children, and the status of the unborn, defective persons, animals, and even the dead. Arguing for a fundamental reshaping of philosophical ethics, Lomasky develops a credible alternative to currently fashionable views.

This book examines the Supreme Court's proper role in adjudicating moral controversies that implicate constitutional rights.

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

Morality

Morality, Authority, and Law

Rights in Moral Lives

A Historical-philosophical Essay

The Moral Backwardness of International Society

Children's Rights

What is a human right? How can we tell whether a proposed human right really is one? How do we establish the content of particular human rights, and how do we resolve conflicts between them? These are pressing questions for philosophers, political theorists, jurisprudents, international lawyers, and activists. James Griffin offers answers in his compelling new investigation of the foundations of human rights. First, On Human Rights traces the idea of a natural right from its origin in the late Middle Ages, when the rights were seen as deriving from natural laws, through the seventeenth and eighteenth centuries, when the original theological background was progressively dropped and 'natural law' emptied of most of its original meaning. By the end of the Enlightenment, the term 'human rights' (droits de l'homme) appeared, marking the purge of the theological background. But the Enlightenment, in putting nothing in its place, left us with an unsatisfactory, incomplete idea of a human right. Griffin shows how the language of human rights has become debased. There are scarcely any accepted criteria, either in the academic or the public sphere, for correct use of the term. He takes on the task of showing the way towards a determinate concept of human rights, based on their relation to the human status that we all share. He works from certain paradigm cases, such as freedom of expression and freedom of worship, to more disputed cases such as welfare rights - for instance the idea of a human right to health. His goal is a substantive account of human rights - an account with enough content to tell us whether proposed rights really are rights. Griffin emphasizes the practical as well as theoretical urgency of this goal: as the United Nations recognized in 1948 with its Universal Declaration, the idea of human rights has considerable power to improve the lot of humanity around the world. We can't do without the idea of human rights, and we need to get clear about it. It is our job now - the job of this book - to influence and develop the unsettled discourse of human rights so as to complete the incomplete idea.

Readers gain a strong understanding of the importance of business ethics, sustainability, and stakeholder management from a strong managerial perspective with Carroll, Brown and Buchholtz’s BUSINESS AND SOCIETY: ETHICS, SUSTAINABILITY, AND STAKEHOLDER MANAGEMENT, 10E. Readers see, first-hand, how the most successful business decision makers are able to balance and protect the interests of various stakeholders, including investors, employees, consumers, the community, and the environment. They review the importance of business decision making particularly now, as businesses recover from a perilous financial period. Readers are able to examine in detail the social, legal, political, and ethical responsibilities of a business to all external and internal groups that have a stake, or interest, in that business. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

This volume offers a comprehensible account of the development and evolution of moral systems. It seeks to answer the following questions: If morals are eternal and unchanging, why have the world’s dominant religious moral systems been around for no more than a mere six thousand of the two hundred thousand years of modern human existence? What explains the many and varied moral systems across the globe today? How can we account for the significant change in moral values in one place in less than 100 years’ time? Using examples from classical civilizations, the book demonstrates how increasing diversity compromises a moral system’s ability to account for and integrate larger populations into a single social unit. This environmental stress is not relieved until a broader, more abstract moral system is adopted by a social system. This new system provides a sense of belonging and purpose for more people, motivating them to engage in prosocial (or moral) acts and refrain from socially disruptive selfish acts. The current human rights paradigm is the world’s first universal, indigenous moral system. Because moral systems can be expected to continue to evolve, this book points to current boundaries of the human rights paradigm and where the next major moral revolution might emerge.

This text explores the ethical significance of identity, including our gender, race, ethnicity, nationality, religion and sexuality, for our obligations to others and to ourselves.

Business & Society: Ethics, Sustainability & Stakeholder Management

A Rational Approach

The Oxford Handbook of Environmental Ethics

Structural Injustice

A Theory of Rights

Moral responsibilities for the future

"I believe it to be an exceptionally important book--not a trendy one, but rather one whose importance will be sustained for quite some time."--Allen E. Buchanan, University of Arizona

A generation of students at the Faculty of Theology of the K.U.Leuven have been introduced by Roger Burggraeve to the thoughts of Emmanuel Levinas (1905-1995). Levinas has been (and still is) for him a true "master in thinking". For Levinas responsibility is heteronymous because it does not start from the "I" but from the epiphany of the other as the face, appealing to me not "to kill" but to promote him/her. In and through the appeal of the face, the difference between the other and me - expressed in the irreducible alterity of the other - is, ethically speaking, the appeal to the highest "non-indifference": proximity without absorption. As Levinas' thinking carries on obvious Jewish-Talmudic imprint, Burggraeve was interested as to how the concept of responsibility can be connected to a biblically inspired ethic. In which way can the Levinasian view on responsibility enhance a Christian anthropology, and in particular that one articulated by Louvain personalism, and in its turn inspired by a Christian anthropology, so that it benefits from uniquely Christian accents? In this Festschrift for Roger Burggraeve, authors explore the theme of "Responsibility, God and Society" in order to answer two questions. What does Levinas' ethic of responsibility have to offer Christian theology? And vice-versa, what can Christian theology offer to contemporary ethical thought on personal, relational and societal responsibility.

Like most discussions within the tradition of rights-talk, this study is motivated by the desire to promote the idea that rights are moral assets that people should acquire in the course of their membership within social and political frameworks. However, while most participants in rights-talk concentrate on the safety and protection constraints required for a successful exercising of rights, the present study inquires into the circumstances under which people's rights lose their validity. The author believes that if we want to prevent the erosion of the role of rights within society and to encourage their obligatory status, we should prevent their misuse, or their unjustified or excessive use. Those who have interests in rights, and are concerned about their withdrawal or denial, will find a unique and inventive way of dealing both with the use, as well as the abuse of rights.

The history of human rights suggests that individuals should be empowered in their natural, political, political, social and economic vulnerabilities. States within the international arena hold each other responsible for doing just that and support or interfere where necessary. States are to protect these essential human vulnerabilities, even when this is not a matter of self-interest. This function of human rights is recognized in contexts of intervention, genocide, humanitarian aid and development. This book develops the idea of environmental obligations as long-term responsibilities in the context of human rights. It proposes that human rights require recognition that, in the face of unsustainable conduct, future human persons are exposed and vulnerable. It explores the obstacles for long-term responsibilities that human rights law provides at the level of international and national law and challenges the question of whether lifestyle restrictions are enforceable in view of liberties and levels of wellbeing typically seen as protected by human rights. The book will be of interest to postgraduates studying Human Rights, Sustainability, Law and Philosophy.

A Geography of Coexistence

On Human Rights

Non-Human Animals

Ethical Decision Making in School Mental Health

The Right To Be Loved

S. Matthew Liao argues here that children have a right to be loved. To do so he investigates questions such as whether children are rightholders; what grounds a child's right to beloved; whether love is an appropriate object of a right; and other philosophical and practical issues. His proposal is that all human beings have rights to the fundamental conditions for pursuing a good life; therefore, as human beings, children have human rights to the fundamental conditions for pursuing a good life. Since being loved is one of those fundamental conditions, children thus have a right to be loved. Liao shows that this claim need not be merely empty rhetoric, and that the arguments for this right can hang together as a coherent whole. This is the first book to make a sustained philosophical case for the right of children to be loved. It makes a unique contribution to the fast-growing literature on family ethics, in particular, on children's rights and parental rights and responsibilities, and to the emerging field of the philosophy of human rights.

The Handbook of Political Theory is a latest addition to the SAGE Handbook collection. As with all of our handbooks this is a definitive and benchmark publication that covers all aspects of a given subject. This handbook is an essential purchase for everyone interested in Political Theroy.

In the last half of the twentieth century, legalized segregation ended in the southern United States, apartheid ended in South Africa, women in many parts of the world came to be recognized as having equal rights with men, persons with disabilities came to be recognized as having rights to develop and exercise their human capabilities, colonial peoples' rights of self-determination were recognized, and rights of gays and lesbians have begun to be recognized. It is hard not to see these developments as examples of real moral progress. But what is moral progress? In this book, William Talbott offers a surprising answer to that question. He proposes a consequentialist meta-theoretical principle of moral and legal progress, the "main principle", to explain why these changes are examples of moral and legal progress. On Talbott's account, improvements to our moral or legal practices are changes that, when evaluated as a practice, contribute to equitably promoting well-being. Talbott uses the main principle to explain why almost all the substantive moral norms and principles used in moral or legal reasoning have exceptions and why it is almost inevitable that, no matter how much we improve them, there will always be more exceptions. This explanation enables Talbott to propose a new, non-skeptical understanding of what has been called the "naturalistic fallacy". Talbott uses the main principle to complete the project begun in his 2005 book of identifying the human rights that should be universal-that is, legally guaranteed in all human societies. Talbott identifies a list of fourteen robust, inalienable human rights. Talbott contrasts his consequentialist (though not utilitarian) account with many of the most influential nonconsequentialist accounts of morality and justice in the philosophical literature, including those of Ronald Dworkin, Jurgen Habermas, Martha Nussbaum, Phillip Pettit, John Rawls, T.M. Scanlon, Amartya Sen, Judith Thomson.

An examination of the rights and representation of indigenous peoples in the expansion of international society.

Universal Human Rights

Persons, Rights, and the Moral Community

Persons Under Laws, Institutions, and Morals

Theological Ethics in Dialogue : Festschrift Roger Burggraeve

Ethical Issues in Upbringing

Power, Advantage, and Human Rights

An engaging and at times sobering look at the coexistence of humans and animals in the 21st century and how their sometimes disparate needs affect environments, politics, economies, and culture worldwide. • Includes excerpts from 20 primary source documents related to animals • Offers a comprehensive look at a variety of aspects of human-animal relationships • Discusses how human actions affect the survival of other species, such as the northern spotted owl and bluefin tuna

The cases and arguments

Human Rights Ethics makes an important contribution to contemporary philosophical and political debates concerning the advancement of global justice and human rights. Butler's book also lays claim to a significant place in both normative ethics and human rights studies in as much as it seeks to vindicate a universalistic, rational approach to human rights ethics. Butler's innovative approach is not based on murky claims to "natural rights" that supposedly hold wherever human beings exist; nor does it succumb to the traditional problems of justification associated with utilitarianism, Kantianism, and other procedural approaches to human rights studies. Instead, Butler proposes "a dialectical justification of human rights by indirect proof" that claims not to be question begging. Very much in the spirit of Hegel and Habermas, Butler proposes to vindicate a "totally rational account of human rights," but one that depends concretely and historically on a dialectically constructed "right to freedom of thought in its universal modes."

Ethical predicaments are endemic for mental health professionals working in a host setting like schools. New interventions, evolving technologies, and a patchwork of ethical guidelines and legal codes create a constant stream of new ethical dilemmas. Quick answers and simple solutions are rare, but with the seven-stage model presented here, readers will learn to apply an ethical decision-making process that minimizes their liability while better protecting their students. Beginning with an introduction to the moral, legal, and clinical foundations that undergird ethical practice, the authors outline an ethical decision-making process to handle conundrums that includes seven major steps: know yourself, analyze the dilemma, seek consultation, identify courses of action, manage the clinical concerns, enact the decision, and reflect on the process. Each chapter describes these steps in detail, provides case examples to illustrate their application, and presents exercises that encourage readers to integrate them into their everyday practice. This handy guide is written for the school social workers, school psychologists, school nurses, and school counselors who are responsible for acting in their students' best interests, as well as post-secondary students studying to enter one of these professions. It will be a trusted resource for school services professionals seeking clear but nuanced guidance in resolving thorny ethical issues.

Hearings Before the Subcommittee on Patents, Copyrights, and Trademarks of the Committee on the Judiciary, United States Senate, One Hundred First Congress, First Session, on S. 1198 ... and S. 1253 ... June 20, September 20, and October 24, 1989

The Withdrawal of Rights

Analyzing Oppression

Moral Order in a Divided World

Revising the APA Ethics Code

Humans and Animals: A Geography of Coexistence

Universal Human Rights brings new clarity to the important and highly contested concept of universal human rights. This collection of essays explores the foundations of universal human rights in four sections devoted to their nature, application, enforcement, and limits, concluding that shared rights help to constitute a universal human community, which supports local customs and separate state sovereignty. The eleven contributors to this volume demonstrate from their very different perspectives how human rights can help to bring moral order to an otherwise divided world.

Cosmopolitan conceptions of justice in global politics are gaining in importance in the field of international political theory. Cosmopolitanism claims that we owe duties of justice to all the persons of the world and thus that normative theories of global politics should focus first on the interests or welfare of persons rather than of states. Providing a thorough analysis of relevant literature and covering issues such as war and conflict, peace and human security, accountability for gross violations of human rights, environmental degradation, and the democratic deficit in transnational political actions and institutions, Patrick Hayden deftly examines the connections between accounts of cosmopolitanism and the part they play in contemporary global politics. He identifies competing theories of cosmopolitanism and defends them as strategies for serving the aims of justice in world affairs. Furthermore, he explores how cosmopolitan theories can function positively in processes of shaping international norms.

Madison Powers and Ruth Faden here develop an innovative theory of structural injustice that links human rights norms and fairness norms. Norms of both kinds are grounded in an account of well-being. Their well-being account provides the foundation for human rights, explains the depth of unfairness of systematic patterns of disadvantage, and locates the unfairness of power relations in forms of control some groups have over the well-being of other groups. They explain how human rights violations and structurally unfair patterns of power and advantage are so often interconnected. Unlike theories of structural injustice tailored for largely benign social processes, Powers and Faden's theory addresses typical patterns of structural injustice-those in which the wrongful conduct of identifiable agents creates or sustains mutually reinforcing forms of injustice. These patterns exist both within nation-states and across national boundaries. However, this theory rejects the claim that for a structural theory to be broadly applicable both within and across national boundaries its central claims must be universally endorsable. Instead, Powers and Faden find support for their theory in examples of structural injustice around the world, and in the insights and perspectives of related social movements. Their theory also differs from approaches that make enhanced democratic decision-making or the global extension of republican institutions the centerpiece of proposed remedies. Instead, the theory focuses on justifiable forms of resistance in circumstances in which institutions are unwilling or unable to address pressing problems of injustice. The insights developed in Structural Injustice will interest not only scholars and students in a range of disciplines from political philosophy to feminist theory and environmental justice, but also activists and journalists engaged with issues of social justice.

This integrative volume proposes major revisions to the APA ethics code and works toward creating an ethics code applicable across psychology, psychiatry, and related mental health professions. Careful analysis identifies theoretical and structural deficits in the principles and standards comprising the existing APA code, corrects its ambiguities, and provides scientific and compare-contrast illustrations to address current and potential controversies arising from current gray areas. Proposed revisions are informed by the American Medical Association, Canadian Psychological Association, and international ethics codes, emphasizing not only clearer language and diverse situations but also deeper conceptualizations of professional skills such as decision-making and client engagement. Ideally, the resulting universal code would be more inclusive of evolving ethical challenges in increasingly complex work environments and society. Included in the coverage: Comparison of the APA and CPA ethics codes. Proposing five core and five supplementary ethical principles and their sub-principles. Analyzing the APA’s ethical standards toward revising the APA ethics code. Elucidating new standards, domains, sub-domains, and meta-principles. Culling lessons from the 2017 AMA medical ethics code. Examining ethical decision-making: fallacies/biases and models. Proposing new concepts, such as participatory ethics and psychological co-regulation. Giving concrete and practical recommendations toward revising the APA ethics code and creating a universal mental health ethics code. An exhaustive text that spans clinical, research, teaching, and education domains, Revising the APA Ethics Code is essential reading for ethics scholars, practitioners, and the APA administrative and ethics committee hierarchies. These real-world guidelines will help ensure that the mental health professions remain both modern and moral.

PRA

Abortion and Moral Theory

Moral Rights in Our Copyright Laws

Handbook of Political Theory

European Conquest and the Rights of Indigenous Peoples

Journal of Moral Theology, Volume 3, Number 2

An international scholarly journal with a microfiche supplement [in pocket].

Seeking a way out of today's bewildering rush of rights claims, Tara Smith's Moral Rights and Political Freedom offers a systematic account of the nature and foundations of rights. The book carefully elucidates what political freedom is and demonstrates why it should be protected by rights. Smith's thesis is that rights are teleological: respect for freedom is necessary for individuals' flourishing or eudaimonia. Smith illustrates how many alleged rights would actually undermine that objective. Her decisive refutation of the assumption that conflicts between rights are inevitable—demonstrating how such conflicts are theoretically incoherent and practically self-defeating—should go a long way toward resolving many contemporary disputes about rights.

NON-HUMAN ANIMALS Volume 3, Number 2, June 2014 Edited by John Berkman, Charles C. Camosy, and Celia Deane-Drummond Introduction: Catholic Moral Theology and the Moral Status of Non-Human Animals John Berkman and Celia Deane-Drummond From Theological Speciesism to a Theological Ethology: Where Catholic Moral Theology Needs to Go John Berkman Animals, Evil, and Family Meals Julie Rubio The Use of Non-Human Animals in Biomedical Research: Can Moral Theology Fill the Gap? Charles C. Camosy and Susan Kopp Evolutionary Perspectives on Inter-Morality and Inter-Species Relationships Interrogated in the Light of the Rise and Fall of Homo sapiens sapiens Celia Deane-Drummond Moral Passions: A Thomistic Interpretation of Moral Emotions in Nonhuman and Human Animals Jean Porter Speaking Theologically of Animal Rights James E. Helmer

This book makes two important contributions toward a general and systematic theory of rights-a powerful philosophical analysis of the language of rights and an explanation of the nature of rights. In working out these ideas, Wellman has provided a new and cohesive way of thinking and talking about rights of every sort. Wellman succeeds in bringing all kinds of rights-moral, legal, institutional, etc.-under one unified theory in a way that illuminates their similarities and differences. This enables him to deal in a consistent way with a very broad range of philosophical questions, questions that are too often dealt with in isolation from each other.

The Human Rights, Ethical and Moral Dimensions of Health Care

Responsibility, God and Society

Rights and Christian Ethics

Constitutional Rights, Moral Controversy, and the Supreme Court

Rights from a Different Perspective

Cosmopolitan Global Politics